IDENTITY *VERSUS* IDENTITY CONFUSION IN ADOLESCENT LIFE

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Transformations that occur throughout the teenager's personality structure have particularly important implications: Physiological maturation, the development of the ability to know, the emergence of new desires and feelings are treated in this article. These give the teenager the impression that he is a totally new person, different from the child that was until recently. Abandoning the old identity sometimes creates the feeling of void, lack of landmarks and disorientation. In order to balance and rediscover himself, he seeks new identifications, new patterns of personality to relate to. Thus, the teenager gradually becomes aware not only of what he is, but also of what he can become.

Keywords: behavior, structures, teenager, identity, society, interaction, affective and cognitive process, transformations, character.

IDENTITATE *VERSUS* CONFUZIE DE IDENTITATE ÎN VIAŢA ADOLESCENULUI

În articol sunt abordate transformările care se produc în întreaga structură a personalităţii adolescentului şi care au implicaţii deosebit de importante: maturizarea fiziologică, dezvoltarea capacităţii de cunoaştere, apariţia de noi dorinţe şi sentimente. Acestea formează la adolescent impresia că este o persoană cu totul nouă, diferită de copilul care era până de curând. Abandonarea vechii identităţi creează uneori sentimentul de vid, lipsă de repere şi dezorientare. Pentru a se echilibra şi a se redescoperi pe sine însuşi el caută noi *identificări*, noi modele de personalitate la care să se raporteze. Astfel, adolescentul devine treptat conştient nu doar de *ceea ce este,* ci şi de *ceea ce poate deveni*.

Cuvinte-cheie: comportament, structură, adolescent, identitate, societate, interacţiune, proces afectiv şi cognitiv, transformări, caracter.

Introduction

From the age of 12 to 18, the child enters a stage where it's getting ahead the awareness of the ego versus the confusion of roles (school, family, group of friends, etc.) passes. The child continues the process of developing personal identity in an intense manner characterized by tensions and embarrassment.

Identity is conceived as a result of interaction between the child and the society. Starting from the experience gained in the environment in which the teenager was born and raised, explanations and conclusions about his own existence and the surrounding world are outlined. Age 12-18 is characterized by the question "Who am I?". Analyzing possible responses generates a positioning of the roles that they have and their patterns of manifestation. Excitement is strongly related to the attempt to identify one's own place on the map of life [1].

Formation of identity is an active, affective and cognitive process of self-representation in his entourage, associated with the subjective feeling of his consciousness, which allows the person to perceive life as an experience that has continuity and unity. Having an identity means being someone, occupying a certain position in a given social context, playing a certain role, having a certain status. Identity features are:

Submissions:
- name (determines the child's belonging to the family);
- first name (contains the charge of the history of his choice and his characteristics);
- date and place of birth;
- biological and physical characteristics;
- mental characteristics (temperament).

Acquired:
- those conferred by their own school performance;
- qualities validated for the ability to know and do as a result of repeated experiences;
- performances in leisure activities.

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until recently. Abandoning the old identity sometimes creates the feeling of void, lack of landmarks and disorientation. In order to balance and rediscover himself, he seeks new identifications, new patterns of personality to relate to. Thus, the teenager gradually becomes aware not only of what he is, but also of what he can become.

Concept and argument

Enforcement leads to confusion of identity. A teenager would prefer to act shamefully in the eyes of adults by free decision than to be forced into activities that could be considered shameful by him or by him like him. Thus, the teenager will resist violently all the limitations of self-image and will be ready to solve with allegations the blame he feels about his excessive am bition. An imposed identity or the failure to try out several roles to which they can feed caneasily lead to identity confusion, or to a deformed self-image.

From the very first years of life, the child becomes able to defeat - at least in the imaginary plane, in the thought, with anticipation - the real or imaginary obstacles he faces. In the child's imagination a character emerges and requires a solution to all his "great" troubles. This character in which the child transposes and with which he "anticipates" the world is "the idol". In the beginning, the hero is a concrete man: one of the parents, one brother, so that later on there will be included "when I am big". As the age grows, the development of imagination, the variety of characters who are offered the quality of being a hero grows in turn.

The formation of the "idol / hero" responds to a profound inner requirement: it marks the beginning of the individual's halving: "the hero" is himself, but another Me invested with unspeakable qualities and forces. The conversation with the "idol" is actually a masked conversation with itself. Delaying in the "idol" signifies the beginning of thought about self and ultimately self-consciousness. With the passage of the years, the "idol" features gradually change, acquiring higher-order features that increasingly emphasize the influence of aspirations: the thirst for knowledge, the need to build, to create new spiritual and material values. Due to the development of self-consciousness, the hero / idol ceases to be an alter ego, another-me, a partner for the masked conversation with himself. He becomes a model; we start to deal with another man, with whom the growing individual does not fully identify. In this case, the individual's conversation with oneself does not cease but amplifies, becoming more direct. It results in an increase in self-consciousness in which the intensification of the sentiment of one's own forces is combined with the wider knowledge of the world and life. The main principles of socialization during adolescence and maturity, whose role is fundamental in forming identity, are imitation and identification.

