



# Evaluating Psychosocial Development

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# What is a Human Being?

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- Erikson's psychosocial theory is premised upon the idea that we are evolved, social creatures, purposed for reproduction and continuation (generativity).



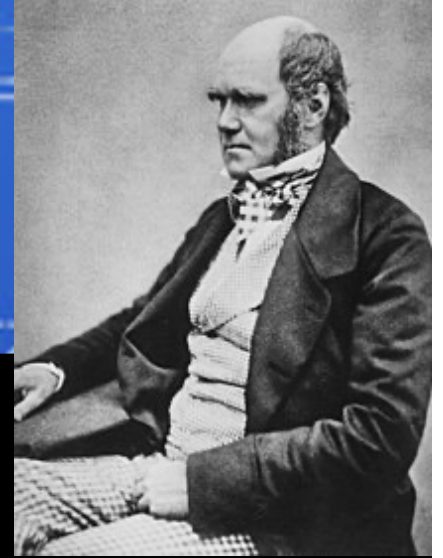
# How Do We Know? How Do We Know?

## Components of Worldview





# Darwin says... Darwin says...



- Wrote *On the Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life*
- “Viewing such men, one can hardly make one’s self believe that they are fellow-creatures, and inhabitants of the same world...Whilst beholding these savages, one asks, whence have they come? What could have tempted, or what change compelled a tribe of men, to leave the fine regions of the north...? I believe, in this extreme part of South America, man exists in a lower state of improvement than in any other part of the world.” – Charles Darwin, *The Voyage of the Beagle*, edited by Charles Eliot (New York: PF Collier and Sons, 1909), 228-246.



# How Do We Know? How Do We Know?

## Components of Worldview



# If We are Spirits...

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- In the transformative literature, Moses, Solomon, Paul, John, Peter, et al, communicate important teachings consistent with those of Jesus *and* claim divine authority.
- Jesus affirmed Moses and Solomon (Matthew 12:42, 23:2-3), and commissioned John, Peter, Paul, etc. (John 14-16, Acts 9).

# **If We are Spirits...** **If We are Spirits...**

- Human growth and development must consider more than physical, mental, and emotional aspects.
- Mind, body, emotion, will, etc., are all subsets of human identity and relate to the spirit, not the other way around.
- Spiritual considerations (growth, development, health) are of the highest importance



# **Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning**

- Methodology:
- We will approach this as a case study, or model, for evaluating and comparing systems
- We will exegete Erikson, then consider Biblical data, also in exegetical context.
- We will draw conclusions based on the comparative data.

# Erikson's Model

## Erikson's Model

- Erik Erikson (1902-1994)
- Disciple of Freud, focused on psychoanalysis
- Whereas Freud emphasized psychosexual, Erikson emphasized 8 stages of psychosocial development
- Erikson's is the current prevailing model for understanding human growth and development



# Erikson's Model

# Erikson's Model



verywell

From <https://www.verywellmind.com/erik-eriksons-stages-of-psycho-social-development-2795740>



# Erikson's Model

## Stage 1 – Trust vs. Mistrust



### I. BASIC TRUST VS. BASIC MISTRUST

THE FIRST demonstration of social trust in the baby is the ease of his feeding, the depth of his sleep, the relaxation of his bowels.

of the bowels. The infant's first social achievement, then, is his willingness to let the mother out of sight without undue anxiety or rage, because she has become an inner certainty as well as an outer predictability. Such consistency, continuity, and sameness

has confidence. The general state of trust, furthermore, implies not only that one has learned to rely on the sameness and continuity of the outer providers, but also that one may trust oneself and the capacity of one's own organs to cope with urges;

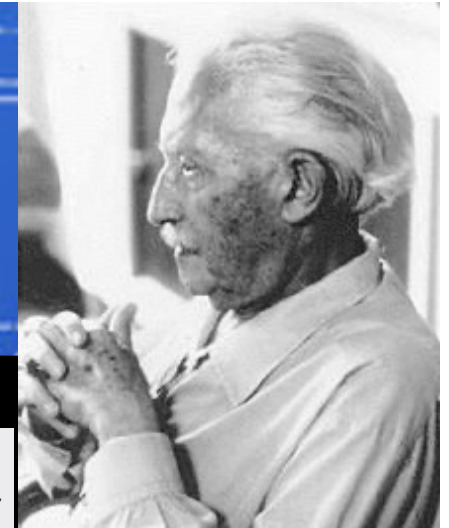
### Matthew 18:1-4

- 1 <sup>a</sup>At that <sup>1</sup>time the disciples came to Jesus and said, <sup>b</sup>“Who then is greatest in the kingdom of heaven?”
- 2 And He called a child to Himself and set him <sup>1</sup>before them,
- 3 and said, “Truly I say to you, unless you <sup>1</sup>are converted and <sup>2</sup>become like children, you will not enter the kingdom of heaven.
- 4 “Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.

• Quotes from Erik Erikson, “Chapter 7: Eight Ages of Man” in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 1 – Trust vs. Mistrust



Genesis 1:27, 31

out life.

