

ERIK H. ERIKSON

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BY ERIK H. ERIKSON

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without a promise of fulfillment which from the dominant image of adulthood reaches down into the baby's beginnings and which, by the tangible evidence of social health, creates at every step of childhood and adolescence an accruing sense of ego strength. Thus, before entering further into identity problems of our time we must now recognize the place of identity in the human life cycle. What follows in the next chapter is a list of ego qualities which emerge from critical periods of development—criteria (identity is one) by which the individual demonstrates that his ego, at a given stage, is strong enough to integrate the timetable of the organism with the structure of social institutions.

Eight Ages of Man

1. 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. The experience of a mutual regulation of his increasingly receptive capacities with the maternal techniques of provision gradually helps him to balance the discomfort caused by the immaturity of homeostasis with which he was born. In his gradually increasing waking hours he finds that more and more adventures of the senses arouse a feeling of familiarity, of having coincided with a feeling of inner goodness. Forms of comfort, and people associated with them, become as familiar as the gnawing discomfort 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 of experience provide a rudimentary sense of ego identity which depends, I think, on the recognition that there is an inner population of remembered and anticipated sensations and images which are firmly correlated with the outer population of familiar and predictable things and people.

What we here call trust coincides with what Therese Benedek has called confidence. If I prefer the word "trust," it is because

there is more naïveté and more mutuality in it: an infant can be said to be trusting where it would go too far to say that he 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; and that one is able to consider oneself trustworthy enough so that the providers will not need to be on guard lest they be nipped.

The constant tasting and testing of the relationship between inside and outside meets its crucial test during the rages of the biting stage, when the teeth cause pain from within and when outer friends either prove of no avail or withdraw from the only action which promises relief: biting. Not that teething itself seems to cause all the dire consequences sometimes ascribed to it. As outlined earlier, the infant now is driven to "grasp" more, but he is apt to find desired presences elusive: nipple and breast, and the mother's focused attention and care. Teething seems to have a prototypal significance and may well be the model for the masochistic tendency to assure cruel comfort by enjoying one's hurt whenever one is unable to prevent a significant loss.

In psychopathology the absence of basic trust can best be studied in infantile schizophrenia, while lifelong underlying weakness of such trust is apparent in adult personalities in whom withdrawal into schizoid and depressive states is habitual. The re-establishment of a state of trust has been found to be the basic requirement for therapy in these cases. For no matter what conditions may have caused a psychotic break, the bizarreness and withdrawal in the behavior of many very sick individuals hides an attempt to recover social mutuality by a testing of the borderlines between senses and physical reality, between words and social meanings.

Psychoanalysis assumes the early process of differentiation between inside and outside to be the origin of projection and introjection which remain some of our deepest and most dangerous defense mechanisms. In introjection we feel and act as if an outer

goodness had become an inner certainty. In projection, we experience an inner harm as an outer one: we endow significant people with the evil which actually is in us. These two mechanisms, then, projection and introjection, are assumed to be modeled after whatever goes on in infants when they would like to externalize pain and internalize pleasure, an intent which must yield to the testimony of the maturing senses and ultimately of reason. These mechanisms are, more or less normally, reinstated in acute crises of love, trust, and faith in adulthood and can characterize irrational attitudes toward adversaries and enemies in masses of "mature" individuals.

The firm establishment of enduring patterns for the solution of the nuclear conflict of basic trust versus basic mistrust in mere existence is the first task of the ego, and thus first of all a task for maternal care. But let it be said here that the amount of trust derived from earliest infantile experience does not seem to depend on absolute quantities of food or demonstrations of love, but rather on the quality of the maternal relationship. Mothers create a sense of trust in their children by that kind of administration which in its quality combines sensitive care of the baby's individual needs and a firm sense of personal trustworthiness within the trusted framework of their culture's life style. This forms the basis in the child for a sense of identity which will later combine a sense of being "all right," of being oneself, and of becoming what other people trust one will become. There are, therefore (within certain limits previously defined as the "musts" of child care), few frustrations in either this or the following stages which the growing child cannot endure if the frustration leads to the ever-renewed experience of greater sameness and stronger continuity of development, toward a final integration of the individual life cycle with some meaningful wider belongingness. Parents must not only have certain ways of guiding by prohibition and permission; they must also be able to represent to the child a deep, an almost somatic conviction that there is a meaning to what they are doing. Ultimately, children become neurotic not from frustrations, but from the lack or

loss of societal meaning in these frustrations.

