Erikson

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Goals:

• I will Explain Erik Erikson 8 stage theory of aging
• You will think about the stages of formations?
• I will discuss a proposed 9th stage of aging
• You will ponder when does formation end – or does it end or does it change as we age?
• Is there overlap with 9 stages of aging and formation?
• I will make a point that all go through the 8-9 psychosocial stage
• Religious also must go through formation, is this a parallel formation and 8 stages? Or simultaneously?
Formation starts somewhere in this area?

Where or when does formation end?

Formation continues?
Early Childhood of Erik Erikson

- Born in Frankfurt, Germany in 1902
  - Danish Parents
- Result of an “extramarital union”
  - Never met his biological father or mother's first husband
Early Childhood Continued

- Erickson's Mother Remarried
  - Dr. Theodor Homberger
  - Erickson was told this was his father

- Revelation of the Truth
  - Sparked confusion in young Erickson's life
  - Contributed to his later works
Early Schooling for Erickson

- Early Schooling was at the Temple
  - Strict, Jewish family and schooling
  - Teased by the other children for his appearance
    - Nordic (tall, blonde, blue eyes)

- Experience at Grammar School
  - Teased for his Jewish upbringing
  - Rejected by his schoolmates
Erickson's College Years

- Wasn't a Firm Believer in the Education System
  - Travelled around Europe for one year
  - Maintained a diary
- Returned to Germany to Enroll in an Art Program
  - New found passion (CALLING?)
- Acquired a Position Teaching Art in Vienna
  - Children's parents were under Freudian Training
  - Key time in Erickson's life
Immigration to the United States

- Immigrated to Boston in 1933
  - First Child Psychoanalyst
  - Acquired Position at Harvard
- Numerous Institutions in the United States
  - Yale, UC Berkeley, Menninger Institute
- Wide Focus on his Works
  - Changes in the United States
  - Children of Native American Tribes
What do religious bring to the formation process to the community?

• Erikson’s history impacted on his theory especially Identity vs role confusion – what Erikson brought to the table is reflected in the development of his work

• What histories do Sisters, Brothers and Priest bring to formation and is it important? Does it impact on their formation

• Formation are necessary and varied and involved

• Like Erikson who are you – did you write a essay when entering, who where you then - who are you now – who will you be when you are very chronologically OLD?
Psychosocial River of Development
Psychosocial River of Development

1. Go ashore and fix (therapy)
2. re-evaluate, do again
3. IS THERE A NINTH STAGE,
Psychosocial Stages of Personality Development

• 8 successive stages over the lifespan
• Addresses bio, social, situational, personal influences
• Crisis: must adaptively or maladaptively cope with task in each developmental stage
  • Respond adaptively: acquire strengths needed for next developmental stage
  • Respond maladaptively: less likely to be able to adapt to later problems
• Basic strengths: Motivating characteristics and beliefs that derive from successful resolution of crisis in each stage
<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II Muscular-Anal</th>
<th>III Locomotor-Genital</th>
<th>IV Latency</th>
<th>V Puberty and Adolescence</th>
<th>VI Young Adulthood</th>
<th>VII Adulthood</th>
<th>VIII Maturity</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Basic Trust vs. Mistrust</td>
<td>Autonomy vs. Shame, Doubt</td>
<td>Initiative vs. Guilt</td>
<td>Industry vs. Inferiority</td>
<td>Identity vs. Role Confusion</td>
<td>Intimacy vs. Isolation</td>
<td>Generativity vs. Stagnation</td>
<td>Ego Integrity vs. Despair</td>
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</tbody>
</table>

