This chapter describes the historical roots of false-memory research. Although the systematic study of false memory in normal subjects is a comparatively recent phenomenon, the history of psychology presents a few examples of connected programs of research on this topic. The three most comprehensive examples are discussed: Alfred Binet’s career-long interest in the suggestive forms of questioning that are commonplace in the legal arena, Jean Piaget’s studies of constructive memory in children, and F. C. Bartlett’s studies of repeated recall of narrative text by adults.

ECOLOGICAL SUBJECTIVITY IN THE MAKING

Lorraine Code

This is the first of three chapters that develop the conception of subjectivity on which the book’s argument relies. It shows that the model of developmental psychology, originating with Jean Piaget and persisting in Lawrence Kohlberg’s stage theory of moral development, is embedded in assumptions about achieved rational mastery as the mark of moral and cognitive maturity. Not only does it overlook the part played by sociality and affect in child development, it pays scant attention to the constitutive role of situational factors — cultural, class, racial, gendered, sexual — in the production of human subjectivities. Taking as its point of departure Valerie Walkerdine’s critique of Piaget in The Mastery of Reason, and reading Walkerdine together with Ludwig
Wittgenstein’s remarks about “the child”, the chapter argues for an approach to developmentality that is socially and ecologically aware in its conception of subjectivity, sociality, citizenship, and of knowledge as a power-saturated social institution.

Wonder and the Moral Emotions
Robert C. Fuller

in Spirituality in the Flesh: Bodily Sources of Religious Experiences
Published in print: 2008 Published Online: September 2008
DOI: 10.1093/acprof:oso/9780195369175.003.0003
Item type: chapter

The emotion of wonder is among our genetically encoded programs for responding to unexpected features of the environment. Wonder is distinct from other emotions in its ability to foster receptivity, openness, metaphysical thinking, and moral sensitivity. Biological and psychological studies of wonder help us understand the moods and motivations that distinguish aesthetic spirituality or nature religion.

Introduction
John E. Richards

in Neoconstructivism: The New Science of Cognitive Development
Published in print: 2009 Published Online: February 2010
DOI: 10.1093/acprof:oso/9780195331059.003.00018
Item type: chapter

This introductory chapter begins with a brief background of the term neoconstructivism, which was generated by combining neo, taken from the Greek neos, meaning “new,” and constructivism, taken from (among other sources) the pioneering theorist and researcher Jean Piaget. It then discusses the origins of this book, the idea of which was motivated in part by research on cognitive development.

Commentary: Ontogenetic Cultural Psychology
Richard A. Shweder

in Bridging Cultural and Developmental Approaches to Psychology: New Syntheses in Theory, Research, and Policy
Published in print: 2010 Published Online: January 2011
DOI: 10.1093/acprof:oso/9780195383430.003.0014
This commentary aims to convince on two points. First, that this collection of chapters which has aimed at synthesizing developmental and cultural psychology, would be entirely unconvincing to Jean Piaget, if he were alive today. Secondly, that Jean Piaget is arguably right that it is not possible to be a developmental psychologist and a cultural psychologist at the same time. Nevertheless, that's no reason for despair because the developmental perspective as understood by Piaget is not the only way to understand ontogenetic change. The collection of chapters is a clarion call for the rebirth of an ontogenetic perspective on cultural psychology, but it will face many challenges; not the least of which is the suspicion of some critics that cultural acquisition typically amounts to little more than turning children into over-socialized slaves of underdeveloped traditions.

Culture and Cognition
Michael Horace Barnes
in Stages of Thought: The Co-Evolution of Religious Thought and Science

This chapter describes the thesis of cultural evolution in more detail. This provides a clearer framework for the historical chapters which make up the bulk of this book. It also provides background for understanding and evaluating the material to the analysis of major criticisms relevant to the thesis. The general thesis of the book has two major aspects. The first is that cultural development has often included the development of new and more complex styles of thinking and expression that affect religion, science, and other locales of thought. The second is that some of these developments echo the pattern of individual cognitive development as described by Jean Piaget. Three aspects of religious thought help to identify the major forms or styles: the mode of expression, the content, and the cognitive style.

