

REVIEW ARTICLE

Personality Development from Early Childhood to Adolescence: A Review from the Perspectives of Modern Psychology and Ayurveda

Kanchan Chauhan¹ and Manoj Kr Singh Chauhan^{2*}

¹Research Scholar, Department of Siddhant Darshan, Faculty of Ayurveda, IMS, Banaras Hindu University, Varanasi- 221005, India

²Doctoral Fellow, Department of Rachana Sharir, Faculty of Ayurveda, IMS, Banaras Hindu University, Varanasi- 221005, India

*Corresponding author e-mail: kumarmanoj1877@gmail.com

ABSTRACT

The mind is a subtle intermediary structure between the physical body and the consciousness, possessing the attributes of both consciousness and matter. According to Indian medical philosophy, the mind holds a crucial position among the five bodies, referred to as the third subtle body, commonly known as the astral body. The mind is connected to our physical body through the navel plexus and the pineal gland through a mild silver cord. Currently, the development of human personality during the early childhood to adolescence period is predominantly studied in the Western world using modern psychology and cognitive science. However, such studies generally do not transcend the realm of the mind. In reality, human personality is not confined to the mind; it extends beyond it. Our entire personality is governed by a dimension beyond the mind, referred to as the trans-mind or super-consciousness, which is essentially the soul. The primary objective of this research article is to critically evaluate Western psychological theories of personality development.

Keywords: Dimension, Adolescence, Trans-mind, Consciousness, Subtle body.

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INTRODUCTION

Children's early stages of development are very important for their physical, emotional, and social well-being. All these aspects are very important for a child's brain development and their personality development. Child psychology is the study of how children develop emotionally, mentally, socially, and physically from infancy through adolescence. Child psychology can help identify learning issues related to children and can provide better and individualized learning styles for children. It can also help children with behavioural issues. If children are not behaving in a proper and accurate manner, then this child psychology will help parents and teachers to understand the problem of the children's behavioural problem. It will help in supporting children with specific requirement and foster the cognitive growth. Children spend most of their time with their parents, peers, and their teachers. Every child is different in their perspective, and attitude differs in many ways. Therefore, this is very significant for a teacher and parental understanding of child psychology to notice the children's individual differences, learning styles, giving explanations, brain plasticity, identifying and addressing psychological issues, and rewards and punishment [1], [2].

General overviews of children's developmental segments are as below:

- **Physical development** in children involves growth in body size, proportions, bones, muscles, teeth, and the nervous system. During the early months, this development is rapid, followed by a more uniform rate of growth. It encompasses brain and body development, including muscle control and physical coordination. Primary senses like vestibular (balance), proprioceptive (body

awareness), and tactile (touch) systems play a key role. Secondary senses such as vision, hearing, smell, and taste further aid in the child's overall development [3].

- **Cognitive development** is about change. Cognition encompasses abilities like memory, reasoning, spatial processing, problem-solving, language, and perception. Cognitive development seeks to explain how these abilities change over time, focusing on the processes of development rather than simply describing cognitive abilities across different ages or between groups such as children, adults, and the elderly. Cognitive development is shaped more by individual traits or environmental factors and discusses contemporary models of cognitive development.
- **Emotional development** involves learning to identify, express, and regulate emotions, starting from infancy and continuing through adolescence. Early in life, infants express basic emotions like joy and fear through facial expressions and vocalizations, forming secure attachments with caregivers. Toddlers begin to recognize their own and others' emotions, developing empathy and understanding emotional boundaries. They also start learning to manage impulses with guidance. As children grow, their emotional regulation improves, helping them navigate social norms, build friendships, and resolve conflicts. Adolescents experience significant emotional changes due to hormonal shifts, striving for emotional independence while facing new challenges.
- **Social development**, a child learns how to interact with people around them through a process known as social development. As adolescents mature and come to understand their own identity within their group, they also learn how to successfully communicate and think back on their behaviour. In general, social development describes how a child makes friends and other connections, as well as how they resolve disputes with their peers. It supports children's language development, self-esteem, learning abilities, solving disputes, and formation of a positive outlook [4].

