

EPIGENETIC CONCEPT OF EGO-IDENTITY BY ERIK ERIKSON IN THE CONTEXT OF PSYCHOANALYTIC PEDAGOGY

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INTRODUCTION

E. Erikson's acquaintance with psychoanalysis took place in 1927 in Vienna at Anna Freud's experimental school. Working as a junior teacher with children whose parents studied psychoanalysis, E. Erikson met Anna Freud, under whose guidance he would study at the Vienna Psychoanalytic Institute from 1927 to 1933¹. In addition to his psychoanalytic education, he had a diploma from the Maria Montessori Association of Teachers of Vienna².

In 1933, E. Erikson emigrated to the USA, worked as a child psychoanalyst in Boston, where a psychoanalytic community was founded in 1932. He worked at the Henry Murray Clinic of Harvard University and Harvard Medical School. Since 1936, he worked as a teacher at the Yale University Medical School. In 1938, he made a scientific expedition to the reservation of the Sioux Indians in South Dakota to study the peculiarities of raising children and the influence of authentic culture on the development of children³. In 1942, he became a professor in the Department of Psychology at the University of Berkeley, and since 1953 he worked with adolescents who had mental disorders in a private center in the city of Stockbridge. As a guest professor he taught at several American universities, until 1970 E. Erikson's main place of work remained Harvard University.

E. Erikson can be safely called one of the most original social thinkers of the 20th century, his concept of Ego-identity largely determined the further development of socio-psychological and socio-pedagogical thought. His approach to the interpretation of this phenomenon is distinguished by a pronounced interdisciplinary character, which determines the serious research potential of his concept, in particular – for pedagogy.

¹ Vertel A. Anna Freud's pedagogical ideas: ego-psychology in focus psychoanalytic pedagogy. *Педагогічні науки: теорія, історія, інноваційні технології*. 2023. № 4 (128). P. 46–59.

² Hjelle L. Ziegler D. Personality theories: basic assumptions, research and applications. New York: McGraw-Hill, 1976. 362 p.

³ Erikson E. H. Childhood and tradition in two American Indian tribes. *The Psychoanalytic study of the child*. New York: International Universities Press, 1945. P. 319–350.

The originality of this concept lies in the correlation of the concept of «identity» with the concept of «life cycle», and, as a result, consideration of the stages of identity development in the process of growing up of an individual, the transition from one age stage to another. The merit of E. Erikson is that he forms a holistic, systematic approach to the study of the process of identity formation, examines it step by step with the identification of the features of each age stage. Another unique feature of this concept is formation of the concept of «identity crisis». According to E. Erikson, the stages of identity formation are necessarily associated with a certain crisis, which has its own characteristics depending on the analyzed age period.

E. Erikson's creative heritage is characterized by the absence of a clear system of concepts. To a large extent, this is due to the fact that E. Erikson's views constantly evolved, often significantly changing the general idea of human nature. This fact caused the difference of his concept from neo-Freudianism in general and Ego-psychology in particular, since E. Erikson focused on the possibilities of harmonious, not pathological-conflict interaction of the individual and society.

1. General methodological aspects of Erik Erikson's epigenetic concept: prolegomena to the problem of psychosocial development

In the personality structure, E. Erikson, like S. Freud, singles out three structural elements: «Ego»/«Self», «Super-Ego»/«Super-Self» and «It»/«Id». According to S. Freud, the unconscious part of «It»/«Id» has a biological basis, which is subordinate to the principle of pleasure and is the basis of other manifestations of a personality. «Ego»/«Self» arises in early childhood from «It»/«Id», when a child begins to actively interact with the outside world, to realize his individuality. «Ego»/«Self» is based on the principle of reality and rationality to restrain the excessive impulses of «It»/«Id»⁴. By the age of five, the «Super-Ego»/«Super-Self» develops. It develops with the «Ego»/«Self» as a result of the educational influence on a child in the form of moral and ethical rules of behavior. E. Erikson, relying on the basic worldviews of psychoanalysis, departed from it on several important points. He shifted the focus of study from «It»/«Id» to «Ego»/«Self». The quality of an individual's existence is determined by the integrity of the «Ego»/«Self» and the formed «identity».