But even under the most favorable circumstances, this stage seems to introduce into psychic life (and become prototypical for) a sense of inner division and universal nostalgia for a paradise forfeited. It is against this powerful combination of a sense of having been deprived, of having been divided, and of having been abandoned—that basic trust must maintain itself throughout 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.

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-

*This is the communal and psychosocial side of religion. Its often paradoxical relation to the spirituality of the individual is a matter not to be treated briefly and in passing (see *Young Man Luther*). (E.H.F.)

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.

Each society and each age must find the institutionalized form of reverence which derives vitality from its world-image—from predestination to indeterminacy. The clinician can only observe that many are proud to be without religion whose children cannot afford their being without it. On the other hand, there are many who seem to derive a vital faith from social action or scientific pursuit. And again, there are many who profess faith, yet in practice breathe the mistrust both of life and man.

2. AUTONOMY VS. SHAME AND DOUBT

In describing the growth and the crises of the human person as a series of alternative basic attitudes such as trust vs. mistrust, we take recourse to the term a "sense of," although, like a "sense of health," or a "sense of being unwell," such "senses" pervade surface and depth, consciousness and the unconscious. They are, then, at the same time, ways of *experiencing* accessible to introspection; ways of *behaving*, observable by others; and unconscious *inner states* determinable by test and analysis. It is important to keep these three dimensions in mind, as we proceed.

Muscular maturation sets the stage for experimentation with two simultaneous sets of social modalities: holding on and letting go. As is the case with all of these modalities, their basic conflicts can lead in the end to either hostile or benign expectations and attitudes. Thus, to hold can become a destructive and cruel retaining or restraining, and it can become a pattern of care: to have and to hold. To let go, too, can turn into an inimical letting loose of destructive forces, or it can become a relaxed "to let pass" and "to let be."

Outer control at this stage, therefore, must be firmly reassuring. The infant must come to feel that the basic faith in existence, which is the lasting treasure saved from the rages of the oral stage, will not be jeopardized by this about-face of his, this sudden violent wish to have a choice, to appropriate demandingly, and to eliminate stubbornly. Firmness must protect him against the potential anarchy of his as yet untrained sense of discrimination, his inability to hold on and to let go with discretion. As his environment encourages him to "stand on his own feet," it must protect him against meaningless and arbitrary experiences of shame and of early doubt.

The latter danger is the one best known to us. For if denied the gradual and well-guided experience of the autonomy of free choice (or if, indeed, weakened by an initial loss of trust) the child will turn against himself all his urge to discriminate and to manipulate. He will overmanipulate himself, he will develop a precocious conscience. Instead of taking possession of things in order to test them by purposeful repetition, he will become obsessed by his own repetitiveness. By such obsessiveness, of course, he then learns to repossess the environment and to gain power by stubborn and minute control, where he could not find large-scale mutual regulation. Such hollow victory is the infantile model for a compulsion neurosis. It is also the infantile source of later attempts in adult life to govern by the letter, rather than by the spirit.

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 so exclusively by some primitive peoples. Visual shame precedes auditory guilt, which is a sense of badness to be had all by oneself when nobody watches and when everything is quiet—except the voice of the superego. Such shaming exploits an increasing sense of being small, which can develop only as the child stands up and as his awareness permits him to note the relative measures of size and power.

Too much shaming does not lead to genuine propriety but to a secret determination to try to get away with things, unscathed—if, indeed, it does not result in defiant shamelessness. There is an impressive American ballad in which a murderer to be hanged on the gallows before the eyes of the community, instead of feeling duly chastened, begins to berate the onlookers, ending every salvo of defiance with the words, "God damn your eyes." Many a small child, shamed beyond endurance, may be in a chronic mood (although not in possession of either the courage or the words) to express defiance in similar terms. What I mean by this sinister reference is that there is a limit to a child's and an adult's endurance in the face of demands to consider himself, his body, and his wishes as evil and dirty, and to his belief in the infallibility of those who pass such judgment. He may be apt to turn things around, and to consider as evil only the fact that they exist: his chance will come when they are gone, or when he will go from them.

