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*Regulatory Constructivism: On the Relation Between Evolutionary Epistemology and Piaget's Genetic Epistemology.*  
[REVIEW] C. A. Hooker - - *Biology and Philosophy* 9 (2) *Piaget's Logic: A Critique of Genetic Epistemology.*

**Aims** The goal of genetic epistemology is to link the validity of knowledge to the model of its construction. It shows that how the knowledge was gained affects how valid it is. For example, our experience of gravity makes our knowledge of it more valid than our theory about black holes. Genetic epistemology also explains the process of how people develop cognitively from birth throughout their lives in four primary stages: The main focus is on the younger years of development. Assimilation occurs when the perception of a new event or object occurs to the learner in an existing schema and is usually used in the context of self-motivation. In Accommodation, one accommodates the experiences according to the outcome of the tasks. The highest form of development is equilibration. Equilibration encompasses both assimilation and accommodation as the learner changes how they think to get a better answer. This is the upper level of development. Piaget believed that knowledge is a biological function that results from the actions of an individual through change. He also stated that knowledge consists of structures, and comes about by the adaptation of these structures with the environment. The material basis for transition from sensorimotor intelligence to representation and from representation to conceptual thought is the interiorisation of practical activity. The successive stages of concepts manifested in child development imply relations of deduction in mathematical logic and in the development of thinking in other planes of development, such as in the history of science and the history of knowledge in the anthropological domain. Since Piaget draws on mathematical logic more developed than what was known to Hegel, it will be necessary to investigate these structures to see if this speculative proposition proves to be valid. However, Piaget, as a professional child-psychologist falls prey to the objective idealism of any professional, of elevating the subject matter of his particular profession from being an aspect of the material world to being its master. Thus, since his body of authoritative empirical work is in relation to early childhood development, he imposes the schema appropriate to this semi-human subject on to adolescent development, speculates on its possible reflection in anthropological development and confounds it with the history of development of science and philosophy. I say "confounds" because Piaget is aware that his schemas do not seem to apply in this domain. In this sense, the charge of objective idealism would seem unfair, but from confounding he does not go further and seek the implication of this lack of correspondence, but seeks to minimize it. By focusing on early childhood as indeed he must; that is his profession, and his institute has contributed a vast body of empirical material, Piaget sees what is biologically zoologically? Can someone progress from one stage forward, but revert backwards, and then move forward again? Types of knowledge Piaget proposes three types of knowledge: It refers to knowledge related to objects in the world, which can be acquired through perceptual properties. In other words, thought is fit directly to experience. That is, Knowledge is not out there, external to the child and waiting to be discovered. But neither is it wholly performed within the child, ready to emerge as the child develops with the world surrounding her Piaget believed that children actively approach their environments and acquire knowledge through their actions. Physical, logical-mathematical, and social knowledge. Physical knowledge, also called empirical knowledge, has to do with knowledge about objects in the world, which can be gained through their perceptual properties Logical-Mathematical knowledge is abstract and must be invented, but through actions on objects that are fundamentally different from those actions enabling physical knowledge

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### Chapter 2 : Rita Vuyk, Overview and Critique of Piaget's Genetic Epistemology, - PhilPapers

*Overview and critique of Piaget's genetic epistemology, by Rita Vuyk, , Academic Press edition, in English.*