Spatial cognition in children
Paul A. Dudchenko
in Why People Get Lost: The Psychology and Neuroscience of Spatial Cognition
The landmark experiments of Jean Piaget demonstrate that spatial abilities change during childhood. Young children can reproduce the relative spatial relationships of figures — their topology — but not angles and distances. In representing large-scale space, children progress from an egocentric view and the clustering of familiar landmarks, to an accurate representation of local environments, before finally achieving an accurate overall representation. Challenges to this view are found in the demonstration that some young children are able to navigate between locations based on their distances and direction in the absence of vision. Intriguing findings suggest that when children are misoriented in a small environment, they re-orient based on the shape of environment, even in the presence of spatial landmarks. In general, children's knowledge of an environment improves as they have more exposure to it.

Numerical Identity and the Development of Object Permanence
M. Keith Moore and Andrew N. Meltzoff
in Neoconstructivism: The New Science of Cognitive Development
Published in print: 2009 Published Online: February 2010
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780195331059.003.0004
Item type: chapter

This chapter proposes an identity development (ID) account of object permanence that locates the origins and development of permanence in infants' notions of how to determine and trace numerical identity. The arguments and evidence generated from this approach suggest a number of conclusions: (a) object permanence understanding is not an all-or-none attainment; (b) permanence is understood for some disappearance transforms but not others; (c) the development of infants' spatiotemporal criteria for numerical identity provide the form and ordering of the disappearance transforms over which they understand permanence; (d) apparent violations of permanence can cause negative emotion; and (e) taking seriously the conceptual distinctions between representation, identity, and permanence offers considerable theoretical power. The chapter presents a mechanism of change to account for the transition from having no concept of permanence to having permanence.

Neoconstructivism
Scott Johnson
Published in print: 2009 Published Online: February 2010
Publisher: Oxford University Press
Arguments over the developmental origins of human knowledge are ancient, founded in the writings of Plato, Aristotle, Descartes, Hume, and Kant. They have also persisted long enough to become a core area of inquiry in cognitive and developmental science. Empirical contributions to these debates, however, appeared only in the last century, when Jean Piaget offered the first viable theory of knowledge acquisition that centered on the great themes discussed by Kant: object, space, time, and causality. The essence of Piaget's theory is constructivism: the building of concepts from simpler perceptual and cognitive precursors. In particular, from experience gained through manual behaviors and observation. The constructivist view was disputed by a generation of researchers dedicated to the idea of the “competent infant,” endowed with knowledge (say, of permanent objects) that emerged prior to facile manual behaviors. Taking this possibility further, it has been proposed that many fundamental cognitive mechanisms—reasoning, event prediction, decision-making, hypothesis testing, and deduction—operate independently of all experience and are, in this sense, innate. The competent-infant view has an intuitive appeal, attested to by its widespread popularity, and it enjoys a kind of parsimony: it avoids the supposed philosophical pitfall posed by having to account for novel forms of knowledge in inductive learners. But this view leaves unaddressed a vital challenge: to understand the mechanisms by which new knowledge arises. This challenge has now been met. The neoconstructivist approach is rooted in Piaget's constructivist emphasis on developmental mechanisms.

Object representation as a central issue in cognitive science

Laurie R. Santos and Bruce M. Hood

in The Origins of Object Knowledge

In this chapter, the authors discuss some of the most relevant historical works on object representation to have emerged from developmental and comparative research. The authors focus on: the question of objects as permanent entities; the question of objects as entities with properties; and the question of objects as entities to be manipulated. The authors cite the constructivist Jean Piaget's approach to the problem of investigating infant knowledge. Piaget theorized that infants gain more adult-like knowledge of the physical world by constructing it themselves.
through their actions on the world. The authors also mention the core knowledge (CK) hypothesis by Elizabeth Spelke and her colleagues. Nativist CK argues that our adult human knowledge of the physical world stems from experience-independent, innate principles for reasoning about entities within the domain of inanimate physical objects.

