UNCAPPING FAMILY WISDOM III: LINGUISTIC LEGACIES AND THEIR EFFECT ON HUMAN DEVELOPMENT

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Uncapping Family Wisdom III:
Linguistic Legacies and Their Effect on Human Development

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October 25, 2012
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A Program for Treating 
Transgenerational Dysfunction

Transgenerational dysfunction refers to configurations of dysfunction which limit the potential for human development and are passed down through verbal and non-verbal linguistic patterns. Transgenerational dysfunction is a growing phenomenon found in virtually every social strata in varying degrees, but is especially perceptible in alternative school settings, court-ordered counseling situations, substance abuse and mental health treatment centers, homeless shelters, and prisons. Most experienced mental health professionals can readily identify severe transgenerational dysfunction.

To understand what you will find in this book and how you will be equipped, let’s get an understanding of the meanings behind certain terms found in the title, Uncapping Family Wisdom: A Program for Recognizing, Treating, and Reconciling Transgenerational Dysfunction. The program has a positive premise that latent wisdom resides in the family system. Three steps are necessary to uncap the latent family wisdom:

1. Recognizing transgenerational dysfunction: A self-evaluation tool allows the parents to reveal the developmental level of their children and then the level of their own development. Another self-evaluative exercise focuses on the specific general semantics of conflict found in their family.

2. Treating transgenerational dysfunction: Conceptual information is transferred Incrementally to family units in a community setting by the use of interactive educational presentations to the community, family self-assessments which assess and instruct, structured exercises which allow the family to apply what they learn immediately, and specific techniques for bypassing shame. As the family acquires information, they determine the desired change. The family learns in a safe community environment with healthy norms maintained by the therapist.

3. Reconciling transgenerational dysfunction: Filling in gaps in conceptual information occurs by providing educational steps in life skills in the structured exercises. In the midst of a protective nurturing community, the family members practice the educational steps and learn how the family fits into a community.

The simply-structured program is easy to follow. The difficult work of cross-disciplinary integration has been done for you and is now built into the program, simplifying the facilitation. Exposure to new information is a very important part of the program. The families use the assessments to better understand their strengths and define exactly where interventions need to occur. Then, through the carefully structured exercises, the families proceed in the integration of each concept and fill in gaps in their information base. Participation is self-rewarding due to the growing freedom from disquiet in thoughts and feelings as the family members receive important developmental permissions.
The information presented here is the part of the *Uncapping Family Wisdom Workbook*. This section is called *Communication Barriers*. By having families evaluate their speaking patterns, they can understand the reasons for conflict in their families, connect them later with developmental arrest, and use affirmations to heal the damage done by faulty family communication.

**Historical Ideas on Language**

*Augustine*

Augustine was a fourth-century scholar, a church official, and a prolific writer. He discussed the Hebrew language, which was the language of Abraham, the historical father of the Jewish people, and attempted to trace a history of the language that Abraham passed on to his descendants.

Ancient stories, including an ancient story in the Hebrew writings, spoke of the confusion of languages that, according to Jewish tradition, began at a place called Babel. In *The City of God* (1950, pp. 534-537), Augustine wrote that Hebrew was the “pure” language that existed before the confusion of the languages at Babel and that afterwards Hebrew was the only language not mingled with confusion. In his writing in the fourth century, Augustine believed that this language was passed down the ancestral line to the tribe of Heber, the grandson of Noah, from whom the language derived its name. Later, Abraham was born into the Hebrew language that preserved the ancient writings of the Old Testament.

*Fabre d’Olivet*

Writing during the time of the French Revolution (around 1789), Fabre d’Olivet (2002) was a linguistic historian who had an interesting idea. He introduced the concept of La Langue, as the common, unified, and creative core of purity found in all languages. He thought that all languages (langues) still had at their center a true, unadulterated, universal pure language. He thought a universal language had existed but was now scattered through all languages, affecting the purity of the universal language.

*Albert Korzybski*

Albert Korzybski’s wrote from the perspective of fluency in eight different languages. He looked at the peculiarities of the English language and pointed out some identifiable patterns of speaking which did not reflect true reality. These identifiable speech patterns served to accelerate the emotional level in conversations, which caused conflict in interaction with others. He pointed out that if a person were born into an English-speaking society, he or she might be exposed to seven different problem areas that, in turn, might lead to difficulty in communication.
Seven Recognized Semantic Barriers
Built into Family System Speaking Patterns in the English Language

Polarization — A kind of communication that causes conflict because the communication implies that only two choices are available to the speakers.

