



**PHILOSOPHY, PSYCHOLOGY
AND PEDAGOGICS
AGAINST COVID-19**

MARCH - AUGUST 2020

PHILOSOPHY, PSYCHOLOGY AND PEDAGOGICS AGAINST COVID-19

MANUAL

A TEAM OF AUTHORS –

philosophers, psychologists, educators,

biologists, physicians, psychiatrists

Zhytomyr
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2020

UDC: 40.8 + 159.9. + 37.013] + 578.834 COVID

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This project presents the papers of philosophers, psychologists, teachers, practitioners of education, biologists, physicians, psychiatrists, the content of which is aimed at improving well-being and maintaining the psychological stability of modern society in the context of the global destabilization of socio-economic situation caused by the COVID-19 pandemic. The common psychological unpreparedness for the emergence of a new reality, the increasing anxiety of citizens when they perceive the ever-increasing information flow in the context of the dynamic restructuring of the usual way of life, make it necessary to conduct special philosophical, psychological and pedagogical work with different categories of the population. The manual is addressed to scientists, teachers, practical psychologists, social educators, heads of educational institutions, specialists from the state employment service, social workers, psychotherapists, counselors, helpline workers, as well as parents, volunteers, students and all concerned people who are interested in preservation of health in a pandemic situation.

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INTRODUCTION

For Whom the Bell Tolls, or The Coronavirus Pandemic as a Noospheric Challenge for Humanity

Dear Reader! We would like to draw your attention to a scientific work resulting from the joint work carried out by a group of scientists and practitioners in a special situation into which the entire population of planet Earth have plunged unexpectedly at the beginning of the twenty-first century. It is called the COVID-19 pandemic. At the same time, the authors of this collective work are not impartial observers of the world dramatic event, but are its direct participants. In fact, their volunteer activity dates back to the time of lockdown that swept all countries of the world, that is, it began in March and continues into July 2020, when this book is being offered to the general reader. Common for all people, has been the painful experience of the events of the pandemic, which the authors carried out in the form of a certain sanogenic project, addressed to present and future of humanity.

The joint work on this project began on March 12, 2020, when lockdown was declared in Ukraine in response to the worldwide COVID-19 pandemic. Under conditions of significant uncertainty as for the nature of the pandemic, this work could not be unambiguous in its approaches, therefore, from the very beginning, it acquired a pilot research character. At that time the researchers of the Department of Labor Psychology of Ivan Zyazyun Institute of Pedagogical Education and Adult Education of the National Academy of Pedagogical Sciences of Ukraine (hereafter – the NAPS) had decided on their own initiative to prepare guidelines "Psychological prevention and hygiene in countering the COVID-19 pandemic." On March 23rd, the guidelines were almost ready, but not yet completed and fully edited. At the suggestion of the Directorate of the the Ivan Zyazyun Institute of Pedagogical Education and Adult Education, the guidelines were quickly prepared for posting on the Institute's website. Judging by the large number of views and reposts, the guidelines were generally met with approval by Internet users. At the same time, new materials were received

from the scientific and pedagogical community, therefore, the guidelines were gradually transformed, first into a methodological manual under the same name, and later – into an online manual named "Psychology and Pedagogy in Counteracting the COVID-19 Pandemic".

The leadership of the National Academy of Pedagogical Sciences of Ukraine had supported the proposal to publish the specified Internet manual, thanks to which it was published in early May 2020 (*Психологія і педагогіка у протидії пандемії COVID-19: Інтернет-посібник / за наук. ред. В.Г.Кременя; [координатор інтернет-посібника В. В. Рибалка; колектив авторів]. Київ: ТОВ "Юрка Любченка", 2020. 243 с. URL: <http://ipood.com.ua/e-library/pozaplanova-produkciya/psihologiya-i-pedagoga-u-protidi-pandemi-covid-19/>*).

In the course of work on the project, it was decided to start the All-Ukrainian psychopedagogical Internet campaign "TOLOKA ANTI-COVID-19", to which teachers, psychologists, and psychological service workers from different regions of Ukraine were invited to participate (in the Slavic cultural tradition, TOLOKA is a joint labor activity to quickly perform a large volume of work, for which neighbors, relatives, and friends are called). In response to the invitation to join the All-Ukrainian Internet Action, they began to send their materials and recommendations, which were published in the Internet manual. At the same time, the INTER ANTI-COVID-19 International Internet Project of Psychologists and Educators from different countries was announced.

After the release of the Ukrainian-language Internet manual, it became necessary to prepare a publication intended for the Russian-speaking population of Ukraine and other countries. This very manual has been translated into English.

The authors of the manual sought to follow in their work the principles laid down by prominent figures of world science, such as N. Bohr, V. Heisenberg, D. Watson, F. Crick, D. Dewey, V. Vernadsky, L. Vygotsky, A. Makarenko, A. Leontiev, G. Kostyuk, V. Kremen, I. Zyazyun, G. Ball and many others.

Under conditions of lockdown and remote work, a special online study was carried out, during which specific methods were used, which did not always coincide with traditional methodological and experimental canons. This study, first of all, presupposed the researchers' emotional and intellectual observation of the pandemic events and self-observation, as well as reflecting on changing and increasingly complicated ideas about pandemic's nature. The methods of mental experiment, theoretical analysis and generalization of numerous psychologically and philosophically interpreted facts, as well as statistical data

and the results of sociological surveys, taking into account personal professional experiences of the events of the pandemic, have also become important.

Since the situation turned out to be an emergency, associated with a real threat to person's physical, mental and spiritual health, there has been a need to provide timely assistance to different age groups of Ukrainian population. Under these conditions, it was necessary to use such methodological approaches as innovative actualization of relevant knowledge and skills of the colleagues and self-actualization of their own experience gained in the course of counseling and psychotherapeutic work before and after the start of the pandemic. When preparing the manual, current foreign and domestic experience in solving such problems was also taken into account.

An important issue for the researchers of psychological, pedagogical, philosophical problems of the COVID-19 pandemic is the issue of the effectiveness and efficiency of the proposed recommendations. In this regard, psychologists and educators follow the same path as physicians, who ensure the recovery of a significant part of patients with coronavirus in a situation where there is still no reliable vaccine or direct drugs against this disease. The physicians use the so-called symptomatic approach, according to which it is not the coronavirus disease as a whole, about which everything is known, but certain familiar symptoms of it, in particular those inherent in SARS, the diseases of the immune system, etc., are treated. By this, the authors of the manual direct their efforts, in the course of providing psycho-preventive and psycho-hygienic assistance to the population, at certain symptomatic manifestations of mental disorders associated with the pandemic. On the pages of the manual we are talking about the stress, depression, anxiety, panic, discomfort, destruction, inappropriate actions, mental disorders, and in some cases, about primitivism, immorality of behavior in difficult conditions of lockdown, and so on, experienced by people during the epidemiological threat and lockdown. In these cases, it is advisable to update the numerous positive health-improving resources of the personality, its development, activity, creativity.

This is exactly what social workers, psychologists and educators are doing, who are called upon to concentrate their professional attention and efforts on the formation in young people and adults an adequate attitude to the pandemic, the appropriate personality traits and ethical foundations of behavior. This is done to comply with lockdown requirements and to overcome the pandemic threat as soon as possible. In this regard, this manual offers the results of

operative online research and the corresponding forms of their innovative implementation.

As the project coordinator, I sincerely thank all the authors who sent unique scientific and methodological materials, without which the publication of this work would have been impossible. I wish all of us health in this difficult time!

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SECTION 1

PHILOSOPHICAL AND METHODOLOGICAL ASPECTS OF STUDYING THE PROBLEMS OF THE COVID-19 PANDEMIC

Rybalka V. V.

About the Conditions and Peculiarities of Online Research of Psychological and Pedagogical Problems of the COVID-19 Pandemic

More than five months have passed since the moment when Ukraine first heard about the coronavirus epidemic in the distant Chinese city of Wuhan. Then the events of December 2019 in China were perceived as something otherworldly, alienated from us, a local event that will in no way affect us, Ukrainians. But already in January of the New Year 2020, media reports from the Chinese epidemic region began to acquire an alarming tone, the coronavirus crossed the borders of one country, independently providing courageous and organized resistance to the disease, promptly and intelligently changing the lifestyle of the largest country in the world by population. Information on the infection of Asian countries neighboring China with this dangerous type of virus (South Korea, Japan, Vietnam, Iran, India, etc.) has increased.

In February, the epidemic zone expands and extends beyond Asia – the disease areas appear in an ever-increasing scale in Europe, America, Australia, and Africa. Dramatic events gradually include in their whirlpool thousands of people who died from a special pneumonia caused by coronavirus. Hundreds of thousands of people are being infected with the new virus, and millions of people from different countries of the world are seized with anxiety and panic.

On March 11, 2020, the World Health Organization announced the onset of the COVID-19 pandemic. According to WHO, a pandemic is the spread of a new disease worldwide. It is characterized by the absence of collective immunity in humanity and, as a rule, by lack of effective means of testing, prophylaxis (vaccines) and treatment of the disease. The organization's director general, Tedros Adhan Gebreyesus, emphasized at a special briefing that the world had never before encountered a pandemic caused by a coronavirus being difficult to control.

The countries of the world can change the course of this pandemic and avoid the emergence of new foci of the disease if these countries can timely detect and isolate the patients. “This is not just a health crisis, it is a crisis that will affect every sector of human life; that’s why every sector and every person should be included in the struggle,” said Tedros Adhan Gebreyesus. The WHO Director-General called on countries to develop a strategy for preventing the spread of infection and advised to intensify and expand emergency response mechanisms, explaining to people the risks and ways of self-defense, thus finding, isolating, checking and providing treatment to every person who has become infected with the virus, and to track everyone with whom he contacted. Tedros Adhan Gebreyesus encouraged the training of hospitals, the training of health workers, and the greater concern for everyone.

On March 17, 2020, the Verkhovna Rada of Ukraine adopted bill No. 3215, aimed at preventing spread of coronavirus disease COVID-19, and on the same day, the President of Ukraine signed the Law on Countering Coronavirus. President V. A. Zelensky outlined a number of measures on the part of the state, such as closing the border for foreigners, restricting regular flights, medical check-ups to identify infected and sick people, a temporary ban on mass events, and the introduction of lockdown throughout the country. He called on the Ukrainians to refrain from traveling abroad. Then he announced mobilization of the healthcare system, procuring the necessary medical equipment and tests, preparing 12,000 beds in hospitals and medical personnel, producing 10,000,000 masks, etc. The President made a number of recommendations to the citizens on a preventive and hygienic plan. In particular, such as control of food and water, staying at home whenever possible, attention to elderly people, transferring educational institutions to distance learning, recommending company managers to transfer workers to remote form of working at home, etc., since being at home is the best type of struggle with coronavirus. Particular attention was paid to the personal hygiene of everyone, such as wearing masks, washing hands regularly, changing traditional habits, avoiding physical contact when greeting, creating critical thinking, etc.

A new era has come in the history of world civilization, which can radically change the way of life of mankind!

As for the Ukrainians themselves, then during this time their behavior is gradually transforming – from passive observers they gradually turn into active participants in these events, to which, however, they react differently. One, so far insignificant part of them, proactively mobilizes its intellect and optimizes behavior in accordance with the challenge of the time. The other part, which

dominates in quantity, refers to what is happening with incomprehensible indifference and frivolity, not expecting anything dangerous from this pandemic (“We’ll avoid somehow this unprecedented danger”). The third part begins to fall into alarm, even to panic responding to these events, thus infecting others with this alarm. News reports from Novi Sanzhary, from Western Ukraine, from Kharkiv and Odessa testify to shocking variety of possible reactions of different sectors of population to the pandemic's progress across the country.

The changes become more dynamic after regular reports by the World Health Organization in March and April 2020, which specified measures to counteract the coronavirus pandemic and provided dramatic statistics on its course. The behavior of the Ukrainians changed after new appeals by the President of Ukraine to the people and the announcement of increasingly stringent lockdown measures throughout its territory. The careless attitude towards the pandemic is gradually transforming into a more thoughtful activity in finding a way out of an emergency situation, whose name is COVID-19. In the country, more and more perfect measures are being introduced. Conscious, self-actualizing behavior of the population to combat the pandemic is underway. This process is going on from various restrictions on individual and social behavior to mobilizing different personal and state resources in the public sphere, in the health protection system, education, government policy, legislation, etc. Borders are becoming tightened, transport links are being limited. The migrants from alarming pandemic zones are tested. Unfortunately, the countdown of the first victims of the pandemic begins in Ukraine after the thousands of deaths in China, Iran, Italy, Spain, France, Germany, the USA, etc.

As it often happens in such extreme situations, a large-scale global coronavirus catastrophe has become a serious test for human civilization, separate countries and their citizens. This test concerns primarily national institutions, in particular, science and education, medical infrastructure and citizens as potential patients. Biology and medicine come to the fore in such fields as genetics, virology, epidemiology, sanitation, medical prevention and hygiene, social medicine, etc. Their functioning is transformed under the influence of events and fundamental shifts in politics, economics, management, etc. At the same time, even a superficial analysis of the events provided daily by the media indicates that the cross-cutting topic for reporting on this issue is the psychological issues of optimizing the behavior of an individual and society in the situation of a coronavirus pandemic. These are the questions of scientific understanding of the essence of the occurring phenomena, as well as grounding

necessary adequate changes in individual and mass consciousness and behavior, the development of measures for proper protection from the threat of illness.

In April, the dynamics of events in the world is becoming increasingly tragic in nature – the number of infected increases to millions, tens of thousands of patients with coronavirus pneumonia are continuously being detected, the number of victims of the disease reaches many thousands. The examples presented in the media are striking concerning diverse behavior of citizens and leaders of different countries of the world which require, on the one hand, special psychological analysis and evaluation, and on the other hand, psychological correction, psychotherapy, and rehabilitation. If we talk about stress, fear, panic, manifestations of aggression, which has already reached millions and tens of millions of people from different countries of the world and Ukraine, then they testify to the urgent need for psychologists to provide professional assistance to the population, specifically, timely psychological prevention and hygiene. Such measures are evidenced by the experience of the participation of psychologists and teachers in the state program "Children of Chernobyl", which began to operate after the Chernobyl catastrophe on April 26, 1986, only four years after the global environmental disaster. This program being implemented four years after Kyiv and the Kyiv region were at the center of those apocalyptic events was aimed at overcoming the long-term consequences of that catastrophe in the health of Ukrainian children. And it is possible that the consequences of those events being not be completely eliminated serve as a certain psychological background for current pandemic.

In the President's addresses, speeches of specialists and public figures in the media and on social networks, a significant place is occupied by the issues of psychological prevention and hygiene, psychological organization adequate to the pandemic challenges behavior of the Ukrainians. Therefore, professional psychologists and educators cannot but respond to what is happening. Moreover, they themselves were in a danger zone and, in fact, became, like all citizens of Ukraine, an object of influence from the pandemic, lockdown and government measures to counteract coronavirus infection. The next moment of truth has come for psychological-pedagogical science, among other sciences, to test its ability to help people in the unfolding struggle for life!

Some authors of this manual were, for one unexpected reason, involved in these events and experienced, without suspecting it, a kind of lockdown even before its official announcement. On February 27, 2020, they gathered for a scheduled meeting of a specialized academic council at the Ivan Zvyazyun Institute of Pedagogical Education and Adult Education of the National

Academy of Pedagogical Sciences of Ukraine, where the defense of the dissertation was held on pedagogical and developmental psychology. And two weeks after this meeting, the obituary was posted at the Institute: on March 9, prematurely, at the age of 53, respected by everyone one of the Institute researchers died. The Institute staff have been professionally and humanly closely connected with the deceased who was present at the defense for almost two decades. Her death caused deep regret and feelings in our scientific team, which intensified when it became known that the deceased on that very day of the dissertation defending began to feel bad. She was self-medicating for three days and only after that she went to the physicians, who erroneously diagnosed her. When, after a week of inadequate treatment, her condition worsened and she was admitted to the hospital, it turned out that she had atypical pneumonia. But it was too late, and our esteemed researcher departed into eternity ... It is clear that this tragic event with undisguised anxiety was emotionally discussed by the staff and some of its members directly associated it with the pandemic just announced by the WHO. Then on March 12, 2020, the staff of the Department of Labor Psychology at the Ivan Zyazun Institute of Pedagogical and Adult Education of the National Academy of Sciences of Ukraine decided to prepare guidelines for psychological prevention and personal hygiene in combating the COVID-19 pandemic. This work is actually dedicated to the memory of our colleague ...

As already has been noted, the coronavirus pandemic can be compared to the tragic event, when on April 26, 1986 an accident occurred at the fourth unit of the Chernobyl nuclear power plant. Then in our life also appeared an invisible enemy – radiation. And among the thousands of liquidators of the consequences of this greatest technological disaster, there were also psychologists. Later they took part in the creation of special psychological and pedagogical centers for children in the zone of radiation pollution. The organizer and curator of the work of four such centers in Ukraine was one of the authors of our methodological manual, Professor Panok Vitaliy Grigoryjovich. The coordinator of the Internet manual together with the head of the state program "Children of Chernobyl", Professor Kirichuk Olexander Vasiljovich once happened to visit such a center in the city of Ivankovo, Kyiv region. Together with other colleagues, I participated in this program, starting in 1991, and, in particular, I was the leader of one of twenty groups of psychologists aiming at solving the problem of providing psychological and pedagogical assistance to the schoolchildren of extracurricular educational institutions. Over the two years the members of our group had prepared methodological manuals

and recommendations, curricula and programs of creative specialized circles. Then, we had proposed measures to create and operate a psychological service for extracurricular education in order to improve schoolchildren's health. Those measures were based mainly on the intensification of different types of creativity in the system of extracurricular education and their inclusion into educational and upbringing activities of schoolchildren, students, teachers, psychologists and parents. It was creativity that turned out to be one of the effective factors in strengthening the health of young people living in the zone of radiation infection.

The experience gained remains valid in current situation. At the same time, the professional activity of contemporary psychologists should become more specific, be targeted and anticipatory. It is necessary to act "here and now", using the huge potential of psychological science, in particular, the psychological service of Ukraine. At the same time, one should also take into account the serious experience of domestic and foreign psychologists being accumulated during the period of counteracting epidemics, in particular, influenza, measles, tuberculosis, in working with AIDS patients, suicides, etc.

Thus, prevention and hygiene are brought to the forefront of the joint, coordinated medical and psychological work of different professionals. When using these terms (prevention and hygiene), one should remember how they are interpreted in science and defined in dictionaries.

The concept of prevention means a set of measures aimed at protecting health, preventing the appearance and spread of human diseases, improving the physical, mental and spiritual health of the population, maintaining health and ensuring longevity. Hygiene is understood as a section of preventive medicine, and in our case, psychology and pedagogy, which studies the influence of the external environment on human health, its performance and life expectancy, and develops measures aimed at preventing the occurrence of diseases and creating conditions that ensure the preservation of health. The practical side of hygiene is sanitation. There is also social and psychological hygiene being a science about social and psychological problems of ensuring the health of the population, about the impact on its preservation of various factors of social and psychological environment, such as working conditions, life, level of culture, consciousness, etc. It is also an issue of specific social and psychological measures to protect and promote health. The authors of the manual, who focus on the psychological issues of the appearance, prevention, and counteraction of coronavirus infection, are guided by such a meaning of these terms.

It has already been said above that people's behavior in a pandemic situation demonstrates diverse, sometimes ambivalent approaches and attitudes towards the pandemic: active and passive, optimistic or pessimistic, humanistic or barbaric, positive or negative thinking, etc. Psychologists are well aware that in extreme situations people, being sthenic or asthenic, can behave differently.

Sthenic feelings activate a person's vital activity, enhance his energy, and stimulate cognitive, intellectual, creative, productive, innovative activity, which ultimately leads to a solution of problem and to success. Here we talk primarily about organized stenic reactions, which are based on adequate information about the events, their scientific understanding, good preparation for organized behavior in a problem situation. In the opposite case, unorganized stenic reactions can be chaotic, impulsive, on the verge of panic and therefore destructive.

Asthenic emotional reactions are characterized by a decrease in vitality, organ functions, sensitivity, motivation, thus leading to slowness, lethargy, or even to a halt in activity, which in extreme situations often causes errors, failures, diseases, etc.

That is, people can be divided into at least two types, which is actually observed in the behavior of the population in the situation of the coronavirus pandemic. In reality, these types are much more. Let us recall only the well-known four types of temperament: fast choleric subjects with impulsiveness and uncontrollability; strong balanced energetic sanguine subjects; melancholic subjects with high sensitivity, anxiety, fatigue; relatively slow and inert phlegmatoids. It is clear that their different responses to the pandemic can be taken into account when providing them with psychological assistance.

Preventive and hygienic work of the specialists with representatives of different types of temperament could become more focused and effective if we take into account the historical fact that even the ancient Greek physician Hippocrates saw in each type of temperament a predisposition to a particular disease. Concretizing these thoughts, the modern Ukrainian psychologist B. I. Tsukanov has proved that there are so-called diseases preferable for each type of temperament. According to him, the cholerooids under certain unfavorable conditions can most likely fall ill with hepatitis and cholecystitis; the sanguinoids are liable to be ill with myocardial infarction; the melancholoids can be sick with angina pectoris and hypertension; the phlegmatoids can most likely fall ill with gastrointestinal diseases.

B. I. Tsukanov has discovered another type of temperament, which he called intermediate who can get sick primarily with kidney and pulmonary (!) diseases.

The author of these lines has revealed the conditions for the emergence and exacerbation of several diseases, specifically the so-called psychophysiological, natural and artificial, incongruence of the personality as well as has identified the ways to mitigate the severity of their course, correction and compensation of negative manifestations. There is every reason to believe that the representatives of intermediate type of temperament form a risk group unknown to the specialists dealing with a coronavirus pandemic, the medical focus of which lies precisely on atypical pneumonia and weakening of the human immune system.

The same risk groups can be created, from the point of view of the course of the coronavirus pandemic and the successful implementation of lockdown measures, by egoists and altruists (egoistic altruists and altruistic egoists – according to H. Selye's typology), extroverts and introverts, etc.

In personality psychology, there are various typologies that should be further studied precisely in the context of successful psychological prevention and hygiene in a pandemic.

In order to describe the behavior of an individual in an extreme situation, such as the COVID-19 pandemic, it would be advisable to prepare a special multivolume work. However, the authors did not have time for this, and they are limited by the format of a small-volume Internet manual, which reflects their first professional, psycho-preventive and psycho-hygienic, scientifically grounded stenic response to a pandemic.

Being under conditions of lockdown and a remote mode of work, being isolated from each other and communicating only using the Internet and mobile means of communication, they were forced to conduct a kind of research, which has its own characteristics. It is characterized by a deeper self-actualization of their individual scientific, research potential, which is influenced by their own experiences that accompany the perception of dramatic events unfolding before their very eyes. This creates difference between their scientific creativity in a pandemic and classical academic research. A new type of cognitive activity of the scientists is being formed, which is called online research. It requires a special professional and civic position on the part of the psychologist and teacher.

A peculiarity of this author's position lies in that that it is expressed by the scientists being in the lockdown zone. In this case, the authors express their

views on the pandemic, not limited to a single concept. They put forward different, sometimes alternative, points of view, relying on their diverse professional, in particular, psychotherapeutic and counselling experience, forming their judgments being based on the standpoint of scientific pluralism. Their work, being unscheduled, is voluntary; it practically proceeds in the form of scientific volunteering. It has such features as efficiency, acute demand, vitality, dynamism, innovation, etc. Moreover, the authors themselves experience a certain tension, stress, sometimes become depressed, they are undergone exacerbating chronic diseases, they are constantly experiencing the risk of infection and coronavirus disease.

Therefore, coordination of joint online research has required the use of certain principles. The organization of the research work of the team of about 40 scientists should be based on a special approach, the formation of which took into account certain domestic and foreign experience.

This is, first of all, the ideas about scientific democracy, the doctrine of the transition of the biosphere to the noosphere and the idea of “a people who study”, developed by the outstanding thinker of the twentieth century, Academician Volodimir Ivanovich Vernadsky.

The principles of the pedagogical system of the outstanding Ukrainian teacher and psychologist – Anton Semenovich Makarenko, which he successfully used in the conditions of students colony and commune functioning in an autonomous way on the basis of self-organization and self-government, were taken into account. It is very important to note that the collective of teachers and students was, according to some modern scholars, an educational model of civil society as an institution of direct democracy.

We also are relied on the principles of the Pedagogy of Truth, Goodness, Beauty, Creativity, Freedom and Mastery, put forward by Academician Ivan Andriyovich Zyazyun. Our Teacher considered it necessary to lead the scientific work creating the conditions for free creative work of each member of Institute staff.

The principles of rational humanism and the universality of scientific dialogue put forward by professor Georgy Oleksijovich Ball are very important for conducting online research in remote mode, such as: respect for the partner; accepting a partner with an orientation to his/her highest achievements; combination of respect for the partner with self-respect; agreement with him/her on basic values; tolerance; expansion of the cultural field in the course of dialogue interaction; dialogue effectiveness and others.

The priorities for conducting online research have become the variability, alternativeness and problematicness of the put forward theoretical principles and practical results, following the ideas of classical, non-classical and post-non-classical psychology. Here psychologists must follow the same path as the representatives of other sciences. Thus, specialists in virology and genetic medicine have examined over 80 vaccine variants over the months of combating coronavirus and have taken only a few of them for practical development.

The work on the first edition of the manual took place from March 12 to March 29, 2020. In April 2020, the pandemic acquired without exaggeration a global phenomenon, revealing an apocalyptic character. The major events have moved from Asia to Europe and America. The United States suddenly became the tragic leader of the pandemic. By the end of April and early May, about three billion people, that is, half the world's population, were locked down. The number of infected people in the world has reached more than 2 million people, more than 300 thousand have become infected with coronavirus, and the number of deaths has exceeded 30,000. At the same time, in some countries the pandemic began to decline, in others it being stabilized at the “plateau” level and still in other countries the second pandemic wave started.

The pandemic led to tectonic upheaval in the political, economic, social, moral, psychological organization of human civilization. Therefore, the experience of the March edition of the manual prompted its authors to conduct in April the All-Ukrainian psycho-pedagogical Internet action TOLOKA ANTI-COVID-19 and the International Internet project of psychologists and educators from different countries under the preliminary name INTER ANTI-COVID-19.

Now, of course, it is still difficult to say what exactly will happen to the world, to the country, to each of us in the following months and years. But we will do everything in this dramatic period of our history as citizens and professionals in order to become wiser and stronger after the COVID-19 pandemic!

As it was already mentioned above, the online research involves dynamism, efficiency in its implementation, timeliness and courtesy of providing scientifically based recommendations to various categories of the population in the lockdown situation. These peculiarities of professional innovative activity of online research have its positive side. But this does not exclude certain shortcomings in the online manual, for which the authors are personally responsible.

We invite the readers to express their opinion, impression, constructive criticism regarding our work. At the same time, I recall the thought of Academician V. O. Molyako, which he expressed in the distant 1980s: "The real criticism is to do better!" Readers, in particular, psychologists and educators, really have such an opportunity!

For those wishing to discuss the issues posed in the manual, we provide e-mail: valentyn.rybalka@gmail.com

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Samodryn A. P.

**The Noosphere Breakthrough in Science and Education
as a Requirement for Overcoming Global Shocks:
Using Ukraine as an Example**

For scientific development it is necessary to recognize the full freedom of an individual, a personal spirit, because only under this condition one scientific worldview can be replaced by another, created by free, independent work of an individual.

V. I. Vernadsky

Relevance. At the global level the beginning of the XXI century is marked by the most important historical event in the development of earth civilization – the world civilization has passed to the third historical supercycle of development, the characteristic feature of which is the processes of transformation of fundamental science achievements and innovative intellectual technologies into the decisive factor of evolution. It is known that the first historical supercycle lasted from the 8th millennium B. C. to the 1st millennium A. D., the second – from the VI to the XX centuries [7, p. 236].

In 1931, Vernadsky wrote: we are experiencing not a crisis that worries the weakest souls, but the greatest breakthrough in the scientific thought of mankind, which occurs only once in a millennium, experiencing scientific advances that were not seen by generations of our ancestors [5]. Shortly before the end of its life and space mission in 1944 (on 06.01.1945, the genius Vernadsky retired to Eternity) Volodimir Ivanovich published his famous “Some Words about Noosphere” and summed up – historian and statesman only approach the coverage of the phenomena of nature from this point of view ... – noospheres. Noosphere – the last of many states of biosphere evolution in geological history – *the state of our days* [4].

In 2018, the Club of Rome prepared the report “Come on! Capitalism, Short-termism, Population and the Destruction of the Planet” for its half-century anniversary. E. U. Weizsäcker co-authored this report: our main idea is the difference between an empty world and a complete world. In the period of the “empty world”, mankind was few, and nature was many. This period ended

70-80 years ago. Now we have a “complete world”, a huge number of people, three times more than we were in 1945. But the planet is not growing. This is one of the main problems the Club is talking about... [13].

Today we need a new scale of vision of Life, a great resolution of the “psychopedagogical tomograph” and essentially *a new picture of the world, because the human world is new.*

In the meantime, even with the naked eye one can see that along with the process of humanization (active cognition of one's own spirit) there is a reverse process in the world – unhumanization with a return to the creatureness, to instincts (egoism, things, neohedonism, idiocyncrasy and, as a consequence, the ordinary mass consciousness and its derivatives are manifesting themselves: decay of morality, degradation of social institutions, depletion of oikoumene), and the processes of integration of human efforts and collegiality of decisions towards self-improvement of behaviour come across dilettantism in management, irresponsibility, alienation from reality and socio-cultural dislike. With the course of evolution, human “ego” should become akin to “co-ego”, that is, a collegium of people on the planet, and their operations (actions) should become an effective cooperation of the mind through a scientifically organized process of education in a heterogeneous, regionally determined biosphere. But, alas...

On 11 March 2020 the World Health Organization (WHO) declared pandemic COVID-19. And we will add that, on an empirical level, there is a phenomenon of biosphere scale and therefore the need for a worldwide education system to accompany a new type of consciousness – the actually operating noosphere. At least for a moment, mankind felt united and probably thought about the available resource of science...

The question today is either we will increase the efficiency of human society, or the society of people of the planet is doomed to collapse, self-destruction under the existing parameters of life organization. Here, the life sciences and a regionally oriented world education system must intervene more decisively and scientifically than ever in the affairs of the planet.

Article purpose. In this publication we make an attempt through the prism of V. I. Vernadsky's personality and his followers to notice the worldview benchmarks and ways to improve the educational mechanisms of forming the personal potential of the world citizen for the success of effective shifts in the education system and pedagogical theory towards the noosphere.

Main part. Noosphere (Greek: *νόος* – “mind” and *σφαῖρα* – “sphere”) [3; 4], Noosphere, the formation of which on Earth took place due to the fact that

man's simple work was complemented by reason, lasted several tens of thousands of years in a row as a rather slow rise of people's welfare with the invention and use of techniques and technologies, since the XX century – has accelerated, and now is experiencing a rapid development – similar to the expansion of the Mind in the biosphere because of the universe in its activity of scientific thought, multiplied by information technology – an explosion. The general scientific definition of the noosphere was given by A. D. Ursul – “a hypothetical future state of society and its interaction with nature, in which mind will take priority” [6].

Just as the biosphere is formed by the interaction of biota, bioinert and inert substances on Earth, the noosphere is formed by all minds led by the human, which interact as a whole – psychosis. In this case, the human mind should be considered in unity with feelings, without which it becomes “blind” and “immoral”. Therefore, the real complement to the Mind in Life is active Love as the highest expression of the vital driving force, contributing to the Mind. Note that in mental work, there is only a redistribution, not an increase in work. Love is the amplifier of rationality and acts as a catalyst of active energy, desires and creative abilities. The mind aspires to expediency and weightiness of actions, participates in collective distribution of work, becoming loving, kind, science ... – the Reason. Feelings, leaning on the nature of human, mediate his/her decisions and give rise to hypotheses as attempts to think about salvation above all.

The principle of cephalization (formulated by J. Dana; cephalization – from Greek “*kephale*” – the head – i.e. head formation; in sociology – leadership, unification of mind, domination) can be applied both to a separate human individual – to explain the process of biosphere cephalization by production of noosphere personality, and to the planet society as a whole. And if the biosphere undergoes all kinds of heterogeneity of its development – destructive regionalization or anthropotization, the second nature “catches up” and “rapes” the first. Anthropotization with the active participation of scientific thought is always aimed at anthropologization, this aspect should be taken into account for the creation of an educational system and for the scientific design of the future of mankind, namely the biosphere cell (object, region), transforming it into a noosphere of the region.

Noosphere can be observed in many ways, depending on the level of education and the nature of the profession. Especially one should learn to see from the moment when a culture reaches the power of unprecedented “geological force” of influence on biosphere and geosphere, in particular

(optimal field of view of education), – acts as a result of released energy with the participation of a scientifically oily person. Mankind should learn to use this ray for the benefit of life by acting in an educational manner. Therefore, the time in which we have to exist, must be unequivocally recognized in all senses by the science of life as an *active noosphere*. Time is life itself, if its content is not taken into account. Almost without changes, this expression can be applied to scientific reality, – according to V. I. Vernadsky. [5].

In terms of modern nature, the origin of the noosphere is as follows: Universe – Our Galaxy – Sun – Solar System – Planet Earth – Biosphere (living matter) – Noosphere (the reservoir of the mind). The mind faces the task of Noah's Ark. As we see, the further way for mankind is movement through thorns... Only a person can serve as a criterion of further development of mankind, no matter how difficult the choice of each person is.

We are experiencing now (2020) an unprecedented phenomenon for the observer – an effective breakthrough of the noosphere and its formation in the biosphere as an Image of the Kingdom of Mind, which is rapidly and radically changing it quantitatively and qualitatively. The pandemic of the virus COVID-19, whatever the nature of its origin – evolutionary or artificial – is the barrier that forced the global mind at the same time to “grasp the cosmos”, looking with diversified soul in the essence of Living Material, where its separate fate – Human – runs among the Whole. The pause connected with lockdown events, which take place almost all over the world, is a great act of Pedagogical skill of the Master-Mind.

The scientific picture of the world of the XXI century, clarifying the symbolic image of the Universe – an intuitive channel of consciousness, is increasingly submerged in the human world, developing its virgin psychosis, dialectically renewing the ontology of the scientific reality of each carrier of knowledge and all together – causes an explosion of Mind. This process will be reminiscent of a slow motion movie, in which bifurcation points, naturally or artificially under the guise of natural phenomena, will receive signals provoking the excitation of nervous currents of mankind. The frequency and complexity of these manipulations, as parasitic effects are not excluded, will increase – hence the birth of the noosphere, as well as all living beings in life, occurs in agony... As we know, all forces of nature are filled with interaction, take complicity in the creation of human and thus complement with them an infinitely distant beginning [2]. Each individual, as he or she perceives the world, gives birth, in particular, as a thing in himself or herself, as a “new image” of a picture of the

world, simultaneously being a socio-cultural monad and being part of a dynamic socio-cultural supersystem.

According to P. A. Sorokin, the sociocultural supersystem in its cyclical development passes through three stages: ideal, sensual and idealistic, which differ in a certain way of comprehending social reality. It is important to emphasize that all these stages constitute a cause-and-effect continuum without the possibility of reverse movement (this is P. A. Sorokin's categorical assertion), i.e. the idealistic stage cannot go back to the sensual one. From here – to the noosphere as the basis of a new picture of the world, science must be believed first of all! Being at the present sensual stage, a person outside of faith is unable to perceive the noosphere. In our opinion, only personal awareness of the threat of sudden death can provoke this faith... or a deep immersion in the history of nature and the history of the second nature related to human life. On the basis of field studies, as well as studies of famous personalities, P. A. Sorokin managed to formulate a polarization law, according to which the result of social and personal crises is a reaction in the direction of positive (altruistic tendencies), or negative (hedonistic tendencies) moral motivation [9].

According to A. L. Chizhevsky, the nervous system, being a sensitive device of living organisms, feels the increased stress always. The social behaviour of people is also modified, because the human body resonates in accordance with the outer space environment. However the human mind can find and find ways of liberation from some negative influences, deepening knowledge about *their cyclic character* as a part of evolutionary matter and investigating flows as somatic phenomena [11].

In turn, the Universe and the Solar System, the Earth's biosphere, life and society are autotrophic systems (complex interconnected reservoirs with feedback) and exist in highly non-equilibrium conditions and are in fact periodically occurring processes of self-organization. The formation of the planet's noosphere in the future in a state of “unreasonableness of anthropotization” will experience considerable resistance from the environment. In the future, the deformed environment will be similar to a certain set and selection of social reflexes, which will gradually take over the “program of elite” with the redirection of education in a revolutionary way.

The XXI century increasingly “feels the time” through a scientifically thinking mass person about what changes should be made in the development process depending on the events around. The brain is rapidly developing – it is not only an organ, but also a developer of vortices of intellect, an organizer of self-organization in the system “human”, a producer of creativity, a founder of

time (a carrier of information explosions). Dialectics of the cognitive sphere of personality as an organizational form of thought elevates the latter as a multitude of imaginable attempts around a strong attempt. It is in this way that human life is conditioned by a strong thought, manifested by a powerful brain, directed to the future. It is it (the thought) who possesses the hypothetical ability to “feel” the direction of rationality and awareness of faith as the content of life. This is the channel of education – the process of recognizing one's own spirit on the trajectory of life.

The vector of this recognition, it seems to us, is directed as time, whose arrow reads the past, outlining it with a word addressed to the future. Therefore, ahead of the recognition of the next step in life – there is always a barrier, information about which is read by our growing faith in human, while the target reflex is triggered, which paves the way for our education. Education has to make an action and direct it in life for the benefit of human who fills this world with his or her essence – humanizing it. An educational channel is the content of education that flows through a certain framework of education at a certain time; it is an educational flow that at a given historical moment forms the basis for the formation of society and a condition of collectively distributed work in it for “sustainability” and predictability of development. The human being of the Earth will inevitably have to understand the eternal noosphere of life and reflect it with his or her consciousness – to build the noosphere in himself or herself (in each individual or...) and in the biosphere of the planet.

