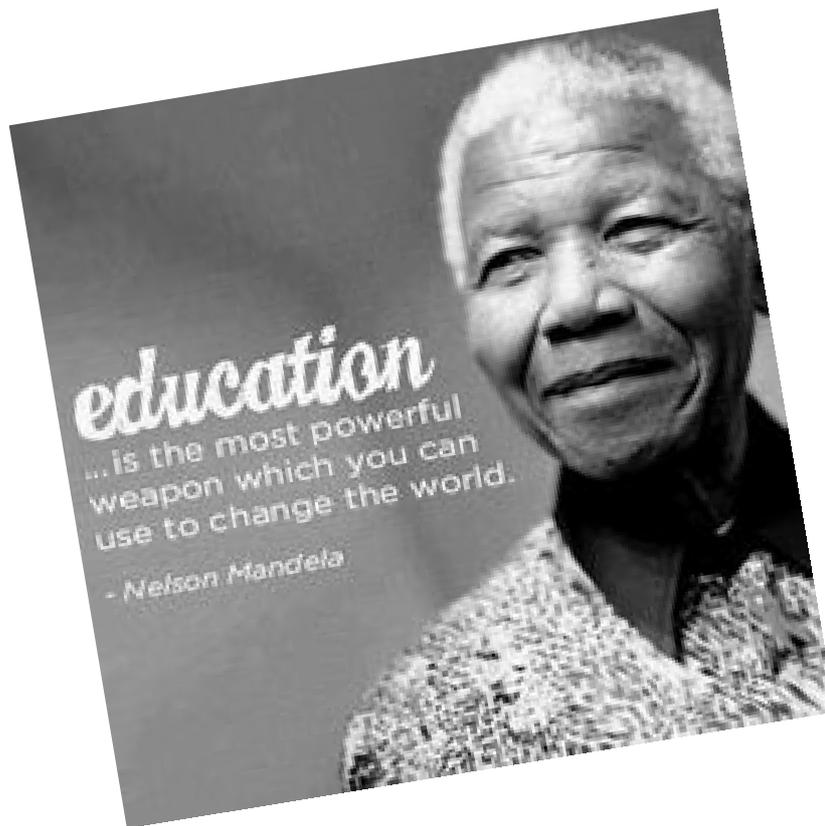


# Childcare Theories Explained



## JEAN PIAGET

1896 - 1980

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### Theory

Jean Piaget began his career as a biologist -- specifically, a malacologist! But his interest in science and the history of science soon overtook his interest in snails and clams. As he delved deeper into the thought-processes of doing science, he became interested in the nature of thought itself, especially in the development of thinking. Finding relatively little work done in the area, he had the opportunity to give it a label. He called it **genetic epistemology**, meaning the study of the development of knowledge.

He noticed, for example, that even infants have certain skills in regard to objects in their environment. These skills were certainly simple ones, sensori-motor skills, but they directed the way in which the infant explored his or her environment and so how they gained more knowledge of the world and more sophisticated exploratory skills. These skills he called **schemas**.

For example, an infant knows how to grab his favorite rattle and thrust it into his mouth. He's got that schema down pat. When he comes across some other object -- say daddy's expensive watch, he easily learns to transfer his "grab and thrust" schema to the new object. This Piaget called **assimilation**, specifically assimilating a new object into an old schema.

When our infant comes across another object again -- say a beach ball -- he will try his old schema of grab and thrust. This of course works poorly with the new object. So the schema will adapt to the new object: Perhaps, in this example, "squeeze and drool" would be an appropriate title for the new schema. This is called **accommodation**, specifically accommodating an old schema to a new object.

Assimilation and accommodation are the two sides of **adaptation**, Piaget's term for what most of us would call learning. Piaget saw adaptation, however, as a good deal broader than the kind of learning that Behaviorists in the US were talking about. He saw it as a fundamentally biological process. Even one's grip has to accommodate to a stone, while clay is assimilated into our grip. All living things adapt, even without a nervous system or brain.

As he continued his investigation of children, he noted that there were periods where assimilation dominated, periods where accommodation dominated, and periods of relative equilibrium, and that these periods were similar among all the children he looked at in their nature and their timing. And so he developed the idea of **stages** of cognitive development. These constitute a lasting contribution to psychology.

### **The sensorimotor stage**

The first stage, to which we have already referred, is the sensorimotor stage. It lasts from birth to about two years old. As the name implies, the infant uses senses and motor abilities to understand the world, beginning with reflexes and ending with complex combinations of sensorimotor skills.

Between one and four months, the child works on **primary circular reactions** -- just an action of his own which serves as a stimulus to which it responds with the same action, and around and around we go. For example, the baby may suck her thumb. That feels good, so she sucks some more... Or she may blow a bubble. That's interesting so I'll do it again....

Between four and 12 months, the infant turns to **secondary circular reactions**, which involve an act that extends out to the environment: She may squeeze a rubber duckie. It goes "quack." That's great, so do it again, and again, and again. She is learning "procedures that make interesting things last."

At this point, other things begin to show up as well. For example, babies become ticklish, although they must be aware that someone else is tickling them or it won't work. And they begin to develop object permanence. This is the ability to recognize that, just because you can't see something doesn't mean it's gone! Younger infants seem to function by an "out of sight, out of mind" schema. Older infants remember, and may even try to find things they can no longer see.

Between 12 months and 24 months, the child works on **tertiary circular reactions**. They consist of the same "making interesting things last" cycle, except with constant variation. I hit the drum with the stick -- rat-tat-tat-tat. I hit the block with the stick -- thump-thump. I hit the table with the stick -- clunk-clunk. I hit daddy with the stick -- ouch-ouch. This kind of active experimentation is best seen during feeding time, when discovering new and interesting ways of throwing your spoon, dish, and food.

Around one and a half, the child is clearly developing **mental representation**, that is, the ability to hold an image in their mind for a period beyond the immediate experience. For example, they can engage in **deferred imitation**, such as throwing a tantrum after seeing one an hour ago. They can use **mental combinations** to solve simple problems, such as putting down a toy in order to open a door. And they get good at pretending. Instead of using dollies

essentially as something to sit at, suck on, or throw, now the child will sing to it, tuck it into bed, and so on.

### **Preoperational stage**

The preoperational stage lasts from about two to about seven years old. Now that the child has mental representations and is able to pretend, it is a short step to the use of **symbols**.

A symbol is a thing that represents something else. A drawing, a written word, or a spoken word comes to be understood as representing a real dog. The use of language is, of course, the prime example, but another good example of symbol use is **creative play**, wherein checkers are cookies, papers are dishes, a box is the table, and so on. By manipulating symbols, we are essentially thinking, in a way the infant could not: in the absence of the actual objects involved!