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 focus in the sphincters and in the buttocks, cannot be seen by the child, and yet it can be dominated by the will of others. The "behind" is the small being's dark continent, an area of the body which can be magically dominated and effectively invaded by those who would attack one's power of autonomy and who

would designate as evil those products of the bowels which were felt to be all right when they were being passed. This basic sense of doubt in whatever one has left behind forms a substratum for later and more verbal forms of compulsive doubting; this finds its adult expression in paranoid fears concerning hidden persecutors and secret persecutions threatening from behind (and from within the behind).

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.

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 fatal import if related sentiments influence, for example, inter-racial and international policies.

We have related basic trust to the institution of religion. The lasting need of the individual to have his will reaffirmed and delineated within an adult order of things which at the same time reaffirms and delineates the will of others has an institutional safeguard in the *principle of law and order*. In daily life as well as in the high courts of law—domestic and international—this principle apportions to each his privileges and his limitations, his obligations and his rights. A sense of rightful dignity and lawful independence on the part of adults around him gives to the child of good will the confident expectation that the kind of autonomy fostered in childhood will not lead to undue doubt or shame in later life. Thus the sense of autonomy fostered in the child and modified as life progresses, serves (and is served by) the preservation in economic and political life of a sense of justice.

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 crisis, more or less beset with fumbling and fear, is resolved, in that the child suddenly seems to "grow together" both in his person and in his body. He appears "more himself," more loving, relaxed and brighter in his judgment, more activated and activating. He is in free possession of a surplus of energy which permits him to forget failures quickly and to approach what seems desirable (even if it also seems uncertain and even dangerous) with undiminished and more accurate direction. Initiative adds to autonomy the quality of undertaking, planning and "attacking" a task for the sake of being active and on the move, where before self-will, more often than not, inspired acts of defiance or, at any rate, protested independence.

I know that the very word "initiative" to many, has an American, and industrial connotation. Yet, initiative is a necessary part of every act, and man needs a sense of initiative for whatever he learns and does, from fruit-gathering to a system of enterprise.

The ambulatory stage and that of infantile genitality add to the inventory of basic social modalities that of "making," first in 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.

The danger of this stage is a sense of guilt over the goals contemplated and the acts initiated in one's exuberant enjoyment of new locomotor and mental power: acts of aggressive manipulation and coercion which soon go far beyond the executive capacity of organism and mind and therefore call for an energetic

halt on one's contemplated initiative. While autonomy concentrates on keeping potential rivals out, and therefore can lead to jealous rage most often directed against encroachments by younger siblings, initiative brings with it anticipatory rivalry with those who have been there first and may, therefore, occupy with their superior equipment the field toward which one's initiative is directed. Infantile jealousy and rivalry, those often embittered and yet essentially futile attempts at demarcating a sphere of unquestioned privilege, now come to a climax in a final contest for a favored position with the mother; the usual failure leads to resignation, guilt, and anxiety. The child indulges in fantasies of being a giant and a tiger, but in his dreams he runs in terror for dear life. This, then, is the stage of the "castration complex," the intensified fear of finding the (now energetically everted) genitals harmed as a punishment for the fantasies attached to their excitement.

Infantile sexuality and incest taboo, castration complex and superego all unite here to bring about that specifically human crisis during which the child must turn from an exclusive, pregenital attachment to his parents to the slow process of becoming a parent, a carrier of tradition. Here the most fateful split and transformation in the emotional powerhouse occurs, a split between potential human glory and potential total destruction. For here the child becomes forever divided in himself. The instinct fragments which before had enhanced the growth of his infantile body and mind now become divided into an infantile set which perpetuates the exuberance of growth potentials, and a parental set which supports and increases self-observation, self-guidance, and self-punishment.

The problem, again, is one of mutual regulation. Where the child, now so ready to overmanipulate himself, can gradually develop a sense of moral responsibility, where he can gain some insight into the institutions, functions, and roles which will permit his responsible participation, he will find pleasurable accomplishment in wielding tools and weapons, in manipulating meaningful toys—and in caring for younger children.