. Wonder and Psychological Development
Robert C. Fuller

in Wonder: From Emotion to Spirituality
Published in print: 2006 Published Online: July 2014
Item type: chapter

This chapter explores how the discipline of developmental psychology can help elucidate the “prototypical characteristics” of the experience of wonder. It begins by discussing the role that wonder, along with surprise and curiosity, plays in cognitive development over the course of the human life span. It looks at the work of Jean Piaget, who investigated the developmental acquisition of what is often called domain-specific knowledge. It then argues that just as curiosity drives children to sustain their inquiries into the workings of physical reality, wonder gives rise to higher-order conceptions of existence and plays a key role in prompting the progression from concrete operations to formal operational thought. The chapter also examines the emergence of the view, proposed by a number of psychologists, that interpersonal relationships are important in psychological development, especially with respect to the self. Finally, it considers the capacity of wonder to develop our potential for mutuality, empathy, and care and to support intrinsic motivation.

The Development of the Self
Valerie Cray Hardcastle

in Narrative and Consciousness: Literature, Psychology and the Brain
Published in print: 2003 Published Online: March 2012
Item type: chapter

Children often come up with stories to describe what they have done and what they expect to do. As such, these children, and even we, are attempting to understand their and our selves more through the plots of these stories. Jean Piaget’s epistemology implies that children are constantly formulating new ways of representing the world to themselves
in their attempts of further interpreting and understanding what goes on in the world as they continue to grow and develop. The self, as dominant concepts from developmental psychology research would suggest, is perceived to result from certain universal stages of development. In this chapter, the author argues how attaining a sense of self entails cognitive, mnemonic, and linguistic development, which is contrary to the conventional belief about how such developments would initiate the understanding of the self.

The Psychology of Play
Thomas S. Henricks

This chapter explores the psychology of play, with particular emphasis on one of the contexts that support play and provide the terms for its explorations: the psyche. It first highlights key themes that are pertinent to psychological interpretations of play before discussing three classic descriptions of how play is “minded”: Jean Piaget's cognitive-moral behavior theory, Sigmund Freud's expressive behavior theory, and Lev Vygotsky's imaginative-performance theory. The chapter also considers the perspectives of some psychologists and human development theorists who advance the theories presented above by offering their own integrative visions of play. These scholars include Erik Erikson, Jerome Bruner, Greta Fein, Dorothy and Jerome L. Singer, and Brian Sutton-Smith. The chapter concludes with an assessment of play's role in therapy and how it helps people explore the implications of self, in its individual and collective dimensions.

The Spiritual Quest
Robert Torrance

This study argues that the spiritual quest is rooted in our biological, psychological, linguistic, and social nature. The quest is not, as most have believed, a rare mystical experience, but a frequent expression of our most basic human impulses. Shaman and scientist, medium and poet, prophet and philosopher, all venture forth in quest of visionary
truths to transform and renew the world. Yet this book is not trying to reduce the quest to an “archetype” or “monomyth.” Instead, it presents the full diversity of the quest in the myths and religious practices of tribal peoples throughout the world, from Oceania to India, Africa, Siberia, and especially the Americas. In theorizing about the quest, the book draws on thinkers as diverse as Henri Bergson and Jean Piaget, Arnold van Gennep and Victor Turner, Charles Sanders Peirce and Karl Popper, Sigmund Freud, Charles Darwin, and Noam Chomsky.

Beliefs about purpose: on the origins of teleological thought
Deborah Kelemen

in The Descent of Mind: Psychological Perspectives on Hominid Evolution
Published in print: 2000 Published Online: March 2012
Item type: chapter

This chapter examines and speculates on some possible answers to questions on the nature of the teleological stance and why people are driven to think about the purpose of objects. It lays out some general assumptions and argues that adopting the teleological construal is not just something people find useful to do, but is something that they are compelled to do because of the way minds are designed. In support of this, the chapter briefly overviews some of the evidence demonstrating the pervasiveness of teleological ideas through human history and across cultures. It further discusses Jean Piaget's domain, generalist ideas on ‘childhood artificialism’, three ‘domain-specific’ hypotheses, Frank Keil's idea of ‘functional things’, and Scott Atran's argument that the stance evolved as part of a specialised mental module for classifying and reasoning about biological kinds. Finally, the chapter discusses the hypothesis on ‘Promiscuous Teleology’.