Reflecting on the role and functions of «Ego»/«Self», E. Erikson does not share the principle of leveling the role of social factors, which he formulated in classical psychoanalysis. To understand a personality, E. Erikson in his approach insisted precisely on the social nature of «Ego»/«Self», on the

⁴ Vertel A. V. Philosophy of psychoanalysis: a study guide. Sumy: A. S. Makarenko Publishing House of the Sumy DPU named after A. S. Makarenko, 2015. 208 p.

formation of «Ego»/«Self» under the influence of socio-historical conditions, in which people who are in the same time and social conditions realize similar patterns of behavior that later transform into social models. E. Erikson does not propose to completely eliminate the role of «It»/«Id» and «Super-Ego»/«Super-Self». These elements are «frames of reference» for analyzing the activities of the «Ego»/«Self».

Despite the fact, that E. Erikson used S. Freud's structural personality model, he pointed out that the characteristics given by S. Freud («Ego»/«Self», «Super-Ego»/«Super-Self» and «It»/«Id») are already insufficient to describe and analyze the problems that a person faces when interacting with the surrounding world. E. Erikson emphasizes that these concepts are abstract constructions designed to facilitate discussion and understanding of the individuality, rather than concrete and universal categories. It was on this methodological principle that E. Erikson based his research. When describing the formation of «Ego-identity», E. Erikson, as a psychoanalyst, attached great importance to the role of childhood, childhood impressions and experiences in the life of an individual. In the concept of E. Erikson, the development of «Ego»/«Self» is considered in other age periods, including maturity and old age. Personality, according to E. Erikson, should be studied in terms of a complete life cycle, which occurs under the constant influence of the complex context of the social environment⁵.

In E. Erikson's concept, personality development takes place through eight stages. The first stages in his concept actually coincide with the stages of psychosexual development of S. Freud («oral», «anal», «phallic», «latent», «genital»), which are associated with the corresponding body organs⁶. E. Erikson, as a practicing psychoanalyst, recognized the importance of bodily sensations in the process of mastering the life space. Therefore, he introduces the concepts of «organ mode» and «behavior modality» into his concept, which demonstrate the relationship between biological and social development. E. Erikson, like S. Freud, understood the zone of concentration of sexual energy by the «organ mode».

The attitude towards the functions of the organ modes depends on the goals and specifics of culture and is at the center of the upbringing system of culture. The development of one or another organ mode is determined by the age of the child, and the functioning of the mode is determined by the ability to interact with another person or object. Therefore, for E. Erikson, unlike S. Freud, it is not the organ itself that is important, but the features of

⁵ Erikson E. H. The life cycle completed. New York: Norton, 1982. 144 p.

⁶ Vertel A. Classification of child development stages in psychoanalytic pedagogy (on the example of Sigmund Freud's classical psychoanalysis). *Педагогічні науки: теорія, історія, інноваційні технології*. 2022. № 7-8 (121–122). P. 23–33.

interaction associated with it. In the process of socialization, the child gets acquainted with the educational patterns of his culture, through which he gets acquainted with the basic modalities of existence. At the moment when, through social institutions, society attaches special importance to a particular *modus operandi*, it loses its significance, it is separated from the body and the *modus* is transformed into a modality of behavior, thus the connection between psychobiological and social development arises.

Certain forms of behavioral regulation and ritualization are developed to support the modality of behavior achieved at one or another stage, with the help of which the consolidation of the behavior is achieved through the repetition of the ritual. E. Erikson introduced the concept of ritualization into the psychoanalytic discourse, which is important for understanding his concept of psychosocial identity. Ritualization is the interaction of people, which is accompanied by specific actions that are constantly repeated (communication rituals, games, greetings, etc.). Having appeared once, the ritual is gradually integrated into behavior at a new stage⁷.

The theory of S. Freud significantly influenced the views of E. Erikson, who believed that despite the significant influence of modes and modalities of behavior only in the early stages, the experience of these stages of development does not disappear, but is manifested in some form in adulthood. Despite certain disagreements with classical psychoanalysis, E. Erikson believed that psychoanalytic theory can help in the development of not only new methods of research on children, but also ways in which modern society tries to create an acceptable (adequate) tradition of raising children in the conditions of technological progress. E. Erikson tried, modifying psychoanalysis, to give a new development to this methodological approach in his research.