Aims[ edit ] The goal of genetic epistemology is to link the validity of knowledge to the model of its construction. It shows that how the knowledge was gained affects how valid it is. For example, our experience of gravity makes our knowledge of it more valid than our theory about black holes. Genetic epistemology also explains the process of how people develop cognitively from birth throughout their lives in four primary stages: The main focus is on the younger years of development. Assimilation occurs when the perception of a new event or object occurs to the learner in an existing schema and is usually used in the context of self-motivation. In Accommodation , one accommodates the experiences according to the outcome of the tasks. The highest form of development is equilibration. Equilibration encompasses both assimilation and accommodation as the learner changes how they think to get a better answer. This is the upper level of development. Piaget believed that knowledge is a biological function that results from the actions of an individual through change. He also stated that knowledge consists of structures, and comes about by the adaptation of these structures with the environment. The material basis for transition from sensorimotor intelligence to representation and from representation to conceptual thought is the interiorisation of practical activity. The successive stages of concepts manifested in child development imply relations of deduction in mathematical logic and in the development of thinking in other planes of development, such as in the history of science and the history of knowledge in the anthropological domain. Since Piaget draws on mathematical logic more developed than what was known to Hegel , it will be necessary to investigate these structures to see if this speculative proposition proves to be valid. However, Piaget, as a professional child-psychologist falls prey to the objective idealism of any professional, of elevating the subject matter of his particular profession from being an aspect of the material world to being its master. Thus, since his body of authoritative empirical work is in relation to early childhood development, he imposes the schema appropriate to this semi-human subject on to adolescent development, speculates on its possible reflection in anthropological development and confounds it with the history of development of science and philosophy. I say "confounds" because Piaget is aware that his schemas do not seem to apply in this domain. In this sense, the charge of objective idealism would seem unfair, but from confounding he does not go further and seek the implication of this lack of correspondence, but seeks to minimize it. By focusing on early childhood as indeed he must; that is his profession, and his institute has contributed a vast body of empirical material , Piaget sees what is biologically zoologically? Can someone progress from one stage forward, but revert backwards, and then move forward again? Types of knowledge[ edit ] Piaget proposes three types of knowledge: It refers to knowledge related to objects in the world, which can be acquired through perceptual properties. In other words, thought is fit directly to experience. That is, Knowledge is not out there, external to the child and waiting to be discovered. But neither is it wholly performed within the child, ready to emerge as the child develops with the world surrounding her Piaget believed that children actively approach their environments and acquire knowledge through their actions. Physical, logical-mathematical, and social knowledge. Physical knowledge, also called empirical knowledge, has to do with knowledge about objects in the world, which can be gained through their perceptual properties Logical-Mathematical knowledge is abstract and must be invented, but through actions on objects that are fundamentally different from those actions enabling physical knowledge

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### Chapter 3 : - NLM Catalog Result

*According to Piaget, his genetic epistemology was directly indebted to Immanuel Kant's epistemology. Where Kant identified the mental categories (and "forms of intuition") that shape our experience, such as objects, space, time, and causality, it was Piaget's task to discover how each of these Kantian categories develops.*

All terms are Piagetian, unless otherwise specified. Accommodation A mechanism by which a child adjusts to the environment in some way. Assimilation A mechanism by which a child alters the environment to fit in with his concepts, e. Circular reaction An action repeated by a baby for the pleasure it gives. Class A group of similar objects. Class inclusion The ability to include the correct and exclude the incorrect members of a class, e. Concrete operational thought The ability to understand that processes are reversible, etc. Conservation This is reached when a child realizes the unalterability of a quality, despite apparent changes in appearance, e. Disembedding Donaldson Abstracting an idea from its natural context so that it can be used more generally, e. Formal operational thought The ability to think in an abstract way. Invariance A number is the same, whatever different form it is presented in, e. Operational thought When a child realizes conservation of a number of qualities. Relations The relationship of one concept to another. Scheme A set of schemata covering a particular area, e. Sensorimotor activity That involving the five senses, but not language. Transductive logic Falsely generalizing a connection on one occasion to all occasions, e. Bibliography and References [Page ] Adey, P. A minority of one against a unanimous majority, Psychological Monographs, Vol. Psychology and Education, Blackwell, Oxford. Understanding Children, Blackwell, Oxford.