Each successive stage and crisis has a special relation to one of the basic elements of society, and this for the simple reason that the human life cycle and man's institutions have evolved together. In this chapter we can do little more than mention, after the description of each stage, what basic element of social organization is related to it. This relation is twofold: man brings to these institutions the remnants of his infantile mentality and his youthful fervor, and he receives from them—as long as they manage to maintain their actuality—a reinforcement of his infantile gains.

27 God created man<sup>a</sup> in His own image, in the image of God He created him; <sup>b</sup>male and female He created them.

31 God saw all that He had made, and behold, it was very <sup>a</sup>good. And there was evening and there was morning, the sixth day.

• Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (W.W. Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 1 – Trust vs. Mistrust



Genesis 9:5-7

out life.

Each successive stage and crisis has a special relation to one of the basic elements of society, and this for the simple reason that the human life cycle and man's institutions have evolved together. In this chapter we can do little more than mention, after the description of each stage, what basic element of social organization is related to it. This relation is twofold: man brings to these institutions the remnants of his infantile mentality and his youthful fervor, and he receives from them—as long as they manage to maintain their actuality—a reinforcement of his infantile gains.

5 “Surely I will require <sup>1a</sup>your lifeblood; <sup>2b</sup>from every beast I will require it. And <sup>2</sup>from every man, <sup>2</sup>from every man's brother I will require the life of man.

6 “<sup>a</sup>Whoever sheds man's blood,  
By man his blood shall be shed,  
For <sup>b</sup>in the image of God He made man.

7 “As for you, <sup>a</sup>be fruitful and multiply;  
<sup>1</sup>Populate the earth abundantly and multiply in it.”

- Quotes from Erik Erikson, “Chapter 7: Eight Ages of Man” in *Childhood and Society* (W.W. Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 1 – Trust vs. Mistrust



The parental faith which supports the trust emerging in the newborn, has throughout history sought its institutional safeguard (and, on occasion, found its greatest enemy) in organized religion. Trust born of care is, in fact, the touchstone of the *actuality* of a given religion. All religions have in common the periodical childlike surrender to a Provider or providers who dispense earthly fortune as well as spiritual health; some demonstration of man's smallness by way of reduced posture and humble gesture; the admission in prayer and song of misdeeds, of mis-thoughts, and of evil intentions; fervent appeal for inner unification by divine guidance; and finally, the insight that individual trust must become a common faith, individual mistrust a commonly formulated evil, while the individual's restoration must become part of the ritual practice of many, and must become a sign of trustworthiness in the community.\* We have illustrated how tribes dealing with one segment of nature develop a collec-

• Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 1 – Trust vs. Mistrust



Romans 3:21-24

...tive magic which seems to treat the Supernatural Providers of food and fortune as if they were angry and must be appeased by prayer and self-torture. Primitive religions, the most primitive layer in all religions, and the religious layer in each individual, abound with efforts at atonement which try to make up for vague deeds against a maternal matrix and try to restore faith in the goodness of one's strivings and in the kindness of the powers of the universe.

21 But now apart <sup>1</sup>from the Law <sup>a</sup>the righteousness of God has been manifested, being <sup>b</sup>witnessed <sup>c</sup>by the Law and the Prophets, 22 even <sup>a</sup>the righteousness of God <sup>b</sup>through <sup>c</sup>faith <sup>d</sup>in Jesus Christ for <sup>e</sup>all those <sup>1</sup>who believe; for <sup>e</sup>there is no distinction; 23 for all <sup>1a</sup>have sinned and fall short of the glory of God, 24 being justified as a gift <sup>a</sup>by His grace through <sup>b</sup>the redemption which is in Christ Jesus;

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- Trust is early and important.
  - Objects are natural.
- Humanity and society both reflect their evolutionary origin and development
- Everything moves toward works for atonement

## BIBLE

- Trust is early and important
  - Object is Christ.
- Humanity and society both originated from creative and declarative act of God
- Atonement only by grace through faith

## Stage 1 – Trust vs. Mistrust



# Erikson's Model

## Stage 2 – Autonomy vs. Shame and Doubt

Shame is an emotion insufficiently studied, because in our civilization it is so early and easily absorbed by guilt. Shame supposes that one is completely exposed and conscious of being looked at: in one word, self-conscious. One is visible and not ready to be visible; which is why we dream of shame as a situation in which we are stared at in a condition of incomplete dress, in night attire, "with one's pants down." Shame is early expressed in an impulse to bury one's face, or to sink, right then and there, into the ground. But this, I think, is essentially rage turned against the self. He who is ashamed would like to force the world not to look at him, not to notice his exposure. He would like to destroy the eyes of the world. Instead he must wish for his own invisibility. This potentiality is abundantly used in the educational method of "shaming" used as exclusively.

Genesis 3:6-8

wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

- 7 Then the eyes of both of them were opened, and they <sup>a</sup>knew that they were naked; and they sewed fig leaves together and made themselves <sup>1</sup>loin coverings.
- 8 They heard the sound of <sup>a</sup>the LORD God walking in the garden in the <sup>1</sup>cool of the day, <sup>b</sup>and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.



• Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 2 – Autonomy vs. Shame and Doubt



Doubt is the brother of shame. Where shame is dependent on the consciousness of being upright and exposed, doubt, so clinical observation leads me to believe, has much to do with a consciousness of having a front and a back—and especially a “behind.” For this reverse area of the body, with its aggressive and libidinal

This stage, therefore, becomes decisive for the ratio of love and hate, cooperation and willfulness, freedom of self-expression and its suppression. From a sense of self-control without loss of self-esteem comes a lasting sense of good will and pride; from a sense of loss of self-control and of foreign overcontrol comes a lasting propensity for doubt and shame.

- Quotes from Erik Erikson, “Chapter 7: Eight Ages of Man” in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 2 – Autonomy vs. Shame and Doubt



Genesis 12:3

If, to some reader, the “negative” potentialities of our stages seem overstated throughout, we must remind him that this is not only the result of a preoccupation with clinical data. Adults, and seemingly mature and unneurotic ones, display a sensitivity concerning a possible shameful “loss of face” and fear of being attacked “from behind” which is not only highly irrational and in contrast to the knowledge available to them, but can be of fateful import if related sentiments influence, for example, inter-racial and international policies.

Revelation 7:9

3 And <sup>a</sup>I will bless those who bless you, And the one who <sup>1</sup> curses you I will <sup>2</sup> curse. <sup>b</sup>And in you all the families of the earth will be blessed.”

9 After these things I looked, and behold, a great multitude which no one could count, from <sup>a</sup>every nation and *all* tribes and peoples and tongues, standing <sup>b</sup>before the throne and <sup>c</sup>before the Lamb, clothed in <sup>d</sup>white robes, and <sup>e</sup>palm branches were in their hands;

- Quotes from Erik Erikson, “Chapter 7: Eight Ages of Man” in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- Personal confidence in identity based on one's self perspective
- Personal confidence influences socio-political perspectives

## BIBLE

- Personal confidence in identity based on God's perspective
- Divine revelation influences socio-political perspectives

## Stage 2 – Autonomy vs. Shame and Doubt



# Erikson's Model

## Stage 3 – Initiative vs. Guilt



There is in every child at every stage a new miracle of vigorous unfolding, which constitutes a new hope and a new responsibility for all. Such is the sense and the pervading quality of initiative. The criteria for all these senses and qualities are the same: a

the sense of “being on the make.” There is no simpler, stronger word for it; it suggests pleasure in attack and conquest. In the boy, the emphasis remains on phallic-intrusive modes; in the girl it turns to modes of “catching” in more aggressive forms of snatching or in the milder form of making oneself attractive and endearing.

1 Peter 4:10-11

- 10 <sup>a</sup>As each one has received a special gift, employ it in serving one another as good <sup>b</sup>stewards of the manifold grace of God.
- 11 <sup>a</sup>Whoever speaks, is to do so <sup>1</sup>as one who is speaking the <sup>b</sup>utterances of God; whoever serves is to do so as one who is serving <sup>2c</sup>by the strength which God supplies; <sup>d</sup>so that <sup>d</sup>in all things God may be glorified through Jesus Christ, <sup>e</sup>to whom belongs the glory and dominion forever and ever. Amen.

• Quotes from Erik Erikson, “Chapter 7: Eight Ages of Man” in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 3 – Initiative vs. Guilt



dear life. This, then, is the stage of the “castration complex,” the intensified fear of finding the (now energetically erotized) genitals harmed as a punishment for the fantasies attached to their excitement.

In view of the dangerous potentials of man's long childhood, it is well to look back at the blueprint of the life-stages and to the possibilities of guiding the young of the race while they are young. And here we note that according to the wisdom of the

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# Erikson's Model

## Stage 3 – Initiative vs. Guilt



Philippians 2:5

5 <sup>a</sup>Have this attitude <sup>1</sup>in yourselves which was also in <sup>b</sup>Christ Jesus,

doing things together. At any rate, the “oedipal” stage results not only in the oppressive establishment of a moral sense restricting the horizon of the permissible; it also sets the direction toward the possible and the tangible which permits the dreams of early childhood to be attached to the goals of an active adult life. Social institutions, therefore, offer children of this age an *economic ethos*, in the form of ideal adults recognizable by their uniforms and their functions, and fascinating enough to replace, the heroes of picture book and fairy tale.

1 Corinthians 11:1

1 <sup>a</sup>Be imitators of me, just as I also am of Christ.

