



## THE PROBLEM OF TEENAGERS' PERSONALITY FORMATION

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**Annotation.** The problem of personality formation is closely related to the problem of the social structure in which the formation takes place. The simple model of growing up that we see in the traditional ways of society, where growing up is associated with passing certain tests and taking on certain responsibilities, no longer corresponds to the complexity of the surrounding social world. The complication of the world requires less and less unambiguous, less predetermined models of becoming from a person. This article is devoted to the theoretical analysis of the problem of the formation of the personality of teenagers.

**Keywords:** personality formation; sense of trust; discomfort; satisfaction; family

**Аннотация.** Проблема формирования личности тесно связана с проблемой социальной структуры, в которой происходит формирование. Простая модель взросления, которую мы видим в традиционных укладах общества, где взросление связано с прохождением определенных испытаний и принятием на себя определенных обязанностей, больше не соответствует сложности окружающего социального мира. Усложнение мира требует от человека все менее однозначных, менее predetermined моделей становления. Данная статья посвящена теоретическому анализу проблемы формирования личности подростков.

**Ключевые слова:** становление личности; чувство доверия; дискомфорт; удовлетворенность; семья.

More complex models in which the problem of becoming arises are associated with the Enlightenment era. M. Foucault, analyzing Kant's works, discusses the phenomenon of underage age as a phenomenon of "inability to use one's mind without guidance from another" [10]. Moreover, a minor does not arise as a result of a lack of reason as such, but because of a lack of rationality itself during the transition to action. This makes it possible to logically substantiate and state the impossibility



of overcoming underage age in the education system, set in the form of bringing the student into an objectified world order and training skills within it.

In the conditions of an open society, the intersection of cultural fields, the problem of self-determination can be set in different ways. Thus, the correlation of freedom and responsibility is considered [6], the system of elections for building an individual trajectory (as is often understood in the education system), “the sequence of forms of human formation for different bases of his being within his individual life” [8], “responsibility for what culture and what country you belong to ... responsibility for the fact that he (a person) forms this or that self-consciousness” [4, p. 175].

Discussing the problem of human development in the modern world, we believe that a teenager must necessarily answer two challenges:

- building your own personal (conscious) way of doing things;
- defining oneself (and one’s actions) in relation to the cultural and social content of life.

We have shown [1; 2] that teenagers of grades 7-9 in the modern education system have practically no opportunity to discuss goals and projects related to the prospect of more than 2-3 years. The main reason for the lack of ideas that are of a long-term nature, and if there are any, the impossibility of using them for setting goals is the lack of work with meaning (on the part of the teenager himself) in cognitive and project activities. From the point of view of the mental activity approach, becoming can be described as a gradual mastery by a person of the fullness of mental activity, in which the connection of thinking, action and communication is built. At the same time, there is a rather large separation here - cognition does not set a personal growth space in any way, project activity is aimed at insufficient results for meaning formation. The period of growing up, according to its physiological characteristics, sets the possibilities of constant self-determination as a result of purely age-related shifts (child - teenager - young man). But the effectiveness of this period is connected with the fields and spheres of representations, activities, culture in which these age transitions are carried out, and which act as the morphology of consciousness, where personality begins to emerge and crystallize (the term of Yu.V. Gromyko).

During the analysis of the situation, most teenagers fix that they need to work out their reasons for overcoming:

- pressure from the consumer society (imposing the possession of material goods as the main value);



- from the technology side (availability of ready-made solutions), from the Internet side (inclusion often in senseless time costs);
- ideological , etc .

Overcoming should be connected not with a simple rejection from modern technologies, networking, career growth but with the development of a personal position that could subordinate more private interests and destroy dependence on external factors.

The psychological task that we set ourselves when discussing the possibilities of mental activity pedagogy in working with meaning formation in adolescents is to help them build their position in mental activity. The three requirements for this position can be formulated as follows: long-term goals, openness to cultural content and overcoming anthropocentrism. Let's look at them in more detail.

The first significant block is long-term goals. For a modern person (and youth, in particular), the idea of our society as a society of progress is characteristic [7]. As Toffler pointed out in the last century [9], education gives a complete picture of the culture of the past and does not discuss the possible future with the student. The orientation of education towards the past and the naturally arising orientation in the lifestyle towards the future provokes students to transfer interest from patterns of activity to socially accepted achievements (institute, status, etc.). At the same time, self-determination, associated with setting goals for learning new, culturally significant achievements, suffers the most. The future for a large number of teenagers turns into a repetition of the present, only with a shift in the timeline.

The second significant block is the attitude to culture: to those samples of it that are mastered at school, and to those that remain outside its framework. Culture and tradition are perceived as a set of formulas, rules that require execution, as a "bag of information" that can be extracted if necessary. Consumer attitude to culture determines the phenomenon that when faced with a really difficult situation, a situation of lack of ready-made funds (in textbooks and on the Internet), a situation of uncertainty, the student is helpless, starts from scratch. Violation of the principle of attitude to cultural achievements we often see in communicative forms the student "forgets" the thought of another person just expressed, and sometimes his own; contradicts himself and does not notice it.

The third requirement is to overcome the naive anthropocentric model of the world. If at preschool age we are talking about overcoming childish egocentrism, then in adolescence egocentrism often takes the form of anthropocentrism. A person (and a teenager quite justifiably puts himself in this place) becomes the measure of all



things. He has the rights guaranteed by law. Meeting his needs is the main goal. Overcoming this model for a person means reaching the objective problems of culture, society, and cognition.

In conclusion, it should be noted that to build psychological means that allow a teenager to begin to respond to challenges (mastering his mind to carry out actions; defining oneself in relation to the cultural and social content of life), we fix the following as the main requirements for psychological and pedagogical technology: technology should not just ensure that a teenager has a sum of isolated abilities and competencies (freedom, autonomy, responsibility, awareness, awareness, etc.), but build a complete connection of thoughts, communication and actions, the deployment of which allows you to move on to adulthood.

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