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### Chapter 4 : Overview and critique of Piaget's genetic epistemology / Rita Vuyk - Details - Trove

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The answers to this age-old question have been examined and analyzed by many scientists. There are plenty of prominent theories explaining cognitive development and helping us to understand the foundation of knowledge. One of the most prominent answers to the question has come from a Swiss psychologist, Jean Piaget. Who was Jean Piaget? Jean Piaget was a psychologist, who became famous for creating his scientific theory about the intellectual development of children. He was born in Switzerland in 1896, showing an interest towards nature and science from an early age. When he was just 10 years old, he published a scientific paper about albino sparrow in a naturalist magazine. Piaget gained his Ph.D. Piaget spent some time studying with Carl Jung and during this time, he met with Theodore Simon, who had been collaborating with Alfred Binet. Simon offered Piaget a role, which led to Piaget developing an interest in the cognitive development of children. The role saw him supervise the standardization of an intelligence test developed by Binet and Simon. While working, Piaget observed children and concluded that children are not less intelligent than adults, but the difference is how they think and view things. When Piaget had his daughter Jacqueline, he paid specific interest in her early development. Piaget was one of the first psychologists to construct a systematic understanding of cognitive development – how do we learn? How do we gain intelligence? He worked on the faculty of the University of Geneva and as the director of the Center until his death in 1980. When he was analyzing the results of the intelligence test, he noticed that young children provide qualitatively different answers to older children. This suggested to him younger children are not dumber, since this would be a quantitative position – an older child is smarter with more experience. Instead, the children simply answered differently because they thought of things differently. Similarly, when Piaget observed his nephew Gerard playing with a ball, he noticed something that to adults seems irrational. When the ball rolled out of sight under a sofa, Gerard began looking at it from the spot he last saw the ball, not under the sofa. These observations reinforced his idea that young children and older children have qualitative and quantitative differences in thinking. He saw development as a progressive reorganisation of these mental processes. This came about due to biological maturation, as well as environmental experience. We are essentially constructing a world around us in which we try to align things that we already know and what we suddenly discover. Through the process, a child develops knowledge and intelligence, which helps him or her to reason and think independently. Instead of there being a gradual increase in the complexity of behavior and ideas, development is marked by qualitative differences. We first construct our image of the world – coming to know something. We then go through stages of implementing the knowledge with what the world around us is telling – discovering the discrepancies. Schemas A schema is a description of both the mental and physical actions required in understanding and knowing. Without them, you would find the world incomprehensible. But schemas provide you a way to organize your knowledge, creating units of objects, actions and abstract concepts. You have many schemas about a variety of things. An example could be your schema about potatoes – what do you know about them? Your knowledge might be based on your experiences; they taste good when baked, they have an outer layer and they are grown underground. Therefore, a schema will change over time. SCHEMATA A schema is a cognitive structure that represents knowledge about everything that we know about the world, including oneself, others, events, etc. A schema is important because it allows us to quickly make sense of a person, situation, event, or a place on the basis of limited information. According to his theory, a child would modify, add or change the existing schemas as new information or experiences occur. So, if the child would one day eat a disgusting potato, he or she would add to the existing schema. He saw the schemas as mental organizations controlling behavior or adaptation to the environment. Furthermore, as you gain maturity, the schemas become more complex. For instance, your schema about potatoes becomes much wider; perhaps you gain more information about the different varieties, you understand how different

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potatoes taste different and so on. Piaget suggested that the schemas eventually become organized in a hierarchical order, from a general schema to a specific schema. An infant has a schema, such as the sucking reflex. On the other hand, as you grow older these schemas become less genetic and more about our surroundings. You do it all in reverse order and this is an example of a complex schema. Equilibrium, assimilation and accommodation

The second fundamental concept is the compilation of three concepts: Out of these three, assimilation and accommodation are the two core processes people use in order to adapt to the environment – the attempt to make sense of new information and to use it for future. On the other hand, equilibrium is the attempt to strike a balance between the schemas in your head and then what the environment is telling.

**Assimilation** When you take in new information regarding your existing schema, you are assimilating. When you encounter French fries and identify it as potato, you are assimilating the French fries into your pre-existing schema. You are essentially using a pre-existing schema to deal with a new experience, situation, object or idea. You take the French fries and assimilate them inside a schema, instead of creating a new one. The process of assimilation is a subjective occurrence, since we are always modifying experiences and information in a way that fits our pre-existing beliefs.

**S Siegler et al.** A young child might have an image of a clown and according to his or her schema, clowns have shaved heads and lots of frizzy hair on the sides.