Attention to the problems of «*Ego*»/«*Self*» and the influence of the social environment on the personality development led E. Erikson to the ranks of Ego-psychologists. However, the researcher's ideas during his lifetime were not properly integrated into the Ego-psychological approach. Ego-psychology as an independent direction emerged at the end of the 30's of the 20th century. A feature of this direction is the study of the personality development determined by the social environment. The inclusion of an individual in society is carried out with the help of the adaptation mechanism. The process of adaptation is based on the changes made by the individual in the surrounding social environment, in the functions of behavior and in his own mental system. The theoretical ideas of Ego-psychology were developed in the writings of one of the founders of this

⁷ Erikson E. H. Toys and reasons: stages in the ritualization of experience. New York: Norton, 1977. 184 p.

direction – H. Hartman. He considers «Ego»/«Self» as an autonomous from «It»/«Id» entity, the development of which is partially controlled by the structure of society, which determines the variety of probability forms of behavior⁸.

The most influential researchers in the field of «Ego» study after S. Freud are H. Hartman and E. Erikson, but they did not describe in detail the relationship between their theories. E. Erikson pointed out that the terms used in his concept did not fully correspond to the paradigm of Ego-psychologists. E. Erikson uses the term «identity» in his concept as generalized and socially oriented. He points out that the concepts of «Ego» and «Self» have not been satisfactorily defined, which would enable a clear terminological solution to the problem of the social function of «Ego», which ensures in youth the psychosocial balance necessary for carrying out the tasks of early adulthood.

E. Erikson developed those ideas of psychoanalysis and Ego-psychology, which reflected the social orientation in the analysis of the development of the individual. Thus, he is close to H. Hartman's idea that a person is initially adapted to some average social environment. E. Erikson did not deny the importance of adaptation, but with great emphasis on the social context in which it occurs. E. Erikson's concept was little used in the Ego-psychology, although he expanded the theoretical approach of Ego-psychology due to the «psychosocial approach» to the personality and the explanation of the concept «identity».

In E. Erikson's concept, identity is a kind of epicenter of every person's life. The formation of identity occurs in older childhood, and the potential opportunities of an adult are determined by his qualitative characteristics.

E. Erikson does not give a clear definition of the concept of identity, but reveals such aspects of it as:

1) *individuality* – a conscious feeling of oneself as a single and unique phenomenon in the world, a feeling of one's uniqueness;

2) *identity and integrity* – a conscious feeling of internal integrity, continuity of oneself in time as one and the same person;

3) *unity and synthesis* – a conscious feeling of one's inner center, filling one's «Ego»/«Self» with meaningful values and meanings, a sense of harmony;

4) *social solidarity* – a conscious feeling of internal unity with «one's» social group⁹.

⁸ Vertel A. V., Pasko E. N. Z. Freud's classic psychoanalysis on the structure and functions of ego-consciousness. *Scientific Bulletin of Kherson State University. Psychological Sciences Series*. 2016. Issue 6. Volume 1. P. 164–171.

⁹ Erikson E. H. In search of common ground. New York: Norton, 1973. 143 p.

E. Erikson notes that it is necessary to distinguish between:

1) *elements of identity* (a sense of integrity of «Ego»/«Self», a conscious sense of identity);

2) *content of identity* (genetically determined predispositions, basic needs, abilities, significant identifications, mechanisms of psychological protection, social roles);

3) *three levels of identity*: a) *individual* – a person's awareness of himself in the space-time continuum (awareness of the continuity of one's existence); b) *personal* – a person's awareness of his exclusivity and uniqueness of his own experience; c) *social* – a person's acceptance of social standards and ideals¹⁰.

Therefore, the concept of identity is correlated in E. Erikson's concept with the concept of «Ego»/«Self» development, and the process of identity formation is realized throughout a person's life and depends on a person's passing through eight stages of an identity crisis, at each of which he has to make a choice between two alternative solutions – both age-related and situational developmental tasks. The quality of the choice affects later life in terms of its success/failure. At almost all stages of identity formation, a person experiences an intrapersonal crisis. Prospects for the favorable development of identity are determined by the quality of a new entity, with which a person moves to a new stage of his life, in this aspect, the concept of E. Erikson converges with the concept of L. S. Vygotsky¹¹. The development of identity was vividly presented in the psychobiographical works devoted to Martin Luther¹² and Mahatma Gandhi¹³.

