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MFT 603B: Individual and Family Development

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Chapter Presentation: Week 3

1. Chapter 5 in “Journey Across the Life Span” by F.A. Davis, focused on the human developmental stages and how our personality affects our development. One point that caught my attention is the section on Freud’s principal of the id, ego and superego. I always had a hard time differentiating the three but I feel this text was helpful to understand it. The id is our primitive desires of needing instant satisfaction. Our ego is what controls our impulses and allows us to delay gratification. Lastly, the superego is compared to our conscience, by helping us decide what is right from wrong.

2. While reading chapter 1 of “Grief Counseling and Grief Therapy” by J. William Worden, I found it interesting how extensive grief behaviors can be. Grief is described as traumatic and can look very different to different people. I liked how the author separated the different variations of grief into four categories, feelings like anger and sadness, physical sensations like weakness or lack of energy, cognitions like confusion or disbelief and behaviors like having trouble sleeping or social withdrawal.

3. Lastly, another interesting point that I found in chapter 5 of “Journey Across the Life Span” was how the entire chapter used different theories to breakdown fundamental development stages. I found Kohlberg’s theory of moral development interesting when separate into the different 3 human development levels. The first level is called preconventional thinking that describes how a child learns how to be reasonable through

the parent's use of punishment and enforcement of obedience. Level II or the conventional thinking stage is when the child starts to want approval from others and therefore follows rules in order to be accepted. Lastly, level III is the postconventional thinking stage that starts after adolescence when the children decide for themselves what is right from wrong. It doesn't matter if no one is watching them, a person obeys certain rules due to their own belief system. I also find it interesting how Kohlberg's student states that this theory is actually sexist and doesn't take into account the woman's experience into the question of morality.