“The Right” and Moral Development
John C. Gibbs

in Moral Development and Reality: Beyond the Theories of Kohlberg, Hoffman, and Haidt
Published in print: 2019 Published Online: May 2019
Item type: chapter

This chapter explicates cognitive developmental themes in moral development. The attention of young children is readily captured by
or centered on that which is immediate and salient in their sociomoral and non-social worlds. Just as centrations and superficiality characterize early childhood moral judgment, “decentration” and depth can be said to characterize the moral competence constructed in the school years and beyond. We relate morality to logic (cf. Piaget); explain that the ideals of justice or moral reciprocity are constructed, not merely enculturated, socialized, or internalized; explicate the role of peer interaction and social perspective-taking opportunities in this moral constructive process across diverse cultures; argue that justice can be a moral motive in its own right; and ponder issues in the concept and assessment of “stages” in the development of moral judgment.

**Kohlberg’s Theory**

John C. Gibbs

in Moral Development and Reality: Beyond the Theories of Kohlberg, Hoffman, and Haidt

Published in print: 2013 Published Online: March 2015
Item type: chapter

This chapter examines Lawrence Kohlberg's theory of morality. It first considers Kohlberg's use of Jean Piaget's work and the stage-developmental writings of John Dewey to fashion a six-stage sequence that he hoped would be clearly invariant and long-lasting in scope. It then shows how that attempt resulted in a misrepresentation of “development” in the Piagetian sense and the nature of moral judgment maturity, even as Kohlberg succeeded in establishing the increasing importance of contemplative (or hypothetical-deductive) reflection in moral judgment development. More specifically, the chapter argues that Kohlberg's specific stage typology was misguided and accordingly proposes a new view of “the right” in moral development.

**Moral Reasoning**

Andrew Sneddon

in Like-Minded: Externalism and Moral Psychology

Published in print: 2011 Published Online: August 2013
Item type: chapter

This chapter explores moral reasoning and argues that it is widely realized, taking place centrally and literally (but not solely) between
people. It first provides a sketch of the Wide Moral Systems Hypothesis view of moral reasoning before turning to some important research programs that focus on moral reasoning, focusing on their emphasis—if any—on social interaction. It then examines the views of Jean Piaget and Lawrence Kohlberg on morality and moral reasoning, Jonathan Haidt’s account of moral reasoning, experimental philosophy as an approach to the study of moral reasoning, moral dumbfounding and its social aspects, and prospects for empirical assessment of the social dependence hypothesis. The chapter concludes with a discussion of the work of Joshua Knobe and Erica Roedder on the folk concept of valuing.

Receptivity Curves: Educational Research and the Flow of Ideas
Jerry A. Jacobs

in In Defense of Disciplines: Interdisciplinarity and Specialization in the Research University

Published in print: 2014 Published Online: May 2014
Publisher: University of Chicago Press
Item type: chapter

Chapter 6 builds on the ideas developed in Chapter 5 by considering the timing of intellectual exchanges. The idea of an intellectual delay is specified by mapping out “receptivity curves,” that trace the timing of attention to research in particular disciplines. This concept is put into action by considering the case of research and scholarship moving into and out of the field of education. While critics of educational scholarship abound, especially in schools of education, this evidence presented suggests that educational research is quite responsive to the latest developments in the liberal arts disciplines. In other words, excessive delay is not characteristic of exchanges between education scholarship and research originating in other fields.

Moral Psychologies and Moral Ecologies
Owen Flanagan

in The Geography of Morals: Varieties of Moral Possibility

Published in print: 2016 Published Online: November 2016
Publisher: Oxford University Press
Item type: chapter

Moral psychology coevolves with natural and social ecologies. Every human is born into a tradition at a particular place and time. This means first, that identity is formed in a way that attaches us to a tradition;
second, that standards of good and bad, right and wrong, are constrained by our Darwinian animal nature and the way the natural and social world we are born into are; and third, that moralities will have significant local coloration. This chapter explores how twentieth-century moral psychology in the work of Jean Piaget, Lawrence Kohlberg, and Carol Gilligan and E. O. Wilson’s sociobiology account for these features of morality, and whether and how the genealogy of morality matters to normative ethics.