The problem of noosphere education for our time is to understand human beings in a new way, to enlarge the zone of human personal consciousness to the area of readiness for social influence of the world on the course of earth life, to learn how to pilot the biosphere by strengthening the dialogue between man and nature. Now, along with a logical-rational understanding of the history of life, there is a rapidly growing emotional-like practice of human existence, supplemented by technologies of life activities, which further and further move the mind from the “excessive tension” associated with the construction of the logos of life and open the way to new horizons for understanding man's sensual experience, previously unknown (?) qualities...

The science of the soul and its influence on the biosphere is increasingly part of modern-day knowledge. We have become deeper with this science to see and understand the Human being objectified in the environment and perhaps learn to feel his or her inner world in a new way, to enlighten ourselves, to reach the psycho-constitution of the individual of the social order, to master the

holistic space of Life and its logic of organization as the Cosmos that exists in the waves of time and moments of fate...

In the bioconstitution of any country there is a psychoconstitution-isomorphism as a law of time flow density – the life of the biosphere region, which should be brought closer to all the meanings of life as a rescue raft in the ocean of the universe. If humanity, in the course of reforms, is moving towards a better sensual perception of time, then science should look for opportunities to find itself ahead of the abyss where human life on the planet could fall. Then, we listen to the rhythms of the universe by the kinship of our hearts... It turns out that a human being in the symmetry of the Universe acts through the creative “poor crop of personality” as Time.

Now in man’s consciousness there is a glimpse of a beautiful picture of the world – noosphere, in which a man feels more and more the central focus of life in the Universe [10]. And this, in particular, through the awareness of the COVID-19 pandemic.

An alternative to globalization with the formation of a monoculture of peace (V. I. Vernadsky's term) is biosphere regionalization of ethno-cultural development as part of a multicultural inter-regional cooperation of education and labour – runs partly as ethno-cultural clustering with the formation of UTCs – united territorial communities. Ahead of it – the formation of territorial districts or better – lands. However, the regional component of educational content is still lagging behind in its development and implementation. Education without the right goal focused on the content of education is a historical trap, paving the way to the necrosphere (V. P. Kaznachejev's term), to the devastation of the settlement culture.

Man has created culture as a “second nature” or a “symbolic universe” [8; 12] – in this form the world of culture appears at school in front of the pupil as a consequence, not as a reason. The cultural background should be observed from the reasons that led to its creation or appearance – this is how all school subjects should begin. Notions, meanings, artefacts and unifying cultures are the product of human activity in the composition of Vernadsky's Living Substance – the initial principle of selection of educational content for building pedagogical consciousness. Education for the younger generation should be constructed in terms of subjects, and the main method of cognition is problem teaching; adult education is formed by problems, and the main method of cognition – subject vision: specific, systemic, synergy, project, effect.

Humanitarian education in educational profiles should ideally become common noospheric, which allows accompanying the development

synchronously, diachronically, as a state of trophism, in accordance with the principle of complementarity. The real criterion of success of a teacher of the XXI century becomes not only a lesson, its subject, authority of a professional, but also our life measured by the human development index – HDI.

Nowadays, without noosphere philosophy we cannot imagine the dialogue of cultures on the planet, the modern development of fundamental science, which has never felt the humanitarian shores on the one hand, and the inexhaustible thirst for knowledge on the other. Philosophy is an activity, the meaning of which is “an exercise in wisdom, but an exercise that is necessary not only to speak and reason in a certain way, but also to act in a certain way, looking at the world” [1, p. 236]. Wisdom is the art of acting at the intersection of intelligence and instinct, when a non-dimensional knowledge is solved by instincts under the guise of intuition. “Image of wisdom” is first of all a semio-self-portrait – holds the consciousness. Consciousness is a way of man's attitude to the world through the developed system of knowledge fixed semiotically – the category is first of all social, however the carrier of any social attribute in each historical period is the concrete person, set of people (group or groups), and also mankind as much as this quality (consciousness) is brought up in human and his/her social environment by nature and previous human experience. In turn, for this purpose, a person (mankind) educates his/her own “science of education”. It should be emphasized that consciousness is a property of highly organized matter (brain), which turns out to be able to adequately reflect (in the form of ideal images) the environment and on the basis of this reflection to regulate the relationship between an individual and environment. It is conscious activity that distinguishes humans from all living things that fills them as wisdom – the best addition to the Whole (the world, society, family, small group, etc.). Scientifically enlightened wisdom is the pinnacle of the individual noosphere. Noosphere consciousness and activity become complementary categories of development for a human being – a noosphere active dominant emerges. The noosphere breakthrough in science and education as a condition for overcoming global shocks is taking place in our time...

Conclusion. The pedagogy of noosphere humanism includes such key ideas:

- 1) designing the future as part of the triune educational ideal of “social state – civil society – environmental thinking”;
- 2) countries' education systems should be guided by a framework law on education and regional education constitutions;

3) the way of education begins as a psychological and pedagogical problem in the depths of the personality, runs as a polymorphism of interests (amorphous – broad – core) in the direction of the possibilities of their realization in public work as a profiling;

4) the educational environment is developed on a democratic principle, where the spirit of laws, the balance of all branches of power at all levels of the organization, respect for the individual are in place;

5) noosphere profile education implements the synthesis of natural and historical process, takes into account the pace of formation of global democratic social relations as a synthesis of labour, mind and scientific thought, is related to religious context in the interests of civilization;

6) consciousness is the result of evolution, its origins are geological, personal embodiment and collective application: direct, indirect;

7) The human world largely begins in human her/himself, is constructed by him/her and “settles” in him/her at the final stage, therefore the profile of learning should be mentioned in advance as the length along which the energy of life moves.

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**Social and Natural Extreme Challenges
and Psychological Protection of the Population**

Ukraine is currently going through a complex and contradictory period of social transformations and system challenges, marked by many dramatic collisions. Among the urgent tasks for psychological science, there are the problem of theoretical comprehension and practical provision of psychological measurements of the social situation of the epidemic and lockdown.

Modern challenges of practice are serious and unpredictable, since humanity has entered a new, complex and ambiguous period, which is characterized by constant crises, including the human factor, relations between states and people, deep misunderstanding of each other. Hybrid and information wars, socio-economic crises and pandemics bring to the forefront the socio-psychological and psychological problems, determining the extremely high importance of psychological science, its crucial role in ensuring the development of the state and society. Therefore, modern Ukrainian psychology is going through a special period of its development, due to two interrelated factors. On the one hand, there are significant and unexpected changes in the life of society and human being, which are not sufficiently connected with historical traditions and require a creative approach, new, unconventional solutions and turns of life. This affects the life of every person. Moreover, these changes, unfortunately (in regard to the existence of the personality) with rare exceptions should be considered as negative. So, the freedom that attracted us so much turns into financial dependence, confusion, unwillingness to form and implement appropriate decisions. We note a tougher rationality in relations, a sharp decrease in empathy, the formation of personal quasivalues, a sharp decrease in the spiritual potential of a person.

Ukrainian psychologists, in particular the staff of the G. S. Kostyuk Institute of Psychology of the National Academy of Pedagogical Sciences of Ukraine, from the first days of the pandemic, have reacted with practical participation in providing the population of Ukraine with the best practices of psychological knowledge concerting current social situation. To date, the Institute staff provides psychological assistance in the following areas.

1. The psychological protection of health workers working at the forefront of the epidemic, who are fighting the coronavirus every day, risking their lives, filled with condolences and experiences, subjected to prolonged traumatic

stress. To solve this problem, we use the successful experience of the Crisis Center for Medical and Psychological Assistance, created at the G. S. Kostyuk Institute of Psychology of the National Academy of Sciences of Ukraine in March 2014. A 24-hour support line for health workers is now working.

2. The work of the Crisis Center continues (telephones, consultations); high-quality psychological free and confidential assistance is being provided to the close circle of health workers (husband or wife, children, parents), military personnel, veterans, and the population.

3. Psychological protection and support of military operations in the East of Ukraine, psychological support and rehabilitation of the military, veterans, volunteers.

4. Consultations on the psychological support in training under lockdown (I. A. Sinitsa laboratory of educational psychology).

5. Psychological support of the work of educational organizations in lockdown, the problems of organizing distance learning.

6. Psychological support of problems of construction, use of virtual educational space.

7. A psychological analysis of the problems of protecting the population from the effects of enemy propaganda, building a safe educational discourse.

An attempt is made to outline the psychological dimensions of a person's activity and communication in the context of experiencing an epidemic situation in the country, practical directions of psychological support of current problems are outlined:

1. The definition of psychological resources to overcome stressful conditions associated with the conditions and circumstances of lockdown (isolation, restriction, forced constant social circle). The motivation for being locked down, the experience of responsibility.

2. Psychological aspects of the organization of activities, work, classes, structuring time in lockdown. Organization of individual space, time, trajectory and forms of activity.

3. The peculiarities of experiencing the conditions and feelings of anxiety and panic, helplessness, despair, irritation, apathy. Emotional support aimed at supporting and experiencing feelings of optimism, security, confidence.

4. Forms of interaction in the context of distance, isolation (student-teacher, student-student, parents-children, teacher-group, etc.).

5. Preservation and maintenance of mental and physical activity.

6. Relationships of parents with children (ensuring the child's study under lockdown, the particulars of upbringing and communication, structuring the

child's time, organizing the daily routine, creating and observing general rules), supporting motivation for learning.

Psychological problems of the organization of pedagogical activity in the conditions of distance work and training (hypercontrol, anxiety, responsibility, lack of communication, destructive communication, aggression, unproductive communication, helplessness, passivity, totalitarianism).

The professional psychological community of Ukraine, the Society of Psychologists of Ukraine are aware of the importance of psychological support to the population in an epidemic, and direct efforts towards optimistic and productive work.

Since social challenges require, first of all, an adequate response and the development of human potential, the key and all important role in their implementation is played by national education being the largest humanitarian sphere of society. The complication of public life, new challenges have actualized the need for important social practice of psychological support – the practice of providing professional assistance to people who have a shortage of their own competencies necessary for solving specific tasks of life (communication, interaction, organization) related to the updating of psychological skills and abilities.

For Ukrainian psychologists, an important area of work is the psychological support of educational processes at all levels. Particular attention is focused on the problems of personality development. In particular, on the basis of the concept of personality development developed at the G. S. Kostyuk Institute of Psychology, the requirements for psychological support of continuing education and the algorithm for its implementation at all levels of the educational process are determined. The criteria of personal development are grounded, the directions of development, subjective readiness for activity are determined; a program for monitoring the psychological problems of the personality development process is created. Nowadays the requests for practice determine the human-centric (according to V. G. Kremen) context of scientific psychological and pedagogical research, the study of experiences, feelings, reflection of personal experience [6]. Empathy discourse is being formed in the educational space, where emotional, personal involvement plays a leading role. Today we are talking not so much about knowledge and school performance, but about the formation in the learning process of certain mental neoplasms, mental qualities. Modern society understands the value of the education system as “a necessary condition for personality self-expression, self-affirmation, as an opportunity to fully and adequately meet the nature of the human “I” [5, p. 36].

To understand a personality means to answer one of the key questions: “How does life begin?” “What constitutes human life in itself?” This is precisely how we pose the question in principle, and it is from this position that we are trying to reflect the scientific and historical experience accumulated in world psychology, to understand the psychology of personality, the very logic of its occurrence, formation and existence, to reveal the psychological mechanisms of this grandiose phenomenon, this miracle called a personality, to build a theoretical paradigm of personality and methods for its research. We proceed from the recognition of the holomity of human nature, the complex structure of the personality. The essential task is to identify and determine this structure.

On the other hand, we need to identify a central, initial driving force that stimulates the dynamism and development of a complexly structured personality. It is clear that this is an individually oriented; the only correct position in practical psychology should be based on objective scientific knowledge about this particular person, his/her personality. Scientific psychology has been developing for a very long time according to the scheme of natural science; the psychology’s object was artificially alienated and considered according to the logic of the purpose of the study, and not in accordance with the logic of the object itself (human psyche). The vast amount of individual facts about individual (artificially isolated) phenomena has been accumulated, but their sum never gives integrity. What happens is what R. Allport figuratively put we know how the thinking of most healthy people works, but it does not give us anything in order to understand what a particular representative of this majority thinks about [10]. In this case, we are talking about the difference in the subjects of study: the subject of a psychologist-researcher is always very narrow (it may not even be a separate process, but its elements, components), and, from a scientific point of view, the narrower it is, the more effective the research will be. And the subject of a psychologist-practitioner is always the same – the psychological characteristics of a particular personality. It turns out that a practical psychologist cannot directly use scientific knowledge, no matter how he/she combines them since an important nuance interferes: the knowledge is obtained according to the logic of the researchers. They cannot use the methods of obtaining this knowledge (for the same reason). Such a contradiction is overcome if the methodology of scientific researches changes – they should give integral, not fragmented and elementary knowledge and reflect (reproduce) the logic of the object, and not the logic of the researchers. It seems to us that we should talk about the

integration of the subject of scientific psychology: it should be the psychology of the personality as a whole.

A new scientifically meaningful view is needed; new methodological positions for further productive movement are of great importance. We are encouraged to create it by obvious circumstance that modern psychology has come to the point where, in the opinion of L. S. Vygotsky, "further advancement in a straight line, simple continuation of the same work, constant accumulation of material is fruitless or even impossible" [3, p. 115]. Psychological science has already exhausted that period of its development, when discoveries were made on the basis of artificially dividing the whole subject into separate parts and cognizing each of them individually. The integrity, uniqueness of the personality is its first most important attribute. Therefore, perhaps in the future, the science of personality should deal with its most significant property – the uniqueness of its psychological organization. A personality is such an entity that unites and builds the psychic world of a person, forming a unique pattern characteristic of this particular individual. Note that the "early" G. S. Kostyuk [4] formulated the subject of psychological science in exactly this way.

So, central to our approach is the genetic aspect of the development and functioning of the personality, because there is an essential relationship between the genesis of the formation of personality and the practical implementation of those conditions in which a personality may be in the following periods of his/her life. Solving the problem of cognizing the moment of origin and the moment of the formation of the psychic, we revealed the need to use a genetic-modeling method based on such principles as: the principle of unity of biological and social; the principle of analysis in units; the principle of consistency; the design principle; the principle of creativity as a manifestation of the acmeological aspect if this of that sensitive period in the process of appropriation of the abilities. In general, we believe that on the basis of a logical and psychological analysis of personality theories and on the basis of a preliminary study of the corresponding empirical materials, we managed to differentiate and build our own understanding of the problem, we were able to see the "missing link", the flaws and ambiguity of which methodologically do not allow us to move on. And that is precisely why personality theories begin to reiterate each other, as it were, without adding anything substantial, but only finding new subtle nodules that explain some points in a personality's behavior, his/her creativity and activity, but have not discovered significant cardinal phenomena for a long time [2; 11; 12]. Thus, the theory of activity, considering

activity as an explanatory principle of human psychology, does not reach the very source.

We associate progress in the scientific knowledge of personality psychology with the need to organize the research that would record the characteristics of the subject of study (the logic of the object in its integrity and unique specific complexity). The nature of the personality is such that it exists as a fact only in movement, in development. Consequently, either a genetic-modeling approach or a genetic-modeling method will be an adequate study of it. This thesis means that we are to outline our vision of the specifics of studying the phenomenon of development in genetic psychology in order to further define and clearly open our position. Only after this is it appropriate to begin a conceptual presentation of our vision of the problems of personality psychology.

In fact, human mental phenomena do not exist separately. Together, they make up a unique and inimitable pattern – psychological integrity (interfunctional psychological system). Only an understanding of the structural-dynamic laws of this integrity can reveal to us an understanding of its individual components (psychological functions), can provide our awareness of the meaning of human existence and the ways to optimize this existence. This integrity and inextricable unity of the human psyche is what constitutes the personality. A personality is a form of existence of the human psyche, which represents integrity, capable of self-development, self-determination, conscious objective activity and self-regulation and has its own unique and inimitable inner world. G. S. Kostyuk emphasized: “In the pursuit of self-education and its implementation, higher forms of personality development are manifested: its spiritual “self-movement” of a strong ally” [4, p. 181]. The personality nature of the human psyche means, on the other hand, that any individual mental process takes the form of a very complex device. It has its own laws and qualities, but along with this, it reflects the entire integrity of the individual. Therefore, when a psychic phenomenon is studied separately (thinking, emotions, memory, etc.), only special artificial abstraction allows the researcher to draw conclusions about this phenomenon in a “pure” form, so to speak. In fact, it is always the thinking of a particular person, his/her emotions or any other phenomena. This influence of integrity (its projecting) on a specific phenomenon is not something trifling.

A scientific study of the psychology of personality as a real (and not imaginary only) subject of study, as a unique, inimitable and holistic system, unity, is a very big problem. The fact is that modern science does not have the

main thing – a method that would be adequate to this subject. The method acts as the central link in the whole problem of personality psychology, since it is not only a means of obtaining scientific empirical facts. The method is also a means of translating scientific knowledge into a way of its existence and storage.

In a broad general sense, we consider the method as a theoretically designed tool and at the same time the result of specific objectification of the researcher's ideas and thoughts concerning the subject of study. Disobjectification occurs after the researcher receives and understands scientific information using this method. This conceptual understanding of the method allows us to imagine a logically consistent research scheme: the researcher's ideas about the psychological nature of the personality that arose on the basis of life facts, acquired theoretical knowledge and awareness of his/her own life experience, which, coupled with new facts and new experiences, pose a problem. Its solution requires new scientific empirical facts, and the method appears as, firstly, objectification of representations, secondly, as a reflection of the problem, and thirdly, as an ideal technology adequate in its key parameters to the system that should be studied – that is, personality. The scientific (not mundane!) facts obtained by applying this method are theoretically generalized by the researcher, compared with previous ideas, the results of studies of other authors, and then new ideas and new problems arise. This logical scheme, clearly reflecting the concept of the method as such, is hardly realized in personality research. The absence of a method adequate to the initial ideas and the object of study presupposes rise to skepticism and frustration, and forces the researcher to realize his/her initial position on himself/herself, that is, to look for answers to the questions posed outside the object of study.

According to our methodological paradigm, the application of the genetic-modeling method will finally allow “returning a person to psychology”, since the method makes it possible to analyze and simultaneously integrate the initial system-forming principle of personality. The development of the method, therefore, is the first and most urgent problem. At this stage, we have developed the basic principles of its construction and application. An important principle of the genetic modeling method of personality research reflects its original nature. “Personality, if it exists,” emphasizes A. F. Losev, “is generally thought always and invariably as influencing and acting” [7, p. 185]. Expressive existence, that is, personality existence, according to Losev, is always a synthesis of two planes of being – internal and external. The external being of a personality is its appearance, face that is perceived by others. The internal is

that essence lying in the deep nature of a man. We perceive the personality, but already in this act we somehow embrace and take into account that which is not visible, but is expressed from the depths. “The term “expression” indicates a certain active direction of the internal toward the external, some active self-transformation of the internal into the external” [7].

The essence of civilization processes undergoes transformations and proceeds through various stages: from an administrative-command system to a personality-developing one both in public administration, and in education and the field of medicine. In my opinion, it is necessary to move from a personality-developing to a genetically-creative system of the outlining of all processes and through its prism to construct the content of education and science. The basis of cultural values should be attention to potentialities, the child’s inclinations, which can be realized. Then the education system, in particular, medical and psychological education, will work on the basis of synchronization with the specifics of the personality and taking into account the genetic foundations of the personality, contribute to its development.

The theoretical level of the study of mental processes in the experimental genetic method, unlike other methods, is specifically given for the researcher through the construction of the content-operational aspects of objective activity. Moreover, a specific feature of this design is that the model created by the researcher for the purpose of recognition corresponds to the real internal structure of the mental process itself. But this method cannot embrace the personality as an integrity, which is not the sum of the individual parts, but their special organization and mobile interpenetration. Integrity, which is present in the whole personality and in each individual part of it, which is specified each time in accordance with this particular part, – this integrity remains equal to itself.

The genetic-modeling method, as already being mentioned, is not, in fact, an analysis. At the same time, it, like any scientific method, must necessarily have an analytical component. Not on the basis of only data of sensory experience, and not on the basis of only empirical thinking, but as a result of a combination of these two components with the third – “exact fantasy” (or -creativity), we must single out in the holistic personality such meaningful units that would be independent and self-sufficient, carried within themselves the whole integrity and ensured in its totality (integrity) self-development and functioning. The latter is the main and essential: the "unit" of the system, self-developing and self-regulating, fundamentally differs from those "units" that were established in the experimental genetic method. Figuratively and, at the

same time, absolutely precisely speaking, the unit must be alive. Compliance with this will mean a departure from reduction.

Genetic psychology, as it has been already mentioned, considers the structure of the personality, taking into account the thesis that this structure arises quite logically and quite naturally. It should be distinguished: the personality as such does not arise, it is created – it continues. We are talking about the movement of personality within a generation and its transitions from generation to generation. So, according to genetic logic, it makes no sense to talk about the emergence of personality, it is a continuation – that which develops. At the same time, as has been shown, the structure of personality arises as a necessity to ensure the existence of man in this world. It turns out that the clear determinism of the integral structure and each of its elements stems from the fact that, at the early stages of ontogenesis, a person is already an integral, undifferentiated entity, it has no components. This is a structure, but very simplified, undivided, and it provides, accordingly, the simplest functions. Later these functions become more complicated. This moment is very important and significant. A structure arises, and this applies to every link and every element.

So, in conclusion, we note that the study of such complex systems as a personality, their true understanding requires the use of an appropriate method. It should be adequate to the studied object. And, at the same time, the method is the embodiment and methodologically reflexive expression of the foundations of a theoretical position. A genetic-psychological view of a personality means understanding it as a unique wholeness, self-developing, self-regulating, being the bearer of an eternal universal human spirit. We are sure that the psychology of personality should be studied for a long time and carefully, and only in the context of the scientific knowledge gained, taking into account our own methodologically reflex theoretical position, analyze the facts and positions obtained by other researchers. The scientist's real and only justifiable task is to obtain and understand scientific facts in their own logic.

These methodological prerequisites open a wide productive horizon of practical experience, since one of the priority areas of scientific research by scientists of the Department of Psychology, Age Physiology and Defectology is the problem of mental development of the personality and psychological support of educational processes, which ensures the controlling of one's own behavior, the formation of an internal regulation system, human ability to self-development and self-realization. The study of this issue opens up effective ways to combine the theoretical achievements of psychology with social needs

regarding the modernization of the educational system in the context of new realities, including psychological support for the implementation of the concept of the New Ukrainian School, and allows achieving the goal of building a system of psychological support for personality development.

It should be said that due to the systematic interaction of scientists and practitioners on the basis of the developed concept of mental development of a personality, the requirements for the psychological support of lifelong education and the algorithm for its implementation at all levels of the educational process are determined. Criteria of personality development are grounded, a program for monitoring the psychological problems of the process of personality development in modern sociocultural conditions is created, the direction of development of subjective readiness for activity in the educational space is determined.

An important component of the psychological support of the educational process is the promotion of the intellectual development of children, youth and adults. The main source of this is the creation of an intellectually rich educational environment. The Institute of Psychology develops and implements appropriate technologies for the development of intellect at all age levels, in particular, the currently widely used distant form via Internet and social networks. Special studies are aimed at the formation of psychological mechanisms of perception, processing, filtering, assimilation and use of information of various modality, turning it into a means of solving problems (professional, personal, etc.). A system of free distance learning and developmental courses has also been created for intellectual and creative development, the formation of communication competence and conflict resolution, the development of subjectivity and project thinking of all participants in the educational process.

In order to ensure the right of the child to study in a safe educational space, ensuring the successful interaction of all subjects of the educational process to prevent the detrimental effects of various forms of destructive interaction (such as bullying, psychological violence) on the psychological climate of the educational space, special methods are developed to overcome the manifestations of destructive strategies for the interaction of participants in the educational space in all its segments and various levels of social contacts.

As part of the direction of research aimed generally at the development of personality in the educational and public space, scientists at the Institute of Psychology are developing and introducing new diagnostic and correction methods, technologies, and training programs.

In particular, the conceptual foundations and technologies for designing a distance learning course “Success” have been developed, aimed at developing the psychological competencies of life success. A methodology for psychodiagnostic examination of gifted children and youth at different stages of ontogenesis is introduced. Criteria-oriented diagnostic techniques have been developed and modified to identify the characteristics of critical thinking of high school students and their cognitive development in small groups. The concept of remote professional psychodiagnostics and its practical implementation through the development of a psychodiagnostic Internet site is proposed. A system of diagnostic methods for the cognitive development trends of modern schoolchildren associated with information and communication technologies has been created.

The technologies of professional self-realization and vitality of education workers have been developed taking into account the psychological and psychophysiological foundations of the professional development of teachers and social workers, as well as the program of psychological training of educational institutions for the development of organizational culture in conditions of social tension. The technologies of psychological training of educational institutions personnel for work in the conditions of social tension, ensuring the psychological health of leaders and teachers, prevention and overcoming of professional stress and burnout syndrome, a program for the development of organizational culture in conditions of social tension are developed.

Among current global trends that have been successfully implemented in Ukrainian psychological science, we should also mention the problem of human development throughout life, and, accordingly, the interest in the psychology of adults and especially older people. Life, fortunately, is gradually becoming longer. This is caused, on the one hand, by consequences that are not always joyfully met by society, for example, an increase in the retirement age (this is a global trend). On the other hand, the period of dynamic activity also increases, when a middle-aged person makes a successful contribution to the result of the activity of whole society, investing there his many years of experience and knowledge. It was convincingly proved significant results of the intellectual and creative synergy of the wisdom of the elderly and the dynamic intellectual activity of the young in recent studies conducted of the Institute of Psychology. At the same time, there are undeniable psychophysiological laws according to which old age brings not only somatic problems associated with health, eyesight, hearing, stamina, etc., but also a weakening memory, sometimes

attention, and a decrease in the speed of thinking processes. Modern Ukrainian psychology is successfully working on the psychological problems of preserving and maintaining the intellect of older people. For this, not only eye trainings and individual sessions are used, but also the limitless possibilities of the virtual space, specifically the distance learning. At the Institute of Psychology, a distance course of intellectual support for older people has been created and has been successfully operating for several years, which combines the tasks of preserving and maintaining memory, both short-term and long-term, as well as attention and imagination, the problem solving, verbal activity, etc. In this course attention is also paid to the so-called metacognitions, in particular, reflection, strategic thinking, search skills and independent task setting, decentration, that is, the respect for another point of view and the ability to accept it. Decentration is of great importance in old age, since we all know, to put it mildly, a certain rigidity of the elderly and their unwillingness to accept the new ideas and different changes.

The current stage of social and educational transformations is also burdened by Russian aggression against Ukraine, which exacerbates the socio-economic crisis and leads to mass psychological trauma to military personnel and civilians. The participants in hostilities, the families of the victims, temporary displacement of these people – all of them need psychological support, effective psychological assistance. The participation in the accompaniment of transformational processes, in the psychological support of the heroes and victims of the war in the East became a test for professionalism and civic maturity for the members of the Institute of Psychology, its departments, specifically the department of Psychology, Age Physiology and Defectology. They pass this test with dignity, joining in practical and theoretical studies of current problems.

In Ukraine, the professional support is provided for specialists (practical psychologists, social workers, school psychologists) who work with victims in the environmental protection zone; as well as prevention of trauma and emotional burnout of psychologists-volunteers and representatives of other "auxiliary" professions; the development of programs, methodological tools, guidelines and manuals; the psychological education of the population through the media; the work with the groups of internally displaced persons; field consultations for the wounded; telephone counseling; individual work with refugee children, families of the victims, etc. are being carried out. A striking example of such work by psychologists, scientists and practitioners, according to urgent challenges of the time, is the large-scale activity throughout Ukraine

over the past five years, aimed at psychological support of the soldiers and volunteers. The increasing role of psychological factors in modern wars and local conflicts, as well as the military-combat activity of law enforcement units, testifies to the need for psychological support for the people involved in these areas. There are various approaches to solving these problems in the procedural aspect. This is a psychological selection of the participants in military operations, the accompaniment and psychological recovery of military personnel and psychological support for their families.

The peculiarity of the combat situation for each soldier, without exception, is the appearance of negative mental states that arise as a result of the impact of combat conditions on the psyche. They characterize the dominance of acute or chronic negative emotional experiences (anxiety, shock, fear, depression, irritability, aggression, discomfort). In response to combat stress, a soldier develops a state of anxiety and confusion, which is an automatic preparation of the human body for the next active action – attacking or defensive.

The response to combat stress is sustainable, and it persists in a person even after he returned to civilian life. Three types of conditions can be distinguished among the military who have returned from the field of military operations: psychological post-traumatic stress and pertinent reactions related with the latter; neurotic condition, acute protracted neurotic disorders; reactive psychoses of various types. If a soldier has not undergone psychological rehabilitation within three to six weeks (due to refusal or for other reasons), then this leads to deep, sustained depression and even to suicide. Therefore, timely appeal for help from relatives and friends can help improve the health status of the soldiers.

Due to an extensive system of psychological rehabilitation, as it is planned, it is hoped, this process will be less painful. However, the cases associated with suicide will constantly take place, since the psyche of these people is somewhat broken, they need a friendly, firm and positive attitude.

Together with the State Service of Ukraine for Emergency Situations, an experiment on the all-Ukrainian level on increasing the psychological readiness of the subjects of the educational process to respond to emergency situations has begun. Today, also, at the initiative of the Society of Psychologists of Ukraine, an Interdepartmental Coordinating Council of State Psychological Services has been created on an informal basis. It includes the representatives of the psychological service of the education system, the State Service of Ukraine for Emergency Situations, the Armed Forces, the National Guard, the State Border Service, and the National Police, which at one time were built with

methodological support with using the regulatory framework of psychologists and teachers. The Coordinating Council is developing a draft Law of Ukraine “On the provision of psychological assistance”, the standards for the activities of practical psychologists and standards of professional training, and many other issues being important for our state.

An extremely important issue also in the conditions of prolonged aggression on the part of the Russian Federation is the protection of our population from enemy propaganda. After all, megabytes of information propaganda are pouring from the press, television and the Internet. Today, propaganda does not give direct concrete answers, but only pushes people to the conclusions necessary for propagandists in such a way that people think that they have come to them. Information propaganda is carried out through all media and social networks. But most of all information propaganda uses television, which gives the effect of presence. There are many methods of information propaganda. Here are just a few of them:

- Deformation, hiding, highlighting the wrong main news. In order to manipulate mass and individual consciousness throughout a series of events, the journalists or politicians choose only the most important and convenient ones.

- Intimidation by the “worst case scenario”. The practice "now is bad, but could be even worse" today works as never before.

- Zombie sound. On television, this practice has successfully taken root. Sound and video sequences can lull or disturb human consciousness, as a result – a person ceases to critically perceive information or vice versa – displays rage and indignation.

- Manipulation of statistics. Using statistics, you can manipulate, blame and argue. Not everyone can quickly evaluate and analyze the statistics data. Therefore, the propagandist’s formidable weapon is false sociological data and pseudo-polls.

How do we protect ourselves from information propaganda?

1. Read more, not listen or watch. When a person reads, he thinks critically, and it is not so easy to mislead.

2. 15-20 minutes of news per day is enough to keep abreast of the events and not fall under the influence of propaganda. It is harmful to live in politics and take without critical approach the statements of politicians and officials.

3. Nobody should be trusted for 100%. All received important information needs to be double-checked, as well as to undergo self-analysis. One should recognize the importance or relevance of the information received. One is to

remember the manipulation techniques and pay attention to them in everyday life.

The psychologists also use the unlimited possibilities of virtual space in the research of intellectual development of adults. Every of us lives in a society that is dynamically changing and requires the same dynamic development from each of us. And, instead of often aimless communication on social networks or wandering around sites overloaded with destructive and fake information, the members of the Institute of Psychology offer the developing of the content that enriches intellectually and spiritually, adding something significant to the picture of the human world, improves and develops it. This, in particular, distance learning courses for the intellectual and creative development of adult, as well as the courses of communicative competence, the development of subjectivity, projecting skills, productive conflict resolution and others.

Here are other relevant areas of psychologists in this context. So, an effective model of adaptation of adolescents to the conditions of modern sociocultural environment has been developed. The psychological means and methods of changing their attitude to socially significant values and the formation of socially approved behavior are determined.

The general laws of age dynamics of the spiritual development of a person are determined as the formation of his/her consciousness and self-awareness being an important component of personality development in different age periods. The directions of the impact of an ecologically oriented lifestyle on the development of personality are clarified.

In general, the professional assistance in acquiring the psychological competence of the representatives of various segments of the population lies in solving everyday problems, building a new model of life activity, behavior, being the key to full mental and social development, each self-realization and building a democratic society of sustainable development.

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**Ethical Bases of G. O. Ball's Concept of Racio-Humanism
as a Requirement of Productivity of Online Research
into Psychological and Pedagogical Problems of the COVID-19 Pandemic**

Assessing the information flows during the coronavirus pandemic, it can be concluded that the causes of its occurrence are most likely related to the state of world morality, to the violation of ethical standards of behavior by citizens and decision-makers in different countries of the world. Therefore, the result of this tragic pandemic is likely to be fundamental changes in the code of ethics of civilization. Without claiming to solve this problem, we propose to outline the opinion of the specialists who have seriously dealt with issues of modern morality and have proposed a specific solution of them. Among such specialists is a Corresponding Member of the NAPS of Ukraine, doctor of psychological sciences, professor, head of the laboratory of methodology and theory of psychology at the G. S. Kostyuk Institute of Psychology of the NAPS of Ukraine, Georgy Oleksijovich Ball (1936–2016), who developed the concept of a rational humanistic approach in psychology. The provisions of this concept were developed in relation to the behavior of mankind during the events that unfold during permanent global disasters – in this regard they are suitable for the situation of the COVID-19 pandemic.

G. O. Ball emphasized that rational humanism is relevant for the prevention of precisely social and other conflicts in the life of world civilization. At the focus of rationalism is the problem of “personality and culture,” the solution of which is realized through humanization, the inspiration of education, science, through highly moral professional work and civil behavior of the earthlings. A solution to this problem is also possible through the development of a professional, psychological culture of modern personality. In this case, the personality freedom in a harmonious relationship with personality reliability is of great importance, which ensures the optimal choice of the type of social behavior and professional activity from the point of view of the progress of civilization. The concept of rationalism requires, for substantiating social ideology and morality, the implementation of so-called dialogical universals.

Raciohumanism is the methodological basis for the formation of the worldview of the personality and human civilization. In this, it correlates with

the doctrine of noosphere developed by V. I. Vernadsky. Here are the following fundamental ideas of the rational approach of G. O. Ball which presuppose:

1. Constructivist (as opposed to fatalistic) attitude towards civilizational, social and individual being – in unity with respect for the interests and positions of the subjects of different levels with which interaction is carried out, and, more broadly, to the laws of functioning and development trends of organic integrity.

2. The carrying out the activities of the humanistic direction are to fully orient on the achievements and possibilities of intellectual culture (as an indispensable component of the integral culture of mankind) and, above all, science as its (intellectual culture) of the most distinct embodiment.

3. Understanding the serious dangers of disharmonious rationalism and, at the same time, the way to overcome it is not anti-intellectualism, but reliance on harmonic intelligence (wisdom), the signs of which are overcoming temporal, spatial and substantial limitations in the perception of the world, creative attitude to processing contradictions and involvement in the highest cultural values in their integrity.

4. Recognition, as the main requirements of scientific rationality, the ensuring the adequacy of the proposed models of the studied objects (when we speak about the study of the human psyche, such models should, first of all, reflect their inherent irrationalism) and the coordination of these models (and research methods in general) with the peculiarities of solving cognitive and practical problems.

5. Recognition of the value (primarily in psychological knowledge) of both natural scientific and humanitarian methodological traditions, with the understanding that for the successful knowledge of such objects, the interaction of these traditions is necessary.

6. Media processing of contradictory contents using intersubjective and internal dialogs, with the exception of the extremes of dogmatic monism and pluralism (the latter being “lazy”, indifferent to the human values), with a focus on achieving system analysis (at least at the metalevel) and allowing eclectic quasi-mediation only as a transitional crisis phenomenon, which is laid out the field for the implementation of a new systematic approach.

7. The differentiation of partial principles of humanistically oriented social behavior that have confirmed their essence in a particular area, and the expansion of these principles (with rational conditions for this) to a wide range of application.

8. Clarification of the relevance of psychological factors that either interfere or help introduce rational-humanistic foundations in different types of social behavior (in particular, in the behavior of psychologists-scientists and practitioners) [1].

Formulated in these provisions the ethical foundations of rationalism enable to properly organize the research on such a complex problem as the COVID-19 pandemic and to find ways to solve it theoretically and practically. The authors of the online study, among which there are G. O. Ball's followers and closest colleagues, have followed the principles of the concept of their Teacher. This allowed us to obtain results that can be presented in the form of the following recommendations [2].

1. The COVID-19 pandemic is so complex that it is important to correctly understand its essence. Therefore, you should refer to the scientific information about its essence and course, which is presented in the speeches of representatives of such sciences as biology, medicine, working in such fields as genetics, virology, epidemiology, etc. For a better understanding of the problem, the authors of the online research offer a starting option of noosphere-personal approach to the study of the nature of the global coronavirus pandemic and the ways of its overcoming. This approach is being developed based on of V. I. Vernadsky's teaching about the noosphere and the personal approach proposed by psychologists. It is necessary to take into account the opinion of experts that in order to successfully carry out the measures to counter the pandemic threat, the efforts of all sciences must be combined, especially medicine and psychology.