Along with symbolization, there is a clear understanding of past and future. For example, if a child is crying for its mother, and you say "Mommy will be home soon," it will now tend to stop crying. Or if you ask him, "Remember when you fell down?" he will respond by making a sad face.

On the other hand, the child is quite **egocentric** during this stage, that is, he sees things pretty much from one point of view: his own! She may hold up a picture so only she can see it and expect you to see it too. Or she may explain that grass grows so she won't get hurt when she falls.

Piaget did a study to investigate this phenomenon called the mountains study. He would put children in front of a simple plaster mountain range and seat himself to the side, then ask them to pick from four pictures the view that he, Piaget, would see. Younger children would pick the picture of the view they themselves saw; older kids picked correctly.

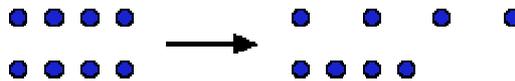
Similarly, younger children **center** on one aspect of any problem or communication at a time. For example, they may not understand you when you tell them "Your father is my husband." Or they may say things like "I don't live in the USA; I live in Pennsylvania!" Or, if you show them five black and three white marbles and ask them "Are there more marbles or more black marbles?" they will respond "More black ones!"

Perhaps the most famous example of the preoperational child's centrism is what Piaget refers to as their inability to conserve liquid volume. If I give a three year old some chocolate milk in a tall skinny glass, and I give myself a whole lot more in a short fat glass, she will tend to focus on only one of the dimensions of the glass. Since the milk in the tall skinny glass goes up much higher, she is likely to assume that there is more milk in that one than in the short fat glass, even though there is far more in the latter. It is the development of the child's ability to **decenter** that marks him as having moved to the next stage.

## Concrete operations stage

The concrete operations stage lasts from about seven to about 11. The word **operations** refers to logical operations or principles we use when solving problems. In this stage, the child not only uses symbols representationally, but can manipulate those symbols logically. Quite an accomplishment! But, at this point, they must still perform these operations within the context of concrete situations.

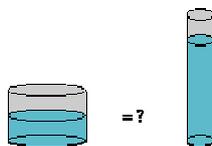
The stage begins with progressive decentering. By six or seven, most children develop the ability to **conserve** number, length, and liquid volume. **Conservation** refers to the idea that a quantity remains the same despite changes in appearance. If you show a child four marbles in a row, then spread them out, the preoperational child will focus on the spread, and tend to believe that there are now more marbles than before.



Or if you have two five inch sticks laid parallel to each other, then move one of them a little, she may believe that the moved stick is now longer than the other.



The concrete operations child, on the other hand, will know that there are still four marbles, and that the stick doesn't change length even though it now extends beyond the other. And he will know that you have to look at more than just the height of the milk in the glass: If you pour the milk from the short, fat glass into the tall, skinny glass, he will tell you that there is the same amount of milk as before, despite the dramatic increase in milk-level!



By seven or eight years old, children develop conservation of substance: If I take a ball of clay and roll it into a long thin rod, or even split it into ten little pieces, the child knows that there is still the same amount of clay. And he will know that, if you rolled it all back into a single ball, it would look quite the same as it did -- a feature known as **reversibility**.



By nine or ten, the last of the conservation tests is mastered: conservation of area. If you take four one-inch square pieces of felt, and lay them on a six-by-six cloth together in the center, the child who conserves will know that they take up just as much room as the same squares spread out in the corners, or, for that matter, anywhere at all.



If all this sounds too easy to be such a big deal, test your friends on conservation of mass: Which is heavier: a million tons of lead, or a million tons of feathers?

In addition, a child learns **classification** and **seriation** during this stage. Classification refers back to the question of whether there are more marbles or more black marbles? Now the child begins to get the idea that one set can include another. Seriation is putting things in order. The younger child may start putting things in order by, say size, but will quickly lose track. Now the child has no problem with such a task. Since arithmetic is essentially nothing more than classification and seriation, the child is now ready for some formal education!

### Formal operations stage

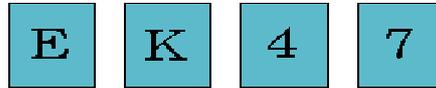
But the concrete operations child has a hard time applying his new-found logical abilities to non-concrete -- i.e. abstract -- events. If mom says to junior "You shouldn't make fun of that boy's nose. How would you feel if someone did that to you?" he is likely to respond "I don't have a big nose!" Even this simple lesson may well be too abstract, too hypothetical, for his kind of thinking.

Don't judge the concrete operations child too harshly, though. Even adults are often taken-aback when we present them with something hypothetical: "If Edith has a lighter complexion than Susan, and Edith is darker than Lily, who is the darkest?" Most people need a moment or two.

From around 12 on, we enter the formal operations stage. Here we become increasingly competent at adult-style thinking. This involves using logical operations, and using them in the abstract, rather than the concrete. We often call this **hypothetical thinking**.

Here's a simple example of a task that a concrete operations child couldn't do, but which a formal operations teenager or adult could -- with a little time and effort. Consider this rule about a set of cards that have letters on one side and numbers on the other: "If a card has a vowel on one side, then it has an even

number on the other side.” Take a look at the cards below and tell me, which cards do I need to turn over to tell if this rule is actually true? You’ll find the answer at the end of this chapter.



It is the formal operations stage that allows one to investigate a problem in a careful and systematic fashion. Ask a 16 year old to tell you the rules for making pendulums swing quickly or slowly, and he may proceed like this:

A long string with a light weight -- let’s see how fast that swings.

A long string with a heavy weight -- let’s try that.

Now, a short string with a light weight.

And finally, a short string with a heavy weight.

His experiment -- and it is an experiment -- would tell him that a short string leads to a fast swing, and a long string to a slow swing, and that the weight of the pendulum means nothing at all!

Maybe it has already occurred to you: It doesn’t seem that the formal operations stage is something everyone actually gets to. Even those of us who do don’t operate in it at all times. Abstract reasoning is simply not universal.

[Answer to the card question: The E and the 7. The E must have an even number on the back -- that much is obvious. The 7 is odd, so it cannot have a vowel on the other side -- that would be against the rule! But the rule says nothing about what has to be on the back of a consonant such as the K, nor does it say that the 4 *must* have a vowel on the other side!]