**Accommodation** Assimilation is the first attempt of understanding new information and experiences, with accommodation adding another solution if the above is insufficient. In accommodation, you try to modify your existing schemas and ideas, with the process giving you a new experience or knowledge and often resulting in the birth of new schemas. For example, you might see French fries, but after biting into them realise they are made from sweet potato. You therefore, accommodate your existing schema not everything that looks like French fries is potato and add or create a new schema you can use sweet potato to make French fries. You are changing the existing structures or the knowledge you have to fit the environment around you. Generally, accommodation is a result of a failure of the schema. Therefore, to overcome this obstacle, you change, add and modify your strategy or schema. Now the child would need to change the schema of clown to include other things making people laugh, red nose, funny costume in order for it to work. Piaget believed it to be the mechanism children use in order to move from one stage of thought to the other. The process involves the child applying previous knowledge assimilation and changing the behaviour if the knowledge is not aligned with the new knowledge accommodation. The process is beautifully illustrated in the below image: Instead of knowledge being something we gain at a steady rate, we tend to develop in leaps and bounds. Therefore, equilibrium occurs in different ways and is the key process children, specifically, use to move beyond simply assimilating things. You could think of equilibrium as a sort of balance restoring process. As I mentioned above, Piaget thought cognitive development as a process or construction of a mental model of the world. Development is biological and as the child matures, changes occur in cognitive understanding. According to Piaget, there are four universal stages of cognitive development: Sensorimotor stage – The core idea for the sensorimotor stage is object permanence. This requires the formation of a schema of the object and the knowledge the object continues to exist even after it is out of view. The ball will still be a ball even when it rolls under the sofa.

**Pre-operational stage** – Thinking begins moving towards symbolical stages during the pre-operational period. You learn that words and objects can be something other than themselves. Children start to develop imagination and things can start having more meaning. You might remember having a ball as a best friend or you made a toy plane out of cardboard. Nonetheless, the pre-operational stage is still controlled by egocentric thoughts. For example, if you split water into two jugs, one wider and the other taller, the child might think the taller one has more water inside it. Instead of having to physically try things such as pouring the water back him- or herself, the child begins to think things through internally. While the developmental stage sees more logic in thinking, the thought patterns continue to be rigid. Another important aspect is the diminishing of egocentric thinking.

**Formal operational stage** – The final stage for Piaget was about the ability to increase logical thinking, using deductive reasoning and understanding abstract ideas. Piaget never assigned any specific years to each stage, although there have later been an attempt to indicate an

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average age at which the child might reach each stage. But the ideas and concept at play can also tell a lot about training and development in more general. The theory was used as a basis for primary education practices in the UK, for example. Nonetheless, Piaget did have a few essential things to say about learning and development, which you should take note of. He believed children to require a certain level of maturity before they can be taught a specific concept. Piaget also thought assimilation and accommodation to be active learning experiences. To him, problem solving is not a skill to be taught, but to be discovered. Therefore, children and other learners must be active participants of the training or education, not just passive participants. Therefore, many classrooms use active discovery learning as the basis, in which the teacher simply facilitates learning instead of directing. The child essentially gets to make his or her own experiments while learning. Use props and other aids to support learning. Since development is an active experience, you want to engage the person learning.

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### Chapter 5 : Rita Vuyk | Open Library

, *Overview and critique of Piaget's genetic epistemology*, / Rita Vuyk Academic Press London ; New York Wikipedia Citation Please see Wikipedia's template documentation for further citation fields that may be required.