2. It is necessary to formulate and combine individual and institutional strategies and tactics of conscious psychological counteraction at the threat of coronavirus infection and disease, thus developing and updating daily and weekly the plans to strengthen our immunity and health – in accordance with the accumulation of world experience in combating this threat. Due to this, a person appears not as a defenseless passive target of a pandemic, but as a subject who is actively acting under a certain program in order to protect himself and successfully counteract the pandemic threat.

3. The lockdown lifestyle of the personality and society should be used as an incentive for rational sanogenic restructuring of consciousness, everyday life, solidarity civic behavior and personal professional activity, thus turning the minuses and inconveniences of lockdown into the advantages of strengthening health and the progress of life. For forming personality's lockdown lifestyle, it is important to become a full-fledged subject of self-protective actions, quickly

using the scientific data that appear on-line concerning the nature of the pandemic. Moreover, the atmosphere of a pandemic requires to abandon the role of passive contemplator of the events taking place around, and on the contrary, it presupposes the formation in each person of the personality traits of a creative figure, scientist, psychologist, researcher of urgent problems of changing one's own life and the life of others, as well as the personality of a teacher who quickly teaches himself and close persons, especially youth, to the standards of behavior in the new realities.

4. To maintain internal stability during the global coronavirus infection, it is useful for every person to master the technique of sanogenic pandemic thinking, as well as the conscious technology of working with negative emotions. At the same time, the ability of the intellect, reflective sphere, and the whole personality to confront destructive emotions that reduce immunity and undermine health should be increased; such intellectual work is absolutely necessary to maintain healthy life during a pandemic.

5. An important role of a kind of vaccine against coronavirus disease can be played by personality's psychological protection, which stems from the internal mechanisms of human life, including the body's immune system. The use of this well-known scientific psychological mechanism since the time of Z. Freud and A. Freud is the best way to implement a protective tool under the supervision of professional psychologists.

6. It is important to know the causes of panic moods and be able to psychologically prevent them from appearing by such means as purposeful conscious activity, the use of verified scientific information, the introduction of ideas of solidarity and self-organization of behavior in extreme situations.

7. In the context of mental stress in a society and personalities associated with a coronavirus pandemic, in order to harmonize the personalities' psychological state and health, one should use proven scientific, cultural and religious means of self-persuasion and understanding that any pandemic has a beginning and an end, and shorting the interval between the beginning and ending largely depends on everyone and our environment. To do this, we must act actively, referring to existing experience, and for the believers – to prayers and God.

8. In shaping the behavior of self-preservation in a situation of pandemic coronavirus anxiety, it is advisable to rely on the advice of specialists of the psychological service, in particular on the telephone helpline. At the same time, tips on the use of all personality resources – spiritual, social, value-motivational, characterological, reflective, intellectual, psychophysiological,

psychosomatic, psychogenetic, in particular, the potential of the intimate instinct of self-preservation of life and heredity of the genus, will be of a great importance.

9. Healing settings of the self-hypnosis of Academician G. M. Sytin for strengthening, improving the respiratory system and eradicating infections and strengthening the immune system and the health of the whole organism can come in handy. After all, it is known that the object of negative impact from the coronavirus infection is primarily the human pulmonary and immune systems.

10. In a lockdown situation, it is very important to establish appropriate interaction in the family of the parents with children, for which there are many creative activities, games, training exercises, ways to develop the ability to act, scenarios of optimal behavior, etc.

11. In the coronavirus pandemic zone, particularly noteworthy are the elderly persons as the most vulnerable category of the adult population. Indeed, with age, immunity weakens, a functional insufficiency of a number of organs appears, but at the same time, unique life experience accumulates, wisdom and the ability to survive in difficult conditions are shaped. Therefore, elderly persons should receive special psychological help and, at the same time, be wise experts in overcoming the difficulties associated with the coronavirus pandemic. And this will increase the chances of saving the entire human population.

12. A part of the population, especially young people, despite the risks and dangers stemming from negative factors of the pandemic, can and are willing to participate in the activities providing the necessary voluntary psycho-preventive and psycho-hygienic assistance to the population that needs it. Therefore, they should undergo some psychological preparation for such activities as volunteers.

13. Since stress is recognized as one of the factors that decreasing the level of functioning the immune system and health in general, psychological training of the ability to release a person from a stressful state is useful. It can be implemented after a certain self-training and as auto-training in lockdown.

14. In order to organize optimal personality behavior in the context of the COVID-19 pandemic, it is important to rely on the ethical foundations of rational humanism laid down in the concept of G. A. Ball, a famous Ukrainian psychologist. These include rational freedom and personality's reliability, his/her ability to humanist interpersonal and internal dialogue on the basis of certain universals, focusing on civil, professional and scientific culture, etc.

The presented conclusions and recommendations are not final and exhaustive, the online study of the psychological and pedagogical problems of the pandemic should be continued and constantly improved, taking into account new information about its nature being revealed during the study of this phenomenon. This is evidenced by the data cited in the scientific works of the participants of the All-Ukrainian psycho-pedagogical Internet action "TOLOKA ANTI-COVID-19" and the International Internet project "INTER ANTI-COVID-19".

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Pylynskyi Ya. M.

**What Social Problems are Presented by the Coronavirus Epidemic?
(Psychology of the Social Crisis)**

1

Feeling to be secure is a fundamental need of any human being. A lot of people perceive current global pandemic of Covid-19 as a serious threat to their well-being and life. Although, the risk of getting infected and develop serious symptoms is not the only concern that people might have. People's mental state is also under pressure, which affects group and personal behavior, public policies, urges authorities to enforce stricter rules and punishments.

All of it results in individual and collective neurosis. So, councilors in the U.S. were quick to mitigate the surge of issues related to the Covid-19, especially the lockdown and social distancing. They are trying to use all of the media outlets to reach the public and help in this stressful time.

Who could have imagined, even a couple month ago, that the lockdown and social distancing would become a worldwide common practice, as different countries were forced to coordinate their actions in order to deal effectively with spikes of this deadly virus?

Nowadays, a lot of medical experts are saying that the order to shelter in place, which the U.S. governments were a bit late to give, was strict but necessary step to prevent Covid-19 from spreading, which led to saving a lot of lives. However, it did lead to negative affect on people's mental state.

The recent study, published by the medical journal *The Lancet*, suggests that the psychological influence of the lockdown can be rather severe and might cause different psychological issues, such as anxiety and anger, sleep disorders, depression and even PTSD [1]. The study is partially based on the data from the analysis of the locked down patients who had SARS and from the 2003 coronavirus epidemic. The data shows that 10-29% of people, who undergone the lockdown developed some PTSD symptoms.

The same study emphasizes that mental health problems might be linked directly to lockdown. The list of problems includes fear of dying from getting infected, frustration, boredom, fear of running out of livelihoods, lack of information or its excess, fear of getting stigmatized if infected. Scientists claim

that not only people with fragile mental health might develop these problems, but also people who did not experience any problems with mental health prior to that.

Lockdown is not usually a pleasant experience. It takes toll on people to not being able to be around their loved ones, friends and family, lose their freedom of movement, be in the state of constant uncertainty and boredom. There is always a spike of suicides, domestic violence and depression in the times of hardship like that. So, it is rather important to take into consideration potential mental health problems of the society, when implementing public policies, such as lockdown.

A certain number of people continue to behave the same way after the lockdown is lifted, as if they are still being under it – they keep practicing social distancing. For example, some medical workers after being locked down were still minimizing their contacts with patients. Also, 54% (524 of 1057) of people who were locked down because of possible interaction with a SARS carrier, kept avoiding people who were coughing or sneezing, 26% (255) were avoiding crowded enclosed public places, 21% (204) were avoiding all the public places for many weeks after were released from the lockdown [3]. Another study showed that some people kept their habits acquired during the lockdown for a couple of months, such as thoroughly washing their hands and avoiding crowds [4]. In another words, it took some people several months to get back to their usual lives.

In order for the lockdown to be deemed successful government officials should also think about policies they can implement to mitigate negative impacts of it on the mental health of the general public.

Mental health experts suggest providing people with:

- Important information; as people on lockdown should understand the situation;
- Effective and prompt communication between public and government officials;
- Required equipment and transportation (medical and general);
- Dates of the lockdown; it should be as short as possible, and should not be prolonged, unless extreme imminent danger is anticipated;
- Clear and convincing reasons to self-lockdown; as most of the negative impact occurs as a result of the restriction of freedom, so voluntary lockdown causes less trauma for the mental health both in short and in long term;
- Altruistic goal; government officials should emphasize on the bigger picture, the health and security of the society at large.

Although, usually government tries to follow these guidelines during lockdown, it does not relieve all the problems. CDC advises to monitor closely mental state of the public during the lockdown [5]. The most common ones are:

- Anxiety over own health;
- Changes in eating and sleeping habits;
- Trouble sleeping;
- Being easily distracted;
- Exacerbation of chronic illnesses;
- Increased rates of alcohol, tobacco, drug consumption.

Humans are social creatures, so it is natural that being isolated from other people causes increased levels of anxiety, depression, and feeling of being helpless [6]. As modern studies suggest, family is an important contributor to mental and physical state of its members. So, those societies, where the majority of the population is growing up in full families, people there recover faster from a disaster, than in societies where people are mostly turning for help to the social workers [7].

But there are steps that **local, state and federal government** can take to minimize the damage of the lockdown, social distancing, lockdown to the mental health of the public. First and foremost, psychologists suggest informing people about real reasons for such strict measures, especially emphasize upon altruistic component. It also helps to shorten the span of the lockdown measures if possible; and make sure that the stores are sufficiently stocked with food products and essential goods [8].

At the same time, medical experts urge officials to create special teams, which would provide psychological counseling and behavioral correction for those in need. Experts say that people deprived of such help, who will feel the interruptions in food/medication supply chains, might develop serious psychological problems. They also suggest using internet and watching TV as a rather efficient, although palliative, tool for coping with psychological disorders or drug addiction. Nowadays, different groups in the U.S. work on new regulations which would make these services free of charge for certain groups of people, as psychological therapy services should be available for everyone who needs them.

When it comes to well-being, American psychologists point out that in any crisis the priority should be physical health. Although, it is true that people should also be mentally fit to deal with serious problems which emerge in the times of epidemic and lockdown.

Psychologists also claim employers along with government officials to play an important role in providing support for the mental well-being of the employees and creating an atmosphere of mutual support and security during the pandemic. They suggest that full transparency in their relationship ensures smoother and faster recovery from the disaster. So, employers should be honest and open with their workers and disseminate only verified information. Companies should also be clear about the measures that they are going to take for their safety; and whether or not there is a chance for the business reopening, so people would know if they can leave the town.

As most of the people will spend the lockdown (up to several months) alone or among very limited group of people inside of the limited space, they should take care of own mental health on their own. The following list is the general advice of the public health experts, which should be helpful for the general public [9]:

- Make a day schedule and stick to it, do physical exercises, take a shower, plan what are you going to do every day, so you would feel as normal as possible and satisfied with own productivity;
- Alternate your activities and the surroundings for different activities;
- Stay healthy – eat healthy food, get enough sleep and do physical exercises, try yoga and stretching;
- Help others. If you are not in the risk group and not practicing strict social isolation, try to help those who are in need – help them to buy groceries, medication, and run some errands;
- Keep in touch with as much people as you can: co-workers, friends, significant others, and family. Talk with them over the phone or via various video calls programs;
- Stay informed of the situation through trusted media sources, but try not to inundate yourself with news;
- Make a first aid kit and other medical products which you might need during the lockdown;
- Fight boredom – stay psychologically active, read a lot, learn foreign languages, put together jigsaw puzzles, get to those projects, which you were always pushing for later;
- Keep yourself from burning out – set strict time limits for your work, to keep yourself from overworking and exhaustion. Remember to take brakes and relax;
- Stay positive – spread good news and be grateful to healthcare workers and everyone who is constantly working on resolving the problem;

- Make short term plans – try to avoid planning too far into the future. Remember, the lockdown is just a temporary measure and you are not alone in this.

2

Spread of the Covid-19 throughout the world only exacerbated a problem, which American psychologists were trying to talk about for the last couple of decades. The problem is disintegration of the society and of its political establishment. Scholars say that in the last couple of decades the country is being polarized on a number of fundamental issues, such as medical reform, abortion, criminal law reform, immigration etc. In their opinion, financial inequality is trying to be staged as a difference in moral values, which allows people from across the isles to mark their opponents as religious fanatics or advocates for totalitarianism [10].

This divide and its disastrous consequences were excessively covered by Albert Bandura. During 2000s he published multiple papers where he wrote about societies losing its morality. In 2016 Bandura published a book with a telling name *Moral Disengagement: How People Do Harm and Live with Themselves* [11].

As the pandemic is upon us, opposing political groups would go for a great length to sink each other. Which is why dehumanization of the opponent is a key element of so-called arguments. As at any point you can start saying things like, “Why should we even talk to you, you are fascists!” or, “Why are we even discussing this, we know what you communists want to achieve!”. And after those kinds of phrases you do not have to argue about anything, because why argue with people whose supposed agenda is to slaughter millions of people.

That is why Bandura’s book about psychological mechanisms of moral disengagement might be a breakthrough in theory of moral psychology and ethics. Through the number of cases in Bandura illustrates how these mechanisms work in different spheres of human life: politics, business, social life; and how this disengagement affects human behavior.

Moral corruption in politics is not a secret. Many countries all over the world have politicians, businessmen, common citizens who are engaging in immoral and illegal activities. Social-cognitive theory of moral action, developed by Bandura, provides a conceptual foundation for the analysis of how people perceive socially harmful activity while also engaging in it. He thinks that it is possible through selective multistep moral disengagement.

Social-cognitive theory of Albert Bandura provides a model of moral action. This model moral thoughts, moral action, self-esteem actions and influence of the environment – act together, influencing each other. In this framework of mutual causation, moral action is conveyed through the mechanisms of self-regulation. Criminal activity is regulated by two groups of sanctions – social and individual. Social sanctions are based on the fear of the external punishment; while individual depend on the mechanisms of self-condemnation/acquittal, as a reaction for certain behavior.

Bandura lists psychosocial mechanisms which can disengage moral control from the harmful behavior. These mechanisms show how people can commit crimes, engage in antisocial behavior without any moral discomfort or feeling guilty. Paraphrasing the evolutionary psychologist Robert Trivers, people fool themselves in attempt to fool others [12].

In order to fully relieve themselves from the burden of guilt, people should walk through all the stages of moral disengagement:

Moral justification. People do not ordinarily engage in reprehensible conduct until they have justified to themselves the rightness of their actions. In the process of moral justification, detrimental conduct is made personally and socially acceptable by portraying it in the service of valued social or moral purposes.

Euphemistic labeling. Activities can take on markedly different appearances depending on what they are called. Euphemistic labeling provides a tool for masking reprehensible activities or even conferring a respectable status upon them. Through sanitized and convoluted language, destructive conduct is made benign or at least acceptable.

Advantageous comparison. Behavior can assume different qualities depending on what it is contrasted with. By exploiting advantageous comparisons, injurious conduct can be rendered benign or made to appear to be of little consequence. The more extreme the contrasted activities, the more likely it is that one's own injurious conduct will appear trifling or even benevolent.

Displacement of responsibility. Under displacement of responsibility people view their actions as springing from the social pressures or dictates of others rather than as something for which they are personally responsible. Because they are not the actual agents of their actions, they are spared self-censuring reactions. Hence, they are willing to behave in ways they normally repudiate if a legitimate authority accepts responsibility for the effects of their actions.

Diffusion of responsibility. The exercise of moral control is weakened when personal agency is obscured by diffusion of responsibility for detrimental conduct. Any harm done by a group can be attributed largely to the behavior of others. People behave more cruelly under group responsibility than when they hold themselves personally accountable for their actions.

Disregarding or distorting the consequences. When people pursue activities harmful to others for personal gain, or because of social inducements, they avoid facing the harm they cause. In addition to selective inattention and cognitive distortion of effects, the misrepresentation may involve active efforts to discredit evidence of the harm that is caused.

Dehumanization. Self-censure for injurious conduct can be disengaged or blunted by dehumanization that divests people of human qualities or attributes bestial qualities to them. Once dehumanized, they are no longer viewed as persons with feelings, hopes, and concerns but as subhuman objects.

Attribution of blame. Blaming one's adversaries or circumstances is another expedient that can serve self-exonerating purposes. By fixing the blame on others or on circumstances, not only are one's own injurious actions excusable but also one can even feel self-righteous in the process.

In his last book Albert Bandura describes how these mechanisms work in different spheres of life in the U.S., he also pulls some examples from other countries.

Bandura strongly suggests that politicians, tobacco companies, weapons manufacturers, media and entertainment corporations, banking industry, drug dealers, terrorists and everyday people – are practicing moral disengagement and self-justification on a more frequent basis. His reasoning is important to strengthen the case against the popular belief that either a government or free market economy can give the society enough incentive to behave morally. Most people forget that Adam Smith, founder of modern economic thought, at first was a moral philosopher Adam Smith. Prior to his renown *An Inquiry into the Nature and Causes of the Wealth of Nations*, he published *The Theory of Moral Sentiments*, where laid out his thoughts upon what moves people's behavior and their capacity for positive interaction. The book focuses on morality and suggests that conscience stems from dynamic and constant social interactions, which urges people to seek mutual sympathy and feelings [13].

Some American scholars are convinced that these days American public is more obedient, than they are supposed to be. They say that especially now, after the beginning of the lockdown, people should be more politically active – talk to their representatives, ask them to explain why people had to close their

businesses, stay locked down, limit their political activity etc. Some say that modern educational system failed to prepare people for such expansion of the federal government; as the educational system is swamped by the left, a lot of American colleges are staying intellectually infantile [14].

Bandura theorizes that today, devoid of moral guidance, people cannot tackle the problem of their division and give up the idea of mutual destruction. Nowadays, as the institution of family is largely undermined and transformed, it has lost its function of upbringing and parents stopped being an example for their children. So, it resulted in society losing former ways to instill proper moral upbringing, without introducing new ones. Creating new ethical codes, bringing in moral philosophers or trainers in that field for lectures, developing various programs in ethical training, does not seem to be very effective so far, in the field of preventing moral disengagement of the American society.

Bandura emphasizes that people should pay very close attention to the destructive behavior of irresponsible politicians, as it has serious social implications.

To oppose this, societies should create social systems which would support compassion and constrain cruelty [15].

Global pandemic has drastically shifted people's vision of the world being a safe space which only evolves into something even better. While American psychologists are trying to help society to find a safe route between Scylla of totalitarianism and Charybdis of fanaticism.

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**Psychological Characteristics of the Pandemic Crisis
as a Conflict Between Man and Coronavirus**

One of the extreme situations of our time is a large-scale coronavirus pandemic, which has become a serious test for human civilization, individual countries and their citizens. Reliable and timely knowledge about this disease and knowledge about lockdown features become the main means of preventing coronavirus infection COVID-19.

It is known that patients with COVID-19 suffer from psychological stress – 48% of confirmed patients showed signs of such stress, panic attacks were observed in some people, and a high percentage of delirium was noted among critically ill patients. Treatment using a combination of medications and psychotherapy is recommended for urgent and semi-urgent patients; psychological self-assistance methods are recommended for non-urgent patients, which include breathing relaxation exercises, body-oriented relaxation and stretching techniques, cognitive-behavioral strategies to overcome fear.

However, no less stress is experienced by healthy people who are aware of the threat of infection with this virus. It is known that in extreme conditions – during natural disasters, catastrophes, in particular, pandemics, a person always needs to search for new ways to work with his/her own mental states.

It means that a sober assessment of the situation requires time and new knowledge. It is known that people when receiving negative information are divided into two parts. The first group is rampant optimists who deny and even devalue information (this is how some people behaved during the plague epidemic). Another group of people, on the contrary, falls into pessimism, longing. They read, spread terrible news, they exaggerate, distort information, transmit fear, and then the panic that takes away the resource and makes a person completely helpless.

In this situation, we must recognize that a pandemic exists; therefore it is important to take reasonable measures. We must receive information from reliable sources, follow the recommendations of the centers for the control and prevention of diseases, show reasonable vigilance, observe the usual daily

routine, and maintain order and cleanliness. It is necessary to realize that it is very important in this situation to preserve your resource, your health, your life adaptive energy (G. Selye).

Speaking about the assimilation of new information and training in self-assistance skills, we can turn to the “Learning Circle” model. The main idea of his model is the idea that training is a continuous and constant process of balancing between obtaining new information and adapting existing knowledge to new information.

The Learning Circle distinguishes four stages of “movement” – from unconscious incompetence (when a person does not know that he does not know something) through conscious and unconscious incompetence to unconscious competence, when new knowledge is fully integrated, built into human behavior and goes into a sustainable skill, often referred to as competency or skill [1].

This competency can be ensured at two basic levels: thanks to sound government policies (providing timely and reliable information, clear recommendations for action in a pandemic), and secondly, the person’s desire to learn how to act in difficult situations, master constructive behavioral strategies, and provide first aid to oneself and others.

As a rule, such work is carried out with representatives of extreme professions, and ordinary people, as a rule, are not ready for stability tests in extreme conditions, in particular, as pandemic.

It is known that any unknown situation, any danger are strong stressors that cause a person to feel anxiety, fear, panic (which is a way out of internal psychological tension), and also strengthen existing neurotic states - neuroses (fear neurosis and obsessive states neurosis) hysterical and neurotic; hypochondriacal and paranoid reactions and behavior, as well as psychosomatic manifestations. A sense of danger (fear) is a serious underlying phenomenon that causes a person to have nonspecific psychogenic reactions, affecting mainly life instincts.

Any serious test pushes a person to rethink his/her life, his/her values, finding or changing the meaning of his/her life. Perhaps at this time a person will discover new abilities and talents. It is known that in self-observation one can better see one's self and one's self-awareness, become in some other person,

free from previous problems, and become one's spiritual father (self-made man).

It is important to remember that we cannot influence some events that occur in the world, but we can influence our own state and the space around us. The zone of our control is that for what we can be responsible for, that we can put in order – harmonization of space, our state, relations. During the lockdown period, people can finish work or creative tasks or have time for rest. Our goal is not to lose concern, but to be able to evaluate it objectively.

It is very important to share what a person feels, because everyone has the right to worry. But you need to remember that you can more constructively solve this problem. For example, a person can determine the range of options that can happen and realize his/her basic fears. It is no secret that the most intense fear, which we truly feel, is fear for our own lives, that is, the fear of death. Scientists have recognized long ago that culture and civilization have arisen, including due to the fear of death. The history of Homo sapiens is usually started counting from the moment the first ritual burials appeared: when a living creature thought about death and was frightened of it, from that moment it became a man. According to scientists, as a result of the search for salvation from death, religion was created; this topic has always been reflected in art, and, of course, modern science is also engaged in this.

In fact, this is not exactly a fear of death, since fear must be associated with something specific and known. The experience of dying is usually absent in a person – with the exception of those who have experienced clinical death. What is associated with death is, first of all, the fear of something unknown, dangerous to life, not subject to human forces. The theme of death and the theme of fear are absolutely inseparable themes, while the theme of death is a taboo, a closed topic.

In fact, the fear of death is the other side of the trauma of birth (the child's fear of uncertainty, the unknown, which violates his/her usual existence). In adulthood, children's fear of birth develops into a fear of everything unknown, uncontrollable, and on a conscious level is interpreted as the fear of death.

The philosopher Epicurus spoke on this subject: “If I exist, there is no death; if there is death, then there is no me. We will never meet together!” That is, everyone who is afraid of death is afraid of his/her imagination.

However, nothing can spoil our lives like the fear of death. According to Lev Tolstoy: “The fear of death is inversely proportional to a good life”, which in the modern interpretation means “To be afraid of death – do not live.”

The fear of loneliness borders with – children's fear, referred to in psychoanalysis as the fear of “loss of an object”, an acute experience of one’s own helplessness and defenselessness. That is why panic attacks in adults are always alleviated by the presence of relatives close to them, symbolically replacing their parents.

Another fear that we experience in this situation is the fear of losing control over the situation and ourselves. An exercise can be very useful in this situation, when we write our thoughts, then determine the feelings that accompany this thought, and try to feel both verbalizes and write the physical sensations that these thoughts and emotions evoke in us (it compensates for the feeling of loss of control and improves state).

For a constructive “meeting” with your fears and anxieties, you need to allocate a certain time, for example, 20-30 minutes a day. If the concern associated with a certain fear for your health does not leave a person during the day, you need to write it down and do it in the time for this case.

As experience shows, a person notices most of the fears when fear has completely seized it, therefore measures to combat fear are good if they are used in advance. That’s why it is important to know the "place of occurrence" of your fear, which can help to map your own fears and the corresponding psychological work with them.

Such work consists of several stages. At the first stage, a person writes down his/her fears and anxieties that he/she feels throughout the day (date, time and circumstances in which these fears arose).

In the second stage, fears need to be grouped and ranked from smaller to larger. Before continuing to work on your fears and move on to the third stage of working on fears, it is important to learn to distinguish between natural and neurotic fears. Fear is a biological emotion, and for its emergence a certain external source of threat is necessary, but for the appearance of anxiety no external threats are required, it is enough to imagine, to think something.

Thus, the essential difference between natural fear and neurotic fear, from feelings of anxiety is anxiety caused by the assumption of a possible

unfavorable outcome. Neurotic fears are based on a hypothesis, the assumption that something can happen to you. You need to get rid of such fears.

At the third stage of the work, it is necessary to clarify and identify the ways in which we protect ourselves from possible consequences. It means that we will clarify our "escape routes," "escape plans", so as not to face our fear. The fact to escape from fear strengthens and trains our habit of fear, which forms neurotic fears and phobias.

Any reflex, if not sustained, fades away, therefore, in order to cope with the reflex of fear (neurotic fear), it is necessary to identify all the methods that we use to "protect" ourselves.

Fear is an emotion that consists of three components – psychological, cognitive and physical. Therefore, in order to prevent the occurrence of fear, we need to block the operation of each of these three components. For this, it is necessary to use the techniques of muscle relaxation and breathing exercises, since tense muscles send information to the brain that they are tense, and for the brain it means that there is danger somewhere. And our consciousness begins to look for reasons to justify this chronic muscle tension with any threats and dangers. In this relation, the abilities of our consciousness are endless, a person begins to fear everything – social and financial collapse, he/she is afraid of diseases, conflicts, annoyed by little things.

At the fourth stage of working with fear, after the physiological basis of fear is removed, it is necessary to work with the cognitive component of fear – thoughts. Very often, neurotic fears are the thoughts about the future, or rather, memories of past troubles (or tales of other people's troubles), projected from situations of the past to the future. Of course, it is not thoughts of the future that are harmful, but their negative content. Therefore, in this case, all techniques for identifying negative automatic thoughts will be useful.

It is important to learn how to identify negative forecasts and conduct their "sanitation". What people traditionally call "misfortunes", "disasters", "pandemics" are events that violate our picture of the future, our presentation of it, but not the future itself. Some events really can significantly change our plans and some circumstances, but not the future itself. The power of common sense will help to assess the situation objectively and not to confuse your fantasies with the real situation. In Orthodoxy, on this occasion it is said, "you

will get according to your faith,” that is, one does not need to believe the content of fears, and one does not need to interview these fears.

At the fifth stage of working with fears, it is necessary in practice to test the results of your work and be sure to enjoy your victory over fear (instead of the pleasure of fleeing from fear).

It is useful for believers to turn to the Orthodox experience of overcoming fears, where the gospel council works in the fight against fears – love: “Perfect love expels fear” (1 Verses 4:18). “Through love, a person triumphs over any fears and becomes courageous and invincible. When we live with God, we are not afraid of anything, we give our lives to the will of God, try to hear His voice, are able to overcome any difficulties of life, because God frees us from fear through love”. Reverend Isaac the Syrian said: “Fear for the body is so strong in people that as a result of it, they often remain unable to do anything glorious and decency. But when fear for the soul descends on fear for the body, then physical fear fades away before spiritual fear, like wax from the power of a burning fire” [2].

In any case, the work done will be useful for mental balance and psychological health. This is what distinguishes productive concerns from unproductive ones. With a productive concern, a person must definitely do something that really reduces the risk, for example, in the current situation – wash his hands. This is a useful action and ritual that has several meanings [3].

Firstly, hygienic meaning when we wash away physical dirt, germs, viruses. The Hungarian doctor I. Semmelweiss started talking about the importance of it 150 years ago. In the future, this discovery reduced mortality during operations by 7 times: he suggested the doctors to wash their hands before examining patients. However, I. Semmelweis did not have enough time to prove it, since during his lifetime, this decision was ridiculed by all known doctors of the world, and the doctor was removed from medical practice [4].

Secondly, this is a psychological meaning. Handwashing has been proven to help facilitate cognitive dissonance and make the right decision.

Thirdly, the mystical meaning of washing hands can be provided. Since ancient times, the Jewish high priests have been washing their hands in order to show: "I have done everything I could, and I no longer have anything to do with this situation, and I have no sin". Hand washing was symbolic in many nations of the world, and therefore, when we wash our hands, we move away from

some unpleasant situation, the solution of which does not depend on us. The metaphorical meaning of this action means the following: "I came out of the situation clean."

Considering the physical symptoms of this infection, which are known to everyone, one can use the methods of body-oriented psychology and psychological correction for self-knowledge, since kinesthetic sensations are most often the physical components of our emotions, which have two main functions – signal and regulatory [5].

We must pay attention to our body and our emotions. Listening to your body, noticing any changes in appetite, temperature, new pains or a feeling of special heat or coolness is now very important. Having noticed the alarming symptoms, you must pause to take care of your body and mind. If you cannot control the sensations of your body, to function well, you need to apply for the help of a professional.

It is known that any physical sensations can be considered as “signals of the subconscious”, the awareness and understanding of which creates the basis for solving internal conflicts. According to L. Burbo, “The body is the best friend and adviser” [6]. The ancient Chinese believed that man is a cabman who drives a chariot drawn by three horses. It means that a person has three areas of interaction with the around world – thoughts, feelings and physical sensations. Mind is just reins, feelings are horses, a chariot is a body. And the cab driver is me, who makes decisions and combines this whole structure. More precisely, this is human freedom in all its manifestations (freedom, intention, and ability to control one’s actions). All these meanings of the word “freedom” in terms of body-oriented psychology are energetic characteristics of a person’s personality, which are manifested in three forms – intellectual, emotional and physical. Violation of personal functioning is a violation of the distribution of this stream, and violations in the intellectual, emotional or physical sphere are only its secondary consequences.

Therefore, starting from physical symptoms, we will try to consider the possible emotional side of an infectious disease. In general, it is infectious diseases that are one of the most common causes of pathogenic processes in the human body.

Evidence-based medicine has made great success in the treatment of infectious diseases thanks to the discovery of antibacterial drugs and the

introduction of vaccinations. This fact, however, does not mean that a person has become less susceptible to infections; however, effective means have appeared to fight infections, in military terminology – an effective “weapon”.

The metaphor of war helps to most fully and accurately describe the processes occurring in the body during infectious diseases. For the first time, an outstanding scientist I. I. Mechnikov applied the metaphor of war in explaining immune processes in the body, when “figuratively compared phagocytes with the army against the invasion of enemies, and considered phagocytes as a healing power of the body” [7].

Subsequently, supporters of the psychosomatic campaign developed his ideas. So, dangerous interventions (bacteria, viruses, toxins) seize power in the body during an infectious disease, which attack the body's defenses through symptoms such as edema, redness, pain and temperature. If the body manages to win, the infection comes to an end; if victory is caused by pathogens, death occurs.

To understand the psychological and somatic processes occurring in the human body, we can resort to a metaphorical description of these processes, highlighting three levels of the course of the infectious process: the psychics – the body – military operations.

According to psychosomatic views, any infection is an internal or interpersonal conflict, manifested on a material standard. If a person is not ready to deal with his/her problem at the level of consciousness (which is not allowed to do the mechanisms of psychological protection), then he/she will have to do it at the level of body [8].

The development of an infectious disease at the somatic and psychological levels can be compared with a military conflict.

Stage 1 (irritation): pathogens (bacteria, viruses, poisons) appear in the body and doctors call this situation a bad immune situation. However, the occurrence of the inflammatory process in the body depends not so much on the pathogens themselves, but on the person's ability to coexist with them. Similar processes occur at the mental level and show how much a person can exist with his conflicts. That is, the state of the immune system is directly related to the human mental state, which is confirmed by modern research in the field of psychic immunology.

According to V. Dalke and T. Detlefsen, if a person is not ready to let conflict information into his consciousness, he/she opens his/her body to pathogens located in certain places of the body, which are called “places of reduced resistance” and are considered by official medicine as an innate predisposition (genetics). However, supporters of the psychosomatic approach have always paid attention that a certain circle of psychological problems is associated with certain organs, that is, a certain organ corresponds to a certain psychological state of a person, a certain dominant emotion and a certain range of problems [9].

The opposite is also true; a certain circle of psychological problems has its physical correspondence in a certain predisposition.

The place of reduced resistance trains the person at the body level if the person is not able to perceive the psychological problem corresponding to this organ.

The first stage of the disease – the penetration of bacteria or viruses into the body at the mental level corresponds to the manifestation of the problem. The impulse that our body receives in response to an incident that occurred in the outside world penetrates our consciousness, bypassing the protective system, and excites (ignites) us, exacerbating the tension that we perceive as a conflict.

The stronger the mechanisms of psychological defense (projection or repression), the more difficult it is for an impulse to reach our consciousness, change attitudes and allow it to develop. If a person refuses protection at the level of consciousness (stops projecting it onto someone or displaces it), another protection mechanism is activated – the immune system of our body.

Translating this into military terminology, this phase corresponds to the penetration of the enemy into the territory of the country (violation of the border), which draws attention to the conquerors and all the energy is sent to solve a new problem, drawing strength to the source of tension.

At the level of the body, this process is called the exudation phase: pathogens took root in their positions and formed a focus of inflammation. From all sides, tissue fluid flows to this place, swelling appears on the corresponding part of the body, some tension is felt.

At the mental level, there is also an increase in tension, when a person cannot think of anything else, the problem does not let him go day or night, and

all thoughts revolve only around it. Thus, all psychic energy is mobilized around the conflict.

Stage 2. Protective reaction. Based on pathogens, the body produces specific antibodies that form in the blood. Lymphocytes and granulocytes form a wall around pathogens, and macrophages begin to destroy them. That is, at the physical level, the war is in full swing: the enemy is surrounded, the attack begins.

Stage 3. If the conflict cannot be resolved at the local level (local war), then a general mobilization is carried out. In the body, this is perceived as a febrile state: defenses attack pathogens, the toxins released during this cause fever. The body responds with an increase in temperature, since when it increases by only 1 ° C, the metabolism is doubled. The level of fever corresponds to the speed of the disease.

At the mental level, in this phase, the conflict absorbs all our energy. The person is in “feverish excitement”, the human brain also “works feverishly”, the heartbeat rises, the person blushes, sweats or trembles. This is not very pleasant, but vital for the body. Not the fever itself is useful, of course, but the resolution of the conflict, which people usually try to suppress at the mental level and lower the temperature.

Stage 4. Lysis (resolution). If the defenses of the body acted successfully, they pushed back the foreign bodies, partially absorbing them. Then there is a breakdown of both protective bodies and pathogens, as a result of which yellow pus is formed (loss on both sides). Pathogens, now in an altered form, enter the body in which the changes have now occurred. Now he/she has: a) information on pathogens (specific immunity); b) nonspecific immunity, that is, trained and hardened defenses.

One of the parties, despite the losses, leaves the battle stronger than before and thoroughly studied the enemy. If it happens that the causative agents are the winners, then it will lead to the death of a man.

A chronic infection is observed if neither side fails to win; a compromise arises between pathogens and the defenses of the human body. Symptomatically, this is expressed in a constantly high level of lymphocytes, granulocytes, antibodies, an increased erythrocyte sedimentation reaction, and a slightly high temperature.

This situation leads to the formation of a locus, constantly pulling on itself the energy, so necessary for the body. A person feels overwhelmed, tired. He is not sick and not healthy, this is not war and not peace – this is a compromise that means stagnation.

From a military point of view, this is a focal war, which requires a lot of resources to wage, and it weakens all other areas of life (the economy, culture...).

At the mental level, the state of infection corresponds to a protracted conflict. When people get stuck in a conflict, they don't have the courage to make a decision, as they are not ready to sacrifice anything. Often, fear prevents people from making any decisions, since any choice will be a mistake. However, the biggest mistake in this situation is the refusal to make a choice. Any decision making brings freedom; a person feels a surge of released energy. Just as infection strengthens the body, the psyche emerges from the conflict stronger. This is a lesson that a person gets when approaching the opposite pole of the phenomenon that caused the conflict, which expands its boundaries and makes it more conscious.

A person always comes out of any conflict with a success like a specific immunity, which in the future will help him solve similar problems. So, any inflammation caused by an infection is a conflict at the material level, at the level of the body. The difference between a somatic or mental experience of conflict is related to the plane of projection. If the problem cannot be solved at the level of consciousness, the body represents an unresolved problem in a symbolic form. A change of levels (mental or physical) will occur until the conflict is finally resolved.

Thus, a people prone to infectious diseases, try to avoid conflict at the psychological level. It will be useful for such a person to answer the following questions: what conflict do not I notice in my life? What kind of conflict am I afraid to admit to myself?

You need to pay attention to the symbolism of the affected organ or part of the body to find out what the conflict may be connected with. Taking into account that in the case of coronavirus, the respiratory system of the body became the most vulnerable, it is necessary to remember the respiratory system. This is a rhythmic process, which consists of two phases – inhalation and

exhalation, forming a certain rhythm. These respiration poles are interconnected; you can also say that breathing is a process of exchange.