“Intensional” Orientation — The coined word “intensional” refers to words that point inward toward the speaker’s views rather than outward toward the reality being discussed. The words — Inferences, opinions, and judgments, are types of communication which need tend to be statements of judgment rather than statements of fact.

Fact-Inference Confusion — Inferences, opinions, and judgments, are types of communication which need to be used responsibly.

Allness — This communication is simplistic and absolute. “Allness” communication comes from the perspective of a person who does not see the world as very complex. The person speaking in allness terms uses absolute statements, which are often not accurate and are spoken only from a personal point of view.

Static Evaluation — In the English language, a reference to time is included in almost all sentences. Many sentences contain some reference to past, present, or future, making circumstances appear static over time. As a person learns the process of time-binding, the ability allows him or her to have a separate past, present, or future and to focus, at will, on each of these segmented times, allowing dynamic evaluations. Time-binding is not possible in all languages and causes much difficulty in reality-testing in the English language. Static Evaluation is found in the language of those who often suffer from mental illness.

Indiscrimination — The English language contains common nouns such as teacher, student, and politician, focusing on similarity. Only looking at the similarity causes a prejudging or a prejudice toward classes or individual people. Using language in this way leads to stereotyping, which is a fixed mental picture of some group applied to each individual of the group without regard to his or her unique qualities.

Dead-Level Reckoning — A communication tendency that recycles to the same conclusion in response to all reasoning. In dead-level reckoning, there is an inability or an unwillingness to consider other information which might solve the problem. Flexibility in accessing different abstraction levels is needed to correctly reflect reality.

Missing Affirmations in the Language of Family Speaking Patterns

There are also noticeably missing semantic affirmative elements in some family speaking patterns. Clarke and Dawson (1998, p. 290) discuss developmental affirmations. They state, “When we offer developmental affirmations to children, we offer powerful support that strengthens their ability to accomplish their developmental tasks successfully.” Clarke and Dawson discovered unfinished business from any prior developmental period would demand to be addressed again until the child resolved the issue satisfactorily. The unfinished business would be resolved by receiving verbal or non-verbal permissions, making developmental
progress possible for each individual. Clarke and Dawson offered specific affirmations for developmental stage progression and suggested that affirmations from preceding stages be offered in family linguistics, along with currently-needed, age-appropriate affirmations. They suggested a comprehensive model of linguistic intervention for parents who realize they were raised in dysfunctional homes and realized they lack the necessary skills for parenting their own children. In this manner, they are helped to avoid the mistakes of their own parents. Clarke and Dawson believed that as adults, we were continually recycling previous developmental stage permissions from day to day, so all the suggested affirmations were appropriate for adults. The authors emphasized the importance of reading the affirmations, saying the affirmations, and listening to the affirmations in order for the parents to have the affirmations, as well as the children.

The following pages are copyrighted material from the Uncapping Family Wisdom Workbook and are used with permission for the workshop entitled Uncapping Family Wisdom III: Linguistic Legacies and Their Effect on Human Development presented at the NACSW Convention on October 25, 2012. The affirmations that are needed for development gains are included by permission from J. Clarke and C. Dawson for educational purposes from their book, Growing Up Again.
Use Exercise 7-A to find linguistic legacies that can be found in the family system. Combine the legacies found in Exercise 8-B

Exercise 7-A

1. Polarization (Bumper Sticker Language): "You are either for me or against me."

Polarization – A kind of communication that causes conflict because the communication implies that only two choices are available to the speakers. Most bumper stickers are designed to get a rise of emotion out of people. We usually agree with what we read, or we don’t. Bumper sticker language — Polarization — suggests that the statement is the only option available.

Exercise:

1. Do you have this speech pattern? _____________________________________________

2. Can you give some examples of this speech pattern?

________________________________________________________________________
________________________________________________________________________
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3. How could you change these statements to be more accurate?