1 2 3 4 5 6 7 8
Erikson's Psychosocial Stages

- Late Adulthood: 60 years and over
  - Integrity vs. Despair
- Middle Adulthood: 40s and 50s
  - Generativity vs. Stagnation
  - Intimacy vs. Isolation
- Young Adulthood: 20s and 30s
- Adolescence: 12-14 years
  - Identity vs. Role confusion
- Middle Childhood: 6-11 years
  - Industry vs. Inferiority
- Early Childhood: 3-5 years
  - Initiative vs. Guilt
- Infancy: 1-2 years
  - Autonomy vs. Shame and Doubt
- Infancy: 0-1 year
  - Trust vs. Distrust
<table>
<thead>
<tr>
<th>Age</th>
<th>Virtues</th>
<th>Crisis</th>
<th>Significant Relationship</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 – 1 Year</td>
<td>Hope</td>
<td>Trust vs. Mistrust</td>
<td>Mother</td>
<td>Can I trust the world?</td>
</tr>
<tr>
<td>2 – 3 years</td>
<td>Will</td>
<td>Autonomy vs shame and doubt</td>
<td>Parents</td>
<td>How can I be independent?</td>
</tr>
<tr>
<td>3 – 5 Years</td>
<td>Purpose</td>
<td>Initiative vs. Guilt</td>
<td>Family</td>
<td>Is it okay for me to do?</td>
</tr>
<tr>
<td>5 – 13 Years</td>
<td>Competence</td>
<td>Industry vs. Inferiority</td>
<td>Neighbors, School</td>
<td>Can I make it in a world of people and things?</td>
</tr>
<tr>
<td>13 – 22 Years</td>
<td>Fidelity</td>
<td>Identity vs. Role Confusion</td>
<td>Peers, Role Model</td>
<td>Who am I? What can I be?</td>
</tr>
<tr>
<td>22 – 39 Years</td>
<td>Love</td>
<td>Intimacy vs. Isolation</td>
<td>Friends, Partners</td>
<td>Can I love?</td>
</tr>
<tr>
<td>40 – 65 Years</td>
<td>Care</td>
<td>Generativity vs. Stagnation</td>
<td>Household, Workmates</td>
<td>Can I make my life count?</td>
</tr>
<tr>
<td>78 + Years</td>
<td>Wisdom</td>
<td>Ego Integrity vs. Despair</td>
<td>Mankind, My Kind</td>
<td>Is it okay to have been me?</td>
</tr>
</tbody>
</table>
IMPROPER FRACTIONS

• 7/3
• 17/8
• 7/22
• WHAT DOES THIS MEAN
<table>
<thead>
<tr>
<th>Erikson's psychosocial crisis stages (syntonic v dystonic)</th>
<th>Freudian psychosexual stages</th>
<th>life stage / relationships / issues</th>
<th>basic virtue and second named strength (potential positive outcomes from each crisis)</th>
<th>maladaptation / malignancy (potential negative outcome - one or the other - from unhelpful experience during each crisis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Trust v Mistrust</td>
<td>Oral</td>
<td>infant / mother / feeding and being comforted, teething, sleeping</td>
<td>Hope and Drive</td>
<td>Sensory Distortion / Withdrawal</td>
</tr>
<tr>
<td>2. Autonomy v Shame &amp; Doubt</td>
<td>Anal</td>
<td>toddler / parents / bodily functions, toilet training, muscular control, walking</td>
<td>Willpower and Self-Control</td>
<td>Impulsivity / Compulsion</td>
</tr>
<tr>
<td>3. Initiative v Guilt</td>
<td>Phallic</td>
<td>preschool / family / exploration and discovery, adventure and play</td>
<td>Purpose and Direction</td>
<td>Ruthlessness / Inhibition</td>
</tr>
<tr>
<td>4. Industry v Inferiority</td>
<td>Latency</td>
<td>schoolchild / school, teachers, friends, neighbourhood / achievement and accomplishment</td>
<td>Competence and Method</td>
<td>Narrow Virtuosity / Inertia</td>
</tr>
<tr>
<td>5. Identity v Role Confusion</td>
<td>Puberty and Genitality (Genitality)</td>
<td>adolescent / peers, groups, influences / resolving identity and direction, becoming a grown-up</td>
<td>Fidelity and Devotion</td>
<td>Fanaticism / Repudiation</td>
</tr>
<tr>
<td>6. Intimacy v Isolation</td>
<td>n/a</td>
<td>young adult / lovers, friends, work connections / intimate relationships, work and social life</td>
<td>Love and Affiliation</td>
<td>Promiscuity / Exclusivity</td>
</tr>
<tr>
<td>7. Generativity v Stagnation</td>
<td>n/a</td>
<td>mid-adult / children, community / 'giving back', helping, contributing</td>
<td>Care and Production</td>
<td>Overextension / Rejectivity</td>
</tr>
<tr>
<td>8. Integrity v Despair</td>
<td>n/a</td>
<td>late adult / society, the world, life / meaning and purpose, life achievements</td>
<td>Wisdom and Renunciation</td>
<td>Presumption / Disdain</td>
</tr>
</tbody>
</table>
All people possess a degree of maladaptation or malignancy from each crisis experience. Not to do so would not be human, since none of us is perfect. It's always a question of degree. It's also a matter of understanding our weaknesses, maybe understanding where they come from too, and thereby better understanding how we might become stronger, more productive and happier.