Naturally, the parental set is at first infantile in nature: the fact that human conscience remains partially infantile throughout life is the core of human tragedy. For the superego of the child can be primitive, cruel, and uncompromising, as may be observed in instances where children overcontrol and overconstruct themselves to the point of self-obliteration; where they develop an over-obedience more literal than the one the parent has wished to exact; or where they develop deep regressions and lasting resentments because the parents themselves do not seem to live up to the new conscience. One of the deepest conflicts in life is the hate for a parent who served as the model and the executor of the superego, but who (in some form) was found trying to get away with the very transgressions which the child can no longer tolerate in himself. The suspiciousness and evasiveness which is thus mixed in with the all-or-nothing quality of the superego, this organ of moral tradition, makes moral (in the sense of moralistic) man a great potential danger to his own ego—and to that of his fellow men.

In adult pathology, the residual conflict over initiative is expressed either in hysterical denial, which causes the repression of the wish or the abrogation of its executive organ by paralysis, inhibition, or impotence; or in overcompensatory showing off, in which the scared individual, so eager to "duck," instead "sticks his neck out." Then also a plunge into psychosomatic disease is now common. It is as if the culture had made a man over-advertise himself and so identify with his own advertisement that only disease can offer him escape.

But here, again, we must not think only of individual psychopathology, but of the inner powerhouse of rage which must be submerged at this stage, as some of the fondest hopes and the wildest phantasies are repressed and inhibited. The resulting self-righteousness—often the principal reward for goodness—can later be most intolerantly turned against others in the form of persistent moralistic surveillance, so that the prohibition rather than the guidance of initiative becomes the dominant endeavor. On the other hand, even moral man's initiative is apt to burst

the boundaries of self-restriction, permitting him to do to others, in his or in other lands, what he would neither do nor tolerate being done in his own home.

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 ground plan the child is at no time more ready to learn quickly and avidly, to become bigger in the sense of sharing obligation and performance than during this period of his development. He is eager and able to make things cooperatively, to combine with other children for the purpose of constructing and planning, and he is willing to profit from teachers and to emulate ideal prototypes. He remains, of course, identified with the parent of the same sex, but for the present he looks for opportunities where work-identification seems to promise a field of initiative without too much infantile conflict or oedipal guilt and a more realistic identification based on a spirit of equality experienced in 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.

4. INDUSTRY VS. INFERIORITY

Thus the inner stage seems all set for "entrance into life," except that life must first be school life, whether school is field 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 forgers, or rather sublimates, the necessity to "make" people by direct attack or to become papa and mama in a hurry: he now learns to win recognition by producing things. He has mastered the ambulatory field and the organ modes. He has experienced a sense of finality regarding the fact that there is no workable future within the womb of his family, and thus becomes ready to apply himself to given skills and tasks, which go far beyond the mere playful expression of his organ modes or the pleasure in the function of his limbs. He develops a sense of industry—i.e., he adjusts himself to the inorganic laws of the tool world. He can become an eager and absorbed unit of a productive situation. To bring a productive situation to completion is an aim which gradually supersedes the whims and 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 Indians, it is by no means always in the kind of school which literate people must organize around special teachers who have learned how to teach literacy. In preliterate people and in non-literate pursuits much is learned from adults who become teachers by dint of gift and inclination rather than by appointment, and perhaps the greatest amount is learned from older children. 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 specialized careers, must prepare the child by teaching him things which first of all make him literate, the widest possible basic education for the greatest number of possible careers. The more confusing specialization becomes, however, the more indistinct are the eventual goals of initiative; and the more complicated are social reality, the vaguer are the father's and mother's role in it. School seems to be a culture all by itself, with its own goals and limits, its achievements and disappointment.

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 in anatomy, and considers himself doomed to mediocrity or inadequacy. It is at this point that wider society becomes significant in its ways of admitting the child to an understanding of meaningful roles in its technology and economy. Many a child's development is disrupted when family life has failed to prepare him for school life, or when school life fails to sustain the promises of earlier stages.

Regarding the period of a developing sense of industry, I have referred to *outer and inner hindrances* in the use of new capacities but not to aggravations of new human drives, nor to submerged rages resulting from their frustration. This stage differs from the earlier ones in that it is not a swing from an inner upheaval to a new mastery. Freud calls it the latency stage because violent drives are normally dormant. But it is only a lull before the storm of puberty, when all the earlier drives re-emerge in a new combination, to be brought under the dominance of genitality.