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2. **“Intensional” Orientation: "Truman cannot be trusted!"**

The coined word “intensional” refers to words that point inward toward the speaker’s views rather than outward toward the reality being discussed. They tend to be statements of judgment rather than statements of fact. The use of “to be” verbs — is, was, are — signal a judgment statement. Judgments and beliefs are better received when used with responsible accompanying statements such as “It seems to me,” “I think,” and “I feel.”

Exercise:

1. Do you have this speech pattern? __________________________

2. Can you give some examples of this speech pattern?

   __________________________

   __________________________

   __________________________

   __________________________

   __________________________

3. How could you change these statements to be more accurate?

   __________________________

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### 3. Fact-Inference Confusion

**Fact:**  "I have two children. The person I married made excellent grades in school. Even though I did not work up to my potential in school, I still made good grades."

**Inference:**  "Therefore, if my children work up to their potential, they will make excellent grades in school."

**Opinion:**  "We all need to work to see that these children reach their full potential so they will make excellent grades in school."

**Judgment:**  “After all, grades are a measure of intelligence. Grades separate winners from losers."

Inferences, opinions, and judgments are types of communication which need to be used responsibly. Common habits in communication that cause conflict are:

- stating a fact and moving to an opinion statement, or
- stating a fact and moving to a judgment statement.

In the conversation above, another person who is engaged in the conversation may want to restate the fact as the other person perceived the situation and add their inference, opinion, and judgment, saying “Since you married a person who made excellent grades in school and you made good grades, even though you did not work up to your potential, you believe that . . . I feel that . . . ”

<table>
<thead>
<tr>
<th>Fact</th>
<th>Inference</th>
<th>Opinion</th>
<th>Judgment</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;I desire to be a good parent and do many nice things for my children. I spend much time and thought on how to do this. I think that I have very well-behaved children.&quot;</td>
<td>&quot;Therefore, my children will notice what I do for them and want to help me around the house. They will naturally just assume some of the household responsibilities without even being told.&quot;</td>
<td>&quot;My children should want to help me.&quot;</td>
<td>&quot;It is not nice to skip household chores!&quot;</td>
</tr>
</tbody>
</table>

In the examples above, we can see how two or more facts were taken (the first set of statements) and then an inference was made. The inference is a premise of logic, or a beginning
way of thinking, that may or may not turn out to be accurate. Information continues to become less factual when a person gives an opinion. Opinions are how individuals personally feel things should be. Judgments have to do with personal moral imperatives, the way individuals believe things must be. Opinions and judgments are sometimes stated as facts, which they may not be to the listeners. Speech becomes more responsible when we add expressions such as "It seems to me," or "I feel," to nonfactual statements (inferences, opinions, and judgments).

Remember, an inference means that we make evaluations on the basis of what we observe plus our own conclusions. This is not wrong in itself. Inferential statements, opinions, and judgments are helpful if we talk about what is meaningful to us. These statements are not helpful if we state our own inference, opinion, or judgment as absolute reality to those around us.

Exercise:

1. Do you have this speech pattern?  

2. Can you give some examples of this speech pattern?

3. How could you change these statements to be more accurate?
4. Allness: "I've seen the textbook; the course is going to be really dull."

The above statement is an example of “allness.” It does not take into consideration that the instructor may not be planning to teach directly from the text, or that the instructor may use creative teaching methods. The story of the six blind men and the elephant is an excellent example of allness orientation and its problems. The first blind man touched the elephant's side and concluded that the elephant was like a wall. The second felt the tusks and said the elephant must be like a spear, etc. Allness happens when we jump to conclusions that are based on an inadequate review of all the facts concerning a situation.

The world is very complex, and because of this, we can never say all about anything. We may think we know all there is to know about individuals or about why they behave as they do, yet clearly we cannot know all.

Exercise:

1. Do you have this speech pattern? __________________________

2. Can you give some examples of this speech pattern?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

3. How could you change the statement to be more accurate?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
5. Static Evaluation

“I knew Bob when he was in high school. He was always in trouble. Let's not consider his application.”

This statement does not take into consideration that Bob may have changed considerably since high school and may now be a responsible citizen. In the English language, a reference to time is included in almost all sentences. Many sentences contain some reference to past, present, or future. This is not true in all languages and our English language causes much difficulty in reality testing. When we form a word picture about a person or thing, that word picture has a tendency to remain unchanged, when in fact the object or person may have changed considerably.