MATERIAL AND METHODS

This theoretical review paper uses an extensive and multidisciplinary approach, referencing primary and secondary materials from Indian medical philosophy and modern psychological theory. Erikson's psychosocial phases and Piaget's cognitive development theory are two examples of modern psychological frameworks on personality development that are combined with ideas from classical books, including the Upanishads, Yoga, Bhagavad Gita, Shadadarshana, and Ayurveda scriptures. Peer-reviewed articles, books, and academic journals were all included in the systematic review of the amount of current material by utilizing thematic analysis to find similarities and differences between the two fields. The research combines interpretive techniques with textual analysis to create a logical framework that connects contemporary psychological concepts with ancient Indian medical philosophy and psychology.

RESULTS AND DISCUSSION

1. Piaget's Cognitive Development Theory of Children

Jean Piaget, a Swiss psychologist, used organized observation to study cognitive development. According to Piaget, all children go through the sensorimotor, preoperational, concrete operational and formal operational developmental phases. Children experience qualitative changes in their cognitive ability as they move from one stage to the next. Piaget also insisted that cognitive development is a continuous process, claiming that all children globally follow the same developmental sequence despite variations in their environments and cultures. Children's cognitive development phases are listed below [5], [6], [7].

Sensorimotor Stage (0-2 years): During this phase, new-borns use their senses and sensory activity to comprehend objects and things in their environment. Deferred imitation and object permanence are other names for this stage. Even after something is no longer perceptible or observable by other senses, it still exists in the environment. This phenomenon is known as object permanence. Additionally, postponed imitation refers to the ability to reproduce a behaviour that has been witnessed before.

- **Pre-operational stage (2-7 years):** which is when a child's symbolic ability develops through the use of words and pictures as representations to understand the real world?
- **Concrete-operational Stage (7-12 years):** Children show the capacity to understand real ideas and grow less egocentric throughout this stage.
- **Formal Stage (12-17 years):** A person's comprehension and way of thinking significantly improve. According to Piaget, teenagers at this age can handle complex concepts like mathematics and reason logically.

2. Erikson's Psychosocial Development Theory of Children

This theory deals with how "personal identity" develops in children and adolescents and how the society helps in the formation of children's identity. According to Erikson, every stage of life has some

psychosocial challenges, which are called crises. This crisis helps in enhancing potential if handled properly. This theory, also called life span development theory, can be seen as follows [8], [9].

- **Trust vs. Mistrust (Infancy):** When their most basic demands, such as comfort or hunger, are regularly satisfied, age 01 year old infant learn to trust their caregivers. Inconsistent care, however, can breed suspicion.
- **Autonomy vs. Shame and Doubt (Toddlerhood):** As toddlers start to gain autonomy, this stage lasts from ages 01 to 03 years. Toilet training and other similar activities represent their increasing self-control and comprehension of "holding on and letting go." While excessively rigorous or brutal responses can cause shame and self-doubt, supportive advice builds confidence.
- **Early Childhood Initiative vs. Guilt:** Children aged 03 to 06 demonstrate initiative through autonomous play and exploration. They take chances and push the envelope in their endeavours. If they feel that their independence is a violation of their caregiver-child bond, or if their efforts are rejected, they may feel guilty.
- **Inferiority vs. Industry (Middle Childhood):** Children between the ages 06 to 12 focused on learning new skills and finishing assignments. Achievement in academic pursuits, pastimes, or other culturally regarded interests fosters self-assurance and a work ethic. Feelings of inferiority and self-doubt might result from repeated failures or a lack of support.
- **Adolescence: Identity vs. Confusion:** Ages 12 to 18 years Teenagers investigate who they are and provide answers to the question, "Who am I?" To create a unified sense of self, they experiment with roles, values, and objectives. They could struggle with role confusion and doubt their position in the world if they are unable to forge a distinct identity.
- **Intimacy and Isolation (Early adulthood):** Age 18 to 30 years as young adults, people seek to form close, meaningful relationships. Intimacy involves sharing oneself deeply with others, whether romantically or platonically. Without a solid sense of identity, they may struggle with intimacy, leading to isolation and loneliness.
- **Generativity vs. Stagnation (Middle Adulthood):** Ages 30 to 50 years of adult people develop creativity and productivity. Self-absorption.
- **Integrity and despair (later adulthood):** Above 60 years, adults develop maturation, and practical sense of wisdom.