Symbolically, breathing is the “umbilical cord” through which life comes to us, it ensures the continuity of connection with life. It prevents a person from completely shutting himself off from the outside world, so that the border of his/her “I” becomes impenetrable. The breath connects us with all things and with each other. Breath can be called a “contact” between us and the outside world. Lungs are the largest of our contact organs, the area of which is 70 m² (for comparison, the skin surface is 1.5-2 m²). At the psychological level, unwillingness to come into contact with someone can manifest itself through shortness of breath, cramping.

With the first breath we come to this world, with the last breath we leave it and with the first breath we become independent. We can say that breathing symbolizes the following problems: rhythm in the meaning of “what – that and”; change of tension and relaxation; ability to take and ability to give; interconnection and contrasting of the concepts of “contact”, “protection”, “freedom”, “tightness”. For diseases related to breathing, it is recommended to ask yourself the following questions: What is my breathing blocking? What do not I want to perceive? What do not I want to give? Who do not want to make contact with? Am I afraid to take a new step towards freedom?

Another problem in this situation of uncertainty and danger is forced self-isolation, which may be perceived by some people as a restriction of freedom, as some violent action. In general, any restrictive measures by people are perceived as stress, and lockdown is no exception. The phenomenon of expeditionary rabies is known, when expedition members are forced to be in a confined space with each other, which led to the accumulation of aggression, irritation and intoxication of communication.

Therefore, there are some tips on how to usefully spend time in self-isolation. Since ancient times, our home, our loved ones, our pupils have become our refuge, our salvation. However, a lot depends on our attitude to home and relationships with loved ones. If a joint stay with loved ones causes irritation, suffering, tension, then the problem is not in the confined space, but in the relationships that have accumulated before, and it's time to analyze situations that do not allow you to feel happy alone with loved ones.

Normally, mutual stay at home strengthens people's relationships. It may seem strange, but in the Middle Ages there were prisons for spouses who wanted to leave. Divorce was forbidden and people were put in a prison cell to think once again about the divorce. Rarely, church divorce was permitted. Many people abandoned the idea of divorce and this happened because people finally had time to communicate with each other. The cell was so small that it was necessary to learn to give in to each other, to agree, because there was one bed, one table, one plate and one stool. Spouses were torn out of the house bustle and could strengthen relations by talking about their feelings, experiences, understanding how close they are. So staying at home is not a bad case to protect yourself from the virus.

In addition, it is known that those who have good relations with loved ones live longer. If there are clearly hostile people, do not respond to aggressive attacks and declare a truce. So you will be able to save your resource, your physical and emotional health and, ultimately, your immunity.

If an adult has to explain the child about COVID-19, you have to be honest and talk about coronavirus considering their age. Speaking with young children, first of all, you need to reassure them and say that this virus is no different from a common cold. Talking with teenager will have to stock up with weighty and convincing arguments. In any case, parents should take care of the psychological comfort of the child and develop certain strategies for behavior with child.

In this period, physical activity and, above all, physical education should take a very important place, it is important for overcoming physical inactivity. The physical culture of the body should be provided with a selection of individual sports exercises, preferably physical complexes developed by professionals.

With special gratitude for the support during the lockdown period and the mobile restructuring of his work, the author of the article expresses the head of the Center for Kinesiotherapy and Rehabilitation of the fitness system “Higher League” in Odessa, the PhD (Medical sciences) Gleb Kirdoglo and all the rehabilitation instructors who did not leave people alone with their problems, and began to conduct rehabilitation classes with their clients remotely (fortunately, modern technology allows us to do this), which allowed us to “stay in line”.

Common sense suggests other constructive actions – take care of your mood, because health, success and our strength should remain with us after the end of lockdown; avoid people who are infected with the fear virus and become inducers of anxiety and panic; maintain good relationships with your loved ones and those around you; take a break from the hustle and bustle we are absorbed in daily; read good books; in case of panic attacks, remember that breathing (deep inhalation – long exhalation) is our main tool for normalizing emotional stability. Observe other people's behavior; Avoid people suffering from “black-sightedness,” that is, those who extract only negative information from everything, and all conversations reduce to negative events; stay closer to a strong person, just as we stay closer to a stable system – because then we acquire its qualities, while experiencing good feelings and gratitude.

Currently, the whole world is waiting for the vaccine, and this will surely happen. In the meantime, it is necessary to maintain reasonable caution and observe the above guidelines, based on which we can get out of this situation healthy and mentally more stable.

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Morgun V. F.

Psychoprophylaxis of the Disinformation Virus

There are three categories of liars: some lie to have moral or material benefits, others lie to lie, and others serve lies as art.

Vasyl Symonenko

The study of deception involves more than deception itself. Such a study makes it possible to observe the amazing inner struggle between the voluntary and involuntary spheres of our life and find out to what extent we can consciously control the external manifestations of our inner life.

...We are not as transparent as a baby, but not fully disguised. We can lie or be truthful, recognize or be deceived, be deceived or know the truth. We have a choice, and this is our essence.

Paul Ekman

The relevance of the problem. The invasion of coronavirus-19 has already been described as a hybrid pandemic consisting of a physiological effect on the body and a psychological effect on the mind, which, thanks to the Internet, is much more powerful both in terms of speed of distribution and number of victims. That is why the truth or distortion of information, in case of infection of the global network with fake lies about the coronavirus, can have negative consequences even worse than the biological causative agent of the disease.

The author faced the problem of lies in the media in 2005, when the book “Psychosurgery of Defamation” [13] was published, in which the psychological concept of lies was proposed by the example of an analysis of attempts to discredit the ecological (soil-protective) farming system of F. T. Morgun [17; 18]. It complements in a certain way the fundamental theory of lies of Paul Ekman [27]. If Ekman focuses on the recognition of lies in living interpersonal communication, then the author turns to the psychological mechanisms of mass-media distortion of information. The peculiarities of fakes in the press, on television, on the Internet is that, firstly, as a rule, a fooled person cannot

respond quickly and, secondly, the broadness of the influence of lies on readers, viewers, users reaches planetary (or noospheric, according to Vernadsky) scale.

In 2014, this anti-libelous development received a “second wind” in the context of the unprecedented hybrid war of Russia against Ukraine. The mass-media zombies of the overwhelming majority of the Russian population in a matter of weeks made of yesterday’s brother friends... worst enemies. Ukraine, which barely withstood the invasion of the armed “Russian world” and, while losing the psychological war, was forced to defend itself at least morally.

Speaking about human psycho-ecology, the Russian psychologist Igor Smirnov [24] divides it into two areas: “The first concerns the personality of a particular person, is related to information research of this personality, the solution of its problems and diseases, and usually refers to the branches of medicine, psychoanalysis, and psychology. The second sphere is predominantly social – it is associated with the impact of the flow of information on people and enters the field of national security” [24, p. 11].

And further: “Modern man lives in an environment of uncontrolled information flows, from which it is almost impossible to defend. Uncontrolled media in the absence of moral censorship relish scenes of violence too much, accompanied by cynical comments and disgusting details. This leads not only to the appearance of fear and the growth of social aggression, but also allows crimes” [24, p. 12].

It is this imposed tolerance to crime that is the feature that, having crossed which the society gets on the path of irreversible degradation and self-destruction. An important detail is, in 2003, the psychologist considers Russia a victim of the information war, but cites the prophetic, as it became obvious after the attack on Ukraine, an example of its conduct... by Russia itself. He's writing:

“To develop an information war strategy, we briefly consider a conditional adversary – India. How shall we join India?”

Naturally, in the framework of the information war, the use of forceful methods of physical impact (throwing at great Indian people caps or atomic bombs) is inefficient and pointless. So, we will not speak with generals” [24, p. 24]. Further, Smirnov describes in detail the technology of zombiing the peoples of the two countries with the goal of... “voluntary” joining India by Russia (!) [24, p. 25-30].

It is not known whether the modern leader of Russia got acquainted with this technology, but 10 years later he undertook to prove its effectiveness by the example of the “voluntary” joining Russia by the Crimea (!). It is most

offensive that ruling Russia over the years has turned from a victim of the information war into a leader of information terrorism and can compete with Goebbels-Stalin propaganda of the middle of the last century, moreover, it could not do without an army fighting in the Donbas, albeit without shoulder straps, for already 6 years (!?).

In this context, the replica of the designer of the assault rifle, Mikhail Kalashnikov, is interesting: “I did not invent weapons to kill people, but to protect my Fatherland. I am often asked: “How can you sleep when so many people were killed by your machine gun?” And I say this: I sleep quite well. Let the politicians who start wars sleep badly. And the designer must not”.

The father of the atomic bomb (American R. Oppenheimer) and the hydrogen bomb (Russian A. Sakharov) ended their lives as fighters against their “nuclear genies” who were released from the bottle by them. But an unprecedented example of the scientist’s morality was given by our Vladimir Vernadsky, who headed radiation laboratories in the 1920s. As soon as he (even then!) understood what threat nuclear energy is when it becomes a weapon, he warned mankind about the terrible consequences and... immediately relieved himself of his posts in these laboratories so as not to be involved in the creation of nuclear weapons [18, p. 40]!

And now, at the border of 2019-2020, another hybrid associated with the coronavirus pandemic has moved almost simultaneously across the globe. The issue’s price is the global health crisis, the global economic crisis, the global population crisis, which in Ukraine, due to the extremely warm snowless winters (the global environmental crisis!) and forest fires in the Chornobyl exclusion zone, are also threatened by the re-proliferation crisis of the “peaceful atom” (through wind and, especially, water erosion of radiation ash from conflagrations to clean lands).

The observation of the Indian poet Bhartrihari testifies to the prevalence of the infection of slander in the world: “Stupidity is attributed to the humble, vanity to the firm in convictions, fraud to the honest, cruelty to the hero, stupidity to the honest, cowardice to the delicate, talkativeness to the eloquent. Is there such a virtuous one whose virtue would not have been slandered by villains?” The resolute Western pragmatist B. Franklin disagrees with the calm contemplations of the Hindu: “It is impolite to shut up a fool’s mouth, but letting him continue is just cruel”.

But the concept of “slander” and the phenomenon of slander, modern psychological dictionaries and even a dictionary on conflict resolution are bypassed for some reason [2, 19; 23].

The objective of this scientific and applied work: multidimensional ethical and psychological analysis and the construction of a conceptual model of slander based on multidimensional personality theory and the application of this model to the analysis of misinformation associated with the coronary virus pandemic. The study may be useful to those who are interested in social psychology, in particular – conflict resolution, environmental psychology and the psychology of hybrid warfare, which gives rise to zombies. The author hopes that it will strengthen psychological immunity to fakes associated with the coronavirus pandemic.

Slander as a multidimensional ethical and psychological phenomenon.

The definition of defamation is found in the ethics dictionary, which gives the following definition: “Defamation is a false accusation of an individual, group, organization, carried out out of a feeling of malice, selfish motives, envy, revenge or with the aim of infringing on their honor, social status and moral dignity.

Slander as a social phenomenon is observed especially often in the conditions of suspicion and distrust of citizens (subjects) on the part of a power, power, in an atmosphere of hostility, hostility between people, which is characteristic of totalitarian regimes. Slander can spread in such a form as denunciation, including anonymously. The real means of combating slander is development of democracy, transformation of publicity into the norm of public life, provision of legal protection of citizens from libelous accusations, development of legal guarantees of freedom of speech and civil self-expression of an individual” [22, p. 127].

In the same dictionary we find a synonymously close chain of notions – deceit, cunningness, hypocrisy, falsehood, doublehandedness, and perjury, like a grave sin, falls under the ban even in the commandments of Jesus Christ.

For overcoming this shameful phenomenon in public life call philosophers, sociologists, psychologists and pedagogues L. Burlachuk, O. Kocharian, M. Zhidko [3], E. Golovakha, N. Panina [4], A. Gubko [5], A. Zyazyun [7], V. Kremen [8], P. Lushin [9], S. Maksimenko [10], V. Rybalka [20], V. Sheinov [25], E. Shostrom [26], P. Ekman [27], T. Yatsenko [28] and others. For further psychological analysis of the phenomenon of slander, we use the concept of a multidimensional personality structure, since both the slanderer and his victim are people.

In the multidimensional theory that we propose, a *person* is a human who actively masters and consciously transforms nature, society, and his own individuality. It has a unique dynamic correlation of spatio-temporal

orientations, need-volitional emotional experiences, meaningful orientations of the personality, levels of experience and forms of activity implementation. This ratio determines the freedom of subjective self-determination in its actions and the measure of responsibility for their consequences to nature, society and their conscience [11].

If we consider the works devoted to the problems of “social madness” [4; 9], “hidden human control” [28], “psychology of manipulation” [24; 26; 27] in the context of the multidimensional theory of personality, the following psychological characteristics of a portrait of a slanderer emerge [13; 14; 18].

Spatial-temporal disorientation in slander. Regarding the spatio-temporal disorientation of events by the slanderers, they are masters of entangling us in the past, present and future. Truly, the territory of slanderers is a country not only with an unpredictable present or future, but also with an unpredictable... history.

Beat on emotions – a trump card of slanderers. The second series of slanderous methods is associated with emotional-volitional experiences of a person, which are divided into negative (low, ugly), balanced-ambivalent (surprise, curiosity) and positive (beautiful, sublime). Indeed, the emotional impact is the strongest, most ancient and most dangerous for the physical and mental health of a person. This is an effect on the “subcortex” of the brain, where the centers of horror and pleasure are contained, which inform a person about a dangerous or favorable situation for his existence. Therefore, “beat on emotions” is another trump card of slanderers. O. Balzac wrote: “High souls can hardly admit existence of evil and ingratitude, and cruel life lessons are needed so that they know the whole depth of human meanness; then, when their training in this sense is completed, they rise to that condescension, which is the highest degree of contempt”.

Goebbels' idea: the worse the lie is, the faster it is believed. The kingdom of crooked mirrors of slanderers, on the axis of the content of activity (labor, communication, play, self-activity), consists of at least three “provinces”: a) groaning on the opponent’s affairs, b) setting society against him and c) humiliating his personality.

A. Slander is like a frog that wanted to swell more than a bull. Does anyone really think that when a few mosque begin to “speak” to the elephant, they will be able to change the moral of the fable? “The often used by envy means of humiliating the good consists in dishonest and unscrupulous praise of the bad, because – when the bad quickly gets the meaning, the good perishes” (A. Schopenhauer).

B. “Sticking to the Authorities” to reinforce lies. The opposite operation is the association of the victim of slander with negative images, characters, stereotypes accepted in society. “Great things must be judged by being imbued with their greatness, otherwise we risk introducing our own vices into them” (L. Seneca).

B. “Mania of greatness” in the self-esteem of the slanderer. A person’s self-esteem can be adequate (appropriate) and inadequate (overstated or understated). The slanderer has two ways to raise his self-esteem to megalomania: overestimating himself and humiliating his opponent, which he is trying to do with all his might. His self-reflection rolls over to almost the viceroy of God on Earth. “Narcissistic has no rivals” (M. Cicero).

The slanderer, like the Bourbons, is not able to learn and is trying to pass off his nonsense as truth. On the personal axis of the levels of mastery of experience (training, reproduction, cognition, creativity), the slanderer is not able to learn, but only reproduces his slanderous fantasies. He is caught, in particular, on the stereotype: once a boss, then a fool (“prince”, “feudal lord”, etc.). “We are not able to completely forgive the one who gives us. The hand that feeds us is in danger of being bitten” (R. Emerson).

Even refined slander is evidence of intellectual squalor. We judge the ability to act, perceive, remember, speak out and think, that is, about the general intellectual abilities of the slanderer by the following thought: “If every fool definitely wanted to understand what he was saying, then many fools would have to doom themselves to eternal dumbness” (D. Pisarev).

Basing on the considered multidimensional characteristics, it can be determined that the *slanderer* is a person who: is able to distort the events of life in time and space; receives unnatural pleasure from the humiliation of his neighbor (at least – his victim); trying to discredit the case, to contrast others, to humiliate the dignity of a person (against the background of praising oneself); if it demonstrates fantasy, then it is maniac-fixated and limited to fabrications against the victim; due to lack of evidence, he is forced to use mainly the verbal-mental form of action (because “you can’t put a handkerchief on someone else’s mouth”, “we add – paper / air, will endure everything”, etc.).

The client-oriented psychotherapy of Carl Rogers [21] does not allow the psychologist to explain something to the client (directly “teach how to live”). The latter must understand everything on his own (someday, if he wants, if he is able). But here is what D. Enikeeva writes in the book “Popular Psychiatry” [6] about hysterical accentuation of character (accentuation is still the norm, but already close to pathology). Those hysteroids in which not a thirst for

recognition (demonstrativeness, posturing, – V. M.) prevails, but a desire for fantasizing and pathological deceit, are called pseudologam or mythomaniac. ...Some experiences completely elude their attention, while others are perceived very brightly. Having invented incredible stories, the hysteroid begins to believe in them and will continue to zealously insist on proving that all that actually happened to him. Hysteroids are not able to see the difference between delirium and reality, between what they saw in a dream or in a movie and their own lives. ...They can bore other people with their extremes, from any trifle they are able to play a whole tragedy, designed for the gullible public. ...Most often, hysterical personalities are envious and jealous of someone else's success, it hurts and offends them very much. This is especially obvious among representatives of creative professions. ...They are very fond of scandals, gossip, intrigue. ...The hysteroid can demonstrate its readiness, although in fact, apart from annotations to the works of famous authors, he has not read anything. ...The concept of morality and norms of behavior in society for a hysteroid is very peculiar and completely subordinated to the main features of his personality – if this can attract general attention to him, he will turn out all his dirty linen in public, not forgetting to pour mud on those who, as he believes, didn't appreciate his imaginary virtues. Hysteroids are completely incapable of really assessing their own, usually mediocre abilities, consider themselves unrecognized talents, and it is impossible to reassure them.

But we will not cross the border between the accentuation of the hysteroid to the pathology of the tantrum and move on to the consideration of fakes associated with the coronavirus. K. Marx aptly characterized the insatiable appetite of the bourgeois who would commit any crime if it brought him a 300 percent profit. And for how many percent fee is a journalist in the press, a columnist on television or a blogger on the net capable of posting any lies?

1. *Spatio-temporal disorientation in time and space of the occurrence of coronavirus*. When and where did coronavirus first appear as a source of a pandemic? The media options for fakes are off the charts: from (1) the development of the US bacteriological laboratory and (2) the accident in the Novosibirsk laboratory (RF), near which a team of Chinese builders were working, to (3) the laboratory in Chinese Wuhan. But the scientific prose of the thought of virusologists says that, firstly, the bacteriological aggressor would have to develop defenses for his army and citizens; secondly, the first contingent of attack should be the enemy soldiers, not infants and people of respectable age who do not serve in the army; thirdly, the infectious mutant is

almost no different from its closest relative, which parasitizes on Chinese bats. Therefore, closer to the truth are still ... the bats from the Wuhan fish market.

The price of this spatio-temporal lie is an alternative: either to instill hysteria in the direction of World III slaughter or to consolidate the efforts of mankind to overcome the global pandemic of natural origin.

2. *Demand-volitional emotional experiences* also become a target for fake attacks. Recall the video, where a frightened naked woman, on whom we see only a mask and gloves, calls not to believe the Ministry of Health, which gave the setting “to go out only in masks and gloves” (which she did!), and all the people, “scoundrels”, besides masks and gloves, were also... shod and dressed !? Psychologists know that tense emotional states, according to G. Selye, can lead to distress, which, in turn, reduces the intellectual level when making decisions in crisis situations. Therefore, it is very important not to escalate unnecessary emotions (many people are at the limit!), as the former Minister of Health did when he publicly (!?) advised the physicians... not to pay attention to the people over 65, because they are already... “suicide bombers” (!?) anyway.

Here the truth has two aspects: firstly, precisely because people of respectable age are more vulnerable, they need to be paid attention in advance; secondly, the moral aspect of respect for elders, who are the carriers of culture, traditions, experience of generations, is destroyed. There is no better emotional support than when you see how senior women and men in different countries of the world recover and are discharged from hospitals – to the delight of physicians and the whole humanity!

3. *The more horrifying the lie is, the faster it will be believed.* Specialists on social psychology of conformity (trust in the majority, regardless of which side the truth is on !?) and conformism (false conformity to adjust and please the majority) have investigated the secret of this phenomenon of false propaganda. Conformity inversely increases in those cases when the competence of a person falls. In other words: the worse a person understands something, the easier it is to deceive him.

Physicians advise taking off masks in the street, and someone threatens with fines for this; physicians advise immediate unblocking of the markets (trading in the fresh air is safer!), and some are driving all trade into locked rooms; physicians advise to use ginger, and marauders immediately raise prices at times; physicians advise drinking alkaline solutions, and someone terrifies a stomach ulcer and other diseases (!?), etc. Doubtful from a moral and medical point of view, there are attempts to create separate burials of coronavirus deceased.

And although medicine belongs to those areas of activity where we are all “terrible specialists”, we still need to listen more to physicians, and not to “expert experts” or other near-medical sources.

4. *The slanderer is not able to learn and is trying to pass off his nonsense as truth.* How many “firewood” were broken about the shortage of masks in Ukraine (!?). And the creative briefing and the creative solution lay on the surface, and not on the surface of the airdromes on which heavy planes landed, for a lot of money they first removed the masks (the looters worked creatively? themselves as saviors of the state (!?). And not one of the high-ranking officials thought of issuing at least 2 orders: 1) leave all the masks in the country and, first of all, provide them with free physicians and their patients; 2) to call on the remaining residents, without waiting for the masks to appear in pharmacies or shops, to make them yourself (as Dr. Komarovsky, in particular, brilliantly demonstrated!) from gauze, bandages, fabrics, scarves and the like. After all – the road spoon for dinner!

As you can see, a fake about the absence of masks is refuted by a simple creative decision, the timely implementation of which would help to present the annoying anti-record of Ukraine – the championship among the countries of the world in the number of our heroic health workers who were infected with coronavirus and fell ill.

5. *Even refined lies are – evidence of intellectual squalor.* Ten police officers watch a single swimmer in the river, and by whom... hundreds of believers were let into some temples in violation of all quarantine requirements (!?). We are urged to observe cleanliness, take care of ourselves, and... they close all hairdressing and beauty salons, where the observance of cleanliness and hygiene standards was good even before the lockdown (!?). We were assured that certain trade sectors were shut down, but the McDonald's network was working (takeaway), the chain of building hypermarkets were working too (!?)... And no verbal explanations or effective measures have been produced yet to the criticism of the public related to such injustice.

How many more books of Valentin Rybalka [20] on honor, dignity and democracy should be published in order that something should move radically in this area of our public life? Or are we expecting Maidan III?

The psychologist apologizes to the client, who is prone to fiction. Instead of an afterword. The well-known American psychotherapist, one of the founders of “humanistic psychology” K. Rogers remarked: “Communicating with people, I realized that I will not be able to help them if I am not what I am. It makes no sense to look calm and satisfied if in fact I am annoyed and

critical. It makes no sense to pretend that I love someone if I feel hostile towards him” [21, p. 27]. However, the Austrian writer Maria Ebner-Eschenbach is more condescending to offenders: “It is always necessary to forgive: the repentant, – for his own sake; and the one who does not repent, – for your own sake”.

The author apologizes even to anonymous opponents, if while trying to cut off his favorite sore callus, someone felt a little pain. After all, the psychologist should be gentle, take care of the “well-being of the client”, “keep the secret of psycho-diagnostics and counseling”.

The author tried to combine the principle of correspondence (congruence) to himself (according to Rogers) with a method similar to rationalization (according to Freud), but on the basis of his own multidimensional theory of personality. I’m not sure that in this case as well, one can help with anything, but to prevent and prepare a respectable reader for possible meetings with such types of “actors” or “mythomaniacs” during the pandemic is already a certain success. The author was also helped by the thoughts of the sages of mankind [1]. After all, as Francis Bacon remarked: “An honest and decent person can never re-educate dishonorable and bad people until he knows the depths of evil”.

I remembered the science of my literature teacher Nelly Soskova, who taught us the following in the tenth grade of secondary school No. 3 in Pavlodar, Tselinny Krai of the Republic of Kazakhstan: “The typical is not what is much, the typical is what the future belongs to!” So, now there is a lot of dirt in the media space, but let us think – what does the future belong to?

One of very convincing fakes associated with the post-pandemic of the coronavirus is the forecast of a further economic collapse, famine and demolitions. To refute such a pessimistic scenario, let us turn to two Ukrainian luminaries: of the fundamental science – Academician Vladimir Vernadsky [12; 16] and the agroecological science and practice – to the academician of the National Academy of Agricultural Sciences of Ukraine, the writer and publicist Fedir Morgun [17; 18].

According to F. Morgun in the cultural development of our state, the future lies in the heyday of the Ukrainian language, national traditions, which should not be imposed by rulings, by fast decisions, but should become the main daily tasks, first of all, of teachers, culture and art leaders scientists. It is necessary to immediately clean the broadcast on television, newspaper and magazine pages from sadism, filth and fill them with the works of the best writers, film figures, composers, singers, artists, and folk talents. After all, the basic principle of

upbringing is ancient and very simple: with whom you are... you learn, or “a man is known by the company he keeps”. It will inspire Ukrainians to quickly discard the inferiority complex that was instilled in us by Stalinism-Hitlerism, and to prove that our people are worthy of the respect of the Slavic brothers, all the peoples of Europe and the world.

F. Morgun offers a new philosophy of reconciliation and fraternization, as it is done on the battlefield of Poltava, the 300th anniversary of which was celebrated in 2009. Here, perhaps for the first time in the world history, monuments to the fallen soldiers of three nations who took part in the battle were erected.

But the most terrible prospect of the humanity, considered the first Minister of Nature Protection of the Soviet Union (1988-1989), is not even the threat of World War III, although the accumulated mountains of weapons still make it probable, but the ecological catastrophe, which is rapidly approaching. Lean soil protection due to the extremely dangerous environmental situation prevailing at the turn of the millennium is the most important matter for not only Ukrainian farmers, but also peasants of the whole planet. If the Morgun government (we make this fantastic assumption) were able to implement the Poltava version of the ecological farming system in Ukraine since 1991, then, instead of mythically gratuitous gold of Polubotka, according to the most modest forecasts, the country would have additional 10 million tons of grain annually!

Let me remember that in 2007 the unprecedented heat in April, May and the first half of June swept all over Ukraine (winter-spring-2020 promises a similar picture!). But, thanks to the irreplaceable, soil-protective and low-cost technology, which made it possible to accumulate moisture in autumn and winter precipitation, and lose less of it in spring, Poltava grain, fodder and industrial crops survived until the rains in the second half of June. The region received a grain crop of 29 centners per hectare – the highest among the central, northern, eastern and southern regions (the average yield in Ukraine being 21.8 centner / hectare). Poltava region residents received a gross grain harvest of 2 million 866,000 tons (in Ukraine – 29 million tons). This is the result of many years of plowless tillage in the Poltava region. If this technology were applied in all regions of the country, the gross grain harvest would be at least 40 million tons, and in normal climatic conditions, Ukraine would collect 55-60 million tons of grain crops.

F. Morgun's program on deurbanization, especially the industrial zones of Ukraine, which are most affected by the terrible environmental conditions of

living and unemployment, is also noteworthy. It is exactly it that is the best prevention of environmental wars (for clean soil, water or air), the forecasts of which are growing. The philosophy of peace set forth by Morgun in his book "The Curse of War" is not accidental. Ecological harmony in the environment should be promoted by people not with wars, but with the colossal work of the commonwealth of all states and peoples in realizing the Vernadsky noospheric revolution for the sake of the eternal life of mankind on the planet Earth.

A follower of the great son of the Ukrainian people, the brilliant Prometheus of science, Volodimir Vernadsky, F. Morgun believes: "If the idea of Vernadsky – the idea of the noosphere (the sphere of reason) – will become for us the basis of our qlife today and in the future, this will mean that the spiritual forces of peoples are inexhaustible, because they are on the right path, which leads to the eternal and happy life of mankind on the planet" [16, p. 15]. The personality, ideas and works of Vernadsky today, unfortunately, are little known in Ukraine, in the same way as they were hushed up in the USSR. Meanwhile, Western scientists, in particular the Englishman Nicholas Polunin and the Swiss Jacques Grinevald, in the following way evaluate the titanic work of our outstanding compatriot: "The question arises: should we not very seriously think about the Vernadskian revolution as a category that embraces its broad concept regarding the environment and can lead to the progress in education, science and, ultimately, to a happy world... This is a new object for the application of the efforts of the world scientific community" [16, p. 17].

We have yet to overcome such a phenomenon as self-deception – about the beginning of a healthy lifestyle on Monday (after a coronavirus pandemic, etc.). The author's method of comparative research of three human time budgets [15] – real, desirable and fantastic – can be useful here.

Finally, let us recall the sage's prophetic words about the victory of truth over falsehood: "Slander is a tax that every decent person in a high position must once pay, but truth, like gold, will come out of the fire of contradictions pure and unsullied".

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Noospheral-Personality Approach to Understanding the Nature of Global Coronavirus Pandemic and the Ways of Its Overcoming

The global coronavirus pandemic COVID-19 calls for rethinking the traditional scientific positions of biologists, physicians, philosophers, psychologists, educators, and others. They require a deeper, comprehensive understanding of the nature of such phenomena, the search for a new conceptual apparatus for studying this phenomenon. This should meet the need for an appropriate change in mankind's way of life, the functioning of civilization institutions in the new conditions. At the same time, an obvious insufficiency of the available approaches and an urgent need for a new scientific substantiation of the directions of transformation of human behavior in the situation of the coronavirus pandemic as a global phenomenon are revealed. This relates the changes in general philosophical principles of cognition, as well as in the paradigms of specific studies of various sciences. Moreover, the search for new theoretical and methodological foundations of understanding the world is more urgent than ever, and this concerns primarily the dialectics, the system analysis, a personality approach in the Humanities and the exact sciences, the laws and principles of the natural, technical and human sciences, in particular psychology and pedagogy, which are involved in the process of resolution of acute problems caused by the coronavirus pandemic.

In recent centuries, global population and social processes have become increasingly complex, the planet's population is growing rapidly, reaching more than seven billion people, the average human life expectancy is growing, amounting to approximately 60, and in some countries 80 or more years. Dynamic scientific and technological progress is gaining momentum, which has led to fundamental changes in the life of mankind and each person. In general, these changes are positive. However, negative phenomena didn't bypass civilization: thus during only one twentieth century two world wars took place, a chain of revolutions, mass terrorist attacks, economic depressions, environmental disasters, epidemics, pandemics shook mankind. There was continuous mass death of people as a result of system crisis of mankind covering all its spheres resulting in local and global military conflicts, hunger, disease, suicide, technical, traffic accidents, criminal offenses, rash social

experiments, etc. The potential threat of the destruction of mankind in a hell of nuclear catastrophe looms over the world.

Therefore, there is an acute lack of fundamental scientific foundations for understanding global problems; there is an acute need in scientifically based practice in the field of supporting and preserving mankind's existence as a unique cosmic phenomenon. First of all, there is a need for a fundamental improvement of the philosophical foundations of the knowledge of life, first of all, the dialectics. Scientists have long been talking about the urgency for creating a new dialectic, the so-called neodialectics or the dialectics of dialectics, etc. Moreover, the laws of dialectics – the unity and struggle (balancing) of opposites, negation of negation, the transition of quantitative changes into qualitative ones – are not discarded, but undergo certain modernization. They retain their universal significance, however, they acquire certain specific features in understanding complex global natural phenomena and mass social processes, fundamentally new population and civilization phenomena. In the light of the modernized neodialectical laws of unity and the struggle of opposites, as well as the interconnections between world events, the latter are treated as proceeding multi-deterministically and on different scales – from macrocosmic to microscopic; the mass phenomena oppose each other not only in the form of direct external positioning, but mutually influencing one another in a peculiar way of concentric (centripetal and centrifugal) principle. During the pandemic, a new unity and balance, including through natural resistance and artificial vaccination, are established in the coexistence of the human and viral populations of the biosphere turning into the noosphere. At the same time, the objects of confrontation are the real subjects of interaction, mutual aggression and struggle, sometimes gaining lethal end, as is shown in the statistics of the coronavirus pandemic. Viruses are waging combat operations in the body of a human being as special living creatures, obeying the complex laws of life, in particular, the exchange of substances, energy and information at the expense of each other for the purposes of their own development, mass reproduction and rapid expansion in space and time. Such may be a very approximate neodialectic model of what is happening now in the situation of coronavirus pandemic in the body of human civilization. Such complex schematization becomes more understandable if the laws of the transition of mass nanocosmic quantitative changes to qualitative ones in planetary viral and human phenomena when life and death contradict each other.

The same applies to the cognitive and practical capabilities of system analysis and synthesis, which has demonstrated its enormous potential when one works with relatively simple systems and, at the same time, had revealed to be clearly limited in numerous attempts concerning the explanation of complex processes of life. In this regard, one can recall the physiological studies of higher nervous activity by I. P. Pavlov at the beginning of the twentieth century. It was he who insisted on the need to consider the nervous system as a "system of systems." The geneticist N. P. Dubinin, the physiologist N. A. Bernstein and the psychologist G. S. Kostyuk came to the same multiplicative understanding of the systems approach, emphasizing the necessity to use the methodology of "systems of systems" in genetics, physiology and psychology. Ontologization of the complex of natural and human sciences requires going beyond the boundaries of traditional system analysis and synthesis, thus creating a specific onto-system-of-systems approach with preserving and modernizing its original principles. This is demanded by the history of ever complicating biology, epidemiology, physiology, psychology, medicine, as the current situation with the coronavirus pandemic has shown.

One cannot but touch upon the possibilities of the personality approach being developed in psychology. In recent years, this approach has been improved and used also in philosophy, pedagogy, medicine, and engineering practice. At the same time, working with this approach experts often simplify it and thereby reduce the effectiveness of its application. The concept of personality is, meanwhile, one of the most complex in the world, which is recognized by experienced personologists. Indeed, the nature doubles in the consciousness and self-consciousness of the personality. This was understood by great nature researcher V. I. Vernadsky, who put the notion of personality at the center of his teaching about noosphere. He spoke of the scientist's superpersonality, which creates the noosphere and dominates in it. In this notion, he certainly saw in fact a social, catholic, solidarity personality, the oneness of the world scientific community in its great mission of cognizing and transforming the nature into a psychozoic era.

In the context of the coronavirus pandemic, just such a holistic so-personality of a scientist (biologist, geneticist, virologist, doctor, psychologist, sociologist, as well as a scientifically trained politician, manager, economist, engineer, citizen) comes to the forefront of the fight against the pandemic. It is likely that in our tragic situation of a pandemic, the holomity process, being inverse to the trend of scientific specialization and division of labor, will

intensify and a certain symbiotic, synergetic process of integration of scientific professions will occur.

Speaking about the role of the personality in solving the coronavirus problem, we point out the fact that the personality is defined by scientists as the focus of mankind's enormous resources. Let us cite, in this connection, several definitions of the personality from our work systematizing domestic theories of personality [15]:

M. Ya. Grot (1852-1899): "Obviously, a person's personality is not only his animal-psychic individuality, but a combination of this latter with the world spiritual principle, with the divine creative power that created the world, and the latter contains the roots of our whole moral life ... A personality is not only an organic individuality, but also a "supra-individual," divine, creative principle" in a person ... The immediate task of each personality is to create and preserve, to sustain or save as many other lives as possible, although even with the sacrifice of his/her own single life ... To love, to take pity of, to safeguard, to preserve and save all lives from death is the general formula. "

L. S. Vygotsky (1896-1934): "Personality ... is a social concept; it encompasses the supernatural, historical in a man. It is not innate, but arises as a result of cultural development; therefore, "personality" is a historical concept. It embraces a unity of behavior that is distinguished by a sign of mastery ... "

K. K. Platonov (1906-1985): "A personality is a specific person as a subject of the transformation of the world on the basis of his/her knowledge, experience and attitude to this world."

L. I. Bozhovich (1908-1981): "A person is a person" who has reached a level of development at which his/her views and relationships gain stable and this person becomes able to consciously and creatively transform reality and himself/herself. "

G. O. Ball (1936-2016): "A personality is a person's ability ... to be an autonomous carrier of culture ... Considering the activity ... of social communities and personalities in cultural space, they appear not only as carriers, but also as subjects of culture ".

V. O. Molyako (1937): "The creative personality... has a psychological readiness for creative work in modern conditions, ... independently chooses his/her actions and decisions, reaches a significant level of mental development and professional mastery, being capable of non-standard actions, of realizing his/her responsibility to themselves, the collective and society."

O. M. Tkachenko (1939-1985): “Personality is the “ highest ” formation in the hierarchical structure of the human psyche ... a qualitatively new way of organizing behavior ... a high level of human interaction with the world.”

V. F. Morgun (1947): “A personality is a person who actively masters and consciously transforms nature, society and himself/herself, who has a unique dynamic relationship between spatio-temporal orientations, need-volitional experiences, content aspirations, levels of mastery and forms of realization of activities. This ratio determines the freedom of self-determination of a personality in its actions and the measure of responsibility for their (including unpredictable) consequences to nature, society and their conscience. ”

I. D. Beh (1940): “... A person who has reached the highest level of spiritual development of the surrounding world can be considered a developed personality. For this to happen, a person at the same level must master his/her inner world, which is often closed to him/her. Therefore, it is necessary to form the ability of the pupil to become increasingly open to himself/herself, as well as to approach the essential in himself/herself. ”

V. G. Kremen (1947): “In the new philosophy of education, a personality is a sociocultural being that is constantly evolving along with surrounding sociocultural system ... A personality is unique – not only within a limited whole, but in general, in principle is a human being, a unique microcosm, ... a subject and carrier of renovated spiritual and moral values ... Of particular importance is personality self-affirmation", the task of which is education, "the building"... of this" unique human microcosm ".