Exercise:

1. Do you have this speech pattern? ________________________________

2. Can you give some examples of this speech pattern?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

3. How could you change the statement to be more accurate?

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________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
6. Indiscrimination: "Teachers are smart. They don’t like people like me."

Our language has categories or labels like teacher, student, politician, which lead us to focus on similarity. Sometimes these categories or labels cause individuals to think that all people affected by these labels are very similar. This type of thinking, in turn, causes prejudging or prejudice toward classes or individual people. And this, in turn, causes stereotyping, which is a fixed mental picture of some group that is applied to each individual of the group without regard to his or her unique qualities.

We need to put people in categories to classify them to order our thinking. Problems arise, not from using classification alone, but rather by applying evaluation to a classification label. Using an evaluation label as a definition for everyone in a particular group is not accurate.

1. Do you have this speech pattern? _____________________________________________

2. Can you give some examples of this speech pattern?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

3. How could you change the statement to be more accurate?

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7. Dead-level Reckoning: “Because I said so. Because I said so. Because I said so.”

In dead-level reckoning, a communication recycles to the same conclusion in response to all reasoning, and there is an inability or an unwillingness to see a different conclusion.
Flexibility in accessing different abstraction levels is needed to correctly reflect reality. A person can get stuck in his or her thinking and speaking, staying at the same level. In the example above, the person speaking on the judgment level cannot sense the value and relationship that could be possible with others.

Exercise:

1. Do you have this speech pattern? ____________________________

2. Can you give some examples of this speech pattern?

   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

3. How could you change the statement to be more accurate?

   __________________________________________________________
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   __________________________________________________________
Chapter 7 – Summary Chart for determining Linguistic Legacy in family system

Instructions: Fill in the name and the date. The linguistic legacies are listed below in the shaded area. Delete all those legacies that do not pertain to the family system being evaluated.

Name ____________________________                              Date ___________________

Analysis of Linguistic Legacy on Human Development

<table>
<thead>
<tr>
<th>Stages of Development</th>
<th>* Period of Treatment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Beginning</td>
</tr>
<tr>
<td></td>
<td>Years</td>
</tr>
<tr>
<td></td>
<td>Months</td>
</tr>
</tbody>
</table>

Semantic Interventions

- Polarization
- “Intensional” Orientation
- Fact-Inference Confusion
- Allness
- Static Evaluation
- Indiscrimination
- Dead-Level Reckoning

Bridges to Communication

Exercise 7-B

“I Messages”

We have taken a careful look at the barriers to communication. Now, let's talk about how we can build bridges to communication. John Stewart in his book, *Bridges, Not Walls* (1973), states that the quality of each person's life is directly linked to the quality of the communication he or she experiences with others. Here are some simple ways that communication can be improved in your family.
**“I Messages”** - One of the important things that children need to learn is how their behavior affects other people. They do this by hearing parents and other adults take responsibility for their feelings while advising others how their behavior is impacting these feelings. When a person is constructing an "I message," he or she needs a feeling vocabulary. Dinkmeyer and McKay in *Parenting Teenagers* (1990) list words which can be used to build an "I message":

<table>
<thead>
<tr>
<th>Words for Unpleasant Feelings</th>
<th>Words for Pleasant Feelings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afraid</td>
<td>Accepted</td>
</tr>
<tr>
<td>Angry</td>
<td>Appreciated</td>
</tr>
<tr>
<td>Annoyed</td>
<td>Brave</td>
</tr>
<tr>
<td>Bad</td>
<td>Capable</td>
</tr>
<tr>
<td>Bored</td>
<td>Comfortable</td>
</tr>
<tr>
<td>Confused</td>
<td>Compassionate</td>
</tr>
<tr>
<td>Defeated</td>
<td>Determined</td>
</tr>
<tr>
<td>Disappointed</td>
<td>Encouraged</td>
</tr>
<tr>
<td>Discouraged</td>
<td>Excited</td>
</tr>
<tr>
<td>Disgusted</td>
<td>Glad</td>
</tr>
<tr>
<td>Embarrassed</td>
<td>Good</td>
</tr>
<tr>
<td>Frustrated</td>
<td>Grateful</td>
</tr>
<tr>
<td>Guilty</td>
<td>Important</td>
</tr>
<tr>
<td>Hurt</td>
<td>Interested</td>
</tr>
<tr>
<td>Indifferent</td>
<td>Loved</td>
</tr>
<tr>
<td>Insignificant</td>
<td>Pleased</td>
</tr>
<tr>
<td>Irritated</td>
<td>Proud</td>
</tr>
<tr>
<td>Put Down</td>
<td>Relaxed</td>
</tr>
<tr>
<td>Rejected</td>
<td>Relieved</td>
</tr>
<tr>
<td>Sad</td>
<td>Respected</td>
</tr>
<tr>
<td>Shocked</td>
<td>Satisfied</td>
</tr>
<tr>
<td>Uncertain</td>
<td>Sure of Yourself</td>
</tr>
<tr>
<td>Uncomfortable</td>
<td>Surprised</td>
</tr>
<tr>
<td>Unfairly Treated</td>
<td>Sympathetic</td>
</tr>
<tr>
<td>Unloved</td>
<td>Trusted</td>
</tr>
<tr>
<td>Used</td>
<td>Wonderful</td>
</tr>
</tbody>
</table>
There are two parts to "I messages." The first is naming the behavior. This means that one person draws attention to a particular behavior that another is doing, both nonverbal and verbal. Comment on the non-verbal gestures of an oppositional child, rather than waiting for the behavior to accelerate and become verbal. Remember, much is said without speaking a word in terms of eye rolling, shoulder shrugs, hand gestures, and so forth.

Below is an example of how to build an "I message" for non-verbal behavior.

*Example:* "When you do not stay to listen, I feel discouraged."

Below is an example that can be used when addressing verbal behavior:

*Example:* "When you talk to me in that tone of voice, I feel put down."

You can use "I messages" to address other types of irresponsibly. For instance,

*Example:* "When I have to pick up your socks from the floor, I feel used."

"I messages" can also be used to express positive experiences. For instance,

*Example:* “When you came out to greet me, I felt important.”

*Example:* “When you believe me, I feel trusted.”
Exercise 7-C

Reflective Listening

Sometimes parents wonder what to do when children will not talk to them. One way to get a conversation started is by using a listening technique called “reflective listening.” The way to listen reflectively is to take the last portion of the sentence that you just heard and repeat the portion back to the person who is talking.

Example:

"The teacher didn't ask about my homework."

"She didn't ask about your homework?"

"No, I had it ready for the first time in a week, and she didn't even ask."

"And she didn't even ask?"

"No, she didn't even ask. I might as well not have done it."

“How did that make you feel?"

"I just felt irritated that she didn't even ask."

"I'm sorry your teacher didn't ask for your homework. I know you worked hard."

The listener used this conversation as an opportunity to provide encouragement for the child. Notice that the listener did not feel that it was necessary to give any advice or make any moral judgment. The listener was just letting the other person talk and was responding to what was said. The listener did not try to tell the other person what his feelings were, but gave the other person an opportunity to get in touch with their own feelings.

Feeling and Rational Messages

To understand how to answer messages that are meant to convey feelings and not necessarily just give information is very important. Look at these three examples of "Feeling and Rational Messages." There are unspoken feelings in the messages being given. See if you can guess the feelings:

Example - Feeling Message – Rational Response:

(Feeling Message) "Mom, when I go to visit Dad, I want to take my bear to sleep with."
(Rational Response) "I don't think there's room in the suitcase for your bear."

What do you think the child was feeling? Remember to ask questions when you think there might be a feeling message.
Example - Feeling Message - Feeling Response:

(Feeling Message) "Mom, I want to take my bear when I go to visit Dad."

(Feeling Response) "The suitcase is getting very crowded. Tell me why you want to take the bear." (Parent is requesting more information to check out feelings.)

Example - Rational Message - Feeling Response:

(Rational Message) "The suitcase is all full. Let's go to the car."

(Feeling Response) "I need my bear."