3. Freud's Psychoanalytical Development Theory of Children

According to Sigmund Freud, personality grows throughout childhood phases when the id's need for pleasure concentrates on particular, sensitive organs known as "erogenous zones." Every stage—oral, anal, phallic, latent, and genital—has a unique erogenous zone that contributes to pleasure [10], [11], [12].

- **Oral Stage (birth to 18 months):** Pleasure comes from mouth-related activities, including sucking, biting, and chewing.
- **Anal Stage (1.5 to 3 years):** Due to toilet training, attention turns to control and enjoyment of bowel motions.
- **Phallic Stage (3 to 5 years):** Children explore their gender identity and experience early sexual feelings, leading to the development of the Oedipus or Electra complex.
- **Latency Stage (5 to 12 years):** Sexual urges are subdued, and energy is directed towards academic, social, and recreational activities.
- **Genital Stage (Adolescence onwards):** Mature sexual feelings emerge, fostering relationships, socialization, and preparation for adult responsibilities.

4. Carl Gustav Jung's Psychoanalytical Development Theory of Personality

The human's personality from childhood to old age has been discussed C. G. Jung and explored the three levels of conscious stage including conscious, personal unconscious, and collective unconscious in which collective unconscious is very significant, given as follow.

Doctrine of Collective Unconscious

The collective unconscious is deeply connected with the ancestral past of the whole species, particularly the human collective unconscious, called 'archetypes.' The psychic potential is transmitted inherently from past to present as one generation to the next generation. The archetypes are derived from memories of distant ancestors with universal notions or information, including God, mother, water, earth, air, fire, and ether, along with numerous more. These memories have been travelled down through generations, affecting people in all regions and eras. The collective unconscious is the source of archetypes that

provide the development of people's fables, tales, cultures, and convictions about faith. Therefore, just like other animals, people are born with innate genetic characteristics to act or react in particular ways if previous experiences align with these biologically based genetic traits [13], [14].

1. Archetypes: The collective unconscious is the source of archetypes, which are primordial or innate memories. In actuality, archetype is a biological and genetic issue that comes from the repeated events that occurred to early distant ancestors of humans. Therefore, our previous male or female ancestors are the source of every personality characteristic. Furthermore, the primary source of archetypal content and experiences is dreams.

- **Persona:** Outward appearance of the personality.
- **Shadow:** Repressed or hidden trends in the collective unconscious.
- **Anima:** Feminine figures or trends in the men's personality have come from female distant ancestors.
- **Animus:** Masculine figures and trends in the women's personality have come from male distant ancestors.
- **Great Mother:** fertility and nourishment trends in the collective unconscious.
- **Wise Old Man:** This is wisdom's archetype and symbolizes human pre-existing knowledge of mysterious life, like Guru, philosopher, grandfather, father, teacher, priest, and doctor.
- **Heroes:** This is represented in legends and mythology as the strong person.
- **Self:** Every person possesses a hereditary disposition, known as innate disposition of self that moves toward completion, perfection, and growth [13], [14], [15].

2. Psychological types (Function of mind)

The psychological types are four kinds of function or nature of mind, including sensing, thinking, feeling, and intuition, in which each function has two attitudes: the first is introversion attitude (psychic energy turning inward), and the second is extraversion attitude (psychic energy turning outward).

- **Sensing:** An individual's sensory perceptions are received from both their inner and outer world.
- **Thinking:** A person's intellectual, logical, and reasonable activity that generates a series of concepts within their personality is known as thinking.
- **Feeling:** Feeling is multiple senses of value and worth, which are the evaluating for every conscious action.
- **Intuition:** An institution that combines extraverted and introverted mental moods, with extraverted, intuitive people focused on external facts and introverted, intuitive people led by their unconscious understanding of those facts [14].