- Quotes from Erik Erikson, “Chapter 7: Eight Ages of Man” in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- Initiative motivated by the pleasure of attack and conquest (self-glory)
- Role models found in social institutions

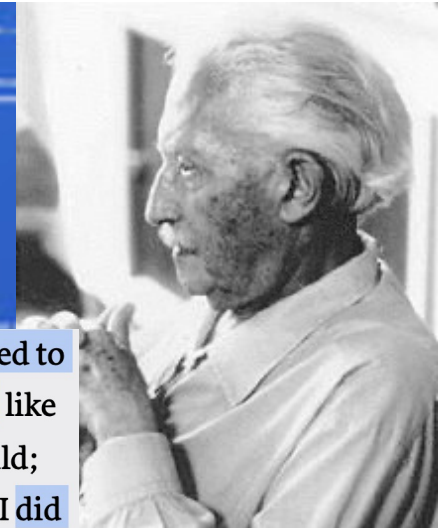
## BIBLE

- Initiative motivated for the glory of the Creator
- Role models found in Christ and Christlikeness

## Stage 3 – Initiative vs. Guilt

# Erikson's Model

## Stage 4 – Industry vs. Inferiority



### 1 Corinthians 13:11

or jungle or classroom. The child must forget past hopes and wishes, while his exuberant imagination is tamed and harnessed to the laws of impersonal things—even the three R's. For before the child, psychologically **already a rudimentary parent**, can become a biological parent, he must begin to be a worker and

**potential provider.** With the oncoming latency period, the normally advanced child forgets, or rather sublimates, the

wishes of play. His ego boundaries include his tools and skills: the work principle (Ives Hendrick) teaches him the pleasure of work completion by steady attention and persevering diligence. In all cultures, at this stage, children receive some *systematic instruction*, although, as we saw in the chapter on American

11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I <sup>1</sup>became a man, I did away with childish things.

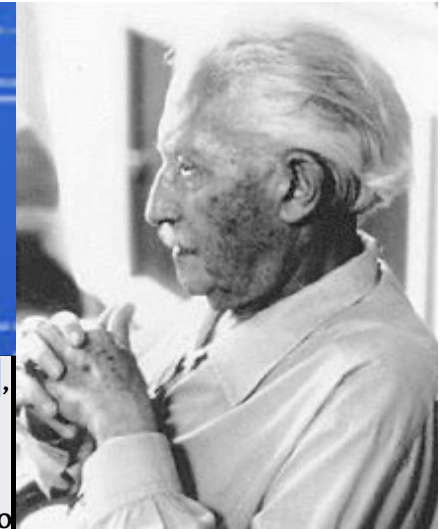
### Ecclesiastes 2:1

1 I said <sup>1</sup>to myself, "Come now, I will test you with <sup>a</sup>pleasure. So <sup>2</sup>enjoy yourself." And behold, it too was **futility.**

• Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 4 – Industry vs. Inferiority



### 1 Corinthians 13:6-8

Thus the *fundamentals of technology* are developed, as the child becomes ready to handle the utensils, the tools, and the weapons used by the big people. Literate people, with more

The child's danger, at this stage, lies in a sense of inadequacy and inferiority. If he despairs of his tools and skills or of his status among his tool partners, he may be discouraged from identification with them and with a section of the tool world. To lose the hope of such "industrial" association may pull him back to the more isolated, less tool-conscious familial rivalry of the oedipal time. The child despairs of his equipment in the tool world and

6 <sup>a</sup>I planted, <sup>b</sup>Apollos watered, but <sup>c</sup>God was causing the growth.

7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth.

8 Now he who plants and he who waters are one; but each will <sup>a</sup>receive his own <sup>1</sup>reward according to his own labor.

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 4 – Industry vs. Inferiority



On the other hand, this is socially a most decisive stage: since industry involves doing things beside and with others, a first sense of division of labor and of differential opportunity, that is, a sense of the *technological ethos* of a culture, develops at this time. We have pointed in the last section to the danger

sion from paradise. If he accepts work as his only obligation, and “what works” as his only criterion of worthwhileness, he may become the conformist and thoughtless slave of his technology and of those who are in a position to exploit it.

- Quotes from Erik Erikson, “Chapter 7: Eight Ages of Man” in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- Children must move on from childish things
- Motivation is the pleasure of moving toward parenthood and being generative
- Perspective of inferiority based on personal capacity

## BIBLE

- Children must move on from childish things
- Pursuit of pleasure is "futility/vanity"
- Motivation should be stewarding well to accomplish God's task

## Stage 4 – Industry vs. Inferiority

# Erikson's Model

## Stage 5 – Identity vs. Role Confusion



Ephesians 1:5-6

With the establishment of a good initial relationship to the world of skills and tools, and with the advent of puberty, childhood proper comes to an end. Youth begins. But in puberty and adolescence, all samenesses and continuities relied on earlier ex-

The integration now taking place in the form of ego identity is, as pointed out, more than the sum of the childhood identifications. It is the accrued experience of the ego's ability to integrate all identifications with the vicissitudes of the libido, with the aptitudes developed out of endowment, and with the opportunities offered in social roles. The sense of ego identity, then,

5 <sup>1</sup>He <sup>a</sup>predestined us to  
<sup>b</sup>adoption as sons through  
Jesus Christ to Himself,  
<sup>c</sup>according to the <sup>2</sup>kind  
intention of His will,  
6 <sup>a</sup>to the praise of the glory of  
His grace, which He freely  
bestowed on us in <sup>b</sup>the  
Beloved.