Topics Psychology portal Genetic epistemology is a study of the origins genesis of knowledge epistemology. In English, genetics refers to heredity. The discipline was established by Jean Piaget. Aims The goal of genetic epistemology is to link the validity of knowledge to the model of its construction. It shows that how the knowledge was gained affects how valid it is. For example, our experience of gravity makes our knowledge of it more valid than our theory about black holes. Genetic epistemology also explains the process of how people develop cognitively from birth throughout their lives in four primary stages: The main focus is on the younger years of development. Assimilation occurs when the perception of a new event or object occurs to the learner in an existing schema and is usually used in the context of self-motivation. In Accommodation , one accommodates the experiences according to the outcome of the tasks. The highest form of development is equilibration. Equilibration encompasses both assimilation and accommodation as the learner changes how they think to get a better answer. This is the upper level of development. Piaget believed that knowledge is a biological function that results from the actions of an individual through change. He also stated that knowledge consists of structures, and comes about by the adaptation of these structures with the environment. The material basis for transition from sensorimotor intelligence to representation and from representation to conceptual thought is the interiorisation of practical activity. The successive stages of concepts manifested in child development imply relations of deduction in mathematical logic and in the development of thinking in other planes of development, such as in the history of science and the history of knowledge in the anthropological domain. Since Piaget draws on mathematical logic more developed than what was known to Hegel , it will be necessary to investigate these structures to see if this speculative proposition proves to be valid. However, Piaget, as a professional child-psychologist falls prey to the objective idealism of any professional, of elevating the subject matter of his particular profession from being an aspect of the material world to being its master. Thus, since his body of authoritative empirical work is in relation to early childhood development, he imposes the schema appropriate to this semi-human subject on to adolescent development, speculates on its possible reflection in anthropological development and confounds it with the history of development of science and philosophy. I say "confounds" because Piaget is aware that his schemas do not seem to apply in this domain. In this sense, the charge of objective idealism would seem unfair, but from confounding he does not go further and seek the implication of this lack of correspondence, but seeks to minimize it. By focusing on early childhood as indeed he must; that is his profession, and his institute has contributed a vast body of empirical material , Piaget sees what is biologically zoologically? Can someone progress from one stage forward, but revert backwards, and then move forward again? Types of knowledge Piaget proposes three types of knowledge: It refers to knowledge related to objects in the world, which can be acquired through perceptual properties. In other words, thought is fit directly to experience. That is, Knowledge is not out there, external to the child and waiting to be discovered. But neither is it wholly performed within the child, ready to emerge as the child develops with the world surrounding her Piaget believed that children actively approach their environments and acquire knowledge through their actions. Physical, logical-mathematical, and social knowledge. Physical knowledge, also called empirical knowledge, has to do with knowledge about objects in the world, which can be gained through their perceptual properties Logical-Mathematical knowledge is abstract and must be invented, but through actions on objects that are fundamentally different from those actions enabling physical knowledge

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### Chapter 6 : Overview and critique of Piaget's genetic epistemology, ( edition) | Open Library

1 *Piaget's Genetic Epistemology & Sensorimotor Intelligence Genetic Epistemology - Integration of Development with Philosophy (Biology & Psychology)*.