<table>
<thead>
<tr>
<th>examples</th>
<th>maladaptation</th>
<th>crisis</th>
<th>malignancy</th>
<th>examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>unrealistic, spoilt, deluded</td>
<td>Sensory Distortion</td>
<td>Trust v Mistrust</td>
<td>Withdrawal</td>
<td>neurotic, depressive, afraid</td>
</tr>
<tr>
<td>reckless, inconsiderate, thoughtless</td>
<td>Impulsivity</td>
<td>Autonomy v Shame/Doubt</td>
<td>Compulsion</td>
<td>anal, constrained, self-limiting</td>
</tr>
<tr>
<td>exploitative, uncaring, dispassionate</td>
<td>Ruthlessness</td>
<td>Initiative v Guilt</td>
<td>Inhibition</td>
<td>risk-averse, unadventurous</td>
</tr>
<tr>
<td>workaholic, obsessive specialist</td>
<td>Narrow Virtuosity</td>
<td>Industry v Inferiority</td>
<td>Inertia</td>
<td>lazy, apathetic, purposeless</td>
</tr>
<tr>
<td>self-important, extremist</td>
<td>Fanaticism</td>
<td>Identity v Role Confusion</td>
<td>Repudiation</td>
<td>socially disconnected, cut-off</td>
</tr>
<tr>
<td>sexually needy, vulnerable</td>
<td>Promiscuity</td>
<td>Intimacy v Isolation</td>
<td>Exclusivity</td>
<td>loner, cold, self-contained</td>
</tr>
<tr>
<td>do-gooder, busy-body, meddling</td>
<td>Overextension</td>
<td>Generativity v Stagnation</td>
<td>Rejectivity</td>
<td>disinterested, cynical</td>
</tr>
<tr>
<td>conceited, pompous, arrogant</td>
<td>Presumption</td>
<td>Integrity v Despair</td>
<td>Disdain</td>
<td>miserable, unfulfilled, blaming</td>
</tr>
</tbody>
</table>
Data from life review interviews with thirty-nine elder Catholic women religious (68-98) show these women's lives do not conform to a sequential pattern of late life developmental stages.

Their lives can best be understood in terms of continuous themes throughout individual lives. (I believe this is formation)

The majority of the women reach ego integrity in young old age and continue to reestablish this by adhering to themes in their life stories. Themes serve as a framework (scaffolding) of the self.

The main themes of the participants are: faith, family, education, friends, community, caring for others, and prayer.

Communal aspects of religious life support the women in their continuous development of identity. (and formation?)