The first models of adolescence identification remain the parents, but in the choice of models and the creation of ideals exerts a powerful influence on the heroes of literature as well as the biographies of the people. Due to inherent limits of this age, models are not self-reflective and positively related to identification objectives: poor capacity for objective judgment of personality and lack of social experience. Due to the under-estimation of these limits, there are adolescents whose "new identities" not only do not exceed the previous values but also contain many negative components, concretized in both conceptions and behavior. The reduced social experience of adolescents can lead to identifying with inappropriate models (be it traits or be taken over globally, uncritically models with attributes, but also with their defects), or lead to the creation of inaccessible ideals (over the real possibilities of of each adolescent) and even identifying with false ideals (loaded with low values, non-values, or inappropriate characteristics to the requirements of the society in which the teenager lives). Studies show that adolescents are engaged in looking for a structure that contains a set of verifiable and tangible explanations and standards with multiple and consistent meanings for them.

Identity is the "central dimension of the self-concept of the individual, representing his generalized position in society, deriving from his belonging to social groups and categories, his statutes and roles" [2]. The group, through the requirements it formulates, helps the adolescent to become aware of his qualities and, moreover, to show them in common activities. Thus, he begins to define himself in terms of the features he exhibits in relations with the people around him and to incorporate the status of a member of the social group in his self-descriptions. At the age of adolescence, the teenager is attracted to the ideal of high personality models. He admires the patterned people (idols of music, film) in search of their own identity. The tendency of affirmation of the Ego that begins with puberty impulses the well-being of adolescents: "acting well means for them the opportunity to affirm themselves, to grow in their own eyes. This moral of the Ego is always a morality based on love for the good" [3,4].

Moral values are personified in human models with which young people strive to resemble. These values are not reduced to principles: the foundation of their moral life is no longer the rule or the duty, but the exigency. Young people look with horror at mediocrity and compromise. A personal morality becomes possible when a certain immorality also arises under the impulse of instincts and favorable environmental conditions [5].

Generally, self-perception and comparison with the model resolves with the negative phenomenon of non-acceptance, self-rejection. Reducing dissonance, compensation, is achieved by placing a richer image of itself in the future. Waiting for the future to provide an acceptable self-image, invested with the ability to express the self in a genuine way, is one of the main characteristic signs of young age. Every person feels the need to be unique and differentiated from others as their own individuality. Even though social norms and models are the ones that create a basic personality, social differentiation is the process through which man discovers himself.

The need for originality and uniqueness makes people strive for a differentiation that marks their personality and environment, how to think, behave, dress, etc. The need for uniqueness determines people to avoid all situations in which they can be likened to others, so the resources will be invested in order to obtain a differentiation and originality to mark their personality and the environment. In their turn, seen as psycho-social processes, they allow the development of personality and the structuring of the personal identity that is essential for establishing relationships with society and for integrating all experiences and experiences [6,7].

And yet, according to Erikson, "... adolescence is not a pain but a normative crisis, that is, a normal phase of conflict ... A period of crisis or exploration is expected to occur during adolescence. At this stage, young people do not experience a motivated identity conscience. Therefore, they may not feel the need to explore alternatives, and they may fail to engage in ideological engagements. These young people fall into the category of diffuse identity. This is what Erik Erikson, the author of the theory of identity formation, called "identity confusion. "What at first sight may seem to be the introduction of a neurosis is often only an aggravated crisis that will self-dissolve at some point, thus contributing to the process of identity formation" [8].

According to Erikson's theory, the diffusion of identity or the feeling of insecurity experienced by most teenagers can be characterized by four major components:

1. Intimacy: The adolescent is afraid to trust others because it may mean a loss of identity.

2. Diffusion of time: consists of a misgiving of the possibility that time may bring about changes in the situation and, on the other hand, the fear that something might happen that would change the present state of affairs [9].

3. Diffusion of personal effort: which involves either an inability to concentrate or an enormously directed effort toward one activity.

4. Negative Identity: In fact, it means "a hostile, contemptuous and snobber attitude to the role deemed appropriate and desirable in the family or in the community nearby."

Conclusion

Finally, sexual identity develops discreetly, which can be strongly influenced by parental and material patterns, being at first embedded in the subdomain of the family. In this respect, boys with a low-parent parenting model have difficulty identifying, while boys with a strong parenting pattern are more confident, more confident, protective, and more relaxed [10]. In the case of adolescents, the situation is more complicated, because socially, the female role is itself in a continuous change, with a great variety of female models: traditional, transition, modern, etc [11]. Generally speaking, young girls with traditional female identification are more conflictual than those who otherwise identify with specific female roles.

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