Psychoanalysts – followers of E. Erikson made attempts to isolate the structural components of identity. Of particular interest is the «status model of identity» proposed by D. Marcia. The foundations of this model are two indicators:

1) state of identity search (absence/presence of crisis);

2) absence/presence of identity components – beliefs, values and life plans¹⁴. According to these parameters, D. Marcia identified four identity statuses:

¹⁰ Erikson E. H. Identity and the life cycle: a reissue. New York: Norton, 1979. 191 p.

¹¹ Guzenko S. M. Life crises in the concepts of L. S. Vygotsky and E. H. Erikson. *Bulletin of NTUU «KPI». Philosophy. Psychology. Pedagogy: collection of scientific works.* 2007. № 2 (20). Part 1. P. 64-68.

¹² Erikson E. H. Young man Luther: a study in psychoanalysis and history. New York: Norton, 1958. 288 p.

¹³ Erikson E. H. Gandhi's truth. New York: Norton, 1969. 476 p.

¹⁴ Marcia J. E. The status of the statuses: research review. *Ego identity: a handbook for psychosocial research.* New York: Springer-Verlag, 1993. P. 22–41.

1. *Achieved identity* – occurs when a person has overcome a crisis and formed a system of values and beliefs.

2. *Moratorium*. In the concept of D. Marcia, this term is used for a person who is trying to overcome an identity crisis¹⁵.

3. *Premature identity* is characteristic of a person who has never been in a state of identity crisis. In this case, identity is formed based on identification with significant people¹⁶.

4. *Diffuse identity* – occurs when a person does not have formed values and beliefs. The lack of a clear sense of identity leads to alienation, aggression and helplessness in a person.

In A. Waterman's psychoanalytic approach, attention is focused on the value and volitional aspects of identity. In A. Waterman's concept, identity is considered from a dynamic and meaningful point of view. The most important areas for identity formation are moral and ethical, professional, political and social roles. In line with the psychoanalytic tradition, A. Waterman expands the model of identity from four to seven components¹⁷.

1. *An expressive achieved identity* is manifested in the careful search and determination of goals, beliefs and values that are consistent with one's own capabilities and life plans.

2. *Inexpressive achieved identity* is characterized by selective search and acceptance of identity components that do not fully correspond to the subject's potential and life goals.

3. *Expressive moratorium* is characteristic of those who have decided on the goals of their own life, as well as on their own opportunities, but have not made the decision to realize them¹⁸.

4. *Inexpressive moratorium* is characteristic of people who have partially decided on the goals of their own life, but do not connect their achievements with personal characteristics.

5. *Expressive resolved identity* is characteristic of adolescents/young adults who have made their first choice of values and beliefs and are confident that they are consistent with individual capabilities and life goals.

¹⁵ Marcia J. E. Identity in adolescence. *Handbook of adolescent psychology*. New York: Wiley, 1980. P. 159–187.

¹⁶ Marcia J. E. The ego identity status approach to ego identity. *Ego identity: a handbook for psychosocial research*. New York: Springer-Verlag, 1993. P. 1–22.

¹⁷ Waterman A. S. The use of normative metatheoretical values in the process of personality theory development. *The role of values in psychology and human development*. New York: Wiley, 1992. P. 161–179.

¹⁸ Waterman A. S. Identity, the identity statuses, and identity status development: A contemporary statement. *Developmental Review*. 1999. № 19. P. 591–621.

6. *Inexpressive pre-determined identity* is observed in those adolescents who have made a decision to implement a certain life plan without considering other options and have not evaluated their opportunities and life goals¹⁹.

7. *Diffuse identity* is characteristic of adolescents/youths who did not feel the individuality of their own abilities and inclinations, because they did not feel the need to search for identity options, as well as the need to follow values, achieve a goal, embody beliefs²⁰.