Generativity is evidenced in their lives as an ongoing component of self-identity. These data show the continuous process of establishing ego integrity throughout late life. The life review data can best be explained using the continuity theory of identity development.
Erikson’s Human Development Stages

1 - Trust vs. Mistrust
   0–1 years
   Developed through consistent love and support

2 - Autonomy vs. Shame and Doubt
   1–3 years
   Independence fostered by support and encouragement
   Developed by exploring and accepting challenges

3 - Initiative vs. Guilt
   3–5 years
Erikson’s Human Development Stages

4 - Industry vs. Inferiority
   6 years–puberty
   Mastery comes from success and recognition

5 - Identity vs. Role
   Confusion
   Adolescence
   Exploration of different paths to attain a healthy identity

- Development of personal identity
- “Staying true to one's self”
- Test new roles and incorporate them into an identity
- Continuing process over the lifespan
Erikson’s Human Development Stages

6 - Intimacy vs. Isolation
   *Early adult years*

7 - Generativity vs. Stagnation
   *Middle Adulthood*

8 - Integrity vs. Despair
   *Late Adulthood*

Form positive, close relationships with others

Transmitting something positive to the next generation

Life review and retrospective evaluation of one’s past
Different formations

• Formation of faith (James Fowler)
• Religious formation – Sisters, brothers, Priests
• Examples to follow:
  • Question

• How does aging affect faith formation and religious formation?
One example of formation

- **Pre-Postulancy**
- **Postulancy**
- **Novitiate**
- **Temporary Vows** - The Sister may then request profession of perpetual vows.
- **Continuing Formation** - The religious is not simply called and consecrated once. "The call of God and the consecration by Him continue throughout life" to its final consummation, when the religious meets the Lord definitively in death
Another example of formation

- The Aspirancy
- The Postulancy and Novitiate
- First Profession
- Solemn Profession

Example of formation for Priest

Stages of Formation
- Novitiate
- First Studies
- Regency
- Theology
- Tertianship
James Fowler

• Famous for creating a theory of Faith Development.
• **Stage 0** – *"Primal or Undifferentiated" faith (birth to 2 years)*, is characterized by an early learning of the safety of their environment (i.e. warm, safe and secure vs. hurt, neglect and abuse). If consistent nurture is experienced, one will develop a sense of trust and safety about the universe and the divine. Conversely, negative experiences will cause one to develop distrust with the universe and the divine. Transition to the next stage begins with integration of thought and languages which facilitates the use of symbols in speech and play.

• **Stage 1** – *"Intuitive-Projective" faith (ages of three to seven)*. Children of this age is such that they are unable to think abstractly. Faith is not a thought-out set of ideas, but instead a set of impressions that are largely gained from their parents. Children become involved with the rituals of their religious community by experiencing them and learning from those around them.

• **Stage 2** – *"Mythic-Literal" faith (mostly in school children)*, At this age children's source of religious authority starts to expand past parents and trusted adults to others in their community like teachers and friends. At this stage it is because children think in concrete and literal ways. Faith becomes the stories told and the rituals practiced.

• **Stage 3** – *"Synthetic-Conventional" faith (arising in adolescence; aged 12 to adulthood)* Unlike previous stages, people at this stage are able to think abstractly. What were once simple unrelated stories and rituals can now be seen as a more cohesive narrative about values and morals. People at this stage claim their faith as their own instead of just being what their family does.

• **Stage 4** – *"Individuative-Reflective" faith (usually mid-twenties to late thirties)* This is often the time that someone will leave their religious community, the person starts to take greater ownership of their own faith journey.

• **Stage 5** – In this stage, the strong need for individual self-reflection gives way to a sense of the importance of community in faith development. People at this stage are also much more open to other people's faith perspectives. This is not because they are moving away from their faith but because they have a realization that other people's faiths might inform and deepen their own.

• **Stage 6** – *"Universalizing" faith*, It is a rare person who reaches this stage of faith. People at this stage cherish life but also do not hold on to life too tightly. They put their faith in action, challenging the status quo and working to create justice in the world.
Ninth stage

• Joan M. Erikson, added a “ninth stage” that applied to people who had become very old (as they had).

• Old age in one’s eighties and nineties brings with it new demands, reevaluations, and daily difficulties

• According to Joan Erikson, in the ninth stage, the despair of stage eight is magnified by the experience of one’s deteriorating body and mind, which results in a lowering of self-esteem and confidence.

• To face down despair with faith and appropriate humility, she wrote, is perhaps the wisest course
Ninth stage

• The primary difference between the ninth stage and the eighth stage is that in the ninth stage the elder no longer has the “luxury of retrospective despair over their life.”