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 threatening individual and society where the schoolchild begins to feel that the color of his skin, the background of his parents, or the fashion of his clothes rather than his wish and his will to learn will decide his worth as an apprentice, and thus his sense of *identity*—to which we must now turn. But there is another, more fundamental danger, namely man's restriction of himself

and constriction of his horizons to include only his work to which, so the Book says, he has been sentenced after his expulsion 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.

5. IDENTITY VS. ROLE CONFUSION

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 are more or less questioned again, because of a rapidity of body growth which equals that of early childhood and because of the new addition of genital maturity. The growing and developing youths, faced with this physiological revolution within them, and with tangible adult tasks ahead of them are now primarily concerned with what they feel they are, and with the question compared with what they feel they are, and with the question of how to connect the roles and skills cultivated earlier with the occupational prototypes of the day. In their search for a new sense of continuity and sameness, adolescents have to refig many of the battles of earlier years, even though to do so they must artificially appoint perfectly well-meaning people to play the roles of adversaries; and they are ever ready to install lasting idols and ideals as guardians of a final identity.

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, is the accrued confidence that the inner sameness and continuity prepared in the past are matched by the sameness and continuity of one's meaning for others, as evidenced in the tangible promise

of a "career."

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 keep themselves together they temporarily overidentify, to the point of apparent complete loss of identity, with the heroes of 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.

Young people can also be remarkably clannish, and cruel in their exclusion of all those who are "different," in skin color or cultural background, in tastes and gifts, and often in such petty aspects of dress and gesture as have been temporarily selected as *the* signs of an in-group or out-group. It is important to understand (which does not mean condone or participate in) such intolerance as a defense against a sense of identity confusion. For adolescents not only help one another temporarily through much discomfort by forming cliques and by stereotyping themselves, their ideals, and their enemies; they also perversely test each other's capacity to pledge fidelity. The readiness for such testing also explains the appeal which simple and cruel totalitarian doctrines have on the minds of the youth of such countries and classes as have lost or are losing their group identities (feudal, agrarian, tribal, national) and face world-wide industrialization, emancipation, and wider communication.

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

*See "The Problem of Ego-Identity," *J. Amer. Psy. Assoc.*, 4:56-131.

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 searching for the social values which guide identity, one therefore confronts the problems of *ideology* and *aristocracy*, both in their widest possible sense which connotes that within a defined world image and a predestined course of history, the best people will come to rule and rule develops the best in people. In order not to become cynically or apathetically lost, young people must somehow be able to convince themselves that those who succeed 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.

6. INTIMACY VS. ISOLATION

The strength acquired at any stage is tested by the necessity to transcend it in such a way that the individual can take chances in the next stage with what was most vulnerably precious in the 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.

The counterpart of intimacy is distantiation: the readiness to isolate and, if necessary, to destroy those forces and people whose essence seems dangerous to one's own, and whose "territory" seems to encroach on the extent of one's intimate relations. Prejudices thus developed (and utilized and exploited in politics and in war) are a more mature outgrowth of the blinder repudiations which during the struggle for identity differentiate sharply and cruelly between the familiar and the foreign. The danger of this stage is that intimate, competitive, and combative relations are experienced with and against the selfsame people. But as the areas of adult duty are delineated, and as the competitive encounter, and the sexual embrace, are differentiated, they eventually become subject to that *ethical sense* which is the mark of the adult.

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.

For a basic orientation in the matter I shall quote what has come to me as Freud's shortest saying. It has often been claimed, and bad habits of conversation seem to sustain the claim, that psychoanalysis as a treatment attempts to convince the patient that before God and man he has only one obligation: to have good orgasms, with a fitting "object," and that regularly. This, of 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 ponder, but we cannot improve on "the professor's" formula.

Genitality, then, consists in the unobstructed capacity to develop an organic potency so free of pregenital interferences that genital libido (not just the sex products discharged in Kinsley's "outlets") is expressed in heterosexual mutuality, with full sensitivity of both penis and vagina, and with a convulsion-like discharge of tension from the whole body. This is a rather concrete way of saying something about a process which we really do not understand. To put it more situationally: the total fact of finding, via the climactic turmoil of the orgasm, a supreme experience of the mutual regulation of two beings in some way takes the edge off the hostilities and potential rages caused by the oppositeness of male and female, of fact and fancy, of love and hate. Satisfactory sex relations thus make sex less obsessive, overcompensation less necessary, sadistic controls superfluous.