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 5 – Identity vs. Role Confusion

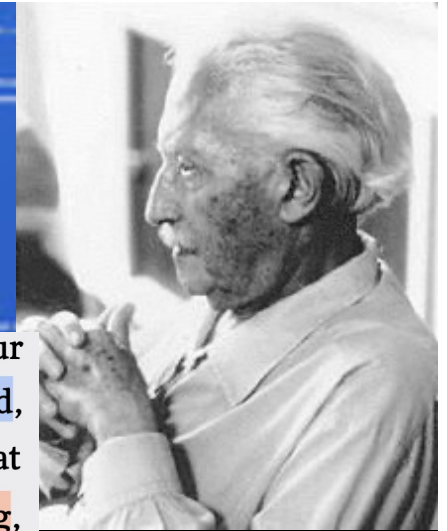
The danger of this stage is role confusion.\* Where this is based on a strong previous doubt as to one's sexual identity, delinquent and outright psychotic episodes are not uncommon. If diagnosed and treated correctly, these incidents do not have the same fatal significance which they have at other ages. In most instances, however, it is the inability to settle on an occupational identity which disturbs individual young people. To

cliques and crowds. This initiates the stage of "falling in love," which is by no means entirely, or even primarily, a sexual matter—except where the mores demand it. To a considerable extent adolescent love is an attempt to arrive at a definition of one's identity by projecting one's diffused ego image on another and by seeing it thus reflected and gradually clarified. This is why so much of young love is conversation.

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

<sup>18</sup> I pray that <sup>a</sup>the eyes of your heart <sup>1</sup>may be enlightened, so that you will know what is the <sup>b</sup>hope of His <sup>c</sup>calling, what are <sup>d</sup>the riches of the glory of <sup>e</sup>His inheritance in <sup>f</sup>the <sup>2</sup>saints,

Ephesians 1:18



# Erikson's Model

## Stage 5 – Identity vs. Role Confusion



The adolescent mind is essentially a mind of the *moratorium*,

a psychosocial stage between childhood and adulthood, and between the morality learned by the child, and the ethics to be developed by the adult. It is an ideological mind—and, indeed, it is the ideological outlook of a society that speaks most clearly to the adolescent who is eager to be affirmed by his peers, and is ready to be confirmed by rituals, creeds, and programs which at the same time define what is evil, uncanny, and inimical. In

2 Corinthians 10:17-18

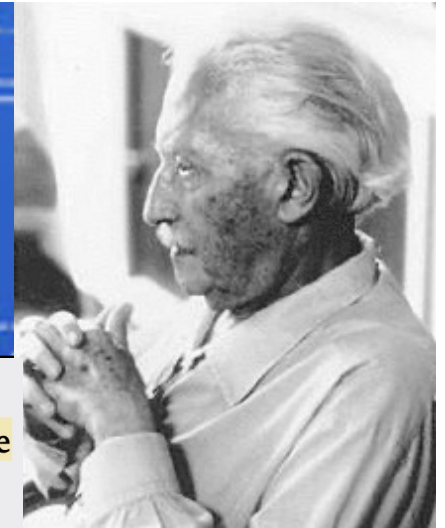
- 17 But <sup>a</sup>HE WHO BOASTS IS TO  
BOAST IN THE LORD.
- 18 For it is not he who  
<sup>a</sup>commends himself that is  
approved, but he <sup>b</sup>whom  
the Lord commends.

• Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 5 – Identity vs. Role Confusion



...in their anticipated adult world thereby shoulder the obligation of being the best. We will discuss later the dangers which emanate from human ideals harnessed to the management of super-machines, be they guided by nationalistic or international, communist or capitalist ideologies. In the last part of this book we shall discuss the way in which the revolutions of our day attempt to solve and also to exploit the deep need of youth to redefine its identity in an industrialized world.

11 He has<sup>a</sup> made everything<sup>1</sup> appropriate in its time. He has also set eternity in their heart<sup>2</sup>, yet so that man<sup>b</sup> will not find out the work which God has done from the beginning even to the end.

Ecclesiastes 3:11

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- Ego (self) identity based on understanding and excelling in libido, endowment, and roles
- Role confusion comes from doubt of sexual identity
- Affirmation in adolescence comes from society, based on practice
- Need to define identity to receive social affirmation

## BIBLE

- Ego (self) identity based on positional state of being a child of God
- Role confusion comes from ignorance of position in Christ
- Affirmation in adolescence comes from God based on position first
- Need to define identity based on innate awareness of God