Development of the field[ edit ] Origins of the field[ edit ] This field stems originally from several threads of work within psychology. For example, Erik Erikson proposed a number of adult periods. Daniel Levinson had described a number of "seasons of life. Horn , found that crystallized intelligence, represented by such things as vocabulary size, increased in adulthood. Robert Kegan combined a Piagetian and an existential - phenomenological approach to create what he called constructive-developmental psychology. Lawrence Kohlberg found that in early adulthood, some people come to think of moral, ethical and societal issues in multivariate terms Systematic stage 11, the first postformal stage. They use multiple relations. During middle adulthood some people become principled reasoners about moral issues; for instance, they used abstract principles to relate systems of rights to systems of duties Metasystematic stage 12, the second postformal stage. Likewise, Cheryl Armon found that by middle adulthood, some people could reason about interpersonal relationships at an order of complexity similar to that described by Lawrence Kohlberg. Research on positive adult development grew and expanded upon these early threads in a number of directions. Summaries of some of that initial positive adult development research can be found in Commons, Richards, and Armon , as well as in Alexander and Langer Four postformal adult stages of development beyond the formal stage have been discovered in a wide variety of domains. The total number of stages across the life span now stands at Periods and Seasons have been described. For critical discussion of term postformal thinking, see Kallio She claims that highest forms of adult cognitive development as part of adult positive development can be called as integrative thinking i. These methods are used in organizational and educational setting. Some use developmentally-designed, structured public discourse to address complex public issues Ross, Directions of change in positive adult development[ edit ] To determine whether a particular development in adulthood is positive or not, a value-judgment must be made about what kind of change in adult life is optimal or beneficial, and correspondingly what changes in adulthood are negative or deleterious. Measurements in positive adult development[ edit ] Assessment of positive adult development can measure quantitative or qualitative change Robinson, Measurements of quantitative change assess change on a defined continuous variable, such as IQ, reaction time or indicators of personality maturity such as authenticity or self-actualization. Quantitative change can be discontinuous, if there is a sudden step-change in value, or can be continuous, when changes occur gradually and incrementally. Qualitative change is evidenced by a change in kind, rather than a change in amount, as exemplified by the switch from caterpillar to butterfly. Assessments of qualitative change in adulthood involve assigning written or numerical data to a stage within a defined stage model, according to defined assessment criteria. Researchers have developed a number of such instruments and methods to measure adult development stages, such as the moral judgment interview of Kohlberg, the Berlin Wisdom Interview, the Washington University Sentence Completion Test , the Subject-Object Interview Lahey et al. References[ edit ] Armon, C. Ideals of the good life and moral judgment: Ethical reasoning across the. Late adolescent and adult cognitive development. Attaining a new stage. *Journal of Adult Development*, 9 3 , " Models and methods in the study of adolescent and adult thought. Comparisons and applications of adolescent and adult developmental models. Higher stages of human development: Perspectives on adult growth. *Handbook of adult development*. *Handbook of adult development and learning*. Organization of data on life-span development of human abilities. Research and theory pp. Integrative thinking is the key: The psychology of moral development: Essays on moral development. A guide to the subject-object interview: Its administration and interpretation. CreateSpace Independent Publishing Platform. Dissertation Abstracts International B, 68 Volumes, Academic, New York.

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### Chapter 7 : Jean Piaget's Genetic Epistemology: Appreciation and Critique

*Author(s): Vuyk, Rita Title(s): Overview and critique of Piaget's genetic epistemology, / Rita Vuyk. Country of Publication: England Publisher: London ; New York: Academic Press, Description: 2 v.*

Without his contributions, it is fair to say that the discipline would not exist. His output of essays and empirical studies was prodigious. If all that mattered about Piaget was that he was the first psychologist to ask children whether two equal rows of eggs still have the same number after one of the rows is stretched out; or the first to ask children how many ways there are to get from one end of a room to the other--he would have done enough to merit our admiration. One of his life-long goals was to explain development in a way that avoided both "preformation" as he called the doctrine of innate ideas and environmental determinism. For nearly 30 years, his ideas were completely out of favor in behaviorist-dominated American universities; between and not a single one of his books was translated into English. But Piaget outlasted behaviorism, and by his ideas were being jubilantly rediscovered by American psychologists. In his old age, he battled valiantly against the nativism of Noam Chomsky and Jerry Fodor. He was an epistemologist who regarded empirical studies of infants, children, and adolescents as an essential source of information about the nature of knowledge. Piaget, I will argue, speaks directly to the concerns of Objectivists. To most American psychologists, Piaget is that fellow with the "stage theory. Cognitive structures mattered to Piaget. How cognitive structures change mattered to Piaget. He called his research program genetic epistemology. Genetic epistemology which, for Piaget, included the history of scientific ideas, as well as the study of development in individuals is consistent with Objectivism in its biocentric concerns. But its focus is very different; enough so to make comparisons more difficult than they ought to be. The more important of these are: His mother, Rebecca, was a bright but rather troubled woman, active in political causes. While Piaget absorbed her political worldview--as a teenager, Piaget was active in Christian Socialist groups, and anticapitalistic remarks occasionally surface in his sociological writings--he admitted later in life that he devoted so much time to his studies in part because they enabled him to get out of the house when he was a child. As you might imagine, that makes extracting specific educational advice from Piaget a rather treacherous enterprise [ note 2 ]. His first published paper was a short report in a club newsletter, describing an albino sparrow he had seen in the park. Soon he was taking a leadership role in the Friends of Nature Club, which consisted almost entirely of high-school students, and had regular meetings where the members read papers. How many American high schools could boast of this kind of intellectual life today? He began publishing on *Limnaea* in professional journals while still in high school; during this period he was offered a post as curator of a mollusk exhibit in a museum and had to turn it down. Piaget began exploring a wide range of philosophical questions while not yet out of his teens. He worried about the basis in reality for the taxonomic distinctions he and other experts on mollusks were making--about the conflict between realism and nominalism. At age 16, he wrote a nominalistic paper titled "The Vanity of Nomenclature. But he did not remain satisfied with that outlook either. During a stay at a mountain resort that was prescribed for a respiratory problem fortunately, Piaget was not suffering from tuberculosis , he produced a much more ambitious piece of writing. His book *Recherche* has a title that is thoroughly confusing to English-speakers. In its setting and its aims, *Recherche* might be compared to *The Magic Mountain* [ note 3 ]. In its literary quality, uh, no *The spiritual crisis of a young man named Sebastian*--obviously Piaget himself--centers on the conflict between science and religion, or science and values, and the idea of equilibrium, which became central to his genetic epistemology, is first put forward in this work of fiction. At the time, equilibrium was an ideal balance between parts and whole, within the individual or within society. As yet, its psychological meaning was weakly developed. Although he made occasional use of his studies with *Limnaea* and other mollusks later on for instance, when theorizing about the effects of altitude in the mountains, or depth in lakes, on the shapes of their shells , he had reached an impasse. He was 22 years old--and already out of date. The answer is pretty clearly no. In fact, Piaget eventually grew