Preoccupied as it was with curative aspects, psychoanalysis often failed to formulate the matter of genitality in a way significant for the processes of society in all classes, nations, and levels of culture. The kind of mutuality in orgasm which psychoanalysis has in mind is apparently easily obtained in classes and cultures which happen to make a leisurely institution of it. In more complex societies this mutuality is interfered with by so many factors of health, of tradition, of opportunity, and of temperament, that the proper formulation of sexual health would be rather this: A human being should be potentially able to accomplish mutuality of genital orgasm, but he should also be so constituted as to bear a certain amount of frustration in the matter without undue regression whenever emotional preference or considerations of duty and loyalty call for it.

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.

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.

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 dependence of children on adults often blinds us to the dependence of the older generation on the younger one. Mature man needs to

be needed, and maturity needs guidance as well as encouragement from what has been produced and must be taken care of.

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 meant to include such more popular synonyms as *productivity* and *creativity*, which, however, cannot replace it.

It has taken psychoanalysis some time to realize that the ability to lose oneself in the meeting of bodies and minds leads to a gradual expansion of ego-interests and to a libidinal investment 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, then, often begin to indulge themselves as if they were their own—or one another's—one and only child, and where conditions favor it, early invalidism, physical or psychological, becomes the vehicle of self-concern. The mere fact of having or even wanting children, however, does not "achieve" generativity. In fact, some young parents suffer, it seems, from the 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.

As to the institutions which safeguard and reinforce generativity, one can only say that all institutions codify the ethics of generative succession. Even where philosophical and spiritual tradition suggests the renunciation of the right to procreate or to produce, such early turn to "ultimate concerns," wherever instituted in monastic movements, strives to settle at the same time the matter of its relationship to the Care for the creatures of

this world and to the Charity which is felt to transcend it.

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.

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 constituents of this state of mind. It is the ego's accrued assurance of its proclivity for order and meaning. It is a post-narcissistic love of the human ego—not of the self—as an experience which conveys some world order and spiritual sense, no matter how dearly 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 parents. It is a comradeship with the ordering ways of distant times and different pursuits, as expressed in the simple products and sayings of such times and pursuits. Although aware of the relativity of all the various life styles which have given meaning to human striving, the possessor of integrity is ready to defend the dignity of his own life style against all physical and economic 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 integrity developed by his culture or civilization thus becomes the "patrimony of his soul," the seal of his moral paternity of himself ("... pero el honor/Es patrimonio del alma"; Calderón). 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 is now short, too short for the attempt to start another life and to try out alternate roads to integrity. Disgust hides despair, if not only in the form of "a thousand little disgusts" which do not add up to one big remorse: "*mille petits dégôts de soi, dont le total ne fait pas un remords, mais un gêne obscure.*" (Rostand)

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 suggested by its historical place, utilizes a particular combination of these conflicts, along with specific provocations and prohibitions of infantile sexuality. Infantile conflicts become creative only if sustained by the firm support of cultural institutions and of the special leader classes representing them. In order to approach or experience integrity, the individual must know how to be a follower of image bearers in religion and in politics, in the economic order and in technology, in aristocratic living and in the arts and sciences. Ego integrity, therefore, implies an emotional integration which permits participation by followership as well as acceptance of the responsibility of leadership.

Webster's Dictionary is kind enough to help us complete this outline in a circular fashion. Trust (the first of our ego values) is here defined as "the assured reliance on another's integrity," the last of our values. I suspect that Webster had business in mind rather than babies, credit rather than faith. But the formulation 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.

9. AN EPIGENETIC CHART

In this book the emphasis is on the childhood stages. The foregoing conception of the life cycle, however, awaits systematic

treatment. To prepare this, I shall conclude this chapter with a diagram. In this, as in the diagram of pregenital zones and modes, the diagonal represents the normative sequence of psychosocial gains made as at each stage one more nuclear conflict adds a new ego quality, a new criterion of accruing human strength. Below the diagonal there is space for the precursors of each of these solutions, all of which begin with the beginning; above the diagonal there is space for the designation of the derivatives of these gains and their transformations in the maturing and the mature personality.

