

Psychological Capacities for Ethical Adulthood

A Framework for Living After Certainty Collapses

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Overview

For some of us, at some point—through spiritual insight, philosophical inquiry, psychological work, trauma, burnout, institutional betrayal, illness, political disillusionment, or lived disruption—certainty collapses.

Beliefs that once organized life lose their authority. Moral rules no longer feel sufficient. Narratives that promised meaning, justice, or protection stop working.

This framework is not about restoring certainty.

It is about functioning ethically after it is gone.

The premise of this work is simple and demanding:
ethical functioning after certainty depends on capacity, not belief.

Because when certainty collapses, beliefs are no longer sufficiently strong enough to guide us through the most difficult circumstances.

What happens when certainty collapses, and capacity is underperforming?

- nihilism
- rigidity

- spiritualized detachment
- moral paralysis

Capacities matter.

Spiritual training alone does not address this piece of living; it assumes once one has had certain insights into unity or non-duality, one will magically be at peace and...have certainty again.

This is a myth, I think. Once one has made the requisite non-dual concepts a part of their inner framework of world-seeing, the work of how to behave, to *live* as if non-duality is the core underlying principle, begins.

I am unaware of any spiritual teacher giving explanation of how this is accomplished.

And psychological counseling is rarely enough, either.

Understanding why we do the things we do, and taking steps to replace those conditioned behaviors with a slightly different set of behaviors, based on a more desirable outcome for the psyche, isn't the goal of adulthood, either.

For example, a person may come to understand—accurately—that their tendency to withdraw during conflict is rooted in early experiences of emotional overwhelm. They may learn to interrupt this pattern, stay present, and respond more openly. This is valuable work. But it does not yet answer the adult question: *How do I act here, now, in a situation where no option is clean, no outcome is guaranteed, and my comfort is not the primary ethical concern?*

Insight may loosen this habit. It does not determine the response.

Ethical adulthood begins when insight runs out—when we must decide how to behave in a live situation that cannot be resolved by self-understanding alone.

Further, it is the certainty that we are mechanical, stable, trait-led beings that therapy should begin to collapse, actually. And once one can see behind the masks that we wear to avoid making direct contact with the world, we are left then, oftentimes, feeling “cured,” even if we don’t live differently.

But in fact, the work once again has just begun. Once we see how our conditioning is causing us to suffer, with what do we replace our habits? Rarely is a psychologist willing or even able to address how we live ethically, as full-fledged adults, in a society that is, dare I say it, immature at nearly all levels of engagement.

The five capacities that follow are skills.

They can be learned, practiced, and strengthened.
They are not traits, identities, or virtues.

Ethical Grounding

A word about where I have grounded the ethics supporting the premise of this work:

This framework is grounded in situational, relational ethics rather than belief-based morality or promised outcomes. Its guiding commitments are practical and impact-oriented:

- harm reduction, including responsibility for downstream effects, not just immediate intent
- preservation of dignity for self and others

- accountability without shame
- recognition of power imbalances, placing greater responsibility for change on those with greater access, safety, and structural leverage
- compassion without rescue
- impact matters more than intention

This framework explicitly rejects myth-making, fantastical or supernatural meaning-construction, and self-soothing narratives when they function to evade responsibility, distort power, or break faith with our shared reality.

Ethical action here is not measured by purity, certainty, or intention, but by capacity and impact—by whether what we do reduces harm, maintains dignity, and remains coherent with the shared reality we inhabit.

Capacity One

How Much Discomfort You Can Tolerate

When certainty collapses, discomfort shows up more often. And it lasts longer.

This first capacity is simple to name:

How much discomfort can you tolerate without getting pulled into a reaction that makes things worse?

Discomfort is not danger.

But your body often treats it like danger.

This capacity isn't about being calm all the time. It's about how loud your internal alarm gets, and what you do when it gets loud.

The volume dial

Imagine you have a dial inside you. It goes from 1 to 10.

- 1–3: mild irritation
- 4–6: stressed, edgy, impatient
- 7–8: “I can’t stand this”
- 9–10: panic, rage, shutdown, impulsive decisions

Most of us don’t choose where the dial starts.
But we can learn how to work with it.

A quick self-check

In these situations, where does your “volume” usually land — not at your best, not at your worst, but on a normal day?