P. V. Lushin (1956): “A personality is a self-organizing open and dynamic system providing the maintenance of individual’s life in a certain environment ... The concept of change is a logically inalienable attribute of a personality: in order to maintain and preserve itself, a personality must constantly disorganize, change...”

O. V. Voznyuk (1958): “Personality is a divine transcendental essence of man and the world, which manifests itself as the originally set goal of their evolution and is characterized by a number of dialectically interconnected personality traits that stem from the process of man’s transcending the main aspects of the Being (time, space, movement, substance, field) and expressed in his/her ability to creative activity, freedom, willpower, self-awareness, goal-setting on the basis of love ... ”.

E. O. Pomytkin (1967): “A spiritually developed personality should be considered as a subject of life-creating activity aimed at conscious self-improvement, as the bearer of ideals, values and meanings of Goodness, Beauty

and Truth, striving to harmonize the behavior and lifestyle, to enrich the spiritual heritage of mankind with the results of own activity” [15].

In the course of careful reading all personality definitions analyzed in this work, one could notice a certain regularity associated with the fact that some of its attributes (expressing the properties of the personality as its resources) are found more often than others. This fact makes it possible to conduct a content-frequency, semantic analysis of the conceptual set of essential signs of a personality as a category, which is realized by isolating and counting the frequency of repetition of these signs as attribute concepts in all definitions and compiling their rating list. The results of such a content-frequency analysis are presented below in the form of an appropriate personality formula with a decreasing in frequency (see the number in brackets) a number of attributive concepts of 48 domestic personality definitions. Thus, in the aggregate “content-frequency attribute formula” of a personality category, its fundamental properties, resources are contained [15]:

1.Sociality (37). - 2. Self-consciousness, “I-concept” (28). - 3.Creativity (25). - 4. Spirituality (24). - 5.Humanism (21). - 6.Life (20). - 7. Value and self-worth, honor and dignity (18). - 8. Culturality (16). - 9.Development (16). - 10.Activity (14). - 11. The presence of the totality, structure of specific properties (14). - 12.Individuality (12). - 13. Dynamism, variability (11). - 14. Behavior, ability to act (10). - 15. Psychologicality (10). - 16. Subjectivity (9). - 17. Relativity (relationship) (9). - 18. Formality (8). - 19.Systematicity, integrativity (8). - 20. Ability to master, to acquire the world (8). - 21.Apex (7). - 22. Consciousness (7). - 23.Quality (6). - 24. Historicity (6). - 25. Organization (6). - 26.Uniqueness (5). - 27. Objectivity (5). - 28. Ability to solve problems based on intelligence, thinking, intuition (5). - 29. Collectivity (5). - 30. Communicative ability (5). - 31. Productivity, effectiveness (4). - 32. Worldview (the presence of views, principles, persuasions) (4). - 33. Responsibility (3). - 34. The presence of the inner world (3). - 35. Ideality (3). - 36. Materiality (3). - 37. Transcendence (2). - 38. Dialecticity, antinomy (2) . - 39. Harmonization (1) ...

This list can be supplemented by hundreds of other personality traits that determine its inexhaustible resources, especially when they are being added up and multiplied in a holistic personality. It is clear why V. I. Vernadsky (1863-1945) gave the personality the following definition in his teaching: “*In the noosphere, the spiritual life of a personality, in its special expression, is a*

decisive and determining factor ... There is nothing more valuable in the world and nothing requiring greater preservation and respect than a free human personality” [15].

Therefore, when determining the most adequate approach necessary for understanding the global coronavirus problem, we consider it advisable to rely on the noosphere-personality approach, which integrates the essential aspects of the fundamental concepts of neodialectics, ontosystem analysis and synthesis of renovated co-personality approach in the context of noosphere teaching.

In science, the category of the noosphere appeared in the first half of the twentieth century and was initially used primarily by such scientists as E. Leroy, P. Teilhard de Chardin, V. I. Vernadsky and others. The noosphere was initially perceived by scientists as primarily a theoretical, philosophical, abstract concept. Over time, this category has attracted more and more attention of scientists, since the scientific signs of the noosphere are being more and more pronounced in human life. The theoretical attributes of this category have served as ever more adequate explanation of the phenomena of civilization being and have acquired by now obvious practical value. This is evidenced by the very noospheric reality, being rapidly developing and rebuilding on a global scale, thus putting forward new requirements for science, education, the organization of vital activity of every person and all of humanity on planet Earth.

Let us dwell on the structure of this noospheric reality, which is being cognized and technological transformed by the world scientific and engineering community. For a better understanding of the role of this category, it is advisable to use, in our opinion, the concept of theoretical and practical noosphereology.

Modern science and technology, due to their continuous creative work, lead to the creation of a special noospheric world into which V. I. Vernadsky included space, life on planet Earth and the microworld. That is, Volodimir Ivanovich singled out the **cosmic, vital, and microcosmic components** in the noosphere in the course of its scientific analysis as reality.

The cosmic component is clearly revealed in the fact that in developed countries special cosmological science is already functioning, a powerful science-intensive space industry is operating, hundreds of observatories and telescopes are aimed at space, space agencies are planning expeditions to different parts of the Universe. Under the influence of the noosphere-space industry the technologies in other areas of the national economy of mankind are under creating. As a result of this, and to a large extent for this, education is

being transformed and operating more tangibly, and culture and the personality are enriched. Modern man not only creates, lives, exists in the space age, but also he gradually becomes, according to the words of the Ukrainian philosopher O. O. Bazaluk, *a planetary-cosmic personality*, if the term cosmic is understood on a macro- and micro-scale [1]. Such a personality is continuously theoretically and practically included in macro- and micro-cosmic reality, transforming it in the process of his scientific and technical activity into cosmic reality.

These statements stem from the facts that numerous representatives of the planet's population regularly observe flights in space orbits of many satellites and manned orbital stations. They professionally, practically produce them on the Earth, becoming figuratively and in reality the astronauts, passengers of spacecraft, even space tourists. Such a planetary-cosmic personality has the opportunity, to observe the Universe and our native planet, to experience its beauty in real time from cosmic heights and from the surface of the planet directly from orbit or through the media. And, on the other hand, this personality has already created quantum physics, molecular chemistry, nanotechnology, genetic engineering and genetic medicine, etc. The personality of a scientist, engineer, citizen really exists in the planetary and cosmic dimensions of life. In this place, we emphasize this, we consider the cosmos in a broad sense, bearing in mind its macro- and micro-components.

Life reality, being a living, ontological component of the noosphere, forms the very essence of modern human being, including its, so to speak, private everyday life both in the family and as part of a variety of social entities and institutions, the whole human community – civilization and includes the flow of different levels processes of organization and self-organization of life, its information, energy and material support. For this component, the most important is to take into account the environmental conditions of the existence of a personality, his family, a small group (usually professional), the relationship between man and nature, between personality and society, harmonization in a personality of cultural values of life, etc. By V. I. Vernadsky, it is science that provides various forms of "peaceful cohabitation of all peoples."

Speaking in more detail about *the microcosmic component of the noosphere*, let's imagine once more nanoscale reality, developed quantum physics, atomic energy, microbiology, genetics, virology, medical industries protecting humanity from various epidemics and pandemics, discovered and investigated by scientists who use conventional and electronic microscopes,

computers and special scientific thought. Due to this, periodic worldwide mobilization of specialists to fight new dangerous microorganisms, viruses, acting from the depths of the human organismic world, becomes possible. It should be remembered at the same time the recently implemented international project "Human Genome", international scientific programs for studying the microworld, colliders, etc. Practical noospherology at this microcosmic level increasingly involves not only the scientific community and its technologies, but also the experience of each person and the combined competence of all mankind. A complex objective reality in its hierarchical macro-microcosmic essence is more and more clearly shaped in the consciousness of an ordinary person, and this helps him to overcome the limitations of worldly ideas about the environment surrounding him from outside and inside.

We specifically have identified and generalized these three components or "realities" of the noosphere about which the great scientist and humanist V. I. Vernadsky talked about in the first half of the 20th century. Nowadays, it is advisable to keep in mind dozens of derivative components, subcomponents, segments or levels of the noosphere from which human life actually proceeds.

Each of the following segments, noosphere levels in their initial elements began to form themselves in the depths of the history of civilization. And now, thanks to the action of planetary science and the "sum of technologies", it is acquiring more developed forms that should be evaluated in a noosphere way, worldwide, which is possible only on the basis of developed "Noosa", that is, scientific thought, reason, intellect, education, which allow a person to act successfully, going beyond the narrow framework of everyday perception of only the immediate environment, thus charging into the unlimited height of macro-space and time of the Universe and the depth of micro-space and moments of life.

At the same time, the noosphere-personality approach becomes necessary, which scientifically means life in the noosphere, that is, in the sphere of mind, of the personality of Homo sapiens, that is, of reasonable person!

In the context of this approach, it is important to understand that there is a comprehensive, multi-level, multi-scale process of the interaction of mankind with the Universe through the noosphere, if it is interpreted as a complex and contradictory macro-microcosmic formation. On the one hand, there is a noosphere-mediated interconnection between humanity and the Universe, a process of continuous development, the construction of the noosphere by humanity and the development of mankind through the noosphere. On the other hand, the mankind uses the noosphere as a giant planetary structured toolkit, as

a global “sum of knowledge and technology” for its own purposes. Civilization and each person are mediated by the noosphere, providing with its help their co-development and coexistence with other people.

It is clear, therefore, that the basis of modern theoretical and practical noosphereology is noospheric science and technology, the mastery of which gives a person unlimited possibilities in both positive and negative influence on other people, on nature and himself. Therefore, *a single scientific and technological space*, represented by interconnected natural, technical and humanitarian sciences and their carriers (such subjects, as international scientific communities, associations, creative unions, various national and international scientific schools and individual scientists) is an extremely important component of the noosphere. At the same time, the scientific and technological essence of the noosphere itself is the cause of the growth, formation of the scientific potential of mankind on a mass scale, without which humanity in all its manifestations cannot exist.

The interconnection of different levels of the noosphere is much more complicated when it is considered in the biological, psychological and social dimensions. Indeed, the main sphere in the noosphere is the sphere of life, which has, in particular, such attributes as the exchange of matter, energy and information, renovation, reproduction, expansion (and inxpansion) in global, planetary space and time. This is especially evident in a pandemic situation, when two mass populations enter into disharmonious conflict interaction – the viral and human populations, one of which exists in the other, feeds at its expense, and is transferred by it on a planetary scale.

In this regard, one of the most important phenomenon, that should be recognized is the transport segment or the level of the noosphere, which provides a territorial expansion of the life of these two populations on the surface of the planet. In its elementary forms such an expansion in humanity once had only a locomotor expression (motor movement with the help of its own muscles, legs), which ensured the resettlement of the primeval human being from one place to another in a limited space. This method of spatial expansion of human being gradually became more complicated, accelerated and expanded, by using the motive power of animals, later the energy of simple transport mechanisms, and in recent decades, by functioning a developed transport system on a global scale, which now permeates the entire planet with an infinite route web, penetrating into its depths, covering the surface, flying up to the sky, near and far space. Now it includes automobile, railway, sea and river, aviation, space transport networks as part of the systems of continental

and global movement of huge masses of people. And this requires significant intellectual training, in particular, developed geographical thinking, large-scale geopolitical imagination, dispatching abilities of a person, etc. Due to this, not only local trips and travelling, but also round-the-world scientific expeditions, educational, missionary and mass tourist ones become everyday movements of people on a planetary scale. There is a real possibility of a saving migration of entire nations from one continent to another in the case of, say, natural disasters or drastic political conflicts. Mass international tourism, professional migration, emigration of ethnic groups and citizens from one country to another, etc., is gaining all-terrestrial scale. In the noosphere context, it is logical to expect the appearance of intra-somatic and nanotechnological transport, examples of which are various medical probes, chemical transport of medicines, some genetic influences and psychological transport of images and ideas in individual and mass consciousness. Many psychotherapeutic and consultative-psychological procedures are associated with the transfer of emotions, states, experience, knowledge, beliefs from one person to another.

However, the coronavirus pandemic sharply limits and transforms the traditional spatial expansion of mankind. It introduces territorial isolation, the distancing of mankind, the lockdown lifestyle of people and each person within countries, places of residence, the premises and inner world. Global transport processes are included specifically in the dynamics of the spread of the coronavirus pandemic in two forms – centripetal and centrifugal, providing it, so to speak, decentralization (concerning the centers of pandemic occurrence) and concentration (localization of the pandemic within the national and personal limits). To solve the complex pandemic problem, it is necessary to master new traffic flows, disintegrate them, divide them into elements and solve the problem in parts (“divide and rull”). It is clear that the transport system of the planet requires its own noospheric reorganization, which would include specific preventive and hygienic elements.

Important is the information segment of the noosphere, which is based on national and international media – TV, radio, the press, telegraph, telephone, and in recent decades – the Internet as a global communication network that can almost instantly connect each person with any other on the planet. This level and a segment of the noosphere reveal the problem of creating a global communication system that is unified and adequate in its scientific, humanistic, moral basis. A person should not become a passive consumer of the media, but its critical subject. Under pandemic conditions, it is better to call this system not

informational one, but informological, as Academician I. A. Zyazyun suggested in his humanistic concept of education.

In this regard it is important to raise the problem of a unified world language. Linguists have long been discussing the problem of creating global language. Attempts to solve this problem are known, by the way, in medicine, in which the Latin language has been used for centuries. For this purpose the artificial language of Esperanto was proposed, but in the last century English was established as a language of international communication. If the coronavirus threat becomes chronic, then one cannot exclude the appearance of some actual language – the virulent, which will become an effective psycholinguistic tool to combat the constant viral threat.

In any case, it becomes important to create a system of unified scientifically balanced, ethically verified meanings, values of the global preventive thesaurus, which would facilitate the coordinated behavior of the world's population and counteract various threats, including the coronavirus infection. Especially important is our confrontation to misinformation, fake and outright deception in this area. After all, as experts believe, no less dangerous artificial infodemic is taking place along with the pandemic. It is expressed, in particular, in the destructive revelry of hackers who create special computer viruses that destroy or complicate the work of computer systems and which are opposed by the developers of well-known users of antivirus programs. Moreover, there are successful attempts to create linguistic means of improving health, curing a number of diseases, including the enchantments of healers, healing prayers, self-hypnosis formulas, and finally, the famous scientifically based psychological installations of G. N. Sytin.

If the transport segment of the noosphere felt significant functional limitations and reorganization in a pandemic situation, the information component, on the contrary, comes to the fore and appears as a planetary ontosystem factor for the integration of mankind.

The political segment or level of the noosphere is characterized by the presence of global or regional international institutions – the United Nations, the UNESCO, the European Union, the NATO, the Eurasian Association of countries, the WHO, which act as global mechanisms for regulating peaceful and healthy relations between peoples. It is logical that these international organizations of mankind were created as a result of two world wars that occurred in the twentieth century. So, after the First World War, the League of Nations appeared, and after the Second – the UN. Thus, by the way, the dream of V. I. Vernadsky about the "world organization of mankind" was realized.

The leading type of political structure of mankind has become, as the brilliant scientist also foresaw, democracy being the main world principle of social structure, a worldview, philosophy of social life, a practical psychology of civil behavior of each individual. It is interesting that V. I. Vernadsky noted inherent in science democratic organization of the joint work of scientists.

However, in a coronavirus pandemic, real market-type democracy has demonstrated in some economically developed countries its insufficient ability to resist the threat, and therefore there is a need for its improvement and transformation into noodemocracy, based on a more adequate adherence to fundamental principles and procedures of democracy, which are not always respected under the conditions of negative type freedom. It is likely that the coronavirus pandemic will result in the creation of new planetary political and social entities alongside with significant reorganization of traditional international institutions with the inclusion of preventive and hygienic elements.

The negative aspects of the pandemic raise the question of the formation of a *noosphere-appropriate ethics*, that is, a code of adequate moral rules of behavior in world space-time that meet the requirements of the existence of mankind under extreme conditions. Indeed, the last centuries and decades of the history of civilization are accompanied by the emergence of a continuous series of sharp contradictions, crises, and conflicts. To to understand and counter them it is really necessary to rely on a certain theory of humanitarian catastrophes and to know how to overcome them. Man's intellect, the noos of a planetary-cosmic, noospheric personality necessarily requires the formation of such traits as sensitivity to global problems, adequate perception, noospheric attention to them, appropriate memory, thinking, imagination, their universality, ontosystem and multi-scale character, environmental friendliness, reciprocity, neodialecticism, hierarchy, solidarity, social organization and self-organization, responsibility, etc. And of course - global humanism, the goodwill of the creative personality of the noospheric scientist and scientific community, all members of civilization. There is a need for noospheric self-education and self-training of the planetary-cosmic personality according to a special program.

In this regard, the pedagogy of Truth, Goodness, Beauty, Creativity, Freedom, Mastery is relevant and necessary for survival in this contradictory world. This pedagogy was affirmed by Academician I. A. Zyazyun. It is based on the principles of the democratic pedagogical system of A. S. Makarenko, the pedagogy of joy and optimism of V. A. Sukhomlinsky, the humanistic school of Sh. A. Amonashvili and the ideas of other domestic innovative teachers.

Among them one can mention the famous pedagogy of cooperation, represented by the names of V. F. Shatalov, I. P. Volkov, E. N. Ilyin, I. P. Ivanov, M. P. Shchetinin et al. [11], the provisions of the humanistic psychology of C. Rogers, A. Maslow, the domestic concept of rational humanism of G. O. Ball [2] et al. A key role in the harmonious existence of an personality and society under the conditions of a permanent pandemic and various viral threats should be played by education, whose programs and methods have a noospheric orientation. In the future, of course, such a *noosphere education* will appear with its special content, didactics, special methods, noosphere-personality-oriented technologies of training and education of a citizen, professional, society and, in general, civilization. The prerequisites for this are created due to some of the latest versions of such education system, as Professor A. P. Samodryn's architectonics of profile education [16], contextual education of Academician A. A. Verbitsky, which include macrocosmic and microcosmic noospheric content and methods of working with it [3]. The so-called peer education proposed by Professor G. L. Ilyin meets the spirit of noosphere education [5].

A fair world economy, international trade exchange between countries, the presence of a reliable world currency (the role of which is now played by the US dollar, the country that has the most developed economy), should integrate human civilization in a noospheric way. The noosphere paves the way to a state where not only gold, energy or information, but spiritual, moral values will become the real planetary currency.

This is evidenced by the periodically reiterated disintegration of the world economy, the continuous and almost fatal world economic crises. Global indicators of the global economy are included in national, family and personal economy of each person in a noospheric way. The role of the world economy will become more integrative and stabilizing provided that all global business entities adhere to a single *noospheric ethics* as the basis of a *new social philosophy of life* based on honesty, dignity, justice, humanism, the happiness of every person and all members of a solidary economic community and all human civilization.

Under the conditions of noospherically grounded social and private life of a person, the world civilization should become spiritually integrated primarily due to the action of the noosphere values of *world culture*, its inherent and generally accepted ethical and aesthetic values that form a global cultural space. A huge role in this process is also played by *world religions*, such as

Christianity, Buddhism, Islam, Judaism with spiritual values tested for millennia.

At the same time, not only general orientation of each person on the values of civilization is needed, but also the practical navigation of his/her behavior in global space and historical time, taking into account the value orientations of different peoples of the planet, their ability to high spiritual actions. The global world will be saved in difficult times due to scientific worldview, to recognition of the absolute value of Life and Man, Goodness, Beauty, Truth, dominance of Faith, Hope and Love in every person's soul!

The example of noosphere-responsible behavior, of course, is sport in its massive planetary organized forms, such as the Olympic Games, world championships, international competitions, which is an unconditional factor in the integration of civilization.

All components and elements of the noosphere should be permeated with special rational humanism, one of the promising options for which is mentioned above rational humanism, proposed by the Ukrainian psychologist, Professor G. O. Ball [2]. Such neodialectic, antinomic traits are characteristic of rational humanism in a noospheric context: solidarity and self-organization; reasonable freedom and rational self-restraint; individual culture and multiculturalism; universal interpersonal and intrapersonal dialogue; cultural autonomy and holistic integrity of a personality; personal and social reliability; noospheric worldview and spirituality; personality and public safety.

Thus, according to the noosphere-personality approach, humanity must form an ontological integrity, unity on a planetary scale, and each personality should be aware of itself as an integral part of this unity. At the same time, it will become not only an object, but also a subject of the noosphere-directed activity of mankind, capable of being not only a user of the noosphere values, but also its creator, constantly forming and updating new noospheric values, feelings, thoughts, images, actions.

The latter should be formed in a suitable noosphere organized life, psychological, professional activities and civic behavior. It will be based on noospheric ethics, education, practical noospheric meanings, knowledge, abilities, skills and feelings of the personality, society and civilization. The very idea and life philosophy of every personality as a subject of the noosphere, will become more and more necessary, vital, popular, dreamed, interesting, feasible, experienced by human being in the greatness and infinity of his/her spatio-temporal content and meaning.

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SECTION 2

PSYCHOLOGICAL ASPECTS OF STUDYING THE PROBLEMS OF THE COVID-19 PANDEMIC

Panok V. G.

On the Role of Practical Psychology and Social Pedagogy in Countering the Pandemic Threat

Any emergency always causes a lot of interpretations in the public mind, which function in the form of rumors, versions, myths, etc. As our experience in studying the socio-psychological consequences of the Chernobyl disaster and other disasters shows, information components sometimes have a more significant influence on the behavior of large masses of people than the physical repercussions themselves.

The socio-psychological consequences of emergencies are usually negative – panic, unmotivated aggression, restriction of social contacts, distrust, etc. All of the above refers to unproductive forms of behavior in an emergency, which actually only reinforce all negative processes and emotional states. In many cases, panic does much more damage than the crisis itself.

During the emergency, other, diametrically opposite, behavioral patterns are observed – the rallying of communities and individual groups of people, mutual support and sympathy, mutual assistance, as was the case, for example, during the Revolution of Dignity. In such cases, overcoming the negative consequences is much faster.

The consequences in question are felt at the level of each individual, each individual. They can be both short-term and long-term. One of the most critical long-term negative consequences can be stigmatization. The latter represents a significant change in a person's self-esteem, assuming the role of a victim, the causes of complications and problems that others experience. Stigmatization often leads to somatization – the occurrence of somatic disorders caused by psychological factors. In such cases, chronic diseases may worsen, or new ones may arise (ulcer, hypertension, digestive disorders, decreased immune status, and increased risk of infectious diseases).

A negative emotional background and negative connotation in situations of panic or psycho-emotional stress often lead to discrimination of a person or a

particular group of people who are often unfoundedly accused of various kinds of problems. Discriminatory behavior is sometimes observed in educational institutions concerning children with special educational needs, internally displaced persons, children who have had or have infectious diseases, etc. Discrimination usually consists of a hostile, aggressive attitude towards a person (remember Novye Sanzhary), isolation in a team (boycott), bullying, derogatory nicknames, etc.

It should be noted that the phenomena of discrimination and stigmatization do not disappear with the end of the emergency. In many cases, they take place over the years: the persecution of a particular person continues, the derogatory nickname remains, the “victim complex” becomes part of the personality, some disorders turn into chronic diseases.

In the coming months and even years, we psychologists will have to work with the problems described. We can name the most probable issues: bullying, psychosomatic disorders, conflicts in student groups, boycotts, manifestations of aggressive behavior, alcoholization and anesthesia, etc. For the prevention of these phenomena, it is necessary to widely use programs such as 'Peaceful School,' Transformation of Conflict, mediation, other restorative practices.

The named technologies and projects are now used in the activities of the psychological service of the educational system of Ukraine. Actually, the service itself was conceived by us at one time as a system capable of implementing large-scale industry projects aimed at solving major systemic social problems and the psychological and socio-pedagogical support of educational reform. Shortly, school psychologists will have to deal with the socio-psychological consequences of the coronavirus pandemic.

The experience of overcoming the negative consequences of emergencies and disasters clearly indicates that only those nations, communities, groups of people who in stable conditions show solidarity, mutual support, sympathy, and specialists who deal with the consequences demonstrate high professionalism, professional responsibility, and ethics.

Regarding the problem under discussion, we consider it necessary to make one remark of a methodological nature since we believe it fundamentally crucial in this context. Namely, the concepts of “emergency” and “catastrophe” have a profoundly distinct psychological connotation. We made this distinction back in the days of research and practical work with the socio-psychological consequences of the Chernobyl disaster, but which remains relevant today. Subjectively, an emergency is perceived by the person as extraordinary, but as

such, which can be "experienced" and restored, although the consequences remain in memory.

A disaster is an emergency that has irreversible effects on an individual or group. These consequences can be not only physical but also social and psychological. So, psychologists have to, and many still have to, work with the socio-psychological implications of not only an emergency but also a disaster.

The catastrophe makes it impossible to return to the "pre-war" lifestyle. The person is forced to adapt to new social conditions, learn new ones and adjust old communication skills to new situations, rethink one's system of values, the circle of friends and acquaintances, even change attitudes towards immediate relatives.

For instance, it is worth taking at least the problem of social distance. A lot of research by psychologists, ethnographers, sociologists, a whole library of books has been written on this topic. One of the main points that have been substantiated as a result of an empirical study of the problem is that different peoples and cultures have different ideas and diverse behavioral patterns concerning interpersonal interaction and communication.

So it is believed that people from the northern countries adhere to a greater distance between themselves both physically and emotionally, about which many jokes are compiled in different countries. In contrast, the peoples of the south have very different traditions of interpersonal communication. It is customary here, for example, when meeting, to kiss not only the closest relatives but also just with friends, to consume (relish) food from the plate of the cook, to keep a much shorter distance from the interlocutor, etc. And now I ask you to compare the level of infection in different countries: for example, in Sweden or Finland with Italy or Spain. Undoubtedly, the degree of urbanization in cities is also an important factor: subways, airplanes, and other types of public transport.

What will happen to the problem of social distance a year or two after the pandemic? A significant number of people will form skills to increase the physical distance from others: there will be fewer hugs and kisses (such forms of behavior will become a manifestation of great confidence in the partner), at least the amount of physical manifestation of hypocrisy will decrease, the physical distance between the interlocutors will increase, maybe the queues will become more streamlined, and city traffic will be less intense. On the other hand, the desire for informal communication will increase even through telecommunications, and physical proximity will become a unique value.

All this shortly should be the subject of research for psychologists, and body-oriented psychotherapy should rise in price.

The problem of the epidemic of a viral disease, which is called COVID-19, undoubtedly has a socio-psychological component and should be considered primarily as a social phenomenon.

Crises and catastrophes are an excellent opportunity for psychologists, who, for the most part, suffer from narcissism, to clarify their professional self-esteem and find within themselves the resources to help others.

**Strategy and Tactics of Conscious Psychological Counteraction
of Humanity to Viral Diseases**

1. Background

What are the causes of the pandemic? The causes of infectious diseases outbreak on the planet at different times include low human immunity, failure to comply with hygiene rules, overpopulation, etc. With the advent of biological weapons, the bacterial warfare against particular social groups or people is targeted.

In addition, in the 21st century, another reason became relevant: the consumer's attitude of human to resources of the planet. In the last century human has become a significant threat to the existence of life on Earth. The devastation of the Earth's interior, the destruction of forests, the total contamination of soil by pesticides and nuclear waste are the aggressive actions of humans towards the Earth. The size of garbage spots made of plastics in the Pacific Ocean is equal to the territory of France or Ukraine. Emissions of carbon dioxide into the air are one of the major causes of climate change, and thus the activation of new microorganisms that have come to fight humanity.

From this point of view, viral attacks can be regarded as a defensive reaction of nature to human behavior. Today, scientists make attempts to disclose not only the medical, but also the psychiatric aspects of fighting the pandemic (4, 17).

Awareness of the causes of pandemic outbreaks and error correction is a sign of a high level of consciousness. It should be understood that the earlier we eliminate the causes that lead to viral attacks, the less their consequences will be.

Goal: the purpose of the article is to highlight the main causes of the pandemic and to present the strategy and tactics of conscious psychological counteraction of humanity to the viral diseases.

2. Main part

Conscious psychological counteraction to viral diseases requires the development and adherence of sound strategy and tactics. Its realization depends on the level of consciousness of both individual citizens and humanity as a whole. The United Nations, UNESCO and other international associations

must urgently respond to threats to humanity by implementing strategic and tactical measures that may include those listed below.

STRATEGIES of conscious psychological counteraction of humanity to viral diseases

2.1. Strategy 1. Development of the environmental awareness of humanity, actualization of the spiritual potential of the personality

How is the high level of environmental awareness of the personality formed? The level of awareness is the most general characteristic that combines value orientations, peculiarities of outlook, morality and responsibility of the personality (13). It can be divided from the 1st, the lowest to the 5th, the highest, as shown on fig. 1.

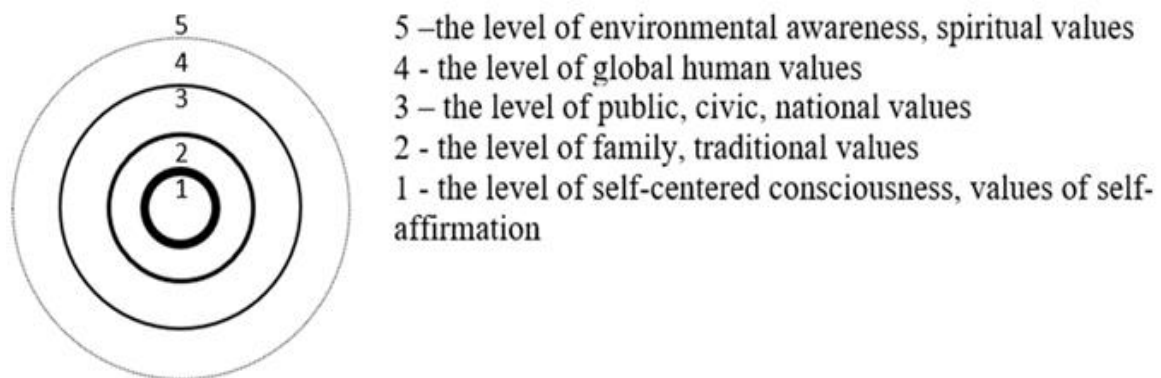


Fig. 1. Socio-psychological model of the development process of consciousness and value orientations of personality.

Throughout life, the developing personality learns the levels of consciousness from lower to higher. The first level of development of consciousness - egocentrism - is typical for a child who requires attention, care, love from the outside world. The most relevant words for the child are: "I", "Me", "I myself". If, in the later life, a person remains at the first level of consciousness, then is called selfish, incapable of responsibility to others. The thoughts and actions of a person with a 1st level of consciousness are directed at oneself, own self-sufficiency, since the deficient needs seem to be unmet at all times. The inherent values of the 1st level are satisfaction, security, autonomy and more. Ecological values, understanding between people, the health of the planet for such a person appear to be complete abstractions.

In the process of transition to the 2nd level of consciousness, the importance of caring for the closest people – parents, relatives, and later – husband, wife, children, other relatives, increases. Leading life values become the family unity, harmony of relationships, family well-being, etc.

Further development of human consciousness promotes the understanding that the personal life, the life of a family is closely connected with the life of society, nation, people. Therefore, the improvement of social life will also have a positive impact on the lives of the families that make up society. Due to the awareness of this fact, the person goes to the 3rd level - to civic activity, state patriotism, national consciousness. The inherent values for this level are the love for the native land, the people, responsibility for the society, social unity.

The next, 4th level – of global human values – is the level of acceptance and understanding of another person, regardless of their national characteristics or belief, recognition of the right of everyone to their own beliefs, awareness of the fact that humanity is the one interconnected organism in which each fulfills its important role. International interaction, understanding, unity of humanity and so on become the leading values guided by human.

However, human is not separated from nature, space, planetary life. The 5th level of human consciousness is characterized by the understanding that the Universe is also the whole organism, and the Earth with all-beings is an integral part of it. This implies a corresponding attitude to being, to all living things as to ourselves, responsibility for the world in which we live. Faithfulness, benevolence, help to the needy, serving to the world and harmony with nature, and in the religious aspect, oneness with God – are the leading spiritual human values.

Obviously, humanity's ability to counteract viral threats depends on the implementation of a strategy for the development of environmental awareness (5th level).

What are the means to promote the development of the environmental awareness of humanity and the actualization of the spiritual potential of the personality? This development should begin in the family circle and continue in all educational units. The education system must be subordinated primarily to the development of consciousness, not filling the head with knowledge that will never be needed [5; 14; 15]. It is then that the planet will be dominated by citizens with an environmental awareness who are able to be responsible for their lives in harmony with nature.

2.2. Strategy 2. Elimination of value-meaning dissonances

Being in the face of a viral threat, people often seem to lose a firm footing under their feet. The pyramid of established values is destroyed, the meanings that have been leading for a long time are lost.

The mismatch between ideals, values and meanings can generate value-meaning dissonances – internal conflicts caused by the action of several contradictory attitudes of the personality, formed simultaneously or at different stages of life. As a rule, value-meaning dissonances are realized, mainly, by their consequences – feelings of frustration, loss of interest, bad mood, decreased emotional and physical activity, lack of motivation for activity and so on.

In the conditions of lockdown, a person allocates time differently, the possibilities change, the value of life and health increases significantly, and therefore other values and meanings go to the background. So for a person who has enjoyed traveling constantly, it is difficult to come to terms with the need to stay in one room. For those who are accustomed to visiting theaters and concert venues, interacting directly with many people or dining in a restaurant, the need to be in isolation causes considerable discomfort. Also, not all, staying home, can fully fulfill their professional responsibilities. Therefore, what used to be valuable can contradict life's meanings, perfect ideas and common sense.

Thus, instead of the ordering of ideals, values and meanings (Fig. 2 a), a person may have a value-semantic dissonance (Fig. 2 b).

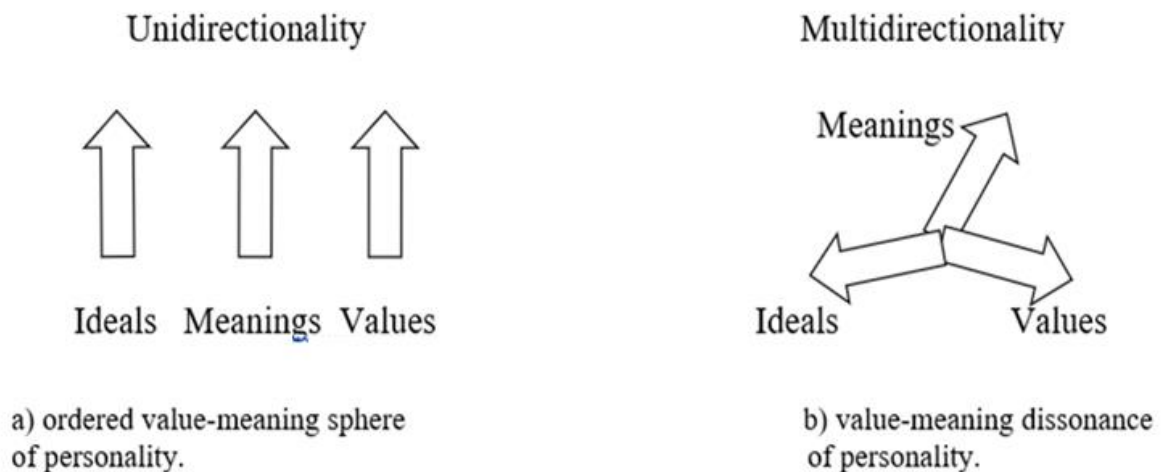


Fig. 2. Interaction of vectors of ideals-meanings-values in the inner world of the personality.

How to eliminate these and other value-meaning dissonances? Human life is not limited to social interaction, and the harmony of the inner world of human is no less important than relations with others. Therefore, the time previously spent on moving can be used to revise one's own values and meanings.

You have the opportunity to understand more deeply your own abilities and inclinations, life and professional goals, the most important needs of self-realization.

Outdated meanings and values can be replaced with more constructive ones. Realizing lost childhood dreams, knowing yourself and the wonderful world can make you a more holistic and happy person. Use this opportunity!

2.3. Strategy 3. Overcoming the negative impact of phantom thinking

With the beginning of the pandemic, people find themselves in a new information reality. The positive side of this phenomenon is connected with the possibility of quick response to events, prompt decision-making and coordination of actions. The negative side is the threat of constant mental inclusion of the personality in the subject of morbidity and mortality. A person perceives destructive information not only from Internet resources but also from relatives, friends, work colleagues and acquaintances.

Being in this information blockade, it tries to "switch to the positive," however, a significant portion of the 30,000 brain impulses become cyclical, supplemented by new negative information, and repeated at certain intervals. This is how compulsive thoughts arise which we try to drive away from ourselves. The most traumatic ones are those that we do not admit to consciousness for a long time, and which are difficult to follow. They are the basis of "phantom thinking".

Phantoms – illogical for consciousness fragments of images from the past. Phantom thinking is unconscious. It manifests itself as a background in relation to the personality's conscious thoughts and feelings. The person sighs, and to the question "why?" cannot give an objective answer. Phantom thoughts deprive a person of vital energy because they are constantly "processed" by the subconscious, that is, thought and experienced without the participation of our consciousness. This generates tension and constant immersion in oneself.

When a person is in the pandemic information storm, an excess of unconscious information can cause phantom thinking. This will manifest itself

in a decrease in activity, an obsession with problems that the person cannot solve, depression, a decrease in appetite and so on.

How to counteract the negative influence of phantom thinking? First of all, the causes of its occurrence should be neutralized. Do not let excess information capture your attention. Consciously choose the messages you really need. Use critical thinking, paying attention to the credibility of the source of information and possible hidden motives for propaganda [7; 17].

If, however, you have noticed phantom thinking manifestations, stop. Analyze the cause of your sighs or bad mood. Find out at what frequency they occur. Finally, try to determine when they first started and what kind of information messages this might be associated with.