The underlying assumptions for such charting are (1) that the human personality in principle develops according to steps predetermined in the growing person's readiness to be driven toward, to be aware of, and to interact with, a widening social radius; and (2) that society, in principle, tends to be so constituted as to meet and invite this succession of potentialities for interaction and attempts to safeguard and to encourage the proper rate and the proper sequence of their unfolding. This is the "maintenance of the human world."

But a chart is only a tool to think with, and cannot aspire to be a prescription to abide by, whether in the practice of child-rearing, in psychotherapy, or in the methodology of child study. In the presentation of the psychosocial stages in the form of an *epigenetic chart* analogous to the one employed in Chapter 2 for an analysis of Freud's psychosexual stages, we have definite and delimited methodological steps in mind. It is one purpose of this work to facilitate the comparison of the stages first discerned by Freud as sexual to other schedules of development (physical, cognitive). But any one chart delimits one schedule only, and it must not be imputed that our outline of the psychosocial schedule is intended to imply obscure generalities concerning other aspects of development—or, indeed, of existence. If the chart, for example, lists a series of conflicts or crises, we do not consider all development a series of crises: we claim only that psychosocial development proceeds by critical steps—"critical" being a characteristic of turning points, of moments

of decision between progress and regression, integration and retardation.

It may be useful at this point to spell out the methodological implications of an epigenetic matrix. The more heavily-lined squares of the diagonal signify both a sequence of stages and a gradual development of component parts: in other words, the chart formalizes a progression through time of a differentiation of parts. This indicates (1) that each critical item of psychosocial strength discussed here is systematically related to all others, and that they all depend on the proper development in the proper sequence of each item; and (2) that each item exists in some form before its critical time normally arrives.

If I say, for example, that a favorable ratio of basic trust over basic mistrust is the first step in psychosocial adaptation, a favorable ratio of autonomous will over shame and doubt, the second, the corresponding diagrammatic statement expresses a number of fundamental relations that exist between the two steps, as well as some facts fundamental to each. Each comes to its ascendance, meets its crisis, and finds its lasting solution during the stage indicated. But they all must exist from the beginning in some form, for every act calls for an integration of all. Also, an infant may show something like "autonomy" from the beginning in the particular way in which he angrily tries to wriggle himself free when tightly held. However, under normal conditions, it is not until the second year that he begins to experience the whole *critical opposition of being an autonomous creature and being a dependent one*; and it is not until then that he is ready for a decisive encounter with his environment, an environment which, in turn, feels called upon to convey to him its particular ideas and concepts of autonomy and coercion in ways decisively contributing to the character and the health of his personality in his culture. It is this encounter, together with the resulting crisis, that we have tentatively described for each stage. As to the progression from one stage to the next, the diagonal indicates the sequence to be followed. However, it also makes room for variations in tempo and intensity. An individual,

or a culture, may linger excessively over trust and proceed from I 1 over I 2 to II 2, or an accelerated progression may move from I 1 over II 1 to II 2. Each such acceleration or (relative) retardation, however, is assumed to have a modifying influence on all later stages.

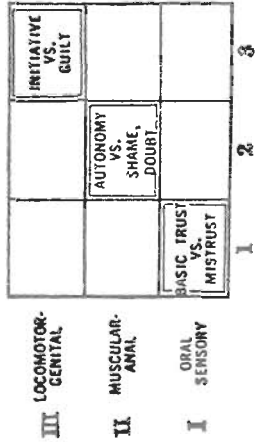


FIGURE 11

An epigenetic diagram thus lists a system of stages dependent on each other; and while individual stages may have been explored more or less thoroughly or named more or less fittingly, the diagram suggests that their study be pursued always with the total configuration of stages in mind. The diagram invites, then, a thinking through of all its empty boxes: if we have entered Basic Trust in I 1 and Integrity in VIII 8, we leave the question open, as to what trust might have become in a stage dominated by the need for integrity even as we have left open what it may look like and, indeed, be called in the stage dominated by a striving for autonomy (II 1). All we mean to emphasize is that trust must have developed in its own right, before it becomes something more in the critical encounter in which autonomy develops—and so on, up the vertical. If, in the last stage (VIII 1), we would expect trust to have developed into the most mature *faith* that an aging person can muster in his cultural setting and historical period, the chart permits the consideration not only of what old age can be, but also what its preparatory stages must

have been. All of this should make it clear that a chart of epigenesis suggests a global form of thinking and rethinking which leaves details of methodology and terminology to further study.*