- You’re carrying more than you can realistically hold, and everything feels mildly urgent
- Nothing is technically on fire, but your body is acting like it is.
- A relationship feels “off,” and you can’t tell whether to address it, accept it, or step back.
- You can see more than one decent path, but you can’t feel your yes.

There is no right score.

The point is to notice:

Does your system spike fast or is there a slow burn?

Does it stay elevated or can you easily return to baseline?

Do you get pulled into actions you regret?

The ability to sit with discomfort is often described as a moral or emotional virtue, but it is more accurately a nervous system

capacity. When uncertainty or conflict arises, most of us move in one of two directions: we default to part-driven strategies that relieve discomfort at the cost of effectiveness or ethics, or we use insight into our conditioning to modulate the volume of internal signals so we can remain online. The capacity is not to endure indefinitely, but to remain present long enough—sometimes only seconds at a time—for wiser action to remain possible.

This capacity isn't about how calm you appear to be. Calm people can still blame others for their discomfort when no actual injury has occurred.

It's how much discomfort you can hold without externalizing it.

Not numbing it.

Not discharging it onto others.

Not turning it into certainty, blame, ideology, or righteousness.

Just... holding it.

Most people resolve discomfort the fast way: by trying to make it stop. We reach for strategies that deliver relief on impact, even if they cost us accuracy, kindness, or effectiveness. We get aggressive—someone must be guilty, someone must be wrong, someone must be punished—because guilt gives the nervous system a target and a story. Or we fuse with an ideology, where “my side” is automatically good and “their side” is automatically evil, because moral certainty is a powerful sedative. It quiets the inner noise by turning complexity into a scoreboard.

Capacity looks different. Capacity doesn't mean we like the discomfort, or that we're calm, or that we've transcended being human. It means we can feel the hit—heat, shame, fear, grief, anger, disappointment—without immediately converting that

sensation into a weapon or a verdict. Capacity can sound very plain: *This hurts. I don't like it. I can stay present anyway. Not forever. Just long enough for a wiser response to remain possible.*

I'm asking how much ambiguity I can live with—without rushing to a premature conclusion.

I'm asking how much grief I can carry—without turning it into blame, punishment, or a crusade.

I'm asking how much injustice I can witness—without abandoning my own value system.

I'm asking how long I can stand in the heat—without hardening into righteousness or checking out entirely.

Discomfort is not the problem. Discomfort is a condition of reality. A problem arises when we can't hold it. *Capacity* is the space where we can hold it, and still choose.

Capacity doesn't mean normalizing harm. Discomfort is different from injury, and when there's injury—boundary violation, coercion, cruelty—the ethical move is action and protection, not endurance.

People with the capacity to tolerate more discomfort need fewer enemies.

They don't have to pretend everything is fine, and they don't have to purify the world to feel okay inside.

This is not the same as calmness or detachment. It is the ability to remain present with grief, moral pain, ambiguity, and anger without externalizing that discomfort through blame, withdrawal, ideological certainty, or righteous aggression.

When harm feels real and avoidable, we look for causality and enemies; this is our conditioning. Maturity is not the absence of

that impulse, but the ability to notice it without granting it authority. We have all been trained by imperfect trainers. Once we see it, and learn to metabolize it, we can change it.

This capacity grows through small, deliberate exposures—not grit. We learn to stay present with the feelings that flare up when our values feel threatened. And as a psychologist, I'll say this plainly: I don't know another therapy model that addresses this territory as directly and skillfully as Internal Family Systems. In IFS, we meet the parts that panic, the parts that protect, and the parts that feel responsible for making the threat go away.

Whether we use parts work or a methodical somatic approach, ethical action becomes possible not because discomfort disappears, but because it stops driving the car.

Capacity Two

Repairing Harm Without Collapse, Defensiveness, or Self-Erasure

If we're in relationship, we will cause harm. At some point we will misread, misspeak, mis-time, or hit a tender spot we didn't know was there. Not because we're monsters or idiots, but because defensiveness is learned early, and it shows up fast when something we care about feels threatened.

This capacity isn't about preventing every rupture. It's about what we do next.

Repair means you can stay present and responsible when something you did—or failed to do—had a negative impact on someone else.

Without this capacity, relationships quietly erode, even when no

one intends them to.