It should be remembered that thoughts are directly related to human needs (Figure 3).

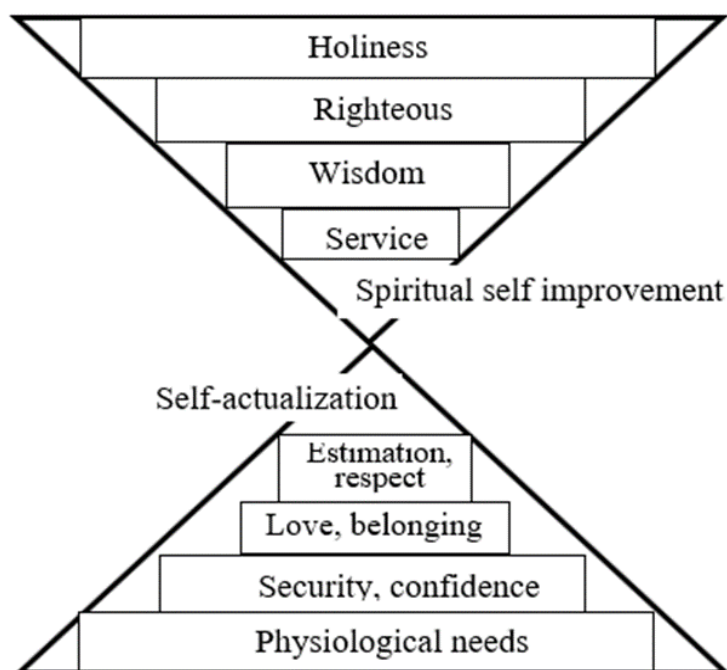


Fig 3. Mirror pyramid of personality needs, based on the theory of motivation of A. Maslow.

Meeting the deficit needs is the basis for further development towards humanity. Higher levels of needs predetermine the thinking, experiences, and behavior of a person that corresponds to spiritual values - beauty, goodness, truth, perfection.

Analyze the content of your thoughts throughout the day. Add to that the scenes that are repeated in dreams. Separate constructive thoughts from

destructive ones. Of course, it is absolutely natural to think about the threat, about those people who have suffered from it. However, the excess of these thoughts will make neither the victim nor you better. On the contrary, non-constructive thoughts deprive the energy and hinder real action.

It is much more useful to focus on what really depends on you, to replace non-constructive thoughts with self-realization plans, ideas of self-improvement, spiritual development, and help for the needy.

The more attention you pay to the process of streamlining your thinking, the more effective your decisions will be in the fight against the pandemic.

2.4. Strategy 4. Achievement of emotional equilibrium and mastering new trajectories of emotional response

Difficult situations in human life often take out of emotional equilibrium and lead to increased anxiety. However, every challenge is also an opportunity for development and self-discovery. To use this opportunity, one should rely on existing psychological knowledge about the nature of emotions and feelings and engage in the practice of self-improvement.

What knowledge do we need first and foremost? According to the influence on the perception, emotions are divided into positive and negative (1). According to the influence on the body they are classified as sthenic, which increase activity, energy, enhance the depth of breathing, promote healing, as well as asthenic, which suppress the person.

Each person has an individual "set" of emotions and feelings, the course of which is carried out on a specific trajectory. Thus, one person is predominantly characterized by sthenic emotions and feelings of joy, excitement, optimism, while the other is dominated by confusion, uncertainty, and doubt. The trajectory of emotional response is also individual: one person in a difficult situation is in despair, the other is reacting aggressively or restrained. The type of response depends not only on the temperament, but also on the level of development of reflection, the degree of awareness of one's own states.

Psychological counteraction to viral diseases involves controlling one's own emotional-sensual states and helping others in the process. During the pandemic, the emotional reaction of a large part of the population manifests itself in the interval from immersion into worries (through panic, confusion, guilt before the victims) to denial (through alienation, irony, sarcasm, accusation of the victims). However, neither the first nor the second attitude is

constructive, since person is not in a state of emotional equilibrium, peace. Therefore, person's decisions and actions may be wrong [6; 10; 11; 12].

How to reach emotional equilibrium and master the new trajectories of emotional response?

The first step to managing your own emotional-sensual states is to know your emotional trajectories, the features of their course. This task is greatly facilitated by the use of a standard differential scale of emotional and sensual states of the personality, in which they are divided into positive and negative within 4 modalities: aesthetic, moral-humanistic, intellectually-creative and intimate-personal. Separate modalities outline the course of emotional and sensual states within 4 limits: "Passion - disgust"; "Unity- loneliness"; "Inspiration - despair"; "Love - hate" (Table 1).

Table 1.

Typical differential scale of emotional-sensual states of personality

| Level | Aesthetic | Points | Moral-humanistic | Points | Intellectual-creative | Points | Intimate-personal | Points |
|-------|-----------------|--------|------------------|--------|-----------------------|--------|-------------------|--------|
| +10 | Delight | | Unity | | Inspiration | | Love | |
| +9 | Greatness | | Self-devotion | | Confidence | | Tenderness | |
| +8 | Reverence | | Generosity | | Illumination | | Devotion | |
| +7 | Harmony | | Compassion | | Anticipation | | Association | |
| +6 | Beauty | | Appreciation | | Concentration | | Amorousness | |
| +5 | Grace | | Dignity | | Enthusiasm | | Friendship | |
| +4 | Solemnity | | Responsibility | | Interest | | Respect | |
| +3 | Admiration | | Justice | | Concern | | Trust | |
| +2 | Humor | | Benevolence | | Surprise | | Sympathy | |
| +1 | Satisfaction | | | | | | | |
| 0 | Calmness | 0 | Balance | 0 | Balance | 0 | Calmness | |
| -1 | Dissatisfaction | | | | | | | |
| -2 | Sarcasm | | Hostility | | Doubt | | Irritation | |
| -3 | Prejudice | | Fault | | Indifference | | Indignation | |
| -4 | Routine | | Shame | | Boredom | | Conviction | |
| -5 | Rudeness | | Humiliation | | Sadness | | Insult | |
| -6 | Disgrace | | Neglect | | Confusion | | Rivalry | |
| -7 | Disharmony | | Malevolence | | Pity | | Jealousy | |
| -8 | Cynicism | | Envy | | Apathy | | Revenge | |
| -9 | Abomination | | Fear | | Doom | | Rage | |
| -10 | Disgust | | Solitude | | Despair | | Hate | |

According to the developed scale, the state of calmness of the personality changes under the effect of external influences by emotional reaction, which in the general form fluctuates in the coordinates of "satisfaction (positive states) –

dissatisfaction (negative states) from 1 to 10 points. You can use the method showed below to determine your own emotional states.

2.4.1. Method of research of emotional-sensual states of personality

Instruction. You are offered a scale of emotional and sensual states of personality, which contains aesthetic, moral-humanistic, intellectually-creative and intimate-personal experiences. Review its contents and evaluate the frequency of emotional and sensual states manifestation: 0 points – very rare, never; 1 point – sometimes; 2 points – often.

Results processing.

Calculate the total points at the top of the scale by 4 modalities (positive states) and compare it with the total points obtained by 4 modalities at the bottom (negative states). The predominance of positive emotional-sensual states indicates the emotional stability of the personality. The predominance of negative emotional-sensual states can indicate dissatisfaction with life, psychosomatic disorders.

The total score at the top of the scale is interpreted as:

51-72 points – spiritual maturity of the personality, aesthetic, moral and creative orientation, emotional power, optimism, ability to enjoy life;

21-50 points – partial predominance of positive emotional-sensual states, episodic manifestation of exalted feelings and emotions;

from 0 to 20 points – lack of positive emotions and feelings in a person's life, limited range of emotional responses (which may be due to the dominance of one negative state), dissatisfaction with one's own situation or relationships with close people.

Determine in which modality you are dominated by positive emotional-sensual states, and in which by negative ones [2]. Analyze what this is connected with and, if necessary, outline ways to achieve emotional equilibrium, change of your own trajectories of emotional response.

What are the means to do this: through communication, music, cinema, virtual travel or working with a psychologist – you are to choose. It is important to remember that positive emotional states contribute to increased immunity, and therefore are an effective means of counteracting the pandemic.

2.5. Strategy 5. Establishment of optimal communication in conditions of physical and social isolation

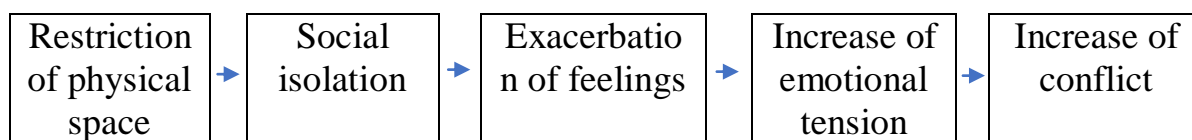
In lockdown, most people find themselves in unusual isolation conditions. This applies to both communication with loved ones, relatives, friends, and professional contacts. Forced solitude should not always be regarded as a negative phenomenon. There are many examples in the history of mankind when loneliness contributed to the unveiling of the creative potential of the individual, self-knowledge and self-perfection. It was in the conditions of solitude that the best literary and musical works were written, and outstanding scientific discoveries were made [3; 9].

Of course, the ability to easily tolerate loneliness depends on the type of personality. For introverts, limiting the circle of communication is not problematic. They are more immersed in their inner world and do not need constant interaction with others. Instead, for extroverts, physical isolation can be seen as a restriction on freedom.

How to achieve optimal communication in conditions of physical and social isolation?

It would seem that in the age of the Internet, replacing physical contacts with virtual ones is not difficult. However, online communication can only compensate for a certain amount of time for a sense of loneliness, without replacing a fully-fledged human relationship. In addition, under prolonged lockdown, people are forced to be in a confined space not only in loneliness but also with families. It might seem easier to overcome difficulties together, but this is not always the case. Often, representatives of different generations are forced to be in the same room, for whom even in the absence of lockdown, it is difficult to find a common language.

Scientists have shown that forced individual or group isolation negatively affects the state of health and emotional state of a person [3]. This results in the following sequence of psychological reactions:



The success of communication in the family space can be enhanced by the growth of:

- attention to each other, desire and ability to stand in the position of another;
- ability to reconcile views and plans for spending time;
- support of the tradition of summarizing the day together.

Using virtual access to concert and exhibition venues, theaters, e-libraries, language learning, mastering musical instruments, collecting something, – all this will help to focus on self-development, improve emotional state and reduce stress and conflict in the family.

The professional activities of many people are also recently virtual and can be carried out on distance. Of course, immediate emotional support for colleagues and shared inspiration are better achieved when a person is near, and we can perceive her signals by all senses. However, the effectiveness of distant work can sometimes be greater than direct contact, and does not require time to move to the place of work.

Disadvantages of distant work can be manifested in two planes. First, not everyone has the developed willpower and can organize themselves to perform professional tasks. Secondly, workers who are prone to workaholism lose their sense of time and do not adhere to work and restregimens.

In the conditions of increased immersion in the Internet using computers, tablets and mobile phones, it is especially important to observe the rules of vision. The fact is that nature did not rely on these devices, and created human vision unsuitable for intense contemplation at such short distances. In order to avoid losing vision in the conditions of the transition to virtual interaction, a person must make breaks in time, consciously switch between different types of activity.

In general, achieving optimum communication in conditions of physical isolation requires the unification of humanity at a new qualitative level, which will provide instant communication, exchange of the latest achievements and discoveries, coordination and decision-making of vital collective decisions.

2.6. TACTICS of conscious psychological counteraction of humanity to viral diseases

Psychological counteraction tactics involve, first and foremost, changing the habits and behavior of the personality. Since humanity counters virus attacks not for the first time, it is necessary to use the centuries-old experience of our predecessors, which was effective. In particular, evasion tactics were most effective when people from cities and large settlements emigrated to the

least populated areas. They settled closer to nature – in the forests and in the mountains, trying to seclude themselves in their homes and to escape the outbreak of the disease.

As in ancient times, we will have to replace old negative habits with new, more constructive ones. The point is not only that hygiene enhancement tactics require more frequent washing of hands, face and physical distance with others. And not even that we will have to give up many habits, including shaking hands, hugs and kisses when meeting. We should get used to seeing this not as an insult, but rather as a concern for one another.

In ancient times to prevent viral diseases, physicians advised to carry with them and often sniff bouquets of flowers, perfume bottles, fragrant herbs and incense. Today, aromatic oils and aromatic sticks with antibacterial effect are widely available. Instead of ethyl alcohol, vodka solution and hydrogen peroxide are usually used.

Increasing personal hygiene and indoor hygiene requires the use of new technologies that were not available 100 years ago. In particular, in all public areas - shops, gas stations and pharmacies should be installed bacterial lamps of the new generation, which is not harmful to health. Special attention should be paid in small-sized premises, such as elevators and main entrances to the houses.

Healthy lifestyle, physical activity, nature walks, physical and breathing exercises, yoga, S. Kneipp's water treatment, P.K. Ivanov's health system, P. Bragg's nutrition system - these and many others tried and tested by humans means can be useful for you.

3. Conclusions

To summarize, it should be noted that successful psychological counteraction of humanity to viral diseases is possible under the following conditions:

- development of environmental awareness of humanity, actualization of the spiritual potential of the personality;
- elimination of value-meaning dissonances;
- overcoming the negative impact of phantom thinking, making effective decisions in the fight against the pandemic;
- achievement of emotional equilibrium and mastering new trajectories of emotional response;

- establishment of optimal communication in conditions of physical and social isolation;
- adherence to the tactics of conscious psychological counteraction to viral diseases.

Since the spread of information diseases in the world today is globalized, the effectiveness of counteraction also depends on the conscious unification of efforts of different countries. Humanity must recognize itself as one holistic organism in which each part depends on the other. An indicator of this conciseness is not only the effectiveness of counteracting the disease, but also the humane attitude to sick people. At the same time, society must provide a lightning strike against looters and scammers who profit on the human grief. The smallest amount of lives lost, the shortest possible time to overcome a pandemic will testify to our maturity and dignity.

4. Discussion

The presented strategies are only one of the possible effective tools for a psychological counteraction of humanity to the viral diseases. Despite the fact that the fight against the pandemic is international, it does not give the right to ignore the national or religious beliefs of representatives of different ethnic groups and peoples.

The use of representations of strategies can be the subject of study and advanced training of practical psychologists and psychotherapists. However, not all educational institutions can quickly change existing training programs for specialists

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Kabysh-Rybalka T. V.

**Psychological Direction of Volunteer Activities
to Provide Preventive and Hygienic Help to Population During Lockdown**

Volunteering movement is quite widespread in the world while ensuring the realization of mass events in sports, art, social and medical spheres. In the context of the pandemic, this movement is intensifying in the world.

Participants in this movement are mainly young people, although there is also the participation of people of different ages. In a pandemic, volunteer groups are recruited on a voluntary basis, mainly from among students, young professionals, unemployed, because in lockdown some enterprises are closed, as well as education in higher medical, pedagogical and other educational institutions, at psychological departments, in colleges and etc. Volunteers remove overload from medical and law enforcement agencies, help provide assistance to a larger population, increase accessibility with specialists to certain segments of the population, especially at-risk groups – retired, or single people, people with so-called concomitant diseases, disabilities and so on. In a pandemic, there is an urgent need for the provision of timely regular assistance to these people from volunteers. Usually volunteers work on the street, at enterprises, houses, compartments, apartments, rooms.

Volunteer assistance in conditions of coronavirus infection should be strictly targeted, qualified, needed for its consumers and safe for the volunteers themselves. That is, they should be sufficiently organized, trained, technically equipped and protected. Given the possibility of a certain counteraction, even aggression by some people in lockdown, it is advisable for volunteers to act in small groups, accompanied by law enforcement officials or the Ministry of Emergencies.

Volunteers are to be well prepared to perform a number of functions: information, advisory, actually auxiliary, medical, psychotherapeutic etc. Psychological training has a special place in this preparation, which could be held at special courses or in points of preliminary instruction. Psychological preparation includes the following components:

1. The formation in the personality of a volunteer of certain qualities, such as humanism, compassion, attentiveness, respect for a person in lockdown, observation, operational thinking, the ability to make adequate decisions in an extreme situation, etc.

2. The ability to establish first trustful contact with a stranger, using the techniques of empathic attitude, rapport, the establishment of working relationships, etc.

3. The development of special observation, that is, the ability to notice seemingly inconspicuous but significant little things during the meetings with a person in lockdown in a transient environment, in particular, the ability to "read" on a person's face and posture his needs, conditions, and character traits, which are necessary for the implementation of appropriate "Helping" activities.

4. The ability to conduct a brief face-to-face survey with a person in lockdown in order to determine his/her state of health, mood, problems, needs etc.

5. Skills of fruitful communication with a stranger. Here a dialogue technique based on the theory of G. O. Ball is suitable, such as: respect for a communication partner; accepting him for who he is; a combination of respect for the partner with self-respect; concordance, that is, agreement with a partner on basic spiritual, moral values; tolerance, that is, patience on the basis of the "presumption of acceptability of the partner" to the uniqueness of certain features of his/her character; the principle of dialogue interaction, activity to enrich the cultural field in which the dialogue is conducted; the effectiveness of communication between the volunteer and the person in lockdown.

6. Ability to conduct brief training, mutual learning, development of certain skills in the process of exercises.

7. Possession of technical means to determine the state of health for person in lockdown and provide him with first medical and psychological assistance.

In accordance with this, the volunteers must form during their courses and through self-training the next features: initial competence in the field of medical and psychological prevention and hygiene, preventive pedagogy, awareness of the situation in the city, country, world, the ability to teach a person how to make a face mask, skills for cleaning the premises, willingness to go to the store for essential goods, prepare food, if necessary, etc.

That is, the main methods of work of a volunteer are information, conversation, dialogue, discussion, etc. At the same time, it is desirable that he is able to use certain technical means – vehicles, a mobile /smartphone, Internet, a megaphone, etc.

The result of his/her work should be, first of all, optimism and satisfaction of the recipient of assistance, an improved state of his/her mental health, the willingness of the lockdown to adequately fulfill all the requirements of the lockdown regime during a pandemic.

The volunteer should follow certain rules of their own safety and effective behavior, it is good to know what to do for themselves in a pandemic. That is:

1. To take care of your own safety, physical, social and mental health and thereby set an example to others. If possible, it is important for him to remain at home after volunteering, not to visit crowded places, etc.

2. To avoid panic moods and manifestations in oneself and others, the presence of which reduces the effectiveness of all actions carried out by him. It is necessary to identify and extinguish all the prerequisites for the emergence of panic states in themselves and various segments of the population – rumors, speculation, prejudice, false information and intentions, affirm optimism and orientation towards optimizing volunteer activities and behavior of people in lockdown.

3. To identify and recommend to yourself and people trustful sources of information about the pandemic, in particular, the media – these are primarily official sources – WHO, the press services of the government, the Ministry of Health, and the specialists speeches. Information should be regularly and preferably daily monitored and updated on the progress of the pandemic.

4. It is advisable to develop scenario for the behavior in an extreme situation – where to go in case of symptoms of coronavirus disease, how to ask correct questions to representatives of various services and follow the advice received.

5. To be able to practically reduce stress, anxiety and mobilize preventive activity – yours and other people. You can write down a list of actions that really helped reassure people and reduce their stress in the past. This can be creative work (drawing, music, creating stories, poems, designing, programming, sewing, etc.), reading, confidential conversation with a trustworthy person, affordable psychotherapy, meditation, physical activity, etc.

6. Pay attention to your own needs and feelings. To be able to smooth out their anxiety, uncertainty in a pandemic. Focus on what you find soothing. These are primarily WHO recommendations for improving mental health during a pandemic – refer, in particular, to the following electronic resources – https://www.who.int/docs/default-source/coronaviruse/mental-health-considerations.pdf?sfvrsn=6d3578af_2)

7. It is advisable to learn to consciously limit social contacts and rationalize the content and form of communication with other people if you went outside, while maintaining a safe distance of 1-2 meters, wearing a facemask. Think about how to become even more useful in lockdown – what volunteer initiatives can be put forward and implemented to help people at risk

(chronically ill, people with disabilities, aged people), how to make help even more tangible – maybe you should give them a short online lecture, share your experience in volunteering.

8. It is important to fill your life with a sense, for which, in particular, to remember what plans you put off for the future - now is the best time to read a book, learn a foreign language, and put things in order at home.

9. You should carefully take care of your own body, monitor what you eat, how long do you sleep and rest.

10. Try to use your own imagination, update the skills of gamification – for this you can use the game practices and mechanisms provided in Wikipedia in a non-game context to attract end users to solve problems. Invent and recommend to others activities that you yourself can do in the limited space of your apartment, using what you see around you. Open your soul to humor as a way to reduce anxiety and stress in a given situation.

11. Use the constructive planning function – make, in particular, a list of what you will do when lockdown ends and your usual life begins.

Disseminate this information not only to participants and to clients of volunteer activities, but also to relatives and friends.

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**Personality's Self-Preservation Behavior
in a Situation of Pandemic Anxiety**

Humanity, having received a unique ability to think and be a conscious creature, has made great progress in using this gift. At an incredible pace, people began to use the world around them, the resources of the planet to meet their constantly growing needs. This could not but have its natural consequences. Modern processes in nature over the past decades have been developing in a destructive scenario: pollution of the atmosphere and territories by human waste; depletion of mineral resources and deforestation; changes in climate, soil, flora, fauna; melting arctic glaciers; drying up and pollution of rivers and seas; overpopulation of certain regions and the detrimental experiments with the production of genetically modified products, the widespread production and use of antibiotics, and much more – all this poses complex challenges for humanity. Changes in the microcosm – fungi, viruses, microbes and other living organisms, friendly or unfriendly to humans – are less obvious for people. However, as the situation that has developed in the world in connection with the spread of the COVID-19 coronavirus shows, it is the invisible creatures of the microworld that can suddenly put humanity on the brink of survival. Medical science still needs to make scientific and practical discoveries to combat this virus. In these days and in the near future, the best intellectual resources of mankind are directed towards this. But the solution to the problem of adequate changes in the psychology of people is urgently needed right now, because the minimization of damage from a pandemic in our country and the whole world depends on the consciousness and adequate behavior of everyone.

The following recommendations stem from the need in promoting psychological assistance to the population in orientation in crisis, life-threatening circumstances. The recommendations summarize the scientific understanding of the psychology of crisis conditions and processes, currently available operational information on the prevention of the spread of the COVID-19 coronavirus epidemic and practical skills of psychological work in the direction of self-control, self-regulation, and self-preservation of the individual.

1. Selecting the information that one reads, listens to every day.

Current world is oversaturated with information, especially about the COVID-19 virus pandemic. For psychological and physical self-preservation, it is very important to learn how to quickly evaluate and select information, otherwise it becomes a factor that generates and maintains stress. We recommend for everyone to limit oneself to one or two times a day getting acquainted with the news about the situation in the country regarding the coronavirus (choosing a news channel that you trust). Everything that is important in one's life, one will learn. The media work around the clock, information is thus reiterating. Constant viewing (listening) of the descriptions of pictures of disturbing events aggravates the level of anxiety, depleting a significant mental resource.

One should try to summarize what one knows about this infection for today and put some (albeit temporary) point in this process of cognition. For example, this information may look like: there is another annual wave of seasonal viruses (ARVI, influenza) in the world, among which a new species has appeared – COVID-19. Coronavirus is very contact, quickly transmitted (through hands, kisses, etc.) – hence the protective measures that are already known to everyone: the use of masks, washing and disinfection of hands, heat treatment of products, minimization (exclusion) of social contacts, observance of social distance. Since the virus is poorly understood, medical practice and scientific research will be summarized later. Somewhere roughly not earlier than six months after the start of the pandemic, the analysis of clinical cases will give the situation a more or less clear picture. Therefore, analyzing current information on a daily basis is only exhausting oneself. Here on this actual information one can put a relative point and not spend hours on the Internet rereading what one have already seen and heard many times. In addition, numerous facts and videos about human losses, burials, people in serious physical condition are constantly being added to the information field – all this inflicts trauma even on those who think they are emotionally stable. An informational diet is an important strategy for self-preservation of mental and physical resources. Focus on the world where one lives, the situation and the facts in the country. And the more unfavorable the situation with the dynamics of morbidity and the availability of medical care, the more effort and attention are to be focused on one's behavior, which will maximize your personal safety.

2. Developing one's own security algorithm.

In a crisis situation, with difficult experiences for a person there is always a feeling of loss of control and security, as well as a feeling of uncertainty: "Will

it touch me?", "Will they be able to help me?", "When will it all end?", etc.). In order to reduce the stress, one needs to try: first, to regain a sense of control; secondly, to create one's own state of certainty. I propose to implement this through the development of one's own personal security algorithm consisting in choosing the security measures available and make it one's new rules of conduct for the period of the outbreak:

1) wearing protective medical masks in rooms and vehicles where there are other people (if they are not on sale, so they can be made by a person even without sewing skills);

2) disinfecting one's hands according to the rules with an antiseptic or washing them for at least 30 seconds, upon returning home, washing one's face and rinsing the nose and mouth with water;

3) working remotely;

4) minimizing visits to shops, pharmacies (buying groceries and what one needs for a week or two – just not for a year, panic purchases never justify themselves);

5) canceling meetings with relatives, neighbors, trips: just remember that we are in contact not only with this particular person, but also with all the people with whom we contact. This is how the COVID-19 virus is transmitted. Emotionally such way of behavior is difficult, but it will not be easier for everyone if realizing that everyone can be the source of serious health problems for beloved persons and this is a very likely reality;

6) preparing seriously in case one suddenly get sick that needs to find out and save the phone numbers of a family doctor, emergency medical services, hospitals that test for coronavirus, to purchase antipyretics, to talk with relatives or friends, who of them can help if necessary, etc. It is important that one have the feeling that one is doing his/her best to protect oneself, this significantly reduces stress and regains control and a sense of security.

3. Carefully structuring the time for the period of lockdown and self-isolation

Plan your day while staying busy as much as possible. The crisis is felt the more, the more the habitual way of life of a person, his usual course and schedule are disturbed. For the lockdown period, it is advisable to create for yourself, family members, children a temporary schedule of work, classes and rest at home, taking into account the restrictions on staying outside the home and act according to this schedule. Perhaps it will look strange, unusual, of course, your life has really interrupted its usual course. But for the psyche, maintaining the existing rhythm of life is certainly a big plus. And even if your

schedule is approximate or you most likely cannot always follow it consistently, this is not so important. The important goals are here and now, today and tomorrow, in the conditions of an apartment or a manor. This will give you a sense of the productivity of your life, its continuity, predictability and manageability, which is very important in crisis situations.

4. Taking care of one's physical condition

Be sure to include in your plans taking care of the body, its physical condition. Physical inactivity in itself is an unnatural state for a person and can provoke an exacerbation of chronic diseases, and in combination with stress – psychosomatic problems. Stressful conditions are necessarily reflected in the body by muscle spasms, clamps. This happens reflexively, the body remembers that in a situation of threat it is necessary to resist or flee, so our muscles are mobilized and tense. But the virus is an enemy from which ancient bodily reactions cannot be saved. Because of this, we can experience headaches, increased fatigue. So, help your body: do physical exercises; turn on an online yoga or meditation course, try self-massage, a contrast shower and other means that help relaxing, thus adding physical tone and, of course, more vigorous mood. Clean houses regularly and actively, work in the vegetable garden. If you are a city dweller, provide yourself with frequent ventilation of the premises, walks in the fresh air in the morning or evening hours somewhere in the open. Find a selection of breathing exercises and oxygenate your body in a safe situation. All this is very useful for immunity and health.

While walking, notice nature, its flowering, beauty. Now more than ever, we can appreciate its gifts and rethink our attitude towards it. Taking care of your body greatly affects the levels of a subtle biological, hormonal adjustment to the state of the psyche. Your psychic energy will thus be restored, rejuvenate and the body will strengthen its physical resource.

5. Using the resources being freed up for development

The situation of general lockdown also has its own unconditional positive side: the time that was previously occupied by trips, hiking in public places, and various activities outside the home is freed. The proposed self-isolation regime at home gives one a lot of opportunity to do what one has long wanted to, but did not have enough time. For example, one can finally get some sleep, watch favorite movies, do general cleaning in the bathroom, nail down a broken door for a long time, pay attention to children, tie up abandoned handicrafts, read, chat on social networks ... Each of us can use this time at our own discretion and according to our needs.

This period provides an excellent opportunity to work on our educational level, get acquainted with various sources in order to improve our professional level. Such work on oneself removes the dramatization of the crisis period of life, translates human behavior into a constructive plane.

Long-term stress is associated with an inevitable decrease in energy levels. You will more often have states of sleepiness, perhaps apathy and will not have the desire to do something. This is normal for a healthy psyche in a crisis situation. Do the proposed activities, hobbies according to your desire capabilities. Just start, try, the energy that appears in the first 10 minutes can awaken your activity; prevent you from sinking into depression. Try it. And eliminate any self-criticism, be kind to yourself.

6. Taking Time for Spiritual Development and Relationships

For a period of decreasing pace of life due to a pandemic, you have the opportunity, stemming from the usual run of life, to look at yourself reflexively from the outside. Reflect to yourself: “Am I satisfied with everything? Is everything in life going the way I would like? Maybe you need to change something, to add, to reduce? ”... Use this moment of life to realize yourself, your life, relationships, tasks.

In a crisis, the presence or absence of people who make up our circle of support is especially acutely felt. The ability to communicate and spend time with beloved persons, in the family is of particular importance. If the relationship is good, the crisis can bring people closer together. But another option is not excluded: there are already known cases of numerous divorces in countries after the lockdown period, where the relationship has not passed the test of strength. We do not recommend that you rush and make fateful decisions in such a stressful situation. We all behave and feel differently, experiencing anxiety, fear and uncertainty. This is not the best time to evaluate a partner or friend for their reliability, suitability in everyday life. Even if you have such thoughts, fix them, but do not rush to sort things out or actively decide something. Such decisions require a calm head and the same psychic energy, which does not exactly correspond to the current situation.

Instead, review your personal contacts. In a lockdown situation, each of the family members has an increased emotional stress. It is very desirable that, in addition to family members, you have people with whom you can talk and not only about the coronavirus, with whom you have experienced a pleasant past, with whom you now want to establish closer communication. Phone to them; write on Viber, on social networks. Be ready to provide such support to your friends and colleagues yourself. Think about what useful and optimistic you can

bring to their world now. Helping others, like nothing else, helps you cope with difficulties. Be kind to yourself and to people, especially those close to you now. It is the crisis that helps a person to reveal his/her spiritual potential, go beyond dramatic circumstances, rise above them, find a place for good, manifestations of love and positive.

7. Finding a place for humor and positive things in the current situation

When the first shock passed, people began to humor the topic of coronavirus and lockdown to reduce stress. And this is certainly a good way to avoid the process of dramatizing a situation that leads to depression. If you like this kind of humor, it makes you happy and helps to be in a good mood – it is great. It's another matter if these "funny pictures" are too much for you. Find different ways for yourself to be positive. These can be comedies, favorite music, hobbies.

8. Using our inner resources to stabilize our life and emotional state under any stress.

Life always contains stress, this is reality. When we are capable to overcome it, it gives motivation to overcome obstacles to our goals, and therefore to development. But when stress is prolonged, and our ability to directly influence a stressor, such as infectious threats, is limited, it is important to engage the internal psychological mechanisms of self-regulation and self-healing. Try a mental exercise that is often called "Favorite Place." Choose a convenient time for solitude, take a comfortable position, close your eyes and imagine a very pleasant place for you. Someone may have a real corner of their favorite summer cottage, someone may have a favorite room in their parents' house, and someone will present their dream: a chic foreign hotel, a beach or mountains, where one would like to visit. For our psyche, any such image is life-giving. Try to stay in this place, consider it in detail, enjoy pleasant sensations, do something, meet a pleasant person, talk to him/her ... Fantasy will help you get that positive charge of energy from your inner resource that may be temporarily lacking in real life. If you like this exercise, practice it regularly and you can always and everywhere balance your psycho-emotional state.

No matter how dramatic life turns to us, this is our real life and it is valuable in itself. It is important to fill it with the content that gives a feeling of happiness, satisfaction. And this is real and depends on us.

Zavhorodnia O. V.

**Mobilizing the Psychological Resources of Resilience
in Human Being During a Pandemic**

In December 2019, scientists discovered a new coronavirus (COVID-2019), which caused a massive outbreak of respiratory disease, which turned into a global pandemic. Over the course of several weeks, more than 100,000 cases and thousands of deaths have been confirmed worldwide.

The World Health Organization defines the outbreak of COVID-2019 as "a public health emergency of international concern". Scientists are working to refine the characteristics of the virus, including transmission, mortality, and origin (Perlman, 2020). Coronaviruses are a family of viruses that includes a significant number of different types of viruses combined into two subfamilies. Coronaviruses alone are not the only cause of death; they only provoke pneumonia. Before pneumonia occurs, antibiotic treatment is useless because they do not act on harmful viruses. After pneumonia occurs, antibiotics are used to kill coronavirus satellites, such as bacteria and fungi. There are no special antiviral drugs against all coronaviruses, and before pneumonia occurs, the disease proceeds as a normal SARS with appropriate treatment methods.

Speakers of the World Health Organization are working to disseminate information to the public, so that people can take the necessary actions, and governments can plan and respond accordingly. About 2.6 billion people around the world are in various forms of isolation. A large-scale "natural experiment" is being conducted. Lockdown is not limited to one city, region or country; one third of the world's population deals with intense stressors

Although public health services are trying to curb the spread of the virus and mitigate the detrimental effects on human health, anxiety is growing all over the world and stressful reactions are intensifying. Studies show that an increased response to stress during and immediately after threatening events is associated with adverse and long-term effects on physical and mental health. Stressful reactions can many times increase the number of unreasonable requests for emergency medical care, overload medical facilities and divert critical resources. Stress also contributes to other non-constructive activities, such as panic over buying consumer products like toilet paper, first-aid kits, bottled water, and disinfectants, which leads to shortages of prices for essentials (Garfin, Thompson & & Holman, 2018),

An important role in this context is played by the media, the purpose of which is to transmit accurate and relevant information to make informed decisions about protection against infection. In times of uncertainty and crisis, it is important to have reliable sources of information, which allows us to adequately assess risks (Lachlan, Spence, Lin, Najarian, & Del Greco, 2016). Decision-making studies have shown that people tend to form an accurate perception of risk when facts are known and effectively communicated to the public through the media (Fischhoff, Wong-Parodi, Garfin, Holman & Silver, 2018). The absence or lack of information – whether due to the fact that information is unknown to officials or because it is transmitted inefficiently – can lead to an inadequately overestimated threat assessment. When this uncertainty is combined with an invisible threat (such as a virus), fear and anxiety grow and can contribute to the spread of misinformation.

These phenomena are especially relevant for the outbreak of COVID-2019, as people tend to perceive new viral threats as higher in risk compared to more familiar and common seasonal diseases (Hong & Collins, 2006). With the constant threat of a new COVID-2019 outbreak, timely updates from reliable sources are critical. Without this, public fears can worsen, which is accompanied by the emergence and spread of a significant number of “scary” rumors, the growth of inappropriate behavior, etc. In a modern, interdependent society, health threats can go beyond their origin. (Garfin, Silver & Holman, 2020). An analysis of the results of previous public health crises and other collective injuries (such as terrorist attacks) showed that the use of vivid images in the media can cause increased stress, anxiety and impaired functioning. Media coverage of events in overly vivid forms of presentation can have a negative effect on the health of people who have not been directly exposed to stressful events (Garfin, Silver & Holman, 2020).

For example, during the 2014 Ebola outbreak, the incidence in the United States was quite low. At the same time, a study of US residents (sample – 3447 respondents) showed that the active influence of the media using impressive images and stories associated with Ebola fever led to an additional increase in stress reactions (Thompson, Garfin, Holman and Silver, 2017) .

The psychological effects of lockdown on mental states and reactions across the entire community were also studied. In December 2019, during an outbreak of coronavirus disease, many countries asked people who could potentially come into contact with the infection to isolate themselves at home or in a special lockdown institution. Analysis of the obtained data indicates negative psychological effects in locked down people, the likely development

of a wide range of symptoms of psychological stress and disorders (bad mood, insomnia, anxiety, anger, irritability, emotional exhaustion, confusion, symptoms of depression and post-traumatic stress). Decreased mood and irritability are especially common (Brooks 2020).

Studies in recent epidemics (such as Ebola in the United States) have shown that stressors can be various factors (interpersonal problems, long lockdown periods, inadequate supplies, financial losses, inadequate information, stigmatization). There is an increase in anxiety, the actualization of fears (fears of infection, getting sick, dying, losing loved ones). All this takes place in the current pandemic. The possibility of long-term negative mental consequences (post-traumatic effects) is assumed. In addition to the impact on physical health caused by an increased reaction to stress, people in similar emotional states can overload the health care system (an increase in the number of unreasonable visits to medical institutions, emergency calls from people with relatively mild symptoms, inadequate accumulation of protective masks by the consumer, etc.).

In a pandemic, it is important to activate all resources, not only social, but also at the individual level, in order to maintain the physical and psychological health of each person. One of such personal resources, we consider hardiness.

“Hardiness” is a person’s quality that helps him effectively resist stress and solve problems, which at the same time contributes to personal growth. This concept first appeared in 1979 in an article by S. C. Kobasa (Kobasa 1979). “Hardiness” includes psychological resistance to stressful effects, stability, endurance, which ensure success in professional activity. It is believed that hardiness is an important factor in professional achievement. This is especially true for experts in extreme activities. There is also the hypothesis that hardiness can inhibit the progression of professional burnout and inhibit the accumulation of professional stress.

S. R. Kobasa described personal qualities that distinguish managers who remained healthy under stressful conditions compared to those managers who had health problems in such conditions. In subsequent years, the concept of hardiness was further developed in the research of S. R. Maddi, S. C. Kobasa and their graduate students from the University of Chicago.

