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Childhood and Society is a 1950 book about the social significance of childhood by the psychoanalyst Erik H. Erikson.

Summary. Erikson discusses the social significance of childhood, introducing ideas such as the eight stages of psychosocial development and the concept of an "identity crisis". Reception

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Childhood and the Modalities of Social Life In this section, Erikson addresses early childhood development. He prefers to focus upon the role of nurture in a child's development, crediting environment and parenting for determining the success of most a child's major milestones, each of which are related to identity.

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The landmark work on the social significance of childhood. The original and vastly influential ideas of Erik H. Erikson underlie much of our understanding of human development. His insights into the interdependence of the individuals' growth and historical change, his now-famous concepts of identity, growth, and the life cycle, have changed the way we perceive ourselves and society. Widely read and cited, his works have won numerous awards including the Pulitzer Prize and the National Book Award. Combining the insights of clinical psychoanalysis with a new approach to cultural anthropology, *Childhood and Society* deals with the relationships between childhood training and cultural accomplishment, analyzing the infantile and the mature, the modern and the archaic elements in human motivation. It was hailed upon its first publication as "a rare and living combination of European and American thought in the human sciences" (Margaret Mead, *The American Scholar*). Translated into numerous foreign languages, it has gone on to become a classic in the study of the social significance of childhood.

The landmark work on the social significance of childhood.

Containing accounts of the author's field work among Sioux and Yurok Indians, and an examination of the American, German and Russian characters, this is an interpretation of human life on psychological lines. Using case histories as springboards for theoretical discussion of the formative years of childhood, Professor Erikson identifies human life as a delicate balance between bodily, mental and social influences. The main chapters are devoted to anxiety in young children, apathy in American Indians, confusion in veterans of war, and arrogance in young Nazis.

Erik H. Erikson's remarkable insights into the relationship of life history and history began with observations on a central stage of life: identity development in adolescence. This book collects three early papers that—along with *Childhood and Society*—many consider the best introduction to Erikson's theories. "Ego Development and Historical Change" is a selection of extensive notes in which Erikson first undertook to relate to each other observations on groups studied on field trips and on children studied longitudinally and clinically. These notes are representative of the source material used for *Childhood and Society*. "Growth and Crises of the Health Personality" takes Erikson beyond adolescence, into the critical stages of the whole life cycle. In the third and last essay, Erikson deals with "The Problem of Ego Identity" successively from biographical, clinical, and social points of view—all dimensions later pursued separately in his work.

"This volume, ably assembled and introduced by Robert Coles, presents the Essential Erikson."--Howard Gardner

Essays in ego psychology, based on papers written from 1951 to 1967, by a neo-Freudian analyst and theorist.

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In a moment in our history beset with grave doubts, Erik H. Erickson inquires into the nature and structure of the shared visions which invigorate some eras and seemed so fatefully lacking in others. He illustrates the human propensity for play and vision, from the toy world of childhood to the dream life of adults, and from the artist's imagination to the scientist's reason. Finally, he enlarges on the origins and structure of one shared vision of universal significance, namely, the American Dream. Such a worldview, he concludes, consists of both vision and counter vision (political and religious, economic and technological, artistic and scientific) which vie with each other to give a coherent meaning to shared realities and to liberate individual and communal energy. Erickson postulates that a space-time orientation provided by a viable worldview is, complimentary to the inner work of the individual psyche and is attuned to its multiple functions. In a central chapter, the author links the phylogeny and the ontogeny of worldviews by describing stages in the ritualization of everyday life—that is, the interplay of customs (including the use of language) with from birth to death convey and confirm the "logic" of the visions predominant or contending in a society. He emphasizes the playful and yet compelling power of viable ritualization to connect individual growth with the maintenance of a vital institutions; but he also illustrates the fateful tendency of human interplay to turn into self-deception and collusion, of ritualization to become deadly ritualism—and of visions to end in nightmares of alienation and distraction. Erickson advocates the pooling of interdisciplinary insights in order to clarify the conscious and unconscious motivation which works for or against the more universal and more insightful worldview essential in a technological age.

The daughter of the famed child psychologist recounts her father's rise to celebrity and her parents' attempt to heal their own childhood wounds through his fame, revealing Erik H. Erikson's ability to connect with strangers better than with members of his family.

One of the most powerful (though deceptively simple) of current ideas is Erik H. Erikson's insight into the nature of the interrelationships of the psychogenic development of an individual and the historical development of the times. This insight, present in all his work beginning with *Childhood and Society*, and particularly examined in *Young Man Luther* and *Gandhi's Truth*, finds full and mature expression in the present book. Just as Erikson's notion of the identity crisis has been obscured and confused as it has passed into everyday speech, so too have glib popularizers misused his notions of psychobiography and psychohistory. Thus, this book is of supreme importance, not merely to set the record straight, but more especially to make these vital ideas, central to our time, fully available. "To deal with life history and history psychoanalytically," Erikson points out, "means to engage in a kind of circular chronology: our inquiry always points to selected periods in the past which, in throwing new light on the present, suggest new forays into the more distant past." Consequently, this book opens with autobiography; ranges through discussions of Freud and Gandhi and of the meaning of ideas on womanhood; and concludes with an examination of the role of psychoanalysis in the evolution of ethics.

Drawing on private materials and extensive interviews, historian Lawrence J. Friedman illuminates the relationship between Erik Erikson's personal life and his notion of the life cycle and the identity crisis. --From publisher's description.

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