3. Stage of Personality Development of Children

- **Childhood (0-12 years):** Children who experience confused and irregular consciousness are said to be in the anarchic phase of childhood. The formation of the ego and the starting of languages and logical thought are indicators of the monarchic era of childhood. Additionally, during childhood's dualistic phase, the ego as perceiver appears and is divided into objective and subjective ways.
- **Youth hood (13-34 years):** Youth spans the years between puberty and middle age. the desire to find a partner, start a family, and establish a place in the world, as well as to obtain psychological and physical independence from their parents. The length of increased activity, sexual maturation, and the development of consciousness and reason is that the difficulty-free childhood years are always gone [13].
- **Middle life (35/40-59 years):** The first sign of dementia occurs at the age of 35 to 40. Possessing a profitable corporation, being respected in the community, or being content with their familiar existence does not improve their mental health. They must feel optimistic for the future, give up the ways of living that were popular at the time of youth, and begin looking for a new purpose in the middle years of life. This stage of development literally, however not necessarily, requires having a developed religious attitude, especially the belief in life after death.
- **Old age (60-Ending age):** Although it is considered normal to be afraid of dying, according to Jung, death is the meaning of life, and it is only achieved when death is seen in its wholeness. These individuals received treatment from Jung, who helped them stay on course, set new goals, and discover the purpose of life by first discovering the meaning of death. "Generally we cling to our past and stay trapped in the illusion of youthfulness," wrote Jung at the age of sixty. It is really terrible to be elderly. No one appears to think that being unable to age is as stupid as being unable to get shoes the size of a child.

- **Self-realization:** Self-realization, another term for psychological rebirth, is the process of becoming a person. Those who can integrate their unconscious into their whole identity. Instead of being controlled by either the conscious ego or unconscious processes, the self-realized person achieves balance among all aspects of their individuality [13].

CONCLUSION

C.G. Jung's Mandala theory has also discussed and included the 'concept of Mandala' in his analytical psychology, which was taken from Hindu and Buddhist Tantra, and on its basis he explained the self as a major content of the collective unconscious [15].

Modern genetics and neuroscience have led to the conclusion that a gene is a fundamental unit of DNA that is solely responsible for all of a person's personality traits, both positive and negative. The subconscious mind has a connection with every one of the genes, whether they are known or unknown, and they all function in harmony. The human body develops psychosomatic traits when this balance is disrupted or harmed for whatever reason. It's crucial to remember that the Indian medical philosophy system holds that Prarabda-karma, or negative karma from a past life, is the cause of personality traits. As a result, almost every personality's traits have their origins in the inner or outer subconscious mind [16], [17].

Traditionally seen from an Indian perspective, the concepts of Triguna (Sattva, Rajas, Tamas) and Tridosha (Vata, Pitta, Kapha) are essential to the developing of personality from childhood to adolescence. While Tamas promotes relaxing physically and learning through replication, Kapha dominates in early childhood, promoting growth, stability, and nurturing qualities. Alongside Rajas, which stimulates desire, motion, and curiosity, Pitta grows as a child enters adolescence, boosting metabolism, intellect, and emotional energy. The cognitive, emotional, and ethical aspects of personality are shaped by the harmonious interplay of these Gunas and doshas. For overall growth, the Hindu philosophy places a strong emphasis on preserving harmony between these components. Because imbalances might result in physiological or psychological diseases, specialized nutrition, lifestyle, and educational interventions are necessary. This school of Indian philosophy seeks self-realization via balanced development [18].

Western philosophy, psychology, and cognitive science have not understood the human personality till now. For a long time in the west, the problem of personal identity remained among René Descartes, David Hume, Immanuel Kant, Piaget, Erikson, Freud, and William James. Only, two scholars of the western world, named P.F. Strawson and Carl Gustav Jung tried to understand the human personality deeply from India's view of personality. On one hand, P.F. Strawson finally solved this issue.

Strawson says that the 'concept of a person' is neither mind nor body, but it is beyond both, so the person is an eternal and primitive concept that is similar to the Indian concept of personality, and on the other hand, Carl Gustav Jung's psychoanalytic theory of personality explores that everything of us is decided by the collective unconscious mind's 'archetypes' that is supported by Indian doctrine of Karma.

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