• They are likely to be more involved with what body part will stop working that day.

• Or what special friend may be gone tomorrow. All this sets them up for despair.

• However, all is not as bleak as it seems. If the old person can get past the despair the way is made clear for gerotranscendence.

• Gerotranscendence is the stage at which the elder person is peacefully ready to move on to the next stage of existence.
Spiritual Maturity

• I will attempt, based on experiences, interviews, conversations and socializing with a large number religious all of whom are and were aging explain a ninth stage of development for religious

• I will reflect on the very, very older religious, giving my observations and recommendations on what they *might* be experiencing

• How it relates to formation is for you decide, gender, order, historical perspective, geographical location etc. will come into play
Spiritual Maturity

• I will employ Erik Erikson's 8 stages of development and both Erik and perhaps more so Joan Erikson's ninth stage

• I hope it will enable us (caregivers, friends, peers, orders, communities) a means to understand and respond to the aging religious individual in a meaningful manner
<table>
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<tr>
<th>Observations</th>
<th>Age</th>
<th>Virtues</th>
<th>Crisis</th>
<th>Significant Relationship</th>
<th>Question</th>
</tr>
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<tbody>
<tr>
<td>Formation creates a enduring faith</td>
<td>Years</td>
<td>Mistrust vs. trust</td>
<td>Caretakers</td>
<td>Can I trust my senses and my faith?</td>
<td></td>
</tr>
<tr>
<td>Particularly demanding for those leadership role</td>
<td>Years</td>
<td>Wanting things</td>
<td>Shame &amp; Doubt</td>
<td>Caretakers, community, MD’s</td>
<td>Shame of loss of control and doubt over the autonomy of their bodies?</td>
</tr>
<tr>
<td>Here is where we see the strong WILL of religious</td>
<td>Years</td>
<td>Maintaining adequacy</td>
<td>Guilt vs. initiative</td>
<td>Personal</td>
<td>Can I take on a particular project or challenge or am I overestimate my physical competence?</td>
</tr>
<tr>
<td>Appropriate Activities will prevent inertia or inactivity</td>
<td>Years</td>
<td>Inertia</td>
<td>Inferiority vs. Industry</td>
<td>Community, activity directors, friends</td>
<td>Can I still make it in a world of people that demands energy to produce?</td>
</tr>
<tr>
<td>We should ask for their blessing rather than giving them ours</td>
<td>Years</td>
<td>Repudiation</td>
<td>Role Confusion vs identity</td>
<td>Peers, Priests, Other religious</td>
<td>What is my status and role??</td>
</tr>
<tr>
<td>We talk in front of Sr. as though she is not there</td>
<td>Years</td>
<td>Deprivation</td>
<td>Isolation vs. Intimacy</td>
<td>Their Calling</td>
<td>Are relationships overshadowed by incapacities?</td>
</tr>
<tr>
<td>We can forget their contribution to community</td>
<td>Years</td>
<td>Productive</td>
<td>Stagnation vs. Generativity</td>
<td>The Order and Support staff</td>
<td>Do I have the energy for generativity?</td>
</tr>
<tr>
<td>It is uncomfortable to bear witness to ones despair, but perhaps necessary</td>
<td>Years</td>
<td>A degree of Despair</td>
<td>Despair vs. Ego Integrity vs. God</td>
<td>God</td>
<td>What capacity do have still have?</td>
</tr>
</tbody>
</table>

Recommendations

- Correct, encourage, do with not for and maintain presents
- I do not want to eat now. Will eat when I want. Assertion by refusal (allow)
- I need a purpose (provide)
- Loneliness and boredom can challenge hope (adapt environment)
- ALWAYS use Sister, Father, Brother, etc.
- Tell them God loves them, we love them
- Reminisce with them or for them
- Formation creates a enduring faith and faith creates HOPE
• Question does Erikson's stages affect Fowlers stages? Yes

• Question how does the ninth stage impact on religious development? (May require community assistance with their faith maintenance Synthetic-conventional stage) also (community should attempt to maintain the rituals involved in formation)

• Question how does Fowlers stage affect the ninth stage or is there no effect? (From may experience may make it more bearable because of faith and community support)

• Question How does all of this affect your caring for your older community members?