What repair is not

Repair isn't explaining what you meant. It isn't listing your good intentions like they cancel impact. It isn't correcting the other person's interpretation so you can feel exonerated. And it isn't collapsing into shame—making yourself the emergency—so the other person has to comfort you instead of being allowed to name what happened. Repair also isn't disappearing for hours or days and hoping time will erase the moment.

Repair isn't any version of resignation, either. It's not: "I'm sorry, but this is just how I am." It's not: "I'm not able to do any better than this." And it's not conditional accountability: "If you would stop doing X, I might stop doing Y."

The first pre-justifies future harm and refuses accountability. The second makes accountability conditional.

Both shift attention away from the impact that already occurred.

What repair actually requires

Repair requires several things at the same time. Missing any one of them weakens the repair.

1. Staying in contact

Not disappearing, stonewalling, or making the other person chase us for basic engagement.

2. Acknowledging effects and impact

We can name what landed, even if it was not what we intended.

Impact does not require intent to be real.

3. Taking responsibility for our part

Owning our contribution without excuses, counterarguments, or character defense.

4. Not turning the repair into a request for the other person to apologize. We do not ask them to acknowledge our pain in the same moment. It is not leverage. We do not look for symmetry. It's not, "Here is mine—where is yours?" We do not convert repair into a mutual clearing of accounts.

When we ask the other person to apologize during our repair, the repair stops being for them and becomes a repair for us.

Repair has a direction. The person whose action caused the harm does the work first.

How to know when repair is your responsibility

This is where many people get stuck.

Some people avoid repair altogether.

Others take responsibility for everything and lose themselves.

Both are failures of this capacity.

We are responsible for repair when our behavior had a negative impact, regardless of intent.

We are not responsible for repairing another person's misinterpretation, projection, or unrelated wound.

To tell the difference, ask yourself these questions—in order:

1. Did I do or fail to do something observable?

Something said, done, omitted, decided, or ignored.

Not a thought you had, or a feeling you experienced.

2. Did that action reasonably affect the other person?

Even if we would not have reacted the same way.

Even if the impact surprises us.

Last, ask yourself, is the impact tied to my action, rather than their history alone? If the harm would not exist without what we did, repair is likely ours. If the reaction is wildly disproportionate and unrelated, it may not be.

If the answer to the two questions is yes, repair is ours. You do not need certainty about the history or reaction to begin.

What is not yours to repair

You are not responsible for repair when you are being asked to apologize for setting a reasonable boundary, or when you are being held responsible for something you did not do.

If repair would require you to deny your own reality, your needs, or your safety, then repair turns into self-erasure.

That is not ethical repair. Ethical adulthood requires accurate responsibility, not maximal responsibility.

Repair does not require agreement. We can repair without agreeing on why it happened, the interpretation of the scene, or who is to blame. It is about acknowledging impact that reasonably arose from your action. This keeps repair grounded in shared reality rather than negotiation.

Real-life examples

Repair is often needed when something you did clearly caused harm. For example: you interrupt or override someone and they shut down; you make a joke that lands as dismissive or cruel; you fail to follow through on something important, and the other

person is left carrying uncertainty; you withdraw when someone needs clarity, contact, or a direct answer.

These are everyday relational harms—misattunement, carelessness, avoidance. They're often easy to recognize after the fact, even if we didn't mean them.

But repair is also needed in a different, less obvious set of situations—when the damage comes less from what happened and more from how we responded. Repair may be required when we act as though harm or danger has occurred when it has not, and that reaction creates harm.

For example: you accuse someone of intent they don't have (“you're trying to hurt me,” “you don't care,” “you're manipulating me”) and the accusation itself becomes the injury; you name-call, question character, or label someone “unsafe” in a moment of intensity; you escalate a disagreement into a moral indictment instead of staying with the actual issue; you recruit allies, build a case, or turn a private rupture into a public narrative before you've done the direct work of repair.

In these situations, the harm does not come primarily from the original interaction. It comes from the response. Both kinds of harm are real. Both require repair.

Feeling threatened and being in danger are not the same thing. When we treat them as identical, relationships pay the price.

When harm was intentional

There are also moments when harm was not accidental—when you knew what you were doing, acted anyway, and hoped not to be exposed.

Repair in these cases does not look like reassurance, mitigation, or explanation. It looks like naming the truth plainly, without ornament, and accepting the consequences without bargaining. This kind of repair is rare because it requires giving up innocence entirely.

But when it happens, it restores trust not through persuasion, but through clarity.

Why this matters after certainty collapses

When old moral frameworks fall away, many people lose their sense of how to be “good.”

Repair becomes the anchor.

If you can repair:

- you do not need to be perfect
- you do not need to be innocent
- you do not need to be right all the time

You can stay in relationship even when things go wrong.

One grounding question

Can I stay present long enough to acknowledge the impact I had—without defending myself, collapsing, or asking for something back?

If yes—even briefly—repair is possible.

And relationships can mature, deepen, and continue.

Capacity Three

Recognizing Power and Taking Responsibility for Its Effects

Power exists whether or not you acknowledge it or feel it. It exists in roles, resources, bodies, histories, institutions, and relationships.

It exists in who can leave, who can wait, who will be believed, who will recover, and who can withstand the larger effect.

This capacity is not about feeling guilty for having power. It is about accurately perceiving where power is operating and adjusting your behavior accordingly.

Without this capacity, people default to fairness language in situations that are not fair, symmetry in situations that are not symmetrical, and neutrality in situations where neutrality itself causes harm.

People also default sometimes to cruelty.

What power is (in this framework)

Power is not primarily about domination or intent. It is about leverage and consequence.

Power shows up as having more options, more safety, more credibility, more insulation from consequences, and the ability to leave without cost.

Often, the person with more power feels less emotional intensity, not more. That lack of intensity is not neutrality. It is insulation.

What power is not

Power is not having strong feelings, a loud voice, being articulate, being wounded, or sounding morally convincing. Suffering, insight, and good intentions do not erase power. Power is contextual, not moral.

Why power distorts repair if it is not named

Repair assumes that responsibility follows impact. But when power differences are present, impact is amplified downward and absorbed upward. The person with less power often bears more consequence, while the person with more power often feels less urgency.

When power is ignored, the powerful ask for mutual repair when asymmetry exists, the less powerful are asked to “meet halfway,” harm gets reframed as misunderstanding, and repair becomes negotiation instead of responsibility.

A core principle of ethical adulthood

Those with greater power carry greater responsibility for restraint, clarity, and repair. Not because they are worse, but because they have more room to move without breaking things.

This applies whether the power comes from wealth, professional status, institutional backing, or emotional detachment.

If you can absorb more without being harmed, you are responsible for absorbing more.

How to tell when power is operating

Ask yourself who has more options here. Who would suffer more if this relationship ended. Who would be believed if there were a conflict. Who has institutional or social backing. Who can afford to be misunderstood.

If the answers are not evenly distributed, power is present. You do not need certainty. You need orientation.

Common issues with power

1. Confusing emotional pain with powerlessness

We can be deeply hurt and still hold more power in the situation.

2. Assuming equality because intentions are equal

Equal intent does not produce equal impact.

3. Using fairness language to avoid responsibility

“We both did things” can be true and still obscure power.

4. Waiting for the less powerful person to initiate repair

This often places additional burden where it least belongs.

What ethical use of power looks like

Ethical power use is not self-effacing or theatrical. It looks like pausing before acting, initiating repair without being asked, absorbing discomfort rather than exporting it, not insisting on being understood first, and not weaponizing logic, calmness, or status.

It often feels unfair to the person with power. That feeling is not evidence of injustice. It is often a signal that something in us needs adjustment.

A necessary clarification

Ethical responsibility does not mean tolerating abuse, accepting false accusations, surrendering boundaries, or erasing ourselves. Power-awareness does not require self-sacrifice. It requires accuracy.

Why this capacity matters after certainty collapses.

When belief systems fall away, people often reach for a place where they can take a neutral stance, or what-about-ism.

They default to “everyone’s perspective matters equally.”

But power asymmetry does not disappear when certainty does.

Ethical adulthood requires the ability to say:

“Even if I am confused, uncertain, or wounded, I still have more power here — and that changes what is mine to do.”

One grounding question

If I act exactly as I want to right now, who absorbs the cost — and who is protected from it?

If the answer is not “me,” power is operating.

And responsibility follows.

On Capacity, Limits, and Responsibility; Capacity Is Not a Moral Ideal

I do not wish for this framework to become a way for us to feel as if we once again must reach some sort of “end of the assignment” in order to maintain our dignity.

This framework does not assume equal capacity in all human beings. It does not wish to treat capacity as a measure of moral worth. Capacities are unevenly distributed, context-sensitive, and shaped by history, health, trauma, and circumstance.

In the moment, we are all doing the best we can, with the resources we have available to us *in the moment*. That’s true whether we are five years old, an alcoholic, grief-stricken, mentally impaired, culturally out of place, traumatized, or a thousand other circumstances and conditions in which we become entangled.

Further, capacity is not who someone *is*; it is what is available in a given moment, context, and system.

This framework does not ask or require that everyone do the best they can with all the resources available *to the highest functioning*,

most resilient, most supported, and emotionally and cognitively intelligent among us.

Ethical adulthood does not require that everyone meet the same standard; it requires that responsibility be calibrated accurately.

When capacity is genuinely limited, ethical responsibility does not disappear—it changes shape. It may be time-deferred, reduced, or redistributed. Others in relationship with this person may need to carry more. Systems they rely upon may need to compensate. Expectations may need to be lowered without denying reality or excusing harm.

This cannot and does not always happen. Our systems are a reflection of the average person's capacities, and they are usually immature. This can't be helped immediately to change. This truth requires us to step up in the ways we can to mitigate the harm this truth inevitably will cause if unchecked by those of us who are intimately involved in the systems.

What this framework resists is not incapacity, but *distortion*: knowing the capacity is there to improve and refusing to do the work, or stating the capacity exists when it does not, or denying responsibility where impact is real and ours to own.

Ethics after certainty collapse is not about innocence or blame, but about accurate accounting—of power, impact, and what is realistically possible in a given moment.

Failure here is not measured by falling short of an ideal, but by refusing to adjust when limits are visible. Everyone is acting within their capacity.

Ethics begins when we stop pretending capacity is either infinite

or irrelevant.

Capacity Four

How You Grieve Loss Without Freezing, Collapsing, or Making Meaning Too Fast

After certainty collapses, loss is no longer abstract.

You lose identities you once inhabited, futures you assumed were coming, relationships that cannot be repaired, faith in institutions or people or narratives, and versions of yourself that will not return.

This capacity is not about feeling better. It is about staying present to loss without distorting reality or hardening against it. Without this capacity, grief leaks sideways—into anger, blame, withdrawal, fantasy, or spiritual bypassing.

What grief is (in this framework)

Grief is not an emotion to process and move past. It is a condition we learn to carry without letting it run our behavior.

Grief becomes ethical when it is allowed to exist. It isn't weaponized. It isn't abandoned in favor of premature meaning-making. It is never used to excuse rupture in relationships.

Grief does not require resolution. It requires honesty and containment.

What grief is not

Grief is not a problem to fix, a lesson to learn, a badge of courage, proof of virtue, or evidence of spiritual advancement. Grief is also

not endless rumination, collapsing into helplessness, or outsourcing responsibility to fate or God.

Meaning-making that arrives too quickly is often a defense against terrible discomfort.

The central ethical risk of grief

Unintegrated grief distorts perception. When grief cannot be tolerated, we often inflate threats to our personal safety, assign blame prematurely or unfairly, mythologize events, look for villains or saviors, and attach meaning to random or cruel outcomes.

These actions do not make us weak. Under unbearable pressure, this is predictable conditioning. But ethical adulthood requires the ability to say: “This hurts, and I do not yet know what it means—if it means anything at all.”

Grief after certainty collapses

Before certainty collapses, grief is often buffered by beliefs we’ve collected over the years. We tell ourselves that everything happens for a reason, that this is part of a plan, that suffering leads somewhere better, or that it will all make sense once we get over it.

After certainty collapses, those buffers are gone. What remains is raw loss.

This is where many of us reach for God, closure, a redemptive story arc, or some form of justice—symbolic or literal. Not because we’re stupid or delusional, but because pain without scaffolding can feel terrifying.

This framework does not offer replacement myths. It asks for a different capacity.

What ethical grieving actually requires

Ethical grieving requires several things at the same time.

1. **Allowing loss to be real.** We do not minimize it, compare it, or rush past it.
2. **Resisting forced meaning.** We do not need to believe the loss happened for a reason. We do not need to redeem it. We do not need to turn it into wisdom immediately.
3. **Separating grief from action.** We feel grief, and we do not let grief decide our behavior toward others.
4. **Letting grief change us without letting it hollow us out.** We may become quieter, more careful, less certain, and more compassionate. But we do not disappear.