In the context of the concept of “hardiness”, the problems of the individual’s creative potential and stress management are analyzed together and integrated. By means of attitudes of involvement, control and acceptance of life challenges, which together constitute “hardiness”, a person can enrich his personal potential and overcome life stresses. Let us consider these components

in more detail. Involvement is the tendency to give oneself entirely to one's business (that is, complete immersion), the ability to be strongly involved in the situation and not give up in the face of difficulties.

Control is a belief in the ability to influence the course of events in one's life. Accepting life's challenges and risks means perceiving danger or stress as a task with an asterisk, which, although complex, is solvable. Thus, a person with stability tends to perceive potential problems as problems that he (she) is able to solve and which he (she) solves with enthusiasm; he is confident that changes in life are a means of personal growth, and not an obstacle to self-realization.

In addition to attitudes, "hardiness" includes such basic values as cooperation, credibility and creativity. The concept of hardiness is not the same as the concept of coping strategies (strategies for overcoming life's difficulties), because, firstly, coping strategies are techniques, methods that are familiar and traditional for a person, and at the same time "hardiness" is a quality of a person. Secondly, coping strategies can be either productive or unproductive, and even cause regression, and hardiness allows you to overcome distress effectively and at the same time can promote personal growth.

The hardiness of extreme professionals was investigated by P. T. Bartone (in the context of the prevention of PTSD), B. Johnsen, A. M. Sandvik, A. Morken (hardiness as the key to success), S. R. Maddi (organization of hardiness training for combatants). According to research by P. T. Bartone (1991), hardiness through social support increases resistance to the development of PTSD, that is, a person with a high level of hardiness in close connection with the social environment is able to withstand stress disorders, maintaining physical and psychological health even in difficult conditions such as hostilities.

Hardiness is probably related to differences in physiological functioning (or affects it). It is believed that hardiness reduces the ability of stressful events to stimulate the sympathetic nervous system (Kobasa, Maddi, Puccetti & Zola, 1985). Some evidence of this concept can be found in studies showing that individuals with high hardiness are characterized by decreased cardiovascular reactivity in response to stress (Contrada, 1989).

The functional efficacy of immune cells in subjects with low and high hardiness was also investigated. In vitro lymphocyte proliferation was studied in response to an invasion of microorganisms, a process that mimics a series of events that occur in vivo after stimulation by an invasion of microorganisms. The results showed that subjects with high hardiness indices had a significantly

more pronounced induced proliferative response (Dolbier, Cocks, Leiferman, Steinhardt, Schapiro, Nehete et al., 2001).

Other studies have linked hardiness with cholesterol and hormonal fluctuations. Bartone et al. studied the lipid profile of subjects, including high density lipoprotein, considered a useful type of cholesterol. It has been shown that subjects with high vitality compared with individuals with low hardiness were twice as likely to have high levels of high density lipoproteins (Bartone, Spinosa, Robb & Pastel, 2008).

As the studies of S. R. Maddi have shown, hardiness is not an innate, but an acquired quality that can be developed using special training programs consisting of a series of exercises aimed at creating adaptive coping strategies, in particular overcoming injuries, and building interpersonal relationships based on support and trust (Maddi, 2006).

It should be noted that in the 80s of the twentieth century, researchers (in the context of the problem of traumatic experience) emphasized the need to overcome thoughts, recollections and emotions associated with trauma. However, already in the 90s of the twentieth century, the attention of scientists is shifting to optimism and behavioral reactions that not only help to overcome the effects of trauma, but also protect a person from its negative impact on his psychological state (Scheier, Carver, Bridges, 2001). Accordingly, hardiness is determined not only by psychological defense, but also by the ability to flexibly use various types of overcoming in response to numerous traumatic events (Bonanno, Westphal, Mancini, 2012). Thus, hardiness is linked and mediated by coping strategies, physical health and the quality of social connections.

The following components are presented in the model for building hardiness proposed by S. R. Maddi: attitude (participation, control, acceptance of life problems); coping (cognitive: understanding the situation and vision, behavioral: active actions in real life), social support (help and encouragement), concern for physical and mental health (taking the necessary medicines, diet, relaxation, meditation and exercise).

The following exercises are suggested for development of hardiness and efficient coping:

- focusing (fixing and reflection of body signals in various stressful situations);
- situational reconstruction (a creative technique aimed at a deep understanding of a stressful situation and the possibilities of overcoming it with the subsequent preparation of a detailed plan of action in such life situations);

- compensatory self-improvement (the acquisition of skills to recognize the experience gained in solving the problem).

There are 2 groups of exercises: those aimed at creating healthy social relations and those aimed at caring for one's health.

Group 1 exercises are aimed at the effective resolution of conflicts with significant other, the development of constructive communication skills, for example, cooperation (as opposed to rivalry).

Group 2 exercises are aimed at the effective mastering the skills of caring for their own somatic and psychological health. Participants learn to fix their conditions that require applying for professional medical and psychological help, develop the ability to timely self-diagnosis (reflection their reactions in a stressful situation) and self-help in this situation (meditation, relaxation, etc.).

The first version of the training was developed in 2001 in the form of a manual on hardiness training and an Internet program of the same name.

In both cases, the training participants were given information about the components of hardiness, exercises for its development, means of self-testing of the acquired skills, and subsequently the opportunity was created for periodic absentee consultation with the trainers on the components of the proposed program (Maddi, Harvey, Khoshaba, 2006).

The hardiness training (Hardi-training) is designed so that the participants perform the exercises in the presence of the therapist, receive homework on the application of the acquired knowledge in practice and share their experience with the trainer, receiving feedback and recommendations for further consolidating the existing skills in the training. Typically, intramural training sessions, conducted twice a week, allow participants to master the skills, which are then reinforced when doing homework and discussing the results with the therapist. S. Muddy proves that hardiness trainings increase the effectiveness of activities, contribute to improving psychological health, improving leadership qualities and skills in difficult life (including professional) situations. In addition, hardiness training is a reliable means of post-traumatic rehabilitation, as it contributes to the search for new meanings of life (in particular after disability), motivation for activities, and positively affects the treatment of PTSD symptoms, depression or panic attacks.

Approximate content of Hardi-training (remote form is possible):

First meeting

A brief description of the training program, the adoption of the rules of work in the group and obligations for homework. Definition of the concepts of

“stress”, “coping”, “personality resources”. Performing deep breathing and relaxation exercises.

The second meeting

Identification of thoughts that negatively affect a person’s well-being. Discussion of coping strategies (adaptive and non-adaptive), determining the possibilities of using adaptive coping strategies in various situations. Mastering the skills of muscle relaxation.

The third meeting

Transformation of negative thoughts into positive ones. Mastering communication skills, developing active listening skills.

Fourth meeting

Mastering the skills of a healthy lifestyle. Consultations on hygiene of sleep and rest, identification of opportunities for effective leisure activities. Mastering physical methods of exercise with stress.

Fifth meeting

Mastering the skills of safe expression of emotions of anger, the ability to control your anger and prevent physical aggression. Teaching behavior in situations with aggressive people. Training skills in the efficient use of time (prioritizing tasks, dividing tasks into small logical parts, delegating part of their duties to subordinates).

Sixth meeting

Determining the importance of social support, communication with other people in the context of exercise with stress. Learning skills to share your doubts, anxieties and positive emotions with other people.

Seventh meeting

Assertiveness training (confident behavior). Mastering the skills of empathy.

The eighth meeting

Summing up the training.

One training session is not enough to significantly increase the hardiness of participants, but even one session has a positive effect on their subjective well-being, thereby creating prerequisites for the further development of hardiness.

Returning to today's challenges, we can summarize the following. The pandemic led to a large-scale “natural experiment”. A third of the world's population is dealing with intense stressors, fears (getting sick, die, losing loved ones) increase, interpersonal problems, which are facilitated by the long term of lockdown, financial difficulties, distorted information, inadequate attitude

towards the infected. Stressful reactions can significantly increase the number of unreasonable emergency calls medical help, cause a panic purchase of consumer and medical products, and cause a corresponding deficit.

The possibility of long-term negative mental consequences (post-traumatic effects) is assumed. People need psychological support, which, in particular, will help mitigate the long-term psychologically toxic effects of the pandemic.

Lockdown time can be used productively by a person (for online work, self-education, fulfilling accumulated household chores, communicating with family members, etc.).

Everyone is likely to be infected with coronavirus (as well as other, no less dangerous diseases like flu or tuberculosis), but following simple hygiene rules, both of the body and the psyche, will help reduce the risk of getting sick. It can be assumed that the high hardiness of a person can mitigate the course of the disease (with the identity of other variables).

At the social level, officials must provide a clear justification for lockdown, its rules and terms, and provide support for vulnerable social groups. It is imperative that information about infection routes, protection of one's health, threats to society and the individual is transmitted without sensations and based on authoritative sources. Many issues related to risks during a pandemic require further study, in particular regarding the effective use of social networks and special sites for the psychological support of people.

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**Mental Health During a Pandemic:
Psychosocial Risks and Behaviors**

*Do what you have to do, and be what you have to be.
Marcus Aurelius, 2nd century AD.*

The World Health Organization (WHO) declared a Coronavirus Pandemic (COVID-19) in March 2020, recognizing it as a global threat to humanity. According to official data [1], cases of COVID-19 have been reported in 216 countries, zones or territories. The global number of confirmed cases is well above four million, with more than 300 000 confirmed deaths.

In addition to the coronavirus pandemic declared by the head of the World Health Organization (WHO), a so-called "bad news pandemic" can be claimed to have spread. Moreover, the fear virus, which spreads around the world following the wave of COVID-19 pandemic, is as dangerous as its biological brother, the consequences of which will be reflected in the mass culture of many peoples.

There are three main reasons for this rapid spread of anxiety in society:

First, the gravity of the biological threat, the severity of the social and economic consequences of lockdown. COVID infection is characterized by high contagion and severe consequences, which, if uncontrolled, lead to numerous victims, as was the case in Ecuador, Italy, Spain, United Kingdom, United States and several other countries. To prevent the spread of the infection, serious anti-epidemic measures are being introduced, with severe economic consequences for the whole state and for individual citizens.

Secondly, modern development of communication means turns any person with a smartphone into a mass media (mass media) with a global audience. The spread of messengers, social networks, strips creates a special culture of information delivery – the pursuit of hits. Authors become economically interested in presenting distorted and sometimes knowingly false information. Fear sells well – "fired news" increases the number of views and subscribers. The growth of the audience increases profits from contextual advertising, there are orders for advertising posts. Non-critical perception is reinforced by a special form of presentation: posts on TV channels, comments ("comments") under the articles are submitted in the form of "experts of last resort", strips are submitted as reportage from the scene, memes in social networks require a

simplified response in the form of likes or dislikes with unconscious approval of the main idea. As a result, a person falls into an information trap, when "everything is already clear", "there is no time to explain, you have to act", "if you disagree, you are against us.

Third, there is the psychological unpreparedness of society for shocks of such magnitude. The last shock, similar in nature and scope, the world experienced exactly one hundred years ago – the Spanish flu epidemic of 1918-1919. More than 20 years have passed since the "dashing nineties". A whole generation grew up in peace and relative prosperity, not knowing the troubles. As a result, the first serious test leads to a mass infantile reaction: a panic buying up "everything in a row", unwillingness to tolerate restrictions, excessive self-confidence that "it will not touch me exactly," the growth of selfishness and atomization of society.

When these three factors come together, they begin to have a negative impact on the mental, physical health and social well-being of the population. At the mental level, this is manifested by an increase in neurotic, anxiety, depressive disorders and an increase in alcohol and substance abuse.

The psychological distress experienced is caused by many different factors. Fears and concerns about our own health and that of our loved ones, as well as fears about the negative social and economic impact of the pandemic, are heightened by the impact of the global media on the crisis, leading to an increased risk of developing anxious and depressive symptoms [Garfin D. R., 2020; Gao J., Zheng P., Jia Y., et al., 2020].

Prolonged intensive anxiety leads to the formation of such mental disorders as adjustment disorders, generalized anxiety disorder, panic disorder. These include eating disorders (anorexia or bulimia), sleep disorders (insomnia, daytime sleepiness) and sexual dysfunctions. Compulsive search for "signs of infection" leads to the development of somatoform disorders – persistent painful feelings in physically healthy people. Mental exhaustion, the burden of problems, the off-season lead to the formation of depression, from its mild forms, often perceived as a general malaise, to severe, when a person cannot eat, sleep or get out of bed.

The most obvious signs of depression are bad moods, lack of joy and loss of strength. If these signs last longer than two weeks, you should seek specialist help from a psychologist, psychotherapist or psychiatrist. Escapism (the desire to escape from problems), idleness and myths about the healing properties of alcohol lead to increased consumption, abuse and provoke drinking. And the abuse starts unnoticed. First it is a can of beer or "a bottle of wine so as not to

hurt your head" on weekends, then starts drinking in the evenings "to relieve stress", and there and before drinking (with the desire to "chill" in the morning and a strong, uncontrolled urge to alcohol) is not far away. It has been established and published many times that alcohol consumption reduces the protective properties of the body and complicates the course of coronavirus infection, and the use of alcohol-containing antiseptics "for internal disinfection" and is dangerous for life (unfortunately, such patients, with and without the virus, are already entering the toxicology and intensive care departments).

A special role of anxiety plays in the development of cardiovascular pathology and lies at the heart of the psychosocial risk factor for arterial hypertension [Lapanov P. S., Salivonchik D. P., Igumnov S. A., [and co-authors], 2019]. Prolonged strong anxiety, including against the background of positive results of virus testing, perceived as a lethal danger, provokes hypertensive crises and contributes to vascular disasters: insult and myocardial infarction, which may become the real cause of death (even in the times of the Great Plague, a popular rumor was that "half died of fear"). The course of already existing diseases becomes more complicated, ischemic attacks and arrhythmias develop more often.

The opposite but no less dangerous reaction, especially in teenagers and young people, is the manifestation of reckless, impulsive behavior. Perhaps the most "fearless" citizens should be separately addressed at the state level - young people, whose infection rate is minimal, and the course of the disease is much easier than in the older generation. They need to be made clear: yes, you are likely not to get sick or overdo it in a mild form. But you will bring the virus into your home, and it is likely to kill those you care about and love: your parents, grandparents. With this form of presentation, they'll think about it. Denying danger and "devaluing" official information is also a protective mechanism of the psyche, especially for teenagers. Probably, it is not necessary to fine or punish them for the fact that they have these very mechanisms. They just need to be patiently explained, however, as well as all other citizens.

Physical distance, telecommuting, school closures and other restrictive measures have had a significant impact on the daily lives of the general population and their social relationships [Wasserman D., Gaag Rvd., Nijmegen R., 2020; Van Lancker W., Parolin Z., 2020; The Lancet Child & Adolescent Health. Pandemic school closures: risks and opportunities, 2020]. In particular, lockdown measures expose both adults and children to negative psychological effects, including post-traumatic stress symptoms [Sprang G., Silman M.,

2013]. Indeed, social isolation and loneliness are largely associated with ill-health and depression [Leigh-Hunt N., Bagguley D., Bash K., et al., 2017; Hawkley L. C., Cacioppo J. T., 2010] and are considered a major risk factor for suicidal thoughts and behavior [Calati R., Ferrari C., Brittner M., et al., 2019].

A serious threat in terms of mental health problems, with the risk of increased suicides in particular, is the increased unemployment of Kawohl W, Nordt C., 2020].

An additional negative factor for many is the spread of the term "involuntary isolation". This term already contains traumatic potential – people, especially young people, do not like to be forced or coerced into something. And we have already seen a number of options for protest behavior in foreign news. It would be better to use the definition "**protective self-isolation**". Psychologically, this is a qualitatively different situation and a message: it is not someone else who orders or forces me to be isolated, but **I myself** make such a wise decision – it is **my** self-isolation!

A difficult problem is the temporary transfer of training to remote forms. Many older teachers are sceptical of "distance education". But the world does not stand still, and this form of education is largely the future. All the more so because with well-established feedback and quality control, graduates of distance education are not inferior to those who attended full-time education. Thus, being in self-protection is a great opportunity for education, retraining and self-development. But once again, it is important to encourage people: Avoid all kinds of false prophets. **Panic is a disease which is transmitted through information!**

The side-effect of **absolutely necessary** anti-epidemic measures can be the increase of isolation, emotional isolation and distrust to other people. Restrictions on movement, combined with other stressors associated with a pandemic, can exacerbate interpersonal family conflicts. Family conflict, especially conflict between parents and children, is the most common risk factor for adolescent suicide [Soole R., Kőlves K., Leo D. D., 2015].

There are also peculiar, not previously described, violations of social communication that require professional reflection, such as "a false sense of anonymity" under the mask regime. A closed face worsens non-verbal communication, and it becomes difficult to understand what emotions a person experiences and what he or she has. Subtle, weak emotions such as dislike, irritation become difficult to perceive, and strong emotions such as anger are sometimes too late to react. Also the mask on the face (or its absence) in some collectives turns its bearer into "not like the others", "contagious". Suspicion in

each person of a "carrier of coronavirus infection" leads to isolation, hostility, reluctance to come into contact. The requirement to maintain a social distance leads to a sense of loneliness and social isolation. The suppression of habitual social gestures, such as the habit of shaking hands, is subconsciously perceived as a manifestation of hostility (remember: "I will not give him a hand!") and reduces friendliness in communication. The accumulated social negativity also has a negative impact on family relations. Distrust, irritation, accumulated in daily communication, by inertia is transferred to the family. The situation is aggravated by a decline in income, prolonged isolation and alcohol abuse by one or both spouses. Quarrels, resentments and tears between the spouses are multiplied. Mutual fatigue from each other, parents from children and children from parents, and the need to be alone are accumulated. One thing, if you have a friendly loving family, and now there is an opportunity for a long time not to part with each other, to talk, together to prepare your favorite dishes, watch a good movie comedy ... In this case, there may be disagreements, but it is important not to roll over to swearing and resentment. It is very important to show mutual tolerance, even if one of the family members is more (neurotic) talkative, and the other, on the contrary, periodically shows a tendency to privacy. It is quite different, if earlier leaving for work and later returning saved the family from the need to communicate or reduced it to questions: "What to buy, what to cook when you're ready?" In such cases, "isolation in pairs" can reinforce previously repressed aggression and lead to serious problems in relationships that require a professional psychologist.

Many researchers in various countries have noted the increase in domestic violence against women and children as a source of serious concern [Chandan J. S., Taylor J., Bradbury-Jones C., et al., 2020; Joint Leaders' statement – Violence against children, 2020; COVID-19: Stopping the rise in domestic violence during lockdown, 2020]. Prohibitive measures have not only forced many women and children to stay home with their abusers, but also made it difficult to access support services. Previous extensive studies have found that domestic violence increases the risk of mental health problems for women [Golding J. M., 1999] and children [Evans S. E., Davies C., DiLillo D., 2008], and it should be noted that intimate partner violence [Devries K. M., Mak J. Y., Bacchus L. J., et al, 2013] and childhood trauma (i.e. sexual abuse, emotional abuse, and physical neglect) [Zatti C. [Zatti C. , Rosa V.] (Zatti C., Rosa V., Barros A.) , [et al.], 2017] are also associated with attempted suicides resulting from incidents.

Single persons, especially the elderly, are particularly vulnerable in situations of forced isolation. All factors of loneliness diseases, including reduced immunity, will join in. If there are such among your friends or family, call them more often, but do not need to retell terrifying news, and think in advance – what would you and your companion would be interested to talk about? But even if the person you are talking to complains endlessly, listen patiently. By showing kindness and compassion to others, we strengthen our own physical and mental health!

A serious additional risk factor is the use of alcohol and drugs. Alcohol and drug use has been shown to increase as a result of stressful life experiences and economic crises [Keyes K. M., Hatzenbuehler M. L., Hasin D. S., 2011; de Goeij M. C., Suhrcke M., Toffolutti V., et al., 2015; Nagelhout G. E., Hummel K., de Goeij M. C., 2017], and there are already statistics showing increased alcohol sales during the current pandemic [BBC World. Shoppers stock up on alcohol amid pub shutdown, 2020]. Similarly, the global crisis is facilitating access to lethal drugs, a critical risk factor for suicidal behavior [World Health Organization. Preventing suicide: A global imperative, 2014]. This is due both to the stockpiling of medicines and to the dramatic increase in the sale of firearms reported in some countries, which has the potential to lead to an increase in mass clashes with firearms.

The above features allow the development of rules for the preservation of mental health and social well-being.

First of all, it's information security. It is necessary to learn how to select reliable sources of information, check the facts and evaluate the reasonableness of the proposed conclusions. As a rule, reliable sources of information are those who are responsible for it. These are public media, newsletters of responsible international organizations (World Health Organization/WHO, UN), scientific publications, publications of relevant ministries and agencies. On the basis of the reliable information received, it is necessary to make conclusions about what to prepare for, what rules of conduct to observe, than to stock up, where to go.

The next level of protection is maintaining social partnerships at all levels (from rural communities and urban areas to megacities). At the individual level, one must never become self-contained, callous, callous, far from the problems of others. It has been noticed since the First and Second World Wars that moral values, compassionate, empathetic skills and helping those who are worse off than you are helps to survive, stay human and stay healthy.

The third level of protection is measures aimed at preserving mental health at both the individual and population levels. To reduce anxiety it is necessary to learn to be distracted, to "pass by ears" anxious thoughts, to switch to manual work, physical exercises. Planning the schedule of the day, daily recording of goals for the day helps to make life full, busy and struggling with boredom. If there are signs of anxiety or depression, do not hesitate to see a specialist: psychologist or psychotherapist. You should be very careful with alcohol consumption. People who have lost control over their drinks, and even more so, have started drinking, alcohol consumption is strictly prohibited, because "it will not end well. The phenomenon of "reducing the antisuicidal barrier" against alcohol consumption is known (Kondrashenko V. T., Igumnov S. A., 2004). Besides alcohol, one should beware of game and Internet addiction. Hang-up in computer games, strings, chats leads to mental exhaustion, increased anxiety when these chats are not available, insomnia, wasted time.

Conclusion.

To date, the following factors have been identified as contributing to an increased risk of mental health impairment due to COVID-19:

- social insulation,
- loss of employment and lower income,
- inability to visit places that provide social support (temples, social centers)
- inability to provide full psychological and psychiatric care, stress, world-wide
- anxiety over the constant news of the coronavirus in the media.

During the pandemic, many countries go through a period of so-called "self-isolation" or lockdown, during which people are forced for a long time not to see their loved ones, not to visit places of importance to them and experiencing constant anxiety and uncertainty due to changing living conditions. This has had a very negative impact on most people's mental state [Zagorski N., 2020].

Analyzing data from many countries around the world, the World Health Organization (WHO) notes that the fear, loneliness, isolation, stress experienced by all people during the pandemic can cause great mental health problems and countries need to be prepared for them. Depression, drug and alcohol addiction, self-harm and suicidal behavior are expected to increase [Mental Health and COVID-19, 2020], requiring increased preparedness by mental health services.

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**Psychological Pieces of Advice to Parents:
How to Keep Children's Mental Health During Lockdown**

Pandemic coronavirus and lockdown have changed our everyday life and habits. Many families found themselves isolated at home and this is not a simple psychological test, especially for those families in which relationship of parents and children was complicated by long distances, employment of adults, lack of daily routine work.

Emotional state: how to stabilize? In this difficult period for all it is a mistake to assume that children do not notice any changes. Children often reflect their parents behavior, so they can give them their anxiety, panic, fear, irresponsibility. Parental behavior in this period, however, as always, has to transmit calm and confidence, responsibility, then the child will have the understanding that anything can be overcome.

At this time, like every minute of one's life, a person experiences a lot of different emotions. World scientists have identified at least 240 different emotional states including anxiety, fear, irritation, anger, sadness, joy, excitement, confidence, faith, harmony. In psychology, it is not accepted to divide emotions into positive and negative. They all perform important functions in our mind, being like a compass of internal state and a symptom of a severe emotional trauma that should not be ignored. Emotional pain, which is often considered as a negative emotion, signals about the place that requires treatment or that some of our actions are wrong. And, if the child is experiencing or demonstrating the negative emotional condition – this is a signal "SOS" for parents that the child needs help. You need to calmly talk and try to understand what emotion the child is experiencing, and what leads to the emergence of such emotional state. Teach your child to identify own emotional state, and express their feelings. For this, first of all, learn how to speak and demonstrate your feelings to him/her: "I'm happy, because...", "I feel sad, because...", "I'm glad that we are together".

Parents should remember that child's mental health during the period of lockdown is adult family members' responsibility. A child's emotional state is the result of the parents' "work", exactly the "work", because "mother", "father", "grandmother", "grandfather" is the most important profession, which, unfortunately, is not taught at universities. So, a child's emotional state will

depend on what they hear from his/her parents, what words their parents address to them. It is important to listen and hear every response of the child, every sentence about what activities he/she would like to fill every day. Adults need to remember that significant damage to the child's mental health cause quarrels, fights between the parents, the dependence of one or both parents, death of a loved one, domestic violence. So, parents should build constructive relationships between them, because in that case the child will stay calm, when observing and feeling environment, and will perform respect, mutual understanding, and tolerance in communication with relatives.

To avoid stress you should explain to the children that there is a virus and a many people get sick, but many can be cured. At the same time to explain that there are ways to help avoid illness: stay home, wash hands frequently, wear masks. Parents should be as open to questions and give truthful answers. Take some time focus on the fact that "we're safe, we're invincible, if you stay at home", that "lockdown is not a punishment and not a vacation". This is the time when "we cherish you, and stored the others".

Distance learning: what's the problem? The problem arises where we have not taught our children to independent learning, independent vvoobsche. We all were not ready: children, accustomed to the fact that the school just needs to go; parents, shifting the responsibility to the school, and the school itself, when distance learning is that the teacher sends to get the links to the presentation and writing assignments.

When we are faced with new conditions, we all need time to adjust. The feeling that things are getting out of control, kids are getting worse and you do not have time – this is normal. Give time to yourself and others on adaptation, acceptance of the situation. When you do this, remind yourself : "we are good parents", "I'm a good father / mother, I'll handle it". Don't waste your health, forcing the children to perform the task with difficulty. Perhaps after some time, they will feel boredom from inactivity and the need for knowledge. You can be an example for your kids, performing work tasks, engaging in self-education.

However, lockdown is a new opportunity for teens to learn the missed material, prepare for tests, tests, tests, and also, to help lonely elderly neighbors. Online platforms offer a variety of training courses aimed at increasing the level of training in school subjects and areas that belong to the category "hobby".

To adapt to the new format of training was easier and motivation to learn were growing up, don't forget to praise your child and support his faith in himself in these words: "You're good", "I'll help you", "You is my biggest value", "You make me happy when I see .. ". Label all of his successes, no

matter how small they may be. Listen carefully to the child if he will tell you about all the difficulties of online learning, try to understand the reason, because the child does not always know how correctly to formulate them. During the forced isolation not just all of us, and kind words from family support best of all even adults!

How to build a trusting relationship with children in the family? It is important to use the lockdown period to establish a trusting relationship with children, because this is the best time to learn and understand their inner world, to set the important contact that will ensure a successful future. Moralizing, authoritarian tone of voice, no ability and no desire to listen to each other is very harmful to mutual understanding between parents and children.

Build trusting and constructive relationships with children should begin with the genuine interest of parents of all children. Very important in the contact with children the ability to create a dialogue based on the principles of partnership, equality, mutual respect, recognition, understanding of the child. It is important for adults to remember that the dialogue cannot be a monologue, that is, to focus on one person (yourself or child), instead of partner communication. In such cases, the contact will be lost.

Ask the child: "How do you feel?", "Why are you offended?". Listen carefully to the answers. Interest and complete openness in communication is very important. Do not answer "yeah", "yope" and "Is everything OK?", if a child told you that he cares about. No, "Not everything is good" if it makes him uncomfortable. Or on the contrary, he wants to share his joy with you, and the next emotionless, "yeah" beat off the desire to tell something to your parents.

If, for example, a child slammed a door, or started to scream, no need to continue communication with him at this point. All this signal that he/she needs rest now. And parents should calm down. All meaningful conversations should be performed when the emotions subside, the mind becomes clearer.

For better interaction with children we recommend the following rules:

When you start talking to your child, try to talk less and listen more. In this case, the adult increases the probability to be understood and heard. Teens need more time for comprehension of what they hear before to say something (they have a different speed of information processing than adults). Thus, if you want to ask about something, you first need to wait at least five seconds – while the child will perceive more information and, quite possibly, will give an adequate response. And then to speak concisely and accurately, avoiding long monologues. So, the child will understand that he/she doesn't have to listen to a lecture.

To speak kindly, quietly and politely. A slightly muffled voice and a lower tone usually catches person's attention, and the child will stop and listen.

Be an attentive listener, that is not distracted by other things when a child tells something. Listen twice more than speak. A child who grows up, just can't be an attentive listener, if he/she did not have anyone to learn from.

If the parents are annoyed, the conversation shouldn't start. Irritation, anger instantly transmitted to the child, and in this mood of constructive conversation will not work.

Before saying something, you need to make eye contact with the child. Making eye contact means to trust the person and feel his mood. If you ever start a conversation with the child by the method of "eye to eye", the chat will be easier.

Often can be difficult for teenagers to quickly turn his/her attention to the questions, especially if they are busy with something they really like. The child really can't hear (such a feature of attention at this age). *In this case, it is better to make warning – set time limit: "I want to talk to you in a minute" or "I'll need your help in two minutes".* The established time interval should not exceed five minutes, otherwise the teenager will forget [2].

Effective attitudes for building positive relationships with children, regardless of age and gender, can be a verbal formula-affirmation: "I accept my child for whom he/she is regardless of his abilities, inclinations and views. He/She (here, preferably the name of a son or daughter) is a part of my soul, my flesh and blood. He/She (here, preferably the name of a son or daughter) is me. I love him/her (here, preferably the name of the son or daughter) and love yourself." Repeat this installation on a daily basis (21 days) at least 21 times transforms energy field between you and will contribute to building strong, constructive relationship.

The child needs to be confident that whatever the conditions will be you will always support, listen, understand and help him/her. Be patient, wait for the moment when a child wants to tell you about his/her life.

If you feel dissatisfaction, anger to your child. Instead of criticize, to express your dissatisfaction, to shout – give him a hug. Recommended hugging at least 8 times a day. Hugs and constructive dialogue are the best way to understand your child [3]. If the teenager does not accept hugs from parents – need to be patient, to wait out the period of the "barbs", to understand that the child feels at the moment, to show your support. Touching and holding hands is also a manifestation of a positive and trusting relationship between parents and child. It is a signal for you that all is well. In times of crisis, the teenager

understands that he/she is not alone, that support is always nearby, and because it will be easier to overcome the difficulties, to deal with inner emotions, to seek a way out in difficult situations. The formation of the adult personality is directly connected with the methods and behaviors of parents with a child [2]. A child is happy, if grows in love, care, attention and support from the parents!

The situation in which we find ourselves, requires stability and there is nowhere to get it except yourself. You have to know that the internal resources that we have are enough for a full life, development and fulfillment in any environment! And remember: our children do not need us for 24 hours a day, they need to be on their own, without us, we are not entertainers in their life. It is necessary to give children the opportunity to organize themselves. Believe that we get out of lockdown closer to each other and more adapted to life [1].

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4. Роман Мельниченко. Негативний бік позитивного мислення. URL: <https://life.pravda.com.ua/columns/2019/01/29/235342/>.

TRANSLATION

- 1.Quarantine without stress: advice for parents. URL: <https://khm.gov.ua/uk/content/karantyn-bez-stresu-porady-batkam>.
- 2.Mom, hugs: advice from a psychologist on how to build relationships with children of different ages. URL: <https://novograd.city/read/experiance/61194/mamo-obijmi-poradi-vid-psihologa-yak-nalagoditi-stosunki-z-ditmi-riznogo-viku>.
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Rybalka V. V.

Psychoprophylactic Behavior of Elderly people as a Vulnerable Category of Adult Population under Conditions of Coronavirus Pandemic

According to experts who base their opinion on epidemiological statistics, the elderly persons comprise a special risk group within the entire population in the pandemic zone. And the attitude towards this group on the part of society and people of the third age themselves is sharply divided.

Some are of the opinion that society, in the face of intense struggle with this widespread disease, should sacrifice this category of the adult population, as medicine does not have enough resources to counter the pandemic. Unfortunately, this view was voiced by individual government officials in Ukraine. Of course, the reaction of most elderly Ukrainians to this position is sharply negative, which is understandable when life at any age is recognized as the highest value. If material resources are really not enough in the situation of combating pandemic, then psychological, spiritual, moral resources in society always exist, and one just need to have a desire to use them.

At the same time, some pensioners have an understanding attitude to this position and express their readiness for self-sacrifice, but only in an extreme case, when the question arises about the survival of the entire human population.

The third version of the attitude towards older people is predominant and consists in the humanistic approach of society and specialists to this category of population being the so called golden foundation of civilization. Indeed, it is at this age that a person reaches the pinnacle of the development of his intellect, experience, and acquires invaluable capital – wisdom that can be effectively used to solve unforeseen problems arising with the emergence of a pandemic.

Society needs to pay attention to the importance of this venerable age, as it is done, in particular, by social gerontologists and gerontopsychologists. The general opinion of the experts is that older people need special gerontopsychological support, if it is understood not only as a return on public resources, but also as receiving certain dividends from the representatives of this age.

Therefore, herewith we enumerate probable **problems of gerontopsychology**, which are advisable to analyse and solve by the psychologists and adults persons in the course of gerontopsychological support.

The latter is instructive in terms of providing psychological support for the entire population during a pandemic. They are:

a) the problem of awareness of the vital importance of longevity for the individual and society;

b) the problem of understanding the relationship between the health and life expectancy of a person at old age and its impact on the health of society itself and the human population;

d) the problem of the impact of motivation for health, longevity and eternity of an elderly person on the quality of life and immortality of all mankind;

e) the problem of generalizing the experience of centenarians and its use by a young and mature persons in the fight against coronavirus pandemic;

f) the problem of psychological protection of young generations from diseases, mortal threats and death based on the experience of hardening the immune system (in the broad sense of the term) of elderly persons in the process of overcoming various negative factors of life;

g) such issues as hygiene, prevention of psychosomatic health, the preservation of the working capacity and readiness for work of the elderly arise as relevant for the latter which brings social gerontology closer to psychology, pedagogy and medicine, so to speak, of younger ages;

h) the problem of so-called generativity is closely related to the previous one, that is, the problem of interdependence in the relations between generations of young and old people, when older generations are interested in helping young people arrange their lives, and young generations should treat their parents with love, magnanimity and gratitude.

This problem was reflected, in particular, in the phenomenon of ageism, that is, the emergence of such a socio-psychological attitude, the essence of which lies in the unjustifiably high assessment of youth and discrimination of old age. It can be called otherwise the problem of “egoism of generations”, while relations between them should be built on the basis of generative altruism and partnership.

According to E. Erickson, the consolidation and solidarity of various cohorts of the population facilitates the course of population aging, and, in turn, prepares the young generation for a decent old age. On the scale of a continuous change of generations, the solution to this problem directly relates to the young people who are quickly moving from one age to another and are steadily approaching the age of their aged parents and grandfathers.

In this regard, effective generativity presupposes the operation of an appropriate mechanism for transmitting the wisdom of life from generation to generation that is, a mechanism for ensuring the eternity of mankind [7, p. 217-218].

Specialists recognize such age-related neoplasms of the personality as autobiographical memory, wisdom as a system of expert knowledge, life and professional competence as an important resource of the elderly generation.

Researchers of the social intellect and life wisdom of the elderly “describe two main areas in which positive changes in the objective-semantic intellect of the second half of life can be observed: a practical mind and a sphere of knowledge about fundamental life laws and realities. Wisdom is, first of all, singled out as such a form of substantive-contextual intellect that can continue to improve or even arise for the first time in late adulthood. In the framework of one of the approaches, wisdom is defined precisely as “expert knowledge of fundamental life laws and realities” [7, p. 142].

Experimental data suggests that older people also have well-developed systems of knowledge about situations that require life planning thus demonstrating a high level of executive culture, etc. Currently, a psychological theory of wisdom is emerging, as evidenced by the works of psychologists such as L. I. Antsiferova, P. B. Baltes [3; 7] and others.

i) another problem of gerontopsychology was revealed by V. Frankl; this problem is connected with the comprehension of the meaning of person’s life, the definition of its semantic core, without which not only the elderly, but also the young, are doomed to intensive aging, depression and, as a result, need psychotherapeutic, psycho-hygienic help. Such assistance should be provided by introducing a person to active participation in life, in forming his desire for self-understanding, the need to fill with the meaning of his existence [7, p. 224-225].

V. Frankl, being a psychotherapist, is sure that “the conscious life of elderly people, filled with the solution of versatile concrete tasks and especially highly personal problems, not only produces an extremely beneficial effect on the mental state of people, but also allows them to get rid of many diseases, which, of course, greatly increases their lifespan.” V. Frankl illustrated this statement with the life of Goethe, who worked on his poem about Dr. Faust at an advanced age for seven years and only a few months after its completion, at 82, passed away.

Goethe kept the thirst to complete his great work – and death receded. Intense creative work for seven years helped the great writer to conquer death [7, p. 225].

Therefore, V. Frankl shares the opinion of Professor Shtronsky, who proved the need for gerontopsychology-hygiene for those elderly people who were forced to stop their professional activities and retire, and give them a chance to engage in any other, important and useful business, otherwise “their passive being will turn into a slow dying ... An active, creative life of older people is only good for society ... Any creative activity has great intrinsic value, filling older people with a sense of the meaning of existence, regardless of how many years they have lived” [7, p. 226]. The psychotherapist refers to opposite life scenarios when people who have lost their jobs have the so-called “unemployment neurosis”, severe depression and various mental disorders.