2. Stages of development of a child's Ego-identity in Erik Erikson's epigenetic concept

The first stage is oral-sensory. Early childhood. Basic trust – mistrust (up to 1 year). At the first stage, the child faces the main question of his entire future life, namely: does he trust the world around him or not. The main task of this stage is to build trust and overcome alienation and feelings of disconnection. E. Erikson considers basic trust as the «cornerstone» of the personality.

At this age, the question of basic trust in the world is not solved in a plan and with the help of rational reasoning, but through direct communication of the child with an adult and connections with the surrounding world through the reaction to sounds, colors, light, heat and cold, food, smile, mime and pantomime. At this time, the baby has a great need for external impressions. In this context, E. Erikson fully shares the opinion of the representatives of the theory of object relations, regarding the determining role of the mother in the early socio-emotional development of the child. This stage is associated with a feeling of comfortable relaxation in the child and a sense of satisfaction in the mother.

By the end of the stage, it is important for the child to be able to let his mother go calmly, without feeling internal discomfort and feeling abandoned. This ability develops when the relationship in the «mother-child» dyad is associated with a sense of confidence and stability, it strengthens the child. In this case, the inner world is combined with the experience of confidence and predictability of the outer world. For the first time, the child forms the boundaries of his own «Ego»/«Self», this is connected with the feeling of «I» and «not-I», interaction with the mother allows to form a sense of identity. The first mechanisms of mental protection arise: projection and introjection. The most important thing at this age is

¹⁹ Waterman A. S. Issues of identity formation revisited: United States and the Netherlands. *Developmental Review*. 1999. № 19. P. 159–187.

²⁰ Waterman A. S. Identity development from adolescence to adulthood: An extension of theory and a review of research. *Developmental Psychologist*. 1982. № 18. P. 341–358.

presence of a positive experience of emotional and physical contact with the mother. Signs of established trust: deep and peaceful sleep; light feeding; general relaxation (not tension) of the child's internal organs. In adults, according to E. Erikson, a sharp decline in basic trust and a predominance of basic mistrust are manifested in the form of pronounced alienation from society²¹.

During the favorable course of this stage, there is love, trust in parents, and communication with them.

In the abnormal course of this stage, distrust of people and the world is observed as a result of emotional deprivation.

Ritual actions (play, calling, communication rituals, naming the child).

The second stage – (muscular-anal). Late childhood (autonomy – shame, doubts from 1 to 3-4 years).

The second stage is characterized by solving the second vital task – gaining independence. If this does not happen, self-doubt, shyness, and constant self-doubt are formed, which are the consequences of hypo-care or hyper-care. During the second stage, the child internalizes what E. Erikson calls «the eyes of the world», that is, what other people see in him. During this period, the child becomes stubborn, this quality is most actively manifested at the time when adults begin to teach him to follow the rules of the toilet and dressing. The child learns the processes of retention and release of faecal masses. The will begins to form, the desire for independent decision-making, responsibility for what has been done. In the psychophysiological context, sphincter control is transformed into mastering the movements of one's own body, and subsequently establishing one's autonomous «Ego»/«Self».

It is important that the growing autonomy and independence does not undermine trust in the image of the world that is formed in childhood. It will depend on the form of parental control used during the upbringing of a child. The most successful is the use of such forms of control that encourage possible actions with prohibitions, rules and coercion of adults. This helps a child gently and painlessly build the boundaries of his own «Ego»/«Self» and his actions, without provoking an excessively strong experience of shame and doubts. The child during this period, because of shaming and punishments, has a feeling of total control. The child's social environment (especially the parents) should encourage the child's autonomy, but at the same time beware of the manifestation of feeling shame and doubt when society imposes strict control over his behavior. In a situation of total control, the child develops a sense of insecurity regarding compliance with

²¹ Erikson E. H. Life history and the historical moment. New York: Norton, 1975. 283 p.

social norms of behavior. A positive result of passing this stage is considered to be the achievement of a balance between the ability to cooperate with adults, between freedom of self-expression and limitation and the ability to insist on one's own views²².

With a favorable course of this stage – self-confidence, independence.

In case of an abnormal course of this stage – doubts, shyness, desire to hide shortcomings.

Ritual actions (a critical ritual appears in the child, which allows the child to learn to distinguish between good and evil).

The third stage – locomotor-genial. Early childhood (initiative – guilt, from 4 to 6 years old).

In the third stage, the alternative task between initiative and guilt is solved. At this age, in addition to the father and mother, other people with whom the child identifies himself become significant in the life space, which implies the creation of the basis for the formation of a new phase of identity.

At this stage, the child deeply identifies himself with the image of his own parents, but he faces the question of what kind of a personality he should become. The basis of this stage consists of three lines of development that form its crisis:

1) the child becomes more free and persistent in his achievements and sets a wider range of goals;

2) the language improves, it allows the child to ask an infinite number of questions;

3) the child's imagination extends to a large number of roles.

The result of these lines of development should be the formation of an initiative as a basis for a more realistic perception of one's goals and ambitions. A child at this age has a lot of energy, is active, and this indicates the possibility of mastering a new space. E. Erikson points out that at this stage the «invasion» mode dominates, three types of his activity and fantasies can be distinguished:

1. Invasion of space with the help of locomotion (movements that are associated with mixing in space).

2. Getting to know the world (entering the unknown) through curiosity and inquisitiveness.

3. Invasion of the psychological space of other people with the help of speech and shouting.

4. Physical aggression towards others (adults and children).

5. The first sexual fantasies that frighten the child²³.

This period is characterized by the development of the Oedipus complex, which is associated with a more realistic understanding of sexual and social

²² Erikson E. H. *Childhood and society*. New York: Norton, 1963. 448 p.

²³ Ibid.

roles. In addition to directly experiencing the anxiety associated with «It»/«Id» drives and the formation of «Super-Ego»/«Super-Self», girls at this stage notice that they are not inferior to boys in social persistence, as well as in physical and intellectual development. The play stage of children's genitalia adds the mode of «action» to the list of basic modalities of both sexes. At the same time, in a boy, it is realized with the help of a cerebral (intellectual) attack, and in a girl – by means of aggressive capture, turning oneself into an attractive object. This, according to E. Erikson, is the difference between female and male initiative.

Along with the initiative, the child has a sense of guilt, which is associated with fantasies about his gigantic power over parents and other people. This stage also forms a rivalry with those who occupy a leadership position and the field of activity to which the child's initiative is directed, mostly the rivalry is directed at the parents, so in this rivalry the child is defeated. It is the defeat that forms the basis for the emergence of guilt and anxiety associated with total fear for one's life, which is manifested in the «castration complex».

«Super-Ego»/«Super-Self», which is still being formed, allows the child to consciously control his behavior, to regulate initiative. An «inner voice» appears in the child, which contributes to the development of self-observation, self-regulation, and self-control. It is this phase that becomes the cornerstone of nascent morality. An initiative that conflicts with social norms, and at a more mature age with the law, can be especially dangerous for a child. Without preventive measures on the part of adults during this stage, the child will acquire a behavioral tendency towards cruelty, rudeness and coldness towards the people around him at more mature stages of development. Initiative expressed in actions related to extreme situations is more likely to go beyond the law²⁴.

During the favorable course of this stage, curiosity, imitation of adults, sexual role behavior is formed.

With the abnormal course of this stage – passivity in communication, infantile envy of other children.

In adulthood, two types of people are formed:

1) the first type – those who, throughout their lives, refrain from manifesting their abilities, fantasies, and feelings;

2) the second type – overcompensated, demonstrating continuous initiative, which can be stopped only by a serious psychosomatic illness. Their self-image is more about who they could become in the future than who they are now.

²⁴ Erikson E. H. Insight and responsibility. New York: Norton, 1964. 260 p.

Ritual actions. Early childhood gives rise to a new element of the ritual – dramatic. The development of the child allows to construct some situations by reproducing them in the game.

The fourth stage – latent. Age of the game (competence – deficiency, from 6 to 11-12 years old).

The fourth stage involves the process of mastering by the child of various knowledge and skills that contribute to increasing the level of the child's education. This stage is primarily related to the child's mastery of the main²⁵ skills – the ability to learn. The age period from 6 to 12 years is characterized by a developed imagination, the child's ability to observe discipline, plan his own actions, the desire to do everything well, healthy competitiveness, getting satisfaction from work, upon completion of which they will receive a reward. Socially, this stage is crucial: the child begins to identify himself with the surrounding people, the approval of his activities by the closest environment becomes important for the child²⁶. The role of the social environment consists in recognition, affirmation, traditional encouragement of successes and vice versa, pointing out individual failures and idleness – on the other hand. At this age, work is perceived by the child as a social value. At this stage, the process of «Ego»/«Self» consolidation is actively taking place. This is related to training and, as a result, the ability to identify with representatives of certain professions (formation of professional identification).

During the favorable course of this stage, a sense of proficiency, competence, hard work, desire for success, recognition, development of abilities and skills, orientation to tasks will be formed. It is extremely important for a child that what he does is approved and recognized by others.

With the abnormal course of this stage, a feeling of inferiority develops as a result of the child's experience of the inadequacy of the work performed, the feeling that something is not being done enough. As a result, the child, who has already begun the process of separation from his parents, regresses again into the childish, closed world of the family, refusing to socialize. The child focuses on learning and withdraws from other areas of life. Such children have poorly developed work skills, they avoid difficulties and competitive situations.

Ritual actions. The new element of ritualization is perfection of performance, the element of ritual is the conscious order in which a person participates.

²⁵ Erikson E. H. Configurations in play – clinical notes. *Psychoanalytic Quarterly*. 1937. № 6. P. 139–214.

²⁶ Erikson E. H. Life cycle. *International Encyclopedia of the Social Sciences*. Volume 9. New York: Crowell Collier & Macmillan, 1968. P. 286–292.

The fifth stage – youth (identity – confusion of roles, from 12-13 to 20 years old). According to E. Erikson, this stage includes adolescence and early youth. It is this stage that is key to the acquisition of identity, which involves, according to E. Erikson, a connection between what the child has become during the long years of childhood and what he can become in the future; between his own conception of himself and how he thinks others see him and what they expect of him, the crisis of this stage is the most complex²⁷. At the fifth stage, the child expands the circle of social interaction, the nature of development changes qualitatively: now it is not the mode of the organ that determines the content and nature of development, but the totality of all modes is subordinated to a new mental formation – psychosocial identity²⁸. Until now, the development of physical and intellectual skills determines a person's ability to gain self-confidence and choose roles that are in demand in society, through participation in various social institutions that throughout the life cycle include the individual in wider social relations. The adolescent/youth is faced with the task of integrating all the identifications that took place in the previous stages of development into a single, integral *Ego-identity*²⁹.

The formation of *Ego-identity* is preceded by three lines of development:

- 1) physical growth and puberty;
- 2) concern about how the adolescent/youth looks in the eyes of others;
- 3) professional self-determination³⁰.

The most characteristic for this age period is the return to the stages that a person goes through before the age of 6. At this time, parents have a second chance to form a sense of stability and identity in the child. «*Ego*»/«*Self*» becomes more stable. E. Erikson marked this period as a «psychological moratorium» – acquiring one's own adult identity and a new attitude to the world³¹.

During the favorable course of this stage – life self-determination, outlook, plans for the future. Sexual polarization is established.

With an unfavorable (abnormal) course of this stage – confusion of roles, expressed desire to understand oneself.

Ritual actions. There is an awareness of the formed sequence of rituals.

²⁷ Erikson E. H. Identity: youth and crisis. New York: Norton, 1968. 336 p.

²⁸ Stark P. A., Traxler A. J. Empirical validation of Erikson's theory of identity crises in late adolescence. *Journal of Psychology*. 1974. Volume 86. Issue 1. P. 25–33.

²⁹ Erikson E. H. Youth: change and challenge. New York: Basic Books, 1963. 284 p.

³⁰ Logan R. D. A re-conceptualization of Erikson's identity stage. *Adolescence*. 1983. Volume 18 (72). P. 943–946.

³¹ Erikson E. H. Adulthood. New York: Norton, 1978. 288 p.

E. Erikson called the interval between youth and adulthood a «psychosocial moratorium», after which a person moves to the following stages of development, namely: *youth* – achievement of closeness/isolation, from 20 to 25 years (sixth stage); *maturity* – productivity/inertia, from 26 to 65 years³²; *old age* – «Ego»/«Self» integrity/despair, from age 65 to death³³.

CONCLUSIONS

1. E. Erikson combined the ideas of classical psychoanalysis, Ego-psychology and social anthropology in his epigenetic concept. E. Erikson integrated the ideas prevailing in the second half of the 20th century in both America and Europe and created a multifaceted concept of a personality. E. Erikson formed important theoretical prerequisites for: a) understanding of the positive influence of society on the formation of a child's personality; b) study of problems related to human adaptation to the social environment; c) analysis of reasons for involvement in various social groups; d) consideration of the process of socialization of the individual during the complete life cycle; e) understanding and studying ways and types of identity formation; f) analysis of the identity crisis.

2. E. Erikson introduces the concept of «identity» into the psychoanalytic discourse, the development of identity is the result of the interaction of biological, social and Ego-processes, in which «Ego» «Self» is responsible for the integration of the first two. The result of the integrative work of «Ego» «Self», or Ego-synthesis, is a specific configuration of identity elements, which is formed throughout childhood and ensures the experience of a sense of identity. In the epigenetic diagram, E. Erikson identifies eight stages of identity development, each of which is characterized by the following features: a) presence of a certain pattern associated with a body organ; b) presence of specific stereotypes of behavior; c) development of the main components of identity; d) presence of specific crises and conflicts.

At each stage of life, new elements must be integrated into the overall structure, and outdated ones must be reintegrated or discarded. In the process of personal development, as a result of interaction with the surrounding people, a certain balance of internal forces and external influences arises in a person, which ensures full adaptation of the individual in society. E. Erikson calls this balance the «psychosocial identity».

3. The task of age is described by E. Erikson in terms of bipolar decisions (successful or unsuccessful). E. Erikson, in contrast to the classic

³² Malone J. C., Liu S. R., Vaillant G. E., Rentz D. M., Waldinger R. J. Midlife Eriksonian psychosocial development: setting the stage for late-life cognitive and emotional health. *Developmental Psychology*. 2016. Volume 52 (3). P. 496–508.

³³ Erikson E. H., Erikson J. M., Kivnick H. Q. Vital involvement in old age. New York: Norton, 1986. 352 p.

psychoanalysis of S. Freud, emphasized that the solution of the task is not final and is, rather, the establishment of a certain dynamic balance between two extremes, since the achieved solution is unstable. If the task of the stage is solved mostly successfully, the child develops a socially approved character trait. Having been seriously influenced by classical psychoanalysis, E. Erikson singles out the positive and negative poles of the age task. However, at the same time, S. Freud's universalism and categoricalness regarding the «norm-pathology» are softened due to the fact that new psychological formations on the bipolar continuum are socially normalized. Such relativism turns out to be more heuristic when interpreting various educational practices and their results. For E. Erikson, the problem of upbringing and education of the younger generation is actually equated to the issue of human survival.

These provisions make it possible to use E. Erikson's concept for the analysis of the child's and adult's behavior patterns in society, and the multifaceted and interdisciplinary approach makes his ideas relevant and timely.

SUMMARY

In the section of the monograph, Erik Erikson's epigenetic concept of psychosocial development is rearranged in the context of psychoanalytic pedagogy. The connection of E. Erikson's theory with the psychoanalytic theories of S. Freud, A. Freud and representatives of Ego-psychology is explained.

The originality of E. Erikson's concept of psychosocial development lies in the correlation of the concept of "identity" with the concept of "life cycle", and as a result, consideration of the stages of identity development in the process of growing up of an individual, the transition from one age stage to another.

It is shown that the concept of identity is correlated in E. Erikson's theory with the concept of "Ego"/"Self" development, and the process of identity formation is realized throughout a person's life and depends on a person's passage through eight stages of an identity crisis, at each of which he must make a choice between two alternative solutions – both age-related and situational developmental tasks. The quality of the choice affects later life in terms of its success/failure. At almost all stages of identity formation, a person experiences an intrapersonal crisis. Prospects for the favorable development of identity are determined by the quality of new qualities, with which a person moves to a new stage of his life. The stages of the child's Ego-identity development are analyzed in detail: 1) oral-sensory; 2) muscular-anal; 3) locomotor-genital; 4) latent; 5) youth.

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