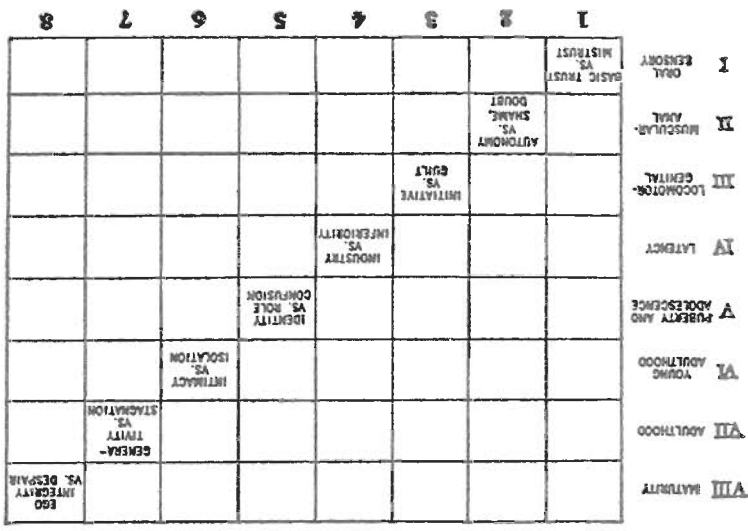


FIGURE 12

*To leave this matter truly open, certain misuses of the whole conception would have to be avoided. Among them is the assumption that the sense of trust (and all the other "positive" senses postulated) is an *achievement*, secured once and for all at a given state. In fact, some writers are so intent on making

an *achievements scale* out of these stages that they blithely omit all the "negative" senses (basic mistrust, etc.) which are and remain the dynamic counterpart of the "positive" ones throughout life. The assumption that on each stage a goodness is achieved which is impervious to new inner conflicts and to changing conditions is, I believe, a projection on child development of that success ideology which can so dangerously pervade our private and public daydreams and can make us inept in a heightened struggle for a meaningful existence in a new, industrial era of history. The personality is engaged with the hazards of existence continuously, even as the body's metabolism copes with decay. As we come to diagnose a state of relative strength and the symptoms of an impaired one, we face only more clearly the paradoxes and tragic potentials of human life.

The stripping of the stages of everything but their "achievements" has its counterpart in attempts to describe or test them as "traits" or "aspirations" without first building a systematic bridge between the conception advanced throughout this book and the favorite concepts of other investigators. If the foregoing sounds somewhat plaintive, it is not intended to gloss over the fact that in giving to these strengths the very designations by which in the past they have acquired countless connotations of superficial goodness, affected niceness, and all too strenuous virtue, I invited misunderstandings and misuses. However, I believe, that there is an intrinsic relationship between ego and language and that despite passing vicissitudes certain basic words retain essential meanings.

I have since attempted to formulate for Julian Huxley's *Humanist Frame* (Allen and Unwin, 1961; Harper and Brothers, 1962) a blueprint of essential strengths which evolution has built both into the ground plan of the life stages and into that of man's institutions (an expanded discussion is offered in Chapter IV, "Human Strength and the Cycle of Generations," of my *Insight and Responsibility* [W. W. Norton, 1964]). While I cannot discuss here the methodological problems involved (and aggravated by my use of the term "basic virtues"), I should append the list of these strengths because they are really the lasting outcome of the "favorable ratios" mentioned at every step of the chapter on psychosocial stages. Here they are:

Basic Trust vs. Basic Mistrust: Drive and Hope
 Autonomy vs. Shame and Doubt: Self-Control and Willpower
 Initiative vs. Guilt: Direction and Purpose
 Industry vs. Inferiority: Method and Competence
 Identity vs. Role Confusion: Devotion and Fidelity
 Intimacy vs. Isolation: Affiliation and Love
 Generativity vs. Stagnation: Production and Care
 Ego Integrity vs. Despair: Renunciation and Wisdom

The italicized words are called *basic virtues* because without them, and their re-emergence from generation to generation, all other and more changeable systems of human values lose their spirit and their relevance. Of this list, I have been able so far to give a more detailed account only for Fidelity (see *Youth, Change and Challenge*, E. H. Erikson, editor, Basic Books, 1963). But here again, the list represents a total conception within which there is much room for a discussion of terminology and methodology. (E.H.E.)