## Stage 5 – Identity vs. Role Confusion

# Erikson's Model

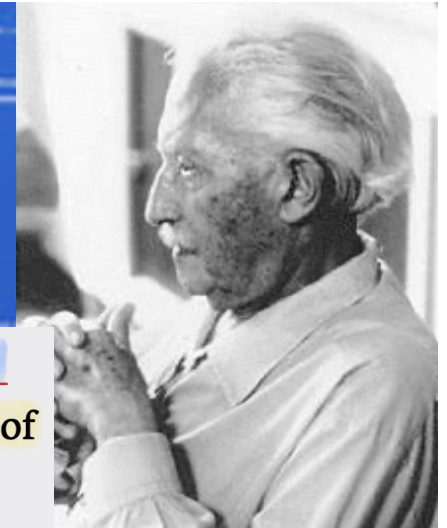
## Stage 6 – Intimacy vs. Isolation

previous one. Thus, the young adult, emerging from the search for and the insistence on identity, is eager and willing to fuse his identity with that of others. He is ready for intimacy, that is, the capacity to commit himself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments, even though they may call for significant sacrifices and compromises. Body and ego must now be masters of the organ modes and of the nuclear conflicts, in order to be able to face the fear of ego loss in situations which call for self-

abandon: in the solidarity of close affiliations, in orgasms and sexual unions, in close friendships and in physical combat, in experiences of inspiration by teachers and of intuition from the recesses of the self. The avoidance of such experiences because of a fear of ego loss may lead to a deep sense of isolation and consequent self-absorption.

21 <sup>1a</sup>and be subject to one another in the <sup>2b</sup>fear of Christ.

Ephesians 5:21



- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 6 – Intimacy vs. Isolation



Romans 12:1

Strictly speaking, it is only now that *true genitality* can fully develop; for much of the sex life preceding these commitments is of the identity-searching kind, or is dominated by phallic or vaginal strivings which make of sex-life a kind of genital combat. On the other hand, genitality is all too often described as a permanent state of reciprocal sexual bliss. This then, may be the place to complete our discussion of genitality.

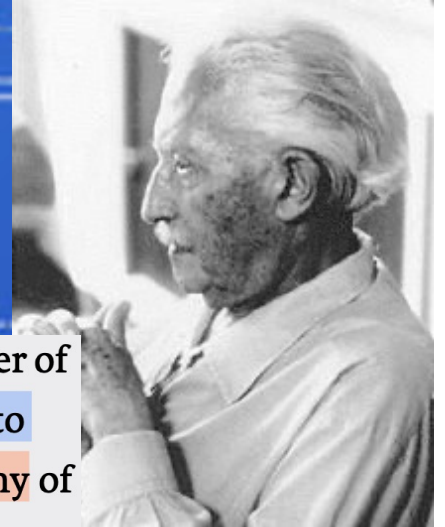
<sup>1</sup> Therefore <sup>a</sup>I urge you, brethren, by the mercies of God, to <sup>b</sup>present your bodies a living and holy sacrifice, <sup>1</sup>acceptable to God, *which is your* <sup>2</sup>spiritual service of worship.

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 6 – Intimacy vs. Isolation



course, is not true. Freud was once asked what he thought a normal person should be able to do well. The questioner probably expected a complicated answer. But Freud, in the curt way of

his old days, is reported to have said: "Lieben und arbeiten" (to love and to work). It pays to ponder on this simple formula; it gets deeper as you think about it. For when Freud said "love" he meant *genital* love, and *genital love*; when he said love *and* work, he meant a general work-productiveness which would not preoccupy the individual to the extent that he loses his right or capacity to be a genital and a loving being. Thus we may

1 Therefore I, <sup>a</sup>the prisoner of the Lord, <sup>b</sup>implore you to <sup>c</sup>walk in a manner worthy of the <sup>d</sup>calling with which you have been <sup>e</sup>called,

Ephesians 4:1

• Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 6 – Intimacy vs. Isolation

While psychoanalysis has on occasion gone too far in its emphasis on genitality as a universal cure for society and has thus provided a new addiction and a new commodity for many who wished to so interpret its teachings, it has not always indicated all the goals that genitality actually should and must imply. In order to be of lasting social significance, the utopia of genitality should include:

1. mutuality of orgasm
2. with a loved partner
3. of the other sex
4. with whom one is able and willing to share a mutual trust
5. and with whom one is able and willing to regulate the cycles of
  - a. work
  - b. procreation
  - c. recreation
6. so as to secure to the offspring, too, all the stages of a satisfactory development.

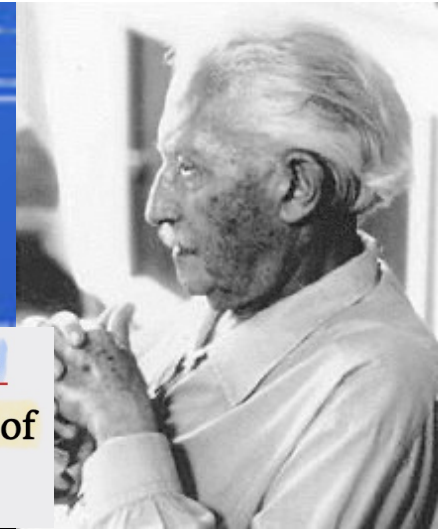
• Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

21 <sup>1a</sup>and be subject to one another in the <sup>2b</sup>fear of Christ.

Ephesians 5:21

Ephesians 6:4

4 <sup>a</sup>Fathers, do not provoke your children to anger, but <sup>b</sup>bring them up in the discipline and instruction of the Lord.





# Erikson's Model

## Stage 6 – Intimacy vs. Isolation

It is apparent that such utopian accomplishment on a large scale cannot be an individual or, indeed, a therapeutic task. Nor is it a purely sexual matter by any means. It is integral to a culture's style of sexual selection, cooperation, and competition.