• Answer I think there is a relationship with Fowlers stages, Erikson's 8 stages and the ninth stage what is that relationship (vital Involvement) – the rest is for you think about?
Vital Involvement

• The self's meaningful involvement outside of it self
  • Requires
    • Self – outside environment – reciprocal interaction that can be truly mutual
    • Vital involvement is a meaningful involvement in daily life made difficult by the ninth stage, and the need for instrumental and spiritual assistance including maintaining formation tasks
    • It is more than vital engagement, it is part the scaffolding of psychosocial/formation development and I believe community plays a role

• We must realize that elder religious affects all of us and the community
Approaches to the ninth stage

• We must provide to the old religious and the old, old religious the following:
  
• **Hope** with out it any syntonic life time may be impossible, hope for improvement, hope for a solution, hope for a satisfying spiritual life
• An situation to express their **Will** and willfulness
• Provide a **purposeful** a ministry
• An opportunity to utilize their **competencies** – to prayer, participate in the liturgy etc.
• Afford the individuals as much control as possible = even if it takes longer
• Listen and determine what stage they are attempting to resolve and assist if possible
Activity Therapy

• Reminiscing Therapy the Personal Prayer of Reminiscence
• Participate in the liturgy
• Provide a ministry at the individuals cognitive level (next slide)
• Aroma therapy (In the right setting, a lit candle or even incense can draw people deep into the faith memory of many people)
• Music, can often reach the deepest part of a person’s soul.
• How do we pray with someone who has Alzheimer’s? Familiarity with the prayer a key element for an Alzheimer's patient.
• Personal Prayer of Reminiscence
Pastoral Do's and Don'ts

Do

• Offer familiar prayers, traditional hymns; these access long term memory.
• Provide the sacraments (with simple, concrete explanations).
• Offer a Mass for early and intermediate stage Alzheimer's patients. The altar, candles, crucifix, vestments, greetings, prayers and responses and the experience of a congregation provide a familiar ambiance. The homily should be very short and simple. The exchange of peace is an important opportunity for physical connectedness.
• Use holy cards, picture books, rosary beads.
• Consider ways to provide practical and spiritual support to family caregivers.
• Most of all, give the gift of your presence.

Don’t

• Read long scripture passages.
• Offer complex spontaneous prayer.
• Conduct a group worship service for people with late-stage AD.
• Give long sermons or lengthy explanations about the meaning of suffering, etc.
Prescription for late, late life religious elderly

• Do not look toward medications to solve the problems of the old, old
• Drooling tremors does not increase hope etc.
• **Presences** is more important than prescriptions, a strength of communities
• Let God set the directions and not meds, God does not need a prescription pad to make things better
• Allow religious to struggle with the last phase of formation
• Perhaps it is the blessing of old age to struggle and resolve the last period of formation
• We bring histories to formation and aging try and understand how we got to where we are
• Use medications appropriately, avoid polypharmacy, do not medicate staff anxiety, **we will need medications** no question about that, but appropriate use is the key.
Prescription for late, late life

- Massage (BID) twice a week
- 3 Hail Mary's TID (Three times a Day)
- Aroma (incense) OD for 30 minutes
- Reminiscence Three times a week
- Communion upon request
- Sunshine every day or light therapy (Direct)
- Include in religious life ceremonies etc. to extent possible
- Provide a ministry (prayer)
- Multisensory programing,
Looking for the Signs of Hope

• What would you like to tell the members of your religious community about aging?

• How does advanced age impact on formation?

• While I see (like Joan Erikson) more dystonic aspects of the very old, I do not see that it applies to all. Hope, faith, love, God will mitigate the experience and allow syntonic integrity to survive. Indeed it a personal experience, other can help, but only one can achieve
QUESTIONS

• THE END