Just for fun, work together as a family to make:

1. One feeling message with a rational response. Share the message with the group.

________________________________________________________________________

________________________________________________________________________

2. One feeling message with a feeling response. Share the message with the group.

________________________________________________________________________

________________________________________________________________________

3. One rational message with a feeling response. Share the message with the group.

________________________________________________________________________

List three "I messages" that were used with your family this week.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Try the reflective listening exercise with one member of the family. Write down the feelings that you might have missed if you hadn't investigated.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Listen for the three types of feeling and rational responses that we discussed in this chapter. If you make a mistake and answer with a rational response to a feeling message, go back and correct the interchange with the family member.

References


Affirmation Ovals

The following pages contain the Affirmation Ovals for Clarke and Dawson’s *Growing Up Again*. These exercises are recommended for everyone attending the *Uncapping Family Wisdom* program. Since most families have some transgenerational dysfunction, a good place to begin is to say the affirmations to your child; then, say the affirmations to yourself.

**Prenatal Stage - Becoming Affirmations**

*From Conception to Birth*

- **I celebrate that you are alive.**
- **Your needs and safety are important to me.**
- **We are connected and you are whole.**
- **You can make healthy decisions about your experiences.**
- **You can be born when you are ready.**
- **Your life is your own.**
- **I love you just as you are.**

Stage One - Being Affirmations
From Birth to 6 Months

I am glad that you are alive.

You belong here.

What you need is important to me.

I am glad you are you.

You can grow at your own pace.

You can feel all of your feelings.

I love you and I care for you willingly.

Stage Two - Doing Affirmations
From 6 to 18 Months

You can explore and experiment and I will support and protect you.

You can use all of your senses when you explore.

You can do things as many times as you need to.

You can know what you know.

You can be interested in everything.

I like to watch you initiate and grow and learn.

I love you when you are active and when you are quiet.

I’m glad you are starting to think for yourself.

It’s okay for you to be angry, and I won’t let you hurt yourself or others.

You can say no and push and test limits as much as you need to.

You can learn to think for yourself and I will think for myself.

You can think and feel at the same time.

You can know what you need and ask for help.

You can become separate from me and I will continue to love you.

Stage Three - Thinking Affirmations
From 18 Months to 3 years

Fourth Stage – Identity and Power Affirmations
From 3 – 6 Years

You can explore who you are and find out who other people are.

You can be powerful and ask for help at the same time.

You can try out different roles and ways of being powerful.

You can learn the results of your behavior.

All of your feelings are okay with me.

You can learn what is pretend and what is real.

I love who you are.
Fifth Stage – Structure Affirmations
From 6 – 12 Years

You can think before you say yes or no and learn from your mistakes.

You can trust your intuition to help you decide what to do.

You can find a way of doing things that works for you.

You can learn the rules that help you live with others.

You can learn when and how to disagree.

You can think for yourself and get help instead of staying in distress.

I love you even when we differ; I love growing with you.

Sixth Stage – Identity, Sexuality, and Separation Affirmations
From 12 – 19 Years

- You can know who you are and practice skills for independence.
- You can learn the difference between sex and nurturing and be responsible for your needs, feelings, and behaviors.
- You can develop your own interests, relationships and causes.
- You can learn to use old skills in new ways.
- You can grow in your maleness or femaleness and still be dependent at times.
- My love is always with you. I trust you to ask for my support.
- I look forward to knowing you as an adult.

Seventh Stage – Interdependence Affirmations

Adults

Your needs are important.

You can be uniquely yourself and honor the uniqueness of others.

You can be independent and interdependent.

You can expand your commitments to your own growth, to your family, your friends, your community, and to all humankind.

You can build and examine your commitments to your values and causes, your roles, and your tasks.

You can be responsible for your contributions to each of your commitments.

You can be creative, competent, productive, and joyful.

You can trust your inner wisdom.

You can Say your hellos and goodbyes to people, roles, dreams, and decisions.

Seventh Stage – Interdependence Affirmations, p. 2

Adults

You can finish each part of your journey and look forward to the next.

Your Love Matures and Expands.

You are lovable at every age.

Eighth Stage - Integration
Toward Death

You can grow your whole life through.

You can look upon the process of dying as a natural transition.

You can make your preparations for leaving and die when you are ready.

You can celebrate the gifts you have received and the gifts you have given.

You deserve the support that you need.

You can share your wisdom in your way.

You are lovable just the way you are.

References