The danger of this stage is isolation, that is the avoidance of contacts which commit to intimacy. In psychopathology, this disturbance can lead to severe "character-problems." On the other hand, there are partnerships which amount to an isolation à deux, protecting both partners from the necessity to face the next critical development—that of generativity.

Romans 8:28-29

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

28 And we know that <sup>1</sup>God causes <sup>a</sup>all things to work together for good to those who love God, to those who are <sup>b</sup>called according to His purpose.

29 For those whom He <sup>a</sup>foreknew, He also <sup>b</sup>predestined to become <sup>c</sup>conformed to the image of His Son, so that He would be the <sup>d</sup>firstborn among many brethren;





# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- Identity fusing built on societal affirmations in prior stages
- Primary fear is ego loss
- Fulfillment centered on genitals (genitality)
- Person's pursuit is walking according to identity (genitality [genital love and promotion of that through all work efforts])

## BIBLE

- Identity fusing built on divine design
- Ego loss part of the design of all healthy relationships
- Genitals are members of the body, purposed as instruments of worship
- Person's pursuit is walking according to identity as children of God

## Stage 6 – Intimacy vs. Isolation

# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- Relationships are based on mutuality, pursuing equality
- Mutuality and continuity are to be passed on to offspring
- All development looks toward *generativity*

## BIBLE

- Relationships require subjection to the other
- Instruction of the Lord to be passed on to offspring
- All development looks toward *Christlikeness*

## Stage 6 – Intimacy vs. Isolation

# Erikson's Model

## Stage 7 – Generativity vs. Stagnation



In this book the emphasis is on the childhood stages, otherwise the section on generativity would of necessity be the central one, for this term encompasses the evolutionary development which has made man the teaching and instituting as well as the learning animal. The fashionable insistence on dramatizing the depend-

Generativity, then, is primarily the concern in establishing and guiding the next generation, although there are individuals who, through misfortune or because of special and genuine gifts in other directions, do not apply this drive to their own offspring. And indeed, the concept generativity is most truly

2 The things<sup>a</sup> which you have heard from me in the presence of<sup>b</sup> many witnesses, <sup>c</sup>entrust these to <sup>d</sup>faithful men who will be <sup>e</sup>able to teach others also.

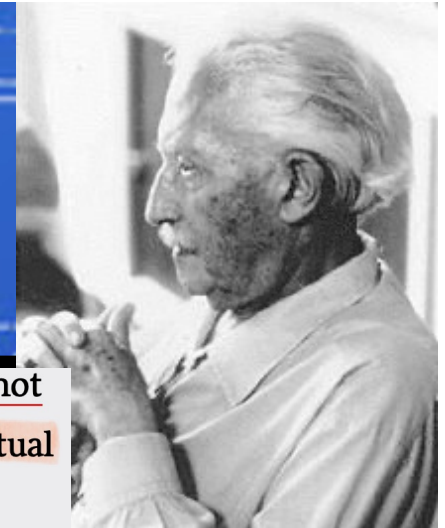
2 Timothy 2:2

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 7 – Generativity vs. Stagnation



### 1 Corinthians 3:1-3

in that which is being generated. Generativity thus is an essential stage on the psychosexual as well as on the psychosocial schedule. Where such enrichment fails altogether, regression to an obsessive need for pseudo-intimacy takes place, often with a pervading sense of stagnation and personal impoverishment. Individuals who fail to develop this stage are characterized by a

retardation of the ability to develop this stage. The reasons are often to be found in early childhood impressions; in excessive self-love based on a too strenuously self-made personality; and finally (and here we return to the beginnings) in the lack of some faith, some "belief in the species," which would make a child appear to be a welcome trust of the community.

1 And I, brethren, could not speak to you as to <sup>a</sup>spiritual men, but as to <sup>b</sup>men of flesh, as to <sup>c</sup>infants in Christ.

2 I gave you <sup>a</sup>milk to drink, not solid food; for you <sup>b</sup>were not yet able to receive it. Indeed, even now you are not yet able,

3 for you are still fleshly. For

• Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 7 – Generativity vs. Stagnation



If this were a book on adulthood, it would be indispensable and profitable at this point to compare economic and psychological theories (beginning with the strange convergencies and divergencies of Marx and Freud) and to proceed to a discussion of man's relationship to his production as well as to his progeny.