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embarrassed at the more speculative and religious themes in his early writings, and made little mention of them in the autobiographical articles he wrote many years later. His job was trying out new intelligence test questions with children. From an intelligence-testing perspective, all that mattered was whether children gave the right answers to the questions. After writing an article on verbal comparisons made by children, he began teaching at the University of Geneva. He told interviewers that he initially planned to spend just 10 years on child psychology, but that, too, became a lifelong endeavor. Some of his studies were observational for instance, when he noted that nursery school children sometimes engaged in "collective monologues": Other studies from this period used what he called the "clinical interview" an open-ended series of questions, modeled after clinical practice and intended to diagnose the type of thinking the child was using. For instance, he asked children, "What makes clouds move? When Piaget said that young children were egocentric, or thought egocentrically, he did not mean this primarily in a moral sense. Then, while seated in one position at a table, the child is asked to pick out the photograph that shows what another child seated across the table would see. Children under age 6 pick out the photograph that shows what they see [ note 6 ]. He regarded such thinking as an exact parallel to the thinking of preschoolers in 20th century Europe. He also believed at the time that by age 6 or 7, when children overcome the particular forms of egocentrism that he was studying, they got rid of egocentrism for good. Even with elaborate safeguards against leading questions, he began to feel more comfortable the data he obtained when he gave children concrete tasks to do, and observed their solution strategies--then asked them follow-up questions. It took nearly a decade for these observations to be interpreted and worked up into book form the two books on infancy appeared in French in and [ note 7 ]. This new focus on the "sensorimotor" period of development was most salutary for Piaget--it compelled to him to consider what the simplest forms of human knowledge might be like, and he responded with his conception of action schemes. On the one hand, he pulled together ideas from mathematics and mathematical logic that would help him describe different forms of human thought. On the other hand, Piaget, his research directors, and his graduate students pursued a seemingly endless suite of investigations into the way children and adolescents reason about: In , he opened the Center for Genetic Epistemology, which sponsored regular visits by prominent thinkers in other fields, plus an annual "Cours" that drew attendance from all over the world. All of these activities increased the output from his institute even further. His early books were promptly translated. But the major reason for this neglect was the ascendancy of behaviorism, with which Piaget never had any sympathy. As behaviorism finally came under fire in the s, translations began pouring out. By the end of the decade, Piaget was being championed by educational reformers, and avidly read by many of the psychologists who were caught up in the Cognitive Revolution. He was not satisfied with his attempts to explain how structures change, and concluded that the processes of development themselves needed to become the focus of his research. The process-oriented period [26] From onward again, publications often lagged , Piaget shifted his concerns to the processes of development. Rather than concentrating on a subject matter or general principle such as number or physical causality , he and his students attempted to isolate the operations of equilibration, or reflecting abstraction, or differentiating out new possibilities and integrating them into new necessities, or running into contradictions in your thinking, or becoming conscious of your ways of thinking. The results were books that cut across many different problem areas, and that often propounded difficult theoretical notions. And the tides were turning against him in the English-speaking world; some of the process-oriented books were left untranslated, and others got a cool reception. Some of them did a service by showing that various empirical claims made by Piaget were wrong if you put forward empirical claims for odd years, chances are quite good that some of them will be wrong, especially in the face of tremendous progress in methods for testing the capabilities of babies and moderate progress in assessing the cognitive processes of children. Often they criticized views that had never belonged to Piaget in the first place, then championed positions that Piaget had effectively refuted [ note 9 ]. While empirical methodology that conforms strictly to the local customs is prized in the academic social sciences, scholarship frequently is not. From the neo-Piagetian standpoint, the best thing Piaget could do was retire. Further activity on his part was redundant,