A critical distinction

There is a difference between being changed irrevocably by grief and being governed by it. Ethical adulthood requires that we change. It resists allowing grief to become the final word on how we adapt to that change.

When grief turns unethical

Grief becomes ethically dangerous when it is used to justify cruelty, excuse irresponsibility, demand special exemption, rewrite reality, or silence other people's experiences. Pain can explain behavior, but it does not remove responsibility for our actions.

Grief that cannot be repaired

Some losses do not resolve. Some harms are irreversible. Some relationships end without closure. Some deaths do not make sense. This framework does not promise peace.

It asks: Can you live honestly in a world where some losses remain open? That question is not spiritual, philosophical, or negotiable. It is adult.

One grounding question

Can I tell the truth about what I've lost without turning that loss into a story that distorts how I treat others—or the world?

If yes—even imperfectly—this capacity is present.

Capacity Five

Acting Without Guarantees, Innocence, or Certainty

After certainty collapses, after repair becomes necessary, after power becomes visible, and after grief is no longer avoidable, one question remains: How do we act? Not what we believe about the world. Not what we hope will happen to the world. Not what outcome we can promise if we win. What we do.

This capacity is not about confidence. It is about functioning ethically in a world that offers no guarantees.

What action looks like after certainty

Before certainty collapses, action is often scaffolded by beliefs like: God will reward us, justice will prevail, suffering leads somewhere better, or things will work out if we are perfect.

After certainty collapses, those assurances are gone.

Action becomes quieter, provisional, deliberate. We act without knowing whether our action will help, whether it will be sustainable, whether it will be recognized, or whether it will matter in the long run.

We act anyway.

What this capacity is not

Acting without guarantees is not resigning ourselves to what is. It is not nihilism, withdrawal to a cave, or the idea that morals are relative. Ethical action here is often small, repeatable, and unspectacular.

The ethical standard shifts

When certainty falls away, intention can no longer carry the moral weight it once did, and neither can outcomes. The ethical standard becomes simpler and harder at the same time: How does what we do affect the relationship—and our own internal coherence? Is this action repeatable? Is it ours to do?

We do what reduces harm. We do what preserves dignity. We do what we can stand behind even if it fails. Not because it will work, but because it is ours to do.

Acting without innocence

One of the hardest losses after certainty collapses is innocence. We can no longer hide behind: “I didn’t know.” “I meant well.” “I was just following the rules.” “Everyone does it.”

Action now requires ownership.

We act knowing we may be wrong. We may need to repair. We may need to stop.

Ethical adulthood is not clean. It is iterative.

Why restraint matters more than righteousness

Without guarantees, righteousness becomes dangerous. People who believe they are on the “right side” are more likely to escalate

fear, justify harm, override others' rights, and ignore valuable feedback. This framework favors restraint over certainty.

Restraint looks like acting locally rather than universally, refusing to export pain, stopping when impact worsens, and remaining corrigible—answerable to the felt reality of what our stance is doing.

Restraint is not weakness. It is the discipline that comes with the power associated with ethical adulthood.

Acting in the presence of grief and power

After grief, action must respect loss without trying to redeem it.

After power, action must account for asymmetry without dramatizing it.

This means we do not demand closure. We do not insist on hope. We do not require gratitude. We do not force reconciliation.

We act in ways that remain ethical even if nothing improves. That is the new bar.

The kind of hope this framework allows

Not optimism. Not faith. Fidelity.

We stay faithful to the current reality as it unfolds; to our responsibility within it; to the limits of our reach; and to the dignity of others. We keep showing up—not because it will be rewarded, but because abandoning our internal coherence would cost more.

What this looks like in practice

It often looks like continuing to tell the truth without certainty it will land; repairing again and again without being assured it will stick; using power carefully even when we could get away with

not doing so; carrying grief without letting it harden us; and choosing actions we would recognize as ethical even if no one ever knew.

No applause. No arc. No guarantee.

One grounding question

If nothing improves, and no one thanks me, can I still stand behind this action?

If yes—even tentatively—this capacity is present.

Closing statement

These five capacities do not make life safe. They make it livable without the illusions that no longer hold.

This is not a map to get to the top of a mountain called Ethical Adulthood with a Regulated Nervous System.

It is a way of moving without a map.

And that is what our lives can look like once the certainty scaffolding is gone.