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- Generativity – guiding the next generation – is the evolutionary purpose for the continuation of the species
- Focus on continuation of life
- Regression in growth is possible

## BIBLE

- Discipleship – guiding the next generation – is the Divine purpose for investing in beings who will live eternally, to help them achieve *Christlikeness*
- Focus on quality of life
- Regression in growth is possible

## Stage 7 – Generativity vs. Stagnation



# Erikson's Model

## Stage 8 – Ego Integrity vs. Despair



Only in him who in some way has taken care of things and people and has adapted himself to the triumphs and disappointments adherent to being, the originator of others or the generator of products and ideas—only in him may gradually ripen the fruit of these seven stages. I know no better word for it than ego integrity. Lacking a clear definition, I shall point to a few con-

paid for. It is the acceptance of one's one and only life cycle as something that had to be and that, by necessity, permitted of no substitutions: it thus means a new, a different love of one's par-

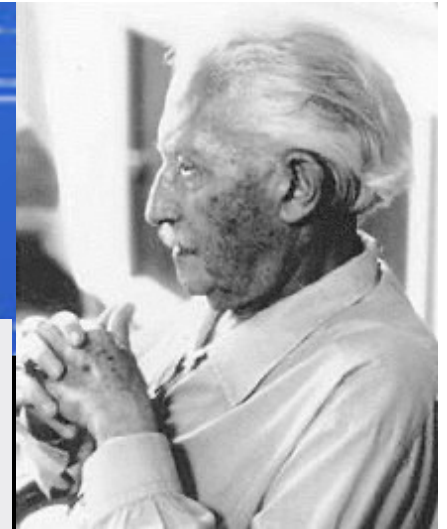
Hebrews 9:27-28

27 And inasmuch as <sup>a</sup>it is  
<sup>1</sup>appointed for men to die  
once and after this <sup>b</sup>comes  
judgment,  
28 so Christ also, having been  
<sup>a</sup>offered once to <sup>b</sup>bear the  
sins of many, will appear <sup>c</sup>a  
second time for <sup>d</sup>salvation  
<sup>e</sup>without *reference to* sin, to  
those who <sup>f</sup>eagerly await  
Him.

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

# Erikson's Model

## Stage 8 – Ego Integrity vs. Despair



Jeremiah 1:4-5

threats. For he knows that an individual life is the accidental coincidence of but one life cycle with but one segment of history; and that for him all human integrity stands or falls with the one style of integrity of which he partakes. The style of

derón). In such final consolidation, death loses its sting.

The lack or loss of this accrued ego integration is signified by fear of death: the one and only life cycle is not accepted as the ultimate of life. Despair expresses the feeling that the time

4 Now the word of the LORD came to me saying,

5 “Before I <sup>a</sup>formed you in the womb I knew you, And <sup>b</sup>before you were born I consecrated you;

I have <sup>c</sup>appointed you a prophet to the nations.”

John 6:47

47 “Truly, truly, I say to you, he who believes <sup>a</sup>has eternal life.

- Quotes from Erik Erikson, “Chapter 7: Eight Ages of Man” in *Childhood and Society* (WW Norton and Co., 1993), 247-269.



# Erikson's Model

## Stage 8 – Ego Integrity vs. Despair

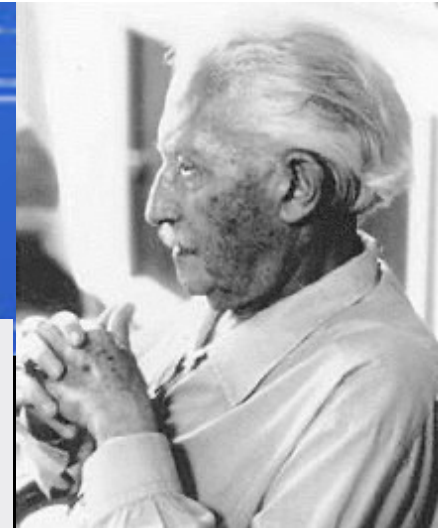
Each individual, to become a mature adult, must to a sufficient degree develop all the ego qualities mentioned, so that a wise Indian, a true gentleman, and a mature peasant share and recognize in one another the final stage of integrity. But each cultural entity, to develop the particular style of integrity, must have a relation stands.

And it seems possible to further paraphrase the relation of adult integrity and infantile trust by saying that healthy children will not fear life if their elders have integrity enough not to fear death.

1 Corinthians 15:55-58

- Quotes from Erik Erikson, "Chapter 7: Eight Ages of Man" in *Childhood and Society* (WW Norton and Co., 1993), 247-269.

- 55 "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"
- 56 The sting of<sup>a</sup> death is sin, and<sup>b</sup> the power of sin is the law;
- 57 but<sup>a</sup> thanks be to God, who gives us the<sup>b</sup> victory through our Lord Jesus Christ.
- 58 <sup>a</sup>Therefore, my beloved brethren, be steadfast, immovable, always abounding in<sup>b</sup> the work of the Lord, knowing that your toil is not in vain in the Lord.





# Erikson's Naturalistic Psychosocial vs. Biblical Transformative Learning

## ERIKSON

- The previous 7 stages contribute to ego identity
- One must recognize their life cycle as the ultimate in life (all there is)
- Each life cycle is an accidental coincidence
- Ego integrity includes no fear of death, but **with no objective basis**

## BIBLE

- Understanding of ego identity comes through knowledge of God's calling
- One must recognize the eternality of their life
- Each life is deliberate and has value and worth
- Believers need no fear of death, with **the objective basis** being victory given by God

## Stage 8 – Ego Integrity vs. Despair

# Existing to exist? Meaninglessness or not?

## Components of Worldview





# Evaluating Psychosocial Development

**Dr. Christopher Cone**

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