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if not positively embarrassing. When, at age 80, he was asked to give a speech to a congress of French psychologists, his audience expected a retrospective or a wrap-up. Piaget remained active until a few months before his death in , leaving several complete or nearly complete works that made their way into print over the next decade. Piaget did not call what he was doing psychology. As we have seen, he preferred to identify his enterprise as genetic epistemology. In turn, we cannot understand how knowledge is acquired unless we carry out psychological and historical investigations. We have to test our hypotheses by collecting data, not only about the thinking of human infants and children, but also about the historical development of scientific ideas. Piaget firmly rejected the idea that epistemology could be done from the armchair. He also rejected the practice, still widespread in cognitive psychology, of theorizing about memory and problem-solving and visual imagery and categorizing in adults, without regard to the manner in which these abilities developed. He advocated what some others have called "evolutionary epistemology"--although, as we shall see in Part 2, his conception of evolution was not strictly based on variation and selection. Piaget believed that knowledge is primarily operative. Knowledge is primarily about change and transformation. Other developmental psychologists have had to show what an intricate skill counting actually is, and have had to track what is involved in learning it. But he was very interested in how they understand what happens when the row of eggs is spread out or squashed closer together--do these transformations affect how many eggs there are? To render the matter in greater technical detail, Piaget thought that our knowledge consists of cognitive structures. These come in various flavors, but for our purposes, an example of a really elementary cognitive structure and another example of a more advanced one will suffice. An action scheme is a way of accomplishing some goal in some class of situations. After some trial and error, Laurent discovered that he could get something interesting to happen the rattles would dance up and down and make noise by moving his right hand or shaking his right arm. Piaget concluded that Laurent had formed what we might call a rattle-dancing scheme [ note 11 ]. For instance, Piaget was interested in the kinds of inferences that children can make with hierarchical systems of classification. One that he studied on a number of occasions goes like this: If shown 10 toy dogs and 5 toy cats, and asked, "Which is more, all of the animals or just the dogs?" Piaget analyzed logical structures algebraically; he regarded the structure at work here as related to but somewhat different in its properties from a mathematical group. So if you have picked up Grouping I for Addition of Classes, you understand how a class higher in the hierarchy, like "animals," is broken down into classes lower in the hierarchy, like "dogs" and "cats," and, conversely, how classes lower down in the hierarchy are put together to yield classes higher in the hierarchy. The rattle-dancing scheme makes an interesting noise happen. The grouping for addition of classes puts higher-level classes together and takes them back apart. Piaget called knowledge of static things figurative knowledge. What are examples of figurative knowledge? Well, visual perception gives us figurative knowledge.

### Chapter 8 : Genetic epistemology

*Piaget's genetic epistemology, v. 2. Critique of Piaget's genetic epistemology, Wikipedia Read associated article: Genetic epistemology Bookmark.*

### Chapter 9 : SAGE Books - Cognitive Development Today: Piaget and His Critics

*Genetic epistemology or 'developmental theory of knowledge' is a study of the origins (genesis) of knowledge (epistemology) established by Jean Piaget.*