# SIGMUND FREUD

1856 - 1939

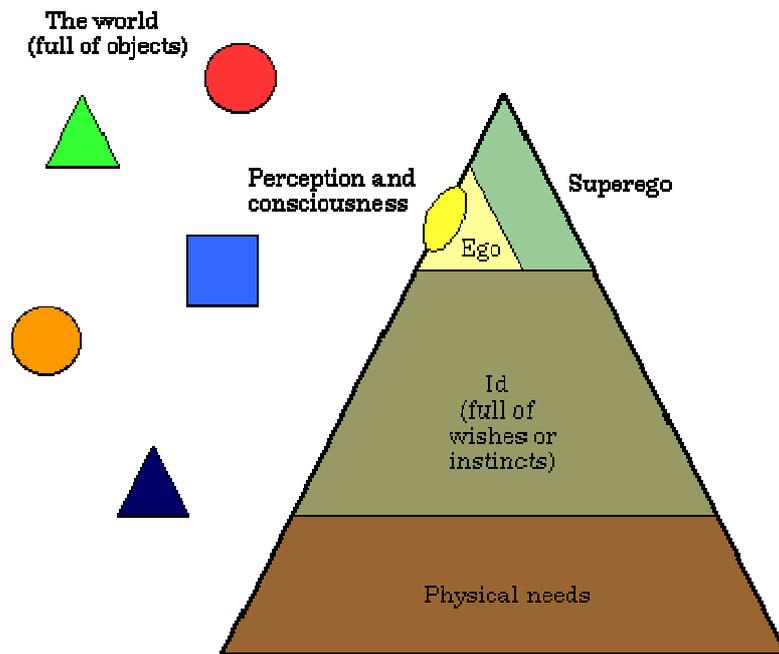
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## Theory

Freud didn't exactly invent the idea of the conscious versus unconscious mind, but he certainly was responsible for making it popular. The **conscious mind** is what you are aware of at any particular moment, your present perceptions, memories, thoughts, fantasies, feelings, what have you. Working closely with the conscious mind is what Freud called the **preconscious**, what we might today call "available memory:" anything that can easily be made conscious, the memories you are not at the moment thinking about but can readily bring to mind. Now no-one has a problem with these two layers of mind. But Freud suggested that these are the smallest parts!

The largest part by far is the **unconscious**. It includes all the things that are not easily available to awareness, including many things that have their origins there, such as our drives or instincts, and things that are put there because we can't bear to look at them, such as the memories and emotions associated with trauma.

According to Freud, the unconscious is the source of our motivations, whether they be simple desires for food or sex, neurotic compulsions, or the motives of an artist or scientist. And yet, we are often driven to deny or resist becoming conscious of these motives, and they are often available to us only in disguised form. We will come back to this.



### The id, the ego, and the superego

Freudian psychological reality begins with the world, full of objects. Among them is a very special object, the organism. The organism is special in that it acts to survive and reproduce, and it is guided toward those ends by its needs -- hunger, thirst, the avoidance of pain, and sex.

A part -- a very important part -- of the organism is the nervous system, which has as one its characteristics a sensitivity to the organism's needs. At birth, that nervous system is little more than that of any other animal, an "it" or **id**. The nervous system, as id, translates the organism's needs into motivational forces called, in German, **Triebe**, which has been translated as **instincts** or **drives**. Freud also called them **wishes**. This translation from need to wish is called the **primary process**.

The id works in keeping with the **pleasure principle**, which can be understood as a demand to take care of needs immediately. Just picture the hungry infant, screaming itself blue. It doesn't "know" what it wants in any adult sense; it just knows that it wants it and it wants it now. The infant, in the Freudian view, is pure, or nearly pure id. And the id is nothing if not the psychic representative of biology.

Unfortunately, although a wish for food, such as the image of a juicy steak, might be enough to satisfy the id, it isn't enough to satisfy the organism. The need only gets stronger, and the wishes just keep coming. You may have noticed that, when you haven't satisfied some need, such as the need for food, it begins to demand more and more of your attention, until there comes a point where you can't think of anything else. This is the wish or drive breaking into consciousness.

Luckily for the organism, there is that small portion of the mind we discussed before, the conscious that is hooked up to the world through the senses. Around this little bit of consciousness, during the first year of a child's life, some of the "it" becomes "I," some of the id becomes **ego**. The ego relates the organism to reality by means of its consciousness, and it searches for objects to satisfy the wishes that id creates to represent the organism's needs. This problem-solving activity is called the **secondary process**.

The ego, unlike the id, functions according to the **reality principle**, which says "take care of a need as soon as an appropriate object is found." It represents reality and, to a considerable extent, reason.

However, as the ego struggles to keep the id (and, ultimately, the organism) happy, it meets with obstacles in the world. It occasionally meets with objects that actually assist it in attaining its goals. And it keeps a record of these obstacles and aides. In particular, it keeps track of the rewards and punishments meted out by two of the most influential objects in the world of the child -- mom and dad. This record of things to avoid and strategies to take becomes the **superego**. It is not completed until about seven years of age. In some people, it never is completed.

There are two aspects to the superego: One is the **conscience**, which is an internalization of punishments and warnings. The other is called the **ego ideal**. It derives from rewards and positive models presented to the child. The conscience and ego ideal communicate their requirements to the ego with feelings like pride, shame, and guilt.

It is as if we acquired, in childhood, a new set of needs and accompanying wishes, this time of social rather than biological origins. Unfortunately, these new wishes can easily conflict with the ones from the id. You see, the superego represents society, and society often wants nothing better than to have you never satisfy your needs at all!

**Repression**, which Anna Freud also called "motivated forgetting," is just that: not being able to recall a threatening situation, person, or event. This, too, is dangerous, and is a part of most other defenses.

As an adolescent, I developed a rather strong fear of spiders, especially long-legged ones. I didn't know where it came from, but it was starting to get rather embarrassing by the time I entered college. At college, a counselor helped me to get over it (with a technique called systematic desensitization), but I still had no idea where it came from. Years later, I had a dream, a particularly clear one, that involved getting locked up by my cousin in a shed behind my grandparents' house when I was very young. The shed was small, dark, and had a dirt floor covered with -- you guessed it! -- Long-legged spiders.

The Freudian understanding of this phobia is pretty simple: I repressed a traumatic event -- the shed incident -- but seeing spiders aroused the anxiety of the event without arousing the memory.

Other examples abound. Anna Freud provides one that now strikes us as quaint: A young girl, guilty about her rather strong sexual desires, tends to forget her boy-friend's name, even when trying to introduce him to her relations! Or an alcoholic can't remember his suicide attempt, claiming he must have "blacked out." Or a someone almost drowns as a child, but can't remember the event even when people try to remind him -- but he does have this fear of open water!

Note that, to be a true example of a defense, it should function unconsciously. My brother had a fear of dogs as a child, but there was no defense involved: He had been bitten by one, and wanted very badly never to repeat the experience! Usually, it is the irrational fears we call phobias that derive from repression of traumas.

**Regression** is a movement back in psychological time when one is faced with stress. When we are troubled or frightened, our behaviors often become more childish or primitive. A child may begin to suck their thumb again or wet the bed when they need to spend some time in the hospital. Teenagers may giggle uncontrollably when introduced into a social situation involving the opposite sex. A freshman college student may need to bring an old toy from home. A gathering of civilized people may become a violent mob when they are led to believe their livelihoods are at stake. Or an older man, after spending twenty years at a company and now finding himself laid off, may retire to his recliner and become childishly dependent on his wife.

Where do we retreat when faced with stress? To the last time in life when we felt safe and secure, according to Freudian theory.

### **The stages**

As I said earlier, for Freud, the sex drive is the most important motivating force. In fact, Freud felt it was the primary motivating force not only for adults but for children and even infants. When he introduced his ideas about infantile sexuality to the Viennese public of his day, they were hardly prepared to talk about sexuality in adults, much less in infants!

It is true that the capacity for orgasm is there neurologically from birth. But Freud was not just talking about orgasm. Sexuality meant not only intercourse, but all pleasurable sensation from the skin. It is clear even to the most prudish among us that babies, children, and, of course, adults, enjoy tactile experiences such as caresses, kisses, and so on.

Freud noted that, at different times in our lives, different parts of our skin give us greatest pleasure. Later theorists would call these areas **erogenous zones**. It appeared to Freud that the infant found its greatest pleasure in sucking,

especially at the breast. In fact, babies have a penchant for bringing nearly everything in their environment into contact with their mouths. A bit later in life, the child focuses on the anal pleasures of holding it in and letting go. By three or four, the child may have discovered the pleasure of touching or rubbing against his or her genitalia. Only later, in our sexual maturity, do we find our greatest pleasure in sexual intercourse. In these observations, Freud had the makings of a psychosexual stage theory.

The **oral stage** lasts from birth to about 18 months. The focus of pleasure is, of course, the mouth. Sucking and biting are favorite activities.

The **anal stage** lasts from about 18 months to three or four years old. The focus of pleasure is the anus. Holding it in and letting it go are greatly enjoyed.

The **phallic stage** lasts from three or four to five, six, or seven years old. The focus of pleasure is the genitalia. Masturbation is common.

The **latent stage** lasts from five, six, or seven to puberty, that is, somewhere around 12 years old. During this stage, Freud believed that the sexual impulse was suppressed in the service of learning. I must note that, while most children seem to be fairly calm, sexually, during their grammar school years, perhaps up to a quarter of them are quite busy masturbating and playing "doctor." In Freud's repressive era, these children were, at least, quieter than their modern counterparts.

The **genital stage** begins at puberty, and represents the resurgence of the sex drive in adolescence, and the more specific focusing of pleasure in sexual intercourse. Freud felt that masturbation, oral sex, homosexuality, and many other things we find acceptable in adulthood today, were immature.

This is a true stage theory, meaning that Freudians believe that we all go through these stages, in this order, and pretty close to these ages.

# KOHLBERG (LAWRENCE)

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## Theory

Lawrence Kohlberg's theory is based upon how children develop morally. His theory has three levels of moral development: preconventional, conventional, and postconventional.

1. Preconventional: children begin life with no sense of right or wrong. However, children learn quickly that certain behaviors are punished and other behaviors are rewarded. Therefore, they avoid behaviors that are punished and strive for behavior or acts that are rewarded.
2. Conventional: At approximately age 9, children learn to behave according to a sense of what others need or want. They will follow rules that have been established and respect authority. The children are now acting in regards to right and wrong. Basically, children have learned the typical or conventional ways of acting based upon what is right and what is wrong.
3. Post Conventional: around the age of 16, individuals mature morally. They respect human rights and develop individual principles to guide their behavior. The motivation to act a certain way comes from within. They have progressed beyond just following the rules.



## ERIK ERIKSON

1902 - 1994

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### The first stage

The first stage, infancy or the **oral-sensory stage**, is approximately the first year and a half of life. The task is to develop **trust** without completely eliminating the capacity for **mistrust**.

If mom and dad can give the newborn a degree of familiarity, consistency, and continuity, then the child will develop the feeling that the world -- especially the social world -- is a safe place to be, that people are reliable and loving. Through the parents' responses, the child also learns to trust his or her own body and the biological urges that go with it.

If the parents are unreliable and inadequate, if they reject the infant or harm it, if other interests cause both parents to turn away from the infant's needs to satisfy their own instead, then the infant will develop mistrust. He or she will be apprehensive and suspicious around people.

Please understand that this doesn't mean that the parents have to be perfect. In fact, parents who are overly protective of the child, are there the minute the first cry comes out, will lead that child into the **maladaptive tendency** Erikson calls **sensory maladjustment**: Overly trusting, even gullible, this person cannot believe anyone would mean them harm, and will use all the defenses at their command to retain their Pollyanna perspective.

Worse, of course, is the child whose balance is tipped way over on the mistrust side: They will develop the **malignant tendency** of **withdrawal**, characterized by depression, paranoia, and possibly psychosis.

If the proper balance is achieved, the child will develop the virtue **hope**, the strong belief that, even when things are not going well, they will work out well in the end. One of the signs that a child is doing well in the first stage is when the child isn't overly upset by the need to wait a moment for the satisfaction of his or her needs: Mom or dad don't have to be perfect; I trust them enough to believe that, if they can't be here immediately, they will be here soon; Things may be tough now, but they will work out. This is the same ability that, in later life, gets us through disappointments in love, our careers, and many other domains of life.

## Stage two

The task is to achieve a degree of **autonomy** while minimizing **shame and doubt**.

If mom and dad (and the other care-takers that often come into the picture at this point) permit the child, now a toddler, to explore and manipulate his or her environment, the child will develop a sense of autonomy or independence. The parents should not discourage the child, but neither should they push. A balance is required. People often advise new parents to be "firm but tolerant" at this stage, and the advice is good. This way, the child will develop both self-control and self-esteem.

On the other hand, it is rather easy for the child to develop instead a sense of shame and doubt. If the parents come down hard on any attempt to explore and be independent, the child will soon give up with the assumption that cannot and should not act on their own. We should keep in mind that even something as innocent as laughing at the toddler's efforts can lead the child to feel deeply ashamed, and to doubt his or her abilities.

And there are other ways to lead children to shame and doubt: If you give children unrestricted freedom and no sense of limits, or if you try to help children do what they should learn to do for themselves, you will also give them the impression that they are not good for much. If you aren't patient enough to wait for your child to tie his or her shoe-laces, your child will never learn to tie them, and will assume that this is too difficult to learn!

Nevertheless, a little "shame and doubt" is not only inevitable, but beneficial. Without it, you will develop the maladaptive tendency Erikson calls **impulsiveness**, a sort of shameless willfulness that leads you, in later childhood and even adulthood, to jump into things without proper consideration of your abilities.

Worse, of course, is too much shame and doubt, which leads to the malignancy Erikson calls **compulsiveness**. The compulsive person feels as if their entire being rides on everything they do, and so everything must be done perfectly. Following all the rules precisely keeps you from mistakes, and mistakes must be avoided at all costs. Many of you know how it feels to always be ashamed and always doubt yourself. A little more patience and tolerance with your own children may help them avoid your path. And give yourself a little slack, too!

If you get the proper, positive balance of autonomy and shame and doubt, you will develop the virtue of **willpower** or determination. One of the most admirable - and frustrating -- thing about two- and three-year-olds is their determination. "Can do" is their motto. If we can preserve that "can do" attitude (with appropriate modesty to balance it) we are much better off as adults.

### Stage three

From three or four to five or six, the task confronting every child is to learn **initiative** without too much **guilt**.

Initiative means a positive response to the world's challenges, taking on responsibilities, learning new skills, feeling purposeful. Parents can encourage initiative by encouraging children to try out their ideas. We should accept and encourage fantasy and curiosity and imagination. This is a time for play, not for formal education. The child is now capable, as never before, of imagining a future situation, one that isn't a reality right now. Initiative is the attempt to make that non-reality a reality.

But if children can imagine the future, if they can plan, then they can be responsible as well, and guilty. If my two-year-old flushes my watch down the toilet, I can safely assume that there were no "evil intentions." It was just a matter of a shiny object going round and round and down. What fun! But if my five year old does the same thing... well, she should know what's going to happen to the watch, what's going to happen to daddy's temper, and what's going to happen to her! She can be guilty of the act, and she can begin to feel guilty as well. The capacity for moral judgement has arrived.

Erikson is, of course, a Freudian, and as such, he includes the Oedipal experience in this stage. From his perspective, the Oedipal crisis involves the reluctance a child feels in relinquishing his or her closeness to the opposite sex parent. A parent has the responsibility, socially, to encourage the child to "grow up -- you're not a baby anymore!" But if this process is done too harshly and too abruptly, the child learns to feel guilty about his or her feelings.

Too much initiative and too little guilt means a maladaptive tendency Erikson calls **ruthlessness**. The ruthless person takes the initiative alright; They have their plans, whether it's a matter of school or romance or politics or career. It's just that they don't care who they step on to achieve their goals. The goals are everything, and guilty feelings are for the weak. The extreme form of ruthlessness is sociopathy.

Ruthlessness is bad for others, but actually relatively easy on the ruthless person. Harder on the person is the malignancy of too much guilt, which Erikson calls **inhibition**. The inhibited person will not try things because "nothing ventured, nothing lost" and, particularly, nothing to feel guilty about. On the sexual, Oedipal, side, the inhibited person may be impotent or frigid.

A good balance leads to the psychosocial strength of **purpose**. A sense of purpose is something many people crave in their lives, yet many do not realize that they themselves make their purposes, through imagination and initiative. I think an even better word for this virtue would have been courage, the capacity for action despite a clear understanding of your limitations and past failings.

## Stage four

The task is to develop a capacity for **industry** while avoiding an excessive sense of **inferiority**. Children must "tame the imagination" and dedicate themselves to education and to learning the social skills their society requires of them.

There is a much broader social sphere at work now: The parents and other family members are joined by teachers and peers and other members of the community at large. They all contribute: Parents must encourage, teachers must care, peers must accept. Children must learn that there is pleasure not only in conceiving a plan, but in carrying it out. They must learn the feeling of success, whether it is in school or on the playground, academic or social.

A good way to tell the difference between a child in the third stage and one in the fourth stage is to look at the way they play games. Four-year-olds may love games, but they will have only a vague understanding of the rules, may change them several times during the course of the game, and be very unlikely to actually finish the game, unless it is by throwing the pieces at their opponents. A seven-year-old, on the other hand, is dedicated to the rules, considers them pretty much sacred, and is more likely to get upset if the game is not allowed to come to its required conclusion.

If the child is allowed too little success, because of harsh teachers or rejecting peers, for example, then he or she will develop instead a sense of inferiority or incompetence. An additional source of inferiority Erikson mentions is racism, sexism, and other forms of discrimination: If a child believes that success is related to who you are rather than to how hard you try, then why try?

Too much industry leads to the maladaptive tendency called **narrow virtuosity**. We see this in children who aren't allowed to "be children," the ones that parents or teachers push into one area of competence, without allowing the development of broader interests. These are the kids without a life: child actors, child athletes, child musicians, child prodigies of all sorts. We all admire their industry, but if we look a little closer, it's all that stands in the way of an empty life.

Much more common is the malignancy called **inertia**. This includes all of us who suffer from the "inferiority complexes" Alfred Adler talked about. If at first you don't succeed, don't ever try again! Many of us didn't do well in mathematics, for example, so we'd die before we took another math class. Others were humiliated instead in the gym class, so we never try out for a sport or play a game of racquetball. Others never developed social skills -- the most important skills of all - - and so we never go out in public. We become inert.

A happier thing is to develop the right balance of industry and inferiority -- that is, mostly industry with just a touch of inferiority to keep us sensibly humble. Then we have the virtue called **competency**.

## Stage five

Stage five is **adolescence**, beginning with puberty and ending around 18 or 20 years old. The task during adolescence is to achieve **ego identity** and avoid **role confusion**. It was adolescence that interested Erikson first and most, and the patterns he saw here were the bases for his thinking about all the other stages.

Ego identity means knowing who you are and how you fit in to the rest of society. It requires that you take all you've learned about life and yourself and mold it into a unified self-image, one that your community finds meaningful.

There are a number of things that make things easier: First, we should have a mainstream adult culture that is worthy of the adolescent's respect, one with good adult role models and open lines of communication.

Further, society should provide clear **rites of passage**, certain accomplishments and rituals that help to distinguish the adult from the child. In primitive and traditional societies, an adolescent boy may be asked to leave the village for a period of time to live on his own, hunt some symbolic animal, or seek an inspirational vision. Boys and girls may be required to go through certain tests of endurance, symbolic ceremonies, or educational events. In one way or another, the distinction between the powerless, but irresponsible, time of childhood and the powerful and responsible time of adulthood, is made clear.

Without these things, we are likely to see role confusion, meaning an uncertainty about one's place in society and the world. When an adolescent is confronted by role confusion, Erikson says he or she is suffering from an identity crisis. In fact, a common question adolescents in our society ask is a straight-forward question of identity: "Who am I?"

One of Erikson's suggestions for adolescence in our society is the **psychosocial moratorium**. He suggests you take a little "time out." If you have money, go to Europe. If you don't, bum around the U.S. Quit school and get a job. Quit your job and go to school. Take a break, smell the roses, get to know yourself. We tend to want to get to "success" as fast as possible, and yet few of us have ever taken the time to figure out what success means to us. A little like the young Oglala Lakota, perhaps we need to dream a little.

There is such a thing as too much "ego identity," where a person is so involved in a particular role in a particular society or subculture that there is no room left for tolerance. Erikson calls this maladaptive tendency **fanaticism**. A fanatic believes that his way is the only way. Adolescents are, of course, known for their idealism, and for their tendency to see things in black-and-white. These people will gather others around them and promote their beliefs and life-styles without regard to others' rights to disagree.

The lack of identity is perhaps more difficult still, and Erikson refers to the malignant tendency here as **repudiation**. They repudiate their membership in the

world of adults and, even more, they repudiate their need for an identity. Some adolescents allow themselves to "fuse" with a group, especially the kind of group that is particularly eager to provide the details of your identity: religious cults, militaristic organizations, groups founded on hatred, groups that have divorced themselves from the painful demands of mainstream society. They may become involved in destructive activities, drugs, or alcohol, or you may withdraw into their own psychotic fantasies. After all, being "bad" or being "nobody" is better than not knowing who you are!

If you successfully negotiate this stage, you will have the virtue Erikson called **fidelity**. Fidelity means loyalty, the ability to live by societies standards despite their imperfections and incompleteness and inconsistencies. We are not talking about blind loyalty, and we are not talking about accepting the imperfections. After all, if you love your community, you will want to see it become the best it can be. But fidelity means that you have found a place in that community, a place that will allow you to contribute.

### **Stage six**

If you have made it this far, you are in the stage of young adulthood, which lasts from about 18 to about 30. The ages in the adult stages are much fuzzier than in the childhood stages, and people may differ dramatically. The task is to achieve some degree of **intimacy**, as opposed to remaining in **isolation**.

Intimacy is the ability to be close to others, as a lover, a friend, and as a participant in society. Because you have a clear sense of who you are, you no longer need to fear "losing" yourself, as many adolescents do. The "fear of commitment" some people seem to exhibit is an example of immaturity in this stage. This fear isn't always so obvious. Many people today are always putting off the progress of their relationships: I'll get married (or have a family, or get involved in important social issues) as soon as I finish school, as soon as I have a job, as soon as I have a house, as soon as.... If you've been engaged for the last ten years, what's holding you back?

Neither should the young adult need to prove him- or herself anymore. A teenage relationship is often a matter of trying to establish identity through "couple-hood." Who am I? I'm her boy-friend. The young adult relationship should be a matter of two independent egos wanting to create something larger than themselves. We intuitively recognize this when we frown on a relationship between a young adult and a teenager: We see the potential for manipulation of the younger member of the party by the older.

Our society hasn't done much for young adults, either. The emphasis on careers, the isolation of urban living, the splitting apart of relationships because of our need for mobility, and the general impersonal nature of modern life prevent people from naturally developing their intimate relationships. I am typical of many people in having moved dozens of times in my life. I haven't the faintest idea what has happened to the kids I grew up with, or even my college buddies. My

oldest friend lives a thousand miles away. I live where I do out of career necessity and feel no real sense of community.

Before I get too depressing, let me mention that many of you may not have had these experiences. If you grew up and stayed in your community, and especially if your community is a rural one, you are much more likely to have deep, long-lasting friendships, to have married your high school sweetheart, and to feel a great love for your community. But this style of life is quickly becoming an anachronism.

Erikson calls the maladaptive form **promiscuity**, referring particularly to the tendency to become intimate too freely, too easily, and without any depth to your intimacy. This can be true of your relationships with friends and neighbors and your whole community as well as with lovers.

The malignancy he calls **exclusion**, which refers to the tendency to isolate oneself from love, friendship, and community, and to develop a certain hatefulness in compensation for one's loneliness.

If you successfully negotiate this stage, you will instead carry with you for the rest of your life the virtue or psychosocial strength Erikson calls **love**. Love, in the context of his theory, means being able to put aside differences and antagonisms through "mutuality of devotion." It includes not only the love we find in a good marriage, but the love between friends and the love of one's neighbor, co-worker, and compatriot as well.

## **Stage seven**

The seventh stage is that of **middle adulthood**. It is hard to pin a time to it, but it would include the period during which we are actively involved in raising children. For most people in our society, this would put it somewhere between the middle twenties and the late fifties. The task here is to cultivate the proper balance of **generativity** and **stagnation**.

Generativity is an extension of love into the future. It is a concern for the next generation and all future generations. As such, it is considerably less "selfish" than the intimacy of the previous stage: Intimacy, the love between lovers or friends, is a love between equals, and it is necessarily reciprocal. Oh, of course we love each other unselfishly, but the reality is such that, if the love is not returned, we don't consider it a true love. With generativity, that implicit expectation of reciprocity isn't there, at least not as strongly. Few parents expect a "return on their investment" from their children; if they do, we don't think of them as very good parents!

Although the majority of people practice generativity by having and raising children, there are many other ways as well. Erikson considers teaching, writing, invention, the arts and sciences, social activism, and generally contributing to the

welfare of future generations to be generativity as well -- anything, in fact, that satisfies that old "need to be needed."

Stagnation, on the other hand, is self-absorption, caring for no-one. The stagnant person ceases to be a productive member of society. It is perhaps hard to imagine that we should have any "stagnation" in our lives, but the maladaptive tendency Erikson calls **overextension** illustrates the problem: Some people try to be so generative that they no longer allow time for themselves, for rest and relaxation. The person who is overextended no longer contributes well. I'm sure we all know someone who belongs to so many clubs, or is devoted to so many causes, or tries to take so many classes or hold so many jobs that they no longer have time for any of them!

More obvious, of course, is the malignant tendency of **rejectivity**. Too little generativity and too much stagnation and you are no longer participating in or contributing to society. And much of what we call "the meaning of life" is a matter of how we participate and what we contribute.

This is the stage of the "midlife crisis." Sometimes men and women take a look at their lives and ask that big, bad question "what am I doing for?" Notice the question carefully: Because their focus is on themselves, they ask what, rather than whom, they are doing it for. In their panic at getting older and not having experienced or accomplished what they imagined they would when they were younger, they try to recapture their youth. Men are often the most flamboyant examples: They leave their long-suffering wives, quit their humdrum jobs, buy some "hip" new clothes, and start hanging around singles bars. Of course, they seldom find what they are looking for, because they are looking for the wrong thing!

But if you are successful at this stage, you will have a capacity for caring that will serve you through the rest of your life.

### **Stage eight**

This last stage, referred to delicately as **late adulthood** or maturity, or less delicately as old age, begins sometime around retirement, after the kids have gone, say somewhere around 60. Some older folks will protest and say it only starts when you feel old and so on, but that's an effect of our youth-worshipping culture, which has even old people avoiding any acknowledgement of age. In Erikson's theory, reaching this stage is a good thing, and not reaching it suggests that earlier problems retarded your development!

The task is to develop **ego integrity** with a minimal amount of **despair**. This stage, especially from the perspective of youth, seems like the most difficult of all. First comes a detachment from society, from a sense of usefulness, for most people in our culture. Some retire from jobs they've held for years; others find their duties as parents coming to a close; most find that their input is no longer requested or required.

Then there is a sense of biological uselessness, as the body no longer does everything it used to. Women go through a sometimes dramatic menopause; Men often find they can no longer "rise to the occasion." Then there are the illnesses of old age, such as arthritis, diabetes, heart problems, concerns about breast and ovarian and prostate cancers. There come fears about things that one was never afraid of before -- the flu, for example, or just falling down.

Along with the illnesses come concerns of death. Friends die. Relatives die. One's spouse dies. It is, of course, certain that you, too, will have your turn. Faced with all this, it might seem like everyone would feel despair.

In response to this despair, some older people become preoccupied with the past. After all, that's where things were better. Some become preoccupied with their failures, the bad decisions they made, and regret that (unlike some in the previous stage) they really don't have the time or energy to reverse them. We find some older people become depressed, spiteful, paranoid, hypochondriacal, or developing the patterns of senility with or without physical bases.

Ego integrity means coming to terms with your life, and thereby coming to terms with the end of life. If you are able to look back and accept the course of events, the choices made, your life as you lived it, as being necessary, then you needn't fear death. Although most of you are not at this point in life, perhaps you can still sympathize by considering your life up to now. We've all made mistakes, some of them pretty nasty ones; Yet, if you hadn't made these mistakes, you wouldn't be who you are. If you had been very fortunate, or if you had played it safe and made very few mistakes, your life would not have been as rich as is.

The maladaptive tendency in stage eight is called **presumption**. This is what happens when a person "presumes" ego integrity without actually facing the difficulties of old age. The malignant tendency is called **disdain**, by which Erikson means a contempt of life, one's own or anyone's.

Someone who approaches death without fear has the strength Erikson calls **wisdom**. He calls it a gift to children, because "healthy children will not fear life if their elders have integrity enough not to fear death." He suggests that a person must be somewhat gifted to be truly wise, but I would like to suggest that you understand "gifted" in as broad a fashion as possible: I have found that there are people of very modest gifts who have taught me a great deal, not by their wise words, but by their simple and gentle approach to life and death, by their "generosity of spirit."

## GESELL (ARNOLD)

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Arnold Gesell's theory is concerned with the physical development of children. Gesell observed hundreds of children and came up with the physical developmental age norms. He determined the normal sequence of development and at what age children should be able to do certain things, like sit up, roll over, crawl, walk, grasp objects, etc. These age-norms are still used today by the medical profession, the psychology professions, and child related fields. These age norms give us a standard by which to monitor a child's development.

Gesell was among the first to implement a quantitative study of human development from birth through adolescence, focusing his research on the extensive study of a small number of children. He began with pre-school children and later extended his work to ages 5 to 10 and 10 to 16. From his findings, Gesell concluded that mental and physical development in infants, children, and adolescents are comparable and parallel orderly processes. In his clinic, he trained researchers to collect data and produced reports that had a widespread influence on both parents and educators.

The results of his research were utilized in creating the Gesell Development Schedules, which can be used with children between four weeks and six years of age. The test measures responses to standardized materials and situations both qualitatively and quantitatively. Areas emphasized include motor and language development, adaptive behavior, and personal-social behavior. The results of the test are expressed first as developmental age (DA), which is then converted into developmental quotient (DQ), representing "the portion of normal development that is present at any age." A separate developmental quotient may be obtained for each of the functions on which the scale is built.

In the 1940s and 1950s, Gesell was widely regarded as the nation's foremost authority on child rearing and development, and developmental quotients based on his development schedules were widely used as an assessment of children's intelligence. He wrote several best-selling books, including *Infant and Child in the Culture of Today* (1943) and *The Child from Five to Ten* (1946), both co-authored with Frances L. Ilg. Gesell argued, in widely read publications, that the best way to raise children requires reasonable guidance, rather than permissiveness or rigidity.

His influence was also felt through the many child psychologists and pediatricians he helped educate. Eventually, the preeminence of Gesell's ideas gave way to theories that stressed the importance of environmental rather than internal elements in child development, as the ideas of Jerome S. Bruner and

Jean Piaget gained prominence. Gesell was criticized for basing his work too rigidly on observation of a small number of research subjects who were all children of white, middle-class parents in a single New England city. He was also faulted for allowing too little leeway for individual and cultural differences in growth patterns.

## **MAJOR THEORIES OF PHYSICAL, SOCIAL, AND EMOTIONAL DEVELOPMENT OF CHILDREN**

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A child begins to develop whilst in the mother's womb. The genetics (the makeup) of the child are already in place. The child inherits genes from both mother and father.

Piaget was probably one of most influential cognitive theorists. Piaget was a constructivist which means basically that learning occurs from actions rather than as a result of actions. Cognition generally refers to any intellectual process within the human experience. These processes include, attention the ability to focus, perception the individual interpretation, memory, thinking and problem solving. Constructivists or Cognitivists believe development is the 'process by which individuals acquire a more sophisticated and complex knowledge of the world around them.' It deals with the mental activity within the brain and the formation of concepts. The knowledge is acquired by doing rather than being given information.

Piaget described development as going through different mental processes. He believed that all children pass through the stages but environmental influences on children will vary the ages each stage is reached. A child who is given more learning opportunities will develop faster by progressing through the stages at a faster rate. Therefore play and children's activities facilitated by an adult increase the rate of development. Check

The stages of development according to Piaget were, maturation and adaptation these being the natural biological maturity over which

environment has no control and a child adapting its behaviours/actions to its own environment. Adaption only occurs because of assimilation, accommodation and equilibrium. Assimilation is the knowledge used to confront problems needed to be solved, accommodation is the process of changing what we already know to work in order to solve new tasks effectively. Equilibrium is the state of feeling steady and in control. Equilibrium comes from modifying our cognitive structures when in a state of disequilibrium to create equilibrium. Schemas are ways in which our knowledge is stored. They are like computer files in our brain. They are abstract folders that store everything we know. As a child learns, that information is held in one of these folders and that knowledge is used when needed in new situations. These folders are constantly being updated with new information or new knowledge learned.

‘Piaget considered the interaction between the child and their environment to be the main factor in influencing cognitive development (the development of learning through thinking and problem solving), and this active involvement in their own learning is described by Piaget as series of schemas (principles).’ (Green 2002)

Piaget outlined four stages of development, the Sensori-motor period, the pre-operational period, the concrete-operational period and the formal-operational period. In the first two stages Piaget noted that children can only consider things from their own point of view and cannot see that others may hold different view. This could explain how young children do not accept another’s point of view and are unable to sort out arguments between peers. The stages control development which in turn control learning.

Les Vygotsky (1869 – 1935) had similar theories to Piaget. He also saw an adult role as important in children’s learning. His theories accepted that a child learns actively by using the information in the environment but looks towards a more social setting for learning.

Vygotsky believed that

‘The same biological or environmental factors may have very different effects, depending on the people among whom a child grows up’ (Oates, 1996)

He believed strongly that language had an important part to play in a child’s learning, and that interaction between a child and others in their community was hugely beneficial to a child’s language development. He developed the theory known as the zone of proximal development (ZPD). This is the time between learning or the next level in development, he stated the next level was only obtainable by a child’s interaction with an adult. This theory emphasises the

importance of a teacher in a child's learning. His theory recognised that adults in a child's environment have an important part to play in the child's learning.

A second aspect of Vygotsky's theory is the idea that the potential for cognitive development depends upon the "zone of proximal development" (ZPD): a level of development attained when children engage in social behavior. Full development of the ZPD depends upon full social interaction. The range of skill that can be developed with adult guidance or peer collaboration exceeds what can be attained alone.

<http://tip.psychology.org/vygotsky.html> (accessed 23/05/05)

The major difference between Piaget and Vygotsky were, Piagets believed a child would learn through their environment quite independently whereas Vygotsky put huge emphasis in the social setting aiding the learning process. In my experience children do learn from social experiences and a child will questions constantly, for example 'what is that?' 'What are you doing?' By adults interaction and answering questions the child is learning.

Howard Gardner

Usually cognitive theorists believed intelligence was a single entity and children were a blank slate that could be trained to learn anything. Gardner born 1943, believed intelligence is made up of multiple intelligences. His theory states humans have a unique blend of intelligences that cannot be measured by IQ tests. He challenged Piagets development stages. Unlike Piaget, Gardner saw that at any one time a child may be at very different stages. Gardner formulated a list of seven intelligences. The first two particularly valued in schools. The following three usually associated with the arts and the last two personal intelligences.

1. Linguistic
2. Logical – mathematical
3. Musical
4. Kinesthetic
5. Spacial intelligence
6. Interpersonal intelligence
7. Intrapersonal intelligence

## Noam Chomsky

Chomsky believed humans have an innate facility for language, that humans are pre-programmed to develop language. This theory was originally described as LAD (language acquisition Device)

His theories follow, language is uniquely human, “we have a desire to express ourselves”. Language is a natural innate maturation which could only be stopped due to disability such as hearing impairment or a vocal disability.

## Maslow's Hierarchy of Needs

Maslow's Hierarchy of Needs has often been represented in a hierarchical pyramid with five levels. The four levels (lower-order needs) are considered physiological needs, while the top level of the pyramid is considered growth needs. The lower level needs must be satisfied before higher-order needs can influence behavior. The levels are as follows

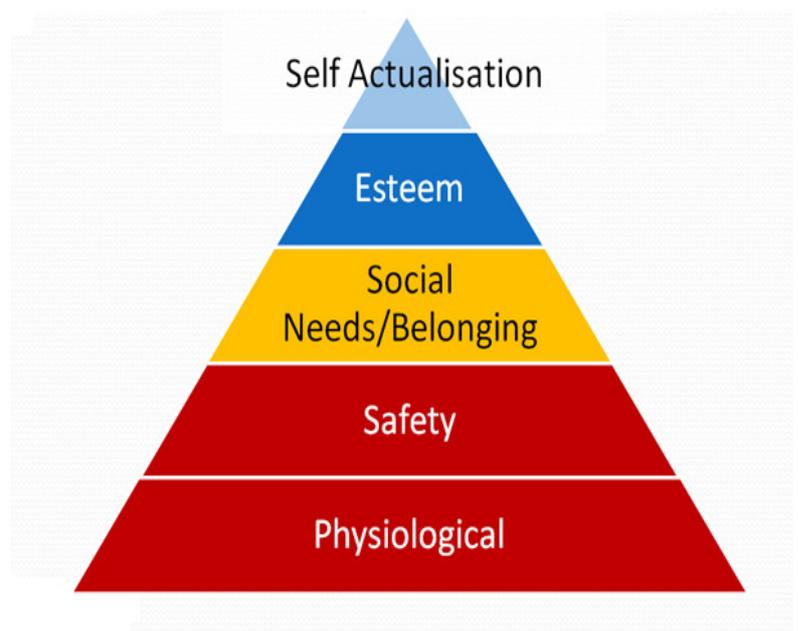
Self-actualization – includes morality, creativity, problem solving, etc.

Esteem – includes confidence, self-esteem, achievement, respect, etc.

Belongingness – includes love, friendship, intimacy, family, etc.

Safety – includes security of environment, employment, resources, health, property, etc.

Physiological – includes air, food, water, sex, sleep, other factors towards homeostasis, etc



## Deprivation Needs

The first four levels are considered deficiency or deprivation needs (“D-needs”) in that their lack of satisfaction causes a deficiency that motivates people to meet these needs.

Physiological needs, the lowest level on the hierarchy, include necessities such as air, food, and water. These tend to be satisfied for most people, but they become predominant when unmet.

During emergencies, safety needs such as health and security rise to the forefront. Once these two levels are met,

belongingness needs, such as obtaining love and intimate relationships or close friendships, become important. The next level, esteem needs, include the need for recognition from others, confidence, achievement, and self-esteem.

## Growth Needs

The highest level is self-actualization, or the self-fulfillment. Behavior in this case is not driven or motivated by deficiencies but rather one’s desire for personal growth and the need to become all the things that a person is capable of becoming[

## Criticisms

While a useful guide for generally understanding why students behave the way that they do and in determining how learning may be affected by physiological or safety deficiencies, Maslow’s Hierarchy of Needs has its share of criticisms. Some critics have noted vagueness in what is considered a “deficiency”; what is a deficiency for one is not necessarily a deficiency for another. Secondly, there seem to be various exceptions that frequently occur. For example, some people often risk their own safety to rescue others from danger.