In this case, psychotherapy and psychohygiene return the desire for a person of any age to set life goals and objectives, a sense of service to people, a desire to be in existence for someone and for something through socially useful things, through a craving for a joyful, eventful life [7, p. 227-228].

During a pandemic threat, one of the most important laws of gerontology and gerontopsychology may be useful; this is the law of optimism and optimization of life, based not only on a positive experience of a sense of life, but also on the principles of optimizing life activity at each age stage, as the founder of Russian gerontology I. I. Mechnikov put it in his book “Etudes on Optimism”. Ilya Ilyich himself believed that “Etudes ...” are trying to answer the question “To be or not to be?” – that is, the issues of life meaning and purpose and “give as comprehensive answer to this question. Noting the gradual development of the spiritual abilities of a person and the relatively late, unfortunately, sometimes too late, development of the “**instinct of life**” still makes one feel the meaning and purpose of existence ” [12, p. 16].

In accordance with this, “one should cultivate in oneself cheerfulness for peace of mind and an optimistic worldview. On the other hand, passions and nervous anxiety should be overcome. Finally, a strong willpower is needed that would force a person to protect his/her health and avoid “bad habits” [12, p. 134].

I. I. Mechnikov drew attention to the role of evolution of the “sense of life in human development, which constitutes the true basis of the philosophy of optimism. It, this feeling, is of great importance and therefore should be carefully studied as much as possible” [12, p. 220]. “The sense of life” is amenable to development, therefore, one should also direct his upbringing

process in the same way as we try to improve the sense of the blind, replacing eyesight ” [12, p. 223].

As an example, the scientist cites Goethe's biography, his path from pessimism to optimism, a craving for a "higher level of existence", interest in the "high goals of human existence" and continuous attempts to realize these aims. Poetic creativity, work, love, fear of death served for him as a medicine against attacks of bad mood and pessimism. All this causes the appearance of the so-called "**orthobiosis**, that is, the most complete cycle of human life, which should lead to a very old age" [12, p. 185].

The concept of orthobiosis means “that great happiness lies in the normal evolution of the feeling of life, which leads to a calm old age and, finally, to a feeling of satiation with life” [12, p. 266].

I.I. Mechnikov talks about the importance of the so-called rules of orthobiosis, which include certain moral principles, theoretical and practical knowledge, etc. [12, p. 272].

One of these rules concerns the need to carry out a perfect, completed, harmonious activity, which is characterized, in particular, by the achievement by a person of the motives, goals and plans outlined at the beginning of the activity, and obtaining the required results and products at its final stage. After all, the failure to achieve major goals leads to dissatisfaction of human needs, to frustration, to chronic stress, illness, and sometimes to death. We are talking about both individuals and societies and states.

With the above provisions, such principles of gerontopsychological support are associated as:

- the adopted by the UN principle of civilizational, social and personal significance of longevity, life expectancy for each person as one of the main indicators of life’s quality, development of man and country;

- the principle of relevance, the appropriateness of gerontopsychological support for a person of any age – children, young, young, mature, elderly and senile;

- the principle of parallelism and integration of such leading types of human activities as playing, learning, personal, civic and professional self-determination, work, civic behavior, creativity, generative activity, self-service, etc.;

- the principle of scientifically grounded choice of the appropriate form of gerontopsychological support – informological, psychodiagnostic, psycho-prognostic, educational, vocational guidance, consultative, advisory, educational, correctional, psychotherapeutic, psycho-rehabilitation, etc.;

- the principle of the appropriateness of local or total, episodic or continuous, internal and external gerontopsychological support of the life of a person, in particular, the teachers of different ages and students;
- the principle of reflective expansion of the self-awareness of teachers and students and their immersion in the gerontopsychological process of setting and solving the problems of their lives;
- the principle of effectiveness, productivity and innovativeness of gerontopsychological support and training of elderly persons;
- the principle of the continuity of development, training and work of an individual throughout his life as a gerontopsychological factor and a way of gerontopsychological support of his life;
- the principle of subjectivity in the implementation of gerontopsychological support and the inclusion of personality resources as factors of aging inhibition, rejuvenation and spiritual perpetuation.

The complexity of the problems of aging gives rise to numerous plans, projects, even dreams of possible ways to solve them, in particular, the methods of inhibiting aging, rejuvenating the body, soul and spirit of a person, immortality of a person, etc.

All this in itself already forms a significant, but little used resource for preserving the health and life of both individuals and the entire civilization during extreme events, and the COVID-19 pandemic is an example of this. Therefore, the experience of social gerontology and gerontopsychology should be taken into account in a pandemic as a psycho-preventive and psycho-hygienic factor in the survival of mankind. Moreover, special innovative programs and projects of practical gerontopsychology of an adult should be developed. These include:

1. Development of gerontopsychological innovations and innovative gerontopsychological products, the application of which can be useful for maintaining the health of representatives of various generations of people, taking into account their individual and age characteristics.
2. Creation of innovative gerontopsychological programs, plans and projects for improving and prolonging the life of an individual.
3. Formation of an innovative gerontopsychological infrastructure of life based on the integration of individual and institutional resources, medical, gerontological and gerontopsychological events in individual living conditions and specialized organizations, institutions and associations that provide elderly people with health-improving services.

Thus, the gerontopsychological support of the elderly can not be stopped during a pandemic, on the contrary, it makes sense to continue it and use the experience gained during its implementation in the psycho-prophylactic and psycho-hygienic support of the entire population under antiviral lockdown.

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Psychological Accompaniment for People of Late Adulthood in Pandemic Situation

A sign of nowadays is the global spread of coronavirus disease COVID-19, which has taken the form of a pandemic. People feel restless and anxious, constantly being in the flow of information on this issue. Attitudes towards oneself and the world, the way of understanding the acquired experience and the direction of life can change dramatically at this time. Such manifestations is the evidence of person`s crisis development. He certainly needs help and support in the situation; it is appropriate to carry out his psychological support. This is most needed for special categories of the population who experience life crises, critical moments in their lives. People of late adulthood belong to such special categories. Therefore, our goal was to substantiate the features of psychological support for people of this age in a pandemic.

The concept of support is usually used when referring to the accompaniment and support of those mentally healthy people who have certain problems. These problems are financial difficulties, somatic illnesses, detention and imprisonment; the status of refugees, political dissidents, victims of torture or other forms of violence, victims of accidents, persons forcibly displaced to other territories whose human rights have been violated and those trying to live peacefully in or near. Such categories often include people of late adulthood.

Representatives of humanistic psychology believe that accompaniment is the best in a situation where a person needs psychological support. It means to be or to go next to another person, to follow – to conduct – to accompany – to join – to unite – to assist – to help [18].

The idea of accompaniment originated in liberal theology in Latin America and developed into liberal forms of psychology as psychosocial accompaniment. Colombian scholars (S. Sacipa, C. Tovar, & L. Galindo) believe that accompanying means giving people warmth, restoring their confidence and helping them to feel the presence of others and understand that they are listened to with tenderness. Psychosocial support in this sense is a process that is determined by respect and recognition of a person`s human dignity who has become a victim of certain events [17].

In modern research, psychological accompaniment is analyzed as, firstly, a system of a psychologist`s professional activity, aimed at understanding the

socio-psychological conditions for development and improvement in a particular direction; secondly, as a multidisciplinary method that ensures the unity of efforts of different specialists in activities aimed at personal development; thirdly, a psychologist's position in relation to the subjects of interaction, where the basic principles of work are inclusion, participation, provision [12; 19].

O. P. Shevelyova considers the specifics of psychological accompaniment of certain professions (police). She analyzes psychological support as a set of psychological measures aimed at assessing, predicting the dynamics and correction of mental state and efficiency of employees, socio-psychological processes and combat effectiveness of units in different periods of professional activity [16]. Psychological accompaniment of students is aimed at creating conditions for the full development and training of future professionals in a particular educational environment of a university. Such accompaniment is aimed at ensuring the process of primary professionalization of a person [15].

Researchers consider the specifics of psychological accompaniment for people with special needs, including students with disabilities. This specificity, according to M. V. Savchin, due to the focus on restoring the optimal psychological state of a personality in order to fully or partially solve a problem situation, which is the contradiction between the need for active work in the team and the existing limitations in communication [14].

Psychological accompaniment of persons of late adulthood, the onset of which is associated with a crisis, is important [5]. Its occurrence is caused by changes in life (professional, family), financial status, and health status. The essence of the crisis is the evaluation of own life, in particular the past, to determine the prospects for the future. Personality's development at this age is guided by certain laws (above all, unevenness and heterochrony) and is governed by a number of mechanisms (the most optimal is adequate and complete compensation).

The problems of self-determination, searching for meaning in one's own life become relevant for a personality's development in late adulthood.

Scientists believe that the tasks of this period are a summarizing life lived, a building new life plans and a worthy meeting of death. The meaning of life at this age is associated with the problems of demand for personality, his creativity, life and social activity, the resource for development, psychological well-being, and life satisfaction. At the age of late adulthood there are also certain changes in personal qualities, self- attitude, and self-esteem. Most studies show a decrease, but usually such a decrease is compensated. People of

this age have a positive attitude towards themselves, they can become egocentric; they are sometimes characterized by infantilism, less categoricalness. They may lose a sense of self-control; they have a great talkativeness, caution, constraint in behavior, decreased purposefulness, and so on. In the emotional sphere of the elderly, there are specific changes associated with instability and vulnerability; negative emotional phenomena easily occur; they are often characterized by anxiety, depression. Such features once again confirm the need for psychological accompaniment of people of late adulthood.

Psychological accompaniment of people of late adulthood in a pandemic is a system of a psychologist's steps and actions, aimed at creating conditions for optimal human development of this age. The purpose of such accompaniment is to promote the creation of a social situation for development that meets the age and individual characteristics of a person and in such a special period of human life provides psychological conditions for the development of human development of this age – finding and updating the meaning of life and regulating their emotional states.

This goal allows us to outline the main tasks of psychological accompaniment for people of late adulthood in a pandemic:

1. Identification of human problems at the age of late adulthood and their preconditions, causes, which involves the identification of individual and age characteristics and the social situation of human development. It is necessary to carry out psychodiagnostic measures, monitoring living conditions, human activities in a pandemic to do this.

2. Setting directions and necessary conditions (ways) of individual development of an older person in the conditions of a pandemic. This involves finding out what exactly worries a person and does not suit him or her, what he or she wants to change or develop, what to achieve. Designation those aspects that a person can influence and those that he really cannot change.

3. Development of a specific program of an older person's psychological accompaniment, providing recommendations and assistance in the implementation of this program, in achieving the desired human goals (fulfillment of desires).

Such tasks determine the definition of the basic principles of psychological accompaniment of late adulthood, which should be especially considered in a pandemic [10]:

1. The principle of integrity and systematization involves the study of interconnected and interdependent social and biological conditions, mental phenomena as a hierarchically organized dynamic whole, because a person of

late adulthood is a dynamic unity, is a system of various interconnected processes, properties, characteristics. Some problems of a person of this age, when he needs psychological accompaniment, can be caused by psychological, biological and social factors. The psychologist must also take into account that his certain influences on an aging person can be reflected not only on his psychological characteristics, but also on his well-being, position in society.

2. The principle of regularity and timeliness in the psychological accompaniment of late adulthood requires systematic organization and design of the process of interaction of a psychologist with a person of this age, based on clearly established rules of psychological care, and carried out regularly over time. Any psychological impact must be carried out in a timely manner and in the most favorable conditions for its effectiveness.

3. The principle of taking into account the variability, uniqueness of an aging personality. It is that since the indicators of the state of certain functions, processes or properties during gerontogenesis in different groups of people of late adulthood can be very different, therefore, increasing the difference, variability of individuals during aging, the age norm should be determined within increasing range of oscillations of basic quantities (B. G. Ananiev) [1]. It is difficult to determine the starting point for the analysis of the dynamics of mental development in late adulthood. The variability of mental phenomena at this age is determined by the state of health, conditions and way of life of a person, other factors that have affected him throughout his life. Thus, in one person there may be a deterioration of the intellectual sphere due to heavy monotonous physical work, alcohol abuse, while in another person the intellectual sphere is preserved, which is due to physical activity, which corresponded to his or her capabilities, desire for knowledge, relatively stable health. That is, the dynamics of the intellectual sphere of two different persons of late adulthood is determined by the way of their previous life. The final forms of mental development of an individual at this age are not strictly determined, but such development occurs according to the pattern that exists in society. Carrying out psychological accompaniment of a concrete person of age of late adulthood, it is necessary to consider individual rates and directions of his personality's development.

4. The principle of ensuring the freedom of expression of a personality. It means that psychological accompaniment should be provided only with the consent of a person of late adulthood. He or she voluntarily participates in various activities, because the individual at this age is the subject of subject-

subject communication and conscious activity, and therefore has the right to decide for themselves the possibility of participating in such activities.

5. The principle of accounting for activity implies the need to take into account that the person of late adulthood is an active subject of cognition and reflection of the world. He or she creates conditions of his or her existence, and not just finds them ready in the environment and nature. A person constantly solves the problems of his life, even if it does not have a bright appearance. This human trait expresses his ability to self-development, self-movement through the initiation of purposeful actions. The source of activity of a person, according to A. N. Leontiev, is the need (the state of a living being, which expresses its dependence on specific conditions of existence, the need for something) [11]. Due to the activity the individuality of an aging person, his or her transforming influence on the environment is traced. In the context of this principle, V. V. Rybalka emphasizes the principle of continuity of development, learning and work of the individual throughout his life as a gerontopsychological factor and a way of self-gerontopsychological accompaniment of his own life [13]. According to the principle, it is necessary to take into account that not only the environment and surrounding people form, change the personality at a later age, but also the personality changes the world around him or her.

6. The principle of humanism implies that a person is the highest value, a personality; he or she has the right to freedom, happiness, and comprehensive development. Interaction with him or her should be based on his or her interests and rights, to protect his or her uniqueness and personal sovereignty. This principle is close to the principle of civilizational, social and personal significance of longevity, life expectancy for each person that has been defined by V. V. Rybalka. It is one of the main indicators of life's quality, development of a person and a country accepted by the UN [13]. In the process of psychological accompaniment of an older person, it is necessary to focus primarily on his or her interests and needs.

7. The principle of scientifically substantiated choice of the appropriate form of gerontopsychological accompaniment (V. V. Rybalka) – informal, psychodiagnostic, psychoprognostic, educational, career guidance, counseling, advisory, educational, correctional, psychotherapeutic, psychorehabilitation, etc. [13]. According to this principle it is necessary to choose forms and means of psychological accompaniment of an older persons that are adequate to his or her age and individual features, and also situation`s specificity.

In order to provide psychological accompaniment and support to people of late adulthood, we have developed and compiled videos with recommendations for people of this age and for their loved ones. Our goal was to offer content in simple and understandable language so that it can be easily perceived by people of late adulthood who even have a low level of education.

The first video "How to live tomorrow: recommendations for people of the golden age for the time of lockdown and beyond" contains recommendations for people of late adulthood to structure their day in order to prevent the emergence of negative emotional states in lockdown [9].

The second video "I want to talk or where and how to communicate for people of golden age during lockdown: recommendations" contains recommendations for people of late adulthood on the possibilities and forms of interpersonal communication with other people in lockdown [7].

The third video "Help me or it is not ashamed to ask for help: recommendations for people of golden age" contains recommendations for people of late adulthood on the features of seeking help, identifies situations when a person needs help [3].

The fourth video "Call your loved one: recommendations for interaction with the elderly for their relatives and friends" contains recommendations for family members and friends of an older person to communicate and interact with a relative during lockdown [4].

The fifth video "How to find consolation in lockdown: recommendations for people of golden age" contains recommendations for people of late adulthood on the ways and means of a person in emotionally comfortable states, in a state of consolation. This applies to the regulatory aspects of an individual's psyche at this age [8].

The sixth video "It's hard to control everything: recommendations for people of golden age and beyond" contains recommendations for people of late adulthood on the features of attitude to themselves and others, in particular the possibility of influencing it. It is emphasized that a person can control himself, his immediate environment, the organization of his day to a certain extent [2].

The seventh video "Fill your day with activities: recommendations for people of the golden age and beyond" contains recommendations for people of late adulthood on the possibilities of daily life. Emphasis is placed on the need to alternate physical and mental activities, activities aimed at themselves and the outside world, more intense and less intense activities [6].

Thus, the psychological accompaniment of an older person in a pandemic involves the creation of a social situation of development that meets the age and

individual characteristics of the person and in such a special period of human life provides psychological conditions for human development tasks of this age. Providing psychological support to people of late adulthood, a number of principles should be followed, which in the process of interaction with a person of late adulthood will create psychological conditions for finding and updating the meaning of life, regulating their emotional states and optimizing interpersonal communication. In a pandemic, psychological support for people of late adulthood can occur through their acquaintance with the recommendations provided in the form of a video in a language they understand.

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**Post-Traumatic Growth as a Factor of Personality Adaptation
to the Crisis Caused by COVID-19**

Social scientists have approached disasters from a variety of perspectives. Disasters have been studied as phenomena in themselves – how they develop; how they are defined; how individuals, institutions, and governments react to them; and how they end. Scholars have also studied the underlying causes of disasters and the short- and long-run impacts of disasters both for places and for the people who survived. The issues of post-traumatic disorders and prevention of mental disorders resulting from the impact of extreme factors on humans are studied by many scientists. Numerous studies of both domestic and foreign psychologists are aimed at analyzing the adaptive potential of the individual, his ability to self-regulate in interaction with the environment; features of adaptive personality. The notions of forms, regularities and mechanisms of adaptation were studied; general problems of social and psychological adaptation, correlates of social adaptation of a person in crisis life situations, however, the factors of adaptation in case of an epidemic are still not given enough attention. In addition to exploring the nature, causes, and consequences of disasters themselves, scholars have used disasters to better understand other phenomena. Disasters are sometimes conceived of as exogenous shocks that expose some survivors, but not otherwise similar individuals, to traumas, to new neighborhoods, and to other meaningful changes in risks and resources that matter for a range of individual outcomes. Although disasters often follow known patterns, striking more frequently under particular built-environment and social conditions, in specific geographic regions, and at particular times of the year (e.g., hurricane season), one cannot predict which specific individuals will be affected and when.

According to our experience with combatants, human adaptation to crisis situations is due to a number of factors, perhaps the most important of which is post-traumatic growth, as there is an awareness of the value of life, new prospects and opportunities, changing life priorities [2]. There is overwhelming evidence that traumatic events can produce many negative physical and psychological consequences. Although researchers have extensively studied the negative effects of trauma, there has been much less attention paid to the possibility of positive impact of negative events. We note that the current health

situation is very similar to that of the military in 2014-2015, in particular the pandemic has created an unprecedented situation for health professionals around the world, forcing them to make risky decisions and work under extreme pressure. In Ukraine, the situation is further complicated by the need to allocate scarce resources to numerous patients with different, including concomitant pathologies, ideas on how to balance their own needs in physical and mental health with the needs of patients, how to reconcile their desires and responsibilities in front of patients and their own family and friends. Under such conditions, the situation with COVID-19 seems to be quite critical, and according to our research, more than 60% of physicians consider it traumatic, and when interviewed using the PCL-5 method show high scores on avoidance and intrusion scales.

Several countries in the west (e.g., the UK and USA) have established procedures for psychological crisis interventions to deal with public health emergencies. Based on research on mass epidemics in recent decades (SARS, MERS), we have identified three groups with the highest risks of mental illness during and after the COVID-19 pandemic. With disease progression, clinical symptoms become severe and psychological problems in infected patients will change; therefore, psychological intervention measures should be targeted and adapted as appropriate. Studies have confirmed that individuals who have experienced public health emergencies still have varying degrees of stress disorders, even after the event is over, or they have been cured and discharged from hospital, indicating these individuals should not be ignored. Therefore, we should consider the disease course, severity of clinical symptoms, place of treatment (eg, isolated at home, ordinary isolation ward, intensive care unit), and other factors to classify individuals who need psychological intervention and to formulate specific measures to improve the effectiveness of these interventions.

The first group – health workers, especially those who work in infectious diseases departments of hospitals and ambulances, they are directly exposed to the virus, have a very high workload and often suffer from a lack of personal protective equipment, which is significantly negative. affects their psychological state. That is, medical workers of infectious diseases departments have a high risk of depression, severe anxiety and sleep disorders, in addition, shift work (a week in the hospital, a week – living in a sanatorium, constant tests for infection and isolation from relatives) cause burnout, consequences which will be detected after the pandemic.

The second high-risk group to consider includes people who have suffered potentially traumatic events as a result of the crisis, such as the loss of a loved one, health, and the ability to work and provide for their family. They are characterized by symptoms of PTSD, acute grief, and their experiences are similar to those experienced by victims of disasters, combatants, people after the loss of loved ones. Psychological problems in this risk group can occur not only directly during the pandemic, but also a few months after its completion, this should be taken into account when organizing diagnosis and care.

The third risk group is people with pre-existing psychopathology, especially those with severe or moderate psychiatric disorders. In this case, the deterioration is due to forced social distancing, often a lack of medication that must be taken constantly, in addition, this risk group includes clients of psychotherapists who shortly before the pandemic consulted about panic attacks, anxiety and apathy.

According to Chinese researchers, specialized psychological intervention for COVID-19 should be quite dynamic and flexible, able to quickly adapt to different phases of the pandemic. First of all, clinical psychologists, psychotherapists and social workers should actively cooperate with the multidisciplinary team of health care facilities in the treatment of the immediate consequences of COVID-19.

Accordingly, the measures of psychological intervention were adjusted. First, the hospital provided a place for rest where staff could be temporarily isolated from their families. The hospital also guaranteed food and daily living supplies, and helped staff to video record their routines in the hospital to share with their families and alleviate family members' concerns. Second, in addition to disease knowledge and protective measures, pre-job training was arranged to address identification of and responses to psychological problems in patients with COVID-19, and hospital security staff were available to be sent to help deal with uncooperative patients. Third, the hospital developed detailed rules on the use and management of protective equipment to reduce worry. Fourth, leisure activities and training on how to relax were properly arranged to help staff reduce stress. Finally, psychological counsellors regularly visited the rest area to listen to difficulties or stories encountered by staff at work, and provide support accordingly. More than 100 frontline medical staff can rest in the provided rest place, and most of them report feeling at home in this accommodation. Potential psychotherapeutic goals are:

1. Training and support of health workers at risk to identify and train the management of emotional reactions that may interfere with their clinical work

in providing care to patients. It is important that in the midst of a pandemic, measures such as psychological debriefing, analysis of deaths and reactions of medical staff, do not force health workers to share their thoughts or feelings, but listen if they express such a desire.

2. Assistance to people with a history of psychopathology and support for persons undergoing COVID-19 treatment or preventive lockdown. If a person is in an infectious disease unit or treated on an outpatient basis, he or she should have access to a means of communication with psychologists or psychiatrists. At the same time, serious psychiatric conditions, such as aggression, self-harm, or suicide attempts, require eye care with rules that minimize the risk of infection. decision in person. Chinese experts have proven that psychological interventions via telephone and the Internet are clinically effective in a wide range of mental disorders.

3. Support for persons whose relatives have died or are in critical condition due to COVID-19. In such interventions, it is important not to pathologize the normal emotional reactions of family members, but to provide assistance according to the stages of grief.

Although the main focus here is on the possibilities of positive change arising from the challenge of difficult circumstances, it is appropriate to begin with the reminder that difficult circumstances can produce psychological distress, and to briefly review the kinds of negative responses that are quite common in persons exposed to highly stressful events. In doing so, we want the reader to understand that we recognize that traumatic events are not to be viewed simply as precursors to growth. Post-traumatic growth is an experience of positive changes that occur with a person as a result of encounters with crisis life situations (R. Tedeschi, L. Calhoun) [9]. The concept was introduced into scientific circulation in 1995, but by 2004 the terms "stress-induced growth" (C. L. Park, L. H. Cohen, R. L. Murch [7]) and "competitive growth" were more popular (P. A. Linley, S. Joseph [5]). Recovery to a higher level of psychological functioning compared to the pre-traumatic level is the main sign of post-traumatic growth. Instead of focusing on traumatic experiences, a person, returning to normal life, demonstrates psychological resilience and resilience. Accordingly, post-traumatic growth is a possible outcome after a /traumatic event at the other pole of PTSD. Different theorists have proposed diverse conceptualizations of PTG. The phenomenon has been conceptualized as about come of the struggle with a traumatic event, a coping strategy. As an outcome of coping with trauma, posttraumatic growth denotes a significant beneficial change in cognitive and emotional life that may be the "antithesis" of

posttraumatic stress disorder (PTSD). To clarify this line of thinking, it is important to underline that PTG and PTSD are distinct, independent constructs representing separate but in either case continuous dimensions. Both concepts are not regarded as two ends of the same continuum of, for example, adaptation to trauma. PTG and traditional measures of psychological adjustment are thought to be independent, because domains of growth are conceptually distinct from general emotional adjustment. PTG is not the same as an increase in well-being or decrease in distress. Therefore, growth and emotional distress may well coexist for some people.

The theoretical basis of post-traumatic growth is a functional-descriptive model (FDM; R. Tedeschi, L. Calhoun), according to which growth is possible only when a person tries to give negative events a different, positive meaning. Accordingly, the catalyst for growth is not the actual trauma, but emotional reactions to it, i.e. post-traumatic growth does not depend on the type of traumatic event, but only on the subjective attitude of the person to it [9].

Post-Traumatic Growth Inventory (PTGI, 1996) consists of 21 items answered on a 6-point scale (0=I did not experience this change through 5=I experienced this change to a very great degree). A sample item is “I changed my priorities about what is important in life.” The PTGI was presented only if respondents reported the occurrence of at least one potentially traumatic event, and these individuals were asked to respond with respect to changes that had occurred because of any of the events endorsed. Although the PTGI can be scored in terms of five subscales (relating to others, new possibilities, personal strength, spiritual change, and appreciation of life), the measure in the present sample was one-dimensional as shown by an exploratory principal components factor analysis using varimax rotation, which yielded one factor accounting for 56% of the variance and the high internal consistency of the total scale ($\alpha=.96$). Accordingly, responses to all PTGI items were averaged to yield a single score.

The procedural description of post-traumatic growth in the model of R. Tedeschi, L. Calhoun is as follows: 1) an extreme event destroys basic beliefs about the world and about oneself, breaks the continuous narrative personal history and makes stress management in the usual ways (mental defenses, coping strategies) ineffective; 2) attempts to cope emotionally and cognitively with the crisis are accompanied by persistent stress and are in the nature of obsessive, uncontrolled thoughts, constant imaginary return to traumatic events; 3) appeal for social and psychological support, which performs two functions – reducing the strength of negative emotions through

self-disclosure and the acquisition of new behavioral patterns in the face of people who have experienced similar experiences; 4) reflections on what happened become controlled and purposeful, constructive meanings of the traumatic situation are produced, which fits into the extended life narrative; 5) the result of experience, expressed in changes in the system of attitude of the individual to the world, people around him and himself, is subjectively perceived as personal growth and acquisition of wisdom. Post-traumatic growth is both a process and a result. In particular, a positive reassessment of trauma is a process of post-traumatic growth, at the same time, the understanding that due to trauma a person's life has changed for the better – its result.

Regarding the age characteristics of post-traumatic growth, scientists (L. Simons, J. Ducette, K. C. Kirby, G. Stahler, J. T. Shipley) proved that childhood trauma is the most dangerous for further human functioning, because strong emotional reactions can not yet be processed. consciousness due to lack of necessary resources, and therefore are displaced into the unconscious and are manifested in adulthood in completely different from traumatic situations. Instead, adults have more resources for post-traumatic growth, of course, if the trauma received in adulthood is not superimposed on the trauma of childhood, which reduces the likelihood of severe growth and causes stronger stress reactions [8].

M. Magomed-Eminov proved that the experience of life is not just mentioned, but reconstructed in the work of acceptance and / or alienation of experience in three forms: destruction / negation, reconstruction / stability and construction / growth. In analyzing traumatic phenomena, the researcher found that they are based on three types of work: 1) the work of elimination (negation), aimed at providing a different meaning to traumatic events; 2) reconstruction work aimed at strengthening self-confidence, resilience and courage; 3) the work of construction - the repetition of positive potentials, positive experiences that can be used in the future [1].

Avoidance coping also deserves special attention as a mediator of post-traumatic growth. It seemed that these were maladaptive copings that should hinder growth, however, efforts to avoid anything reminiscent of a traumatic event force a person to return again and again to psychotrauma, to re-examine it emotionally and cognitively, and, accordingly, to learn new ones. senses, which in turn causes post-traumatic growth (A. L. Boal, C. A. Vaughan, C. S. Sims, J. N. Miles) [3]. The role of social support as a mediator of post-traumatic growth is quite clear. Awareness of the presence of significant people who can

help in a stressful situation reduces the likelihood of psychological distress and promotes faster recovery after trauma [10].

However, when we consider all of the data together, are we really seeing significant growth? If a person reports one positive change but is also experiencing significant depression and PTSD symptomology after several years, sees the world as a more dangerous place, is experiencing impaired quality of life, is having trouble at work, cannot keep up with the housework, feels alienated from her husband and is seeking a divorce, has a teenager who has become argumentative and depressed, and is unable to make any sense out of what has happened, is this growth?

Post-traumatic growth is manifested in different ways: through awareness of the value of life, strengthening interpersonal relationships, increasing self-esteem, transforming life priorities, enriching the spiritual and existential components of life. It is not just a return to the previous level of functioning, for some people this process becomes an experience of self-improvement, as there are qualitative changes and transformation of personality. In this context, the concept of post-traumatic growth has significant differences compared to other theories of recovery after trauma, which mainly emphasize the acquisition of personal resilience, the acquisition of new meanings, the formation of optimism and endurance. M. Brooks, M. Lowe, S. Robinson [4] found a link between trauma characteristics and post-traumatic growth due to the presence of avoidance coping, intrusive thoughts and a social environment that promotes positive change. In turn, R. Tedeschi, L. Calhoun insist that the concept of post-traumatic personality growth should be clearly separated from the mechanisms of psychological protection, which are more focused on reducing stress, even by distorting reality, and coping, which aims to adapt to external reality and preservation of the psychological "status quo". On the contrary, post-traumatic personality growth occurs in conditions of inability to adapt to the situation, avoid change and associated stress [9].

We believe that individual counseling and socio-psychological training are effective means of promoting post-traumatic growth. Individual work with a psychologist has a positive effect on reducing intrusions, promotes personal growth, awareness of the strength of their personality and new opportunities gained through participation in hostilities, the development of adaptive coping. Individual psychological counseling in combination with group work in a training group helps to reduce the severity of avoidance symptoms, form positive relationships with other people and management skills, develop a

positive attitude towards others, coping with cooperation, altruism and distraction.

Stress management training and resilience training (SMART) can be used as group forms of work – a training program designed primarily for staff working with cancer patients, severely injured patients and hospice patients, the main purpose of the training is to increase stress tolerance and prevent emotional burnout. C. E. Loprinzi, K. Prasad, D. R. Schroeder, A. Sood) [6]. At present, Chinese experts have proven its effectiveness in working with medical personnel during a pandemic (J. Yanyu, Y. Xi, T. Huiqi, F. Bangjiang) [11]. The traditional training program is designed for eight weeks, one two-hour session per week. During the training, participants learn to be aware of their reactions to stress; meditative techniques and methods of relaxation; how to change cognitive patterns and emotional reactions and transform stress-based and resilient-based behavior; means of improving physical activity, normalizing sleep and eating. Probably, the program can be modified depending on the needs of the medical institution or a particular community, but in general we consider it appropriate to use in the context of prevention of emotional burnout and post-traumatic growth of health workers working in a coronavirus pandemic. In our opinion, individual psychological care is crucial in the awareness of post-traumatic growth, and socio-psychological training develops a sense of social support, security, which, in turn, allows adaptation to the positive effects of traumatic experiences that can be successfully applied after a coronavirus pandemic.

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Personality Identity in the Covid-19 Pandemic Situation

The beginning of 2020 has seen the emergence of COVID-19 outbreak caused by a novel coronavirus, Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2). The 2019 coronavirus disease (COVID-19) epidemic is a public health emergency of international concern and poses a challenge to psychological resilience. Research data are needed to develop evidence-driven strategies to reduce adverse psychological impacts and psychiatric symptoms during the epidemic. Currently, there is no known information on the psychological impact and mental health of the general public during the peak of the COVID-19 epidemic. This is especially pertinent with the uncertainty surrounding an outbreak of such unparalleled magnitude. Based on our understanding, most of the research related to this outbreak focuses on identifying the epidemiology and clinical characteristics of infected patients, the genomic characterization of the virus, and challenges for global health governance.

The impact on the human consciousness of the intense flow of information creates a problem for the organization of cognitive individual experience of the individual today, as a result – its "Self-image" changes every time the surrounding information space forms constructs of problems and threats, which, in turn, rethinks external reality; in this context, it is especially important to understand the concept of personal identity not in the light of its disparate aspects, but based on the principle of complementarity, i.e. complementarity and multivariate influence on human functioning in a dynamic changing world. Identity is a complex phenomenon, a "multi-layered" mental reality that includes different levels of consciousness, individual and collective, ontogenetic and socio-genetic bases. The phenomenon of identity arises within the global problems of human existence. In modern society, the structure of the "Self" of its individuals acquires the greatest cognitive complexity in comparison with any historical epoch. Accordingly, the question of identity formation and possible ways to overcome its crisis are also becoming more difficult. Identity is a broad concept that includes all the qualities of personal connections, due to a large array of biological, psychological, social and cultural factors. We can say that formed a separate scientific field – the psychology of personal identity.

How does a person know that despite changes in appearance, work and friends, he/she remains the same? This question is fundamental to many philosophical schools. In particular, J. Locke argued that the ability to remember the past gives a person a sense of continuity. Determinacy of knowledge by feelings and experience is one of the key epistemological positions of J. Locke. The most important tool of cognition, the philosopher called observation. Addressed to specific sensory objects, it characterizes their rational perception and causes reflection on them. The starting point of knowledge of truth is the division of knowledge into three types:

1) intuitive, which does not require argumentation with additional ideas ("two more than one");

2) demonstrative, which involves the use of additional ideas (reasoning, proof);

3) sensitive, sensual (about certain things), based on sensory perception. Researchers of personality claim that the creation of a life story serves to solve the problem of identity in the first place.

Life story is a selective autobiographical story that formulates how important events in our lives are formed and shape our worldview and self-perception. From D. P. McAdams' point of view, the story of life is an inner plot-like imaginary that people carry with them from situation to situation; other researchers have proposed something similar to a scheme that allows people to build episodes of life history around important life periods, very significant events and periodic topics or problems (S. Bluck, T. Habermas) [5]. This perception can change over time as a person's life unfolds in space and time. Accordingly, autobiographical memory plays an important role in remembering one's history and, consequently, in establishing one's identity. Some researchers attribute to autobiographical memory only significant memories (such as happy or traumatic events) or only life narratives, but autobiographies or life stories (D. P. McAdams [8]) do not contain only important events. Events are not separate, but have a structure and meaning in the context of life by including them in a more coherent life story.

The narrative approach to identity, the study of so-called "narrative identity", as well as the use of narrative analysis and the method of narrative interview have recently become increasingly popular in social psychology. Narrative identity is a personal identity that is formed when reading one's life in the light of cultural works that mediate this process, while reading is an activity that mediates the text and human life in general. It is believed that the author of the concept of narrative identity is P. Reeker, according to whom the tendency

of Western philosophy to achieve transparency "I", started by the reflexive philosophy of Descartes and actually continued by Kant, should be supplemented by studying the essence of understanding. P. Reeker's concept of narrative identity, presented in the book "Himself as another" [2], where the person seen as a character in the story is not a clearly defined reality of his own experience, it is involved in the dynamic identity inherent in the story. Such an identity of the character, which creates a story, P. Reeker calls narrative or narrative identity, as well as personal identity, considered in its duration and dynamics, and considers it a characteristic and solution to the problem of temporal dimension of "I" and the action itself. Such a narrative, or narrative, identity of the individual, according to P. Reeker, varies between identity and identity.

Identity (in English, the term "Narrating Identity" is also used to denote narrative identity in its active form) is key in assessing and understanding human life, in that it retrospectively and perspectively tells its life stories [6]. According to C. FitzGerald, P. Goldie, the critical opposition of internal ("I am in a situation") and external perspectives (actually "situation") is central to the formation of life stories, in particular in the context of crisis situations, when it is important not only to tell about the crisis situation, but also the personality in it (thoughts, emotions and behavior directly in a difficult situation). Using Wortham's (2001) process of recording events and characters associated with those events allowed us to examine not only identity construction but also the performative nature of the telling of narratives through interactional positioning.

In general, the narrative approach is an interdisciplinary field of knowledge that has begun its development in linguistics, philosophy, sociology, and historiography and has relatively recently been used in psychological theoretical and empirical research. In particular, the narrative is seen as an important construct that allows a person to structure their understanding of themselves and their life experiences, as well as in the context of building a person's relationships with others. In psychology, the narrative approach focused on autobiographical "I-narratives," that is, first-person stories about the vicissitudes of one's own life. Personal history gives a sense of integrity to life, allows you to keep the separate parts of the experience, preserves the continuity of "I" in time and space, thus maintaining personal identity. In the study of identity can be divided into three main areas of narrative approach: the actual narrative psychology, constructionist and personological approaches. Nowadays, in psychology there are different concepts of storytelling (stories

about yourself), so we can talk about narrative psychology only as a very wide field of research, united by interest in the general phenomenon. Narrative is understood as a form that organizes experience and controls actions and emotions; as a cognitive scheme that allows you to explain and overcome difficulties; as a result of discourse, expressed in social interactions; as a report on the past, which provides self-understanding; as a tool for identity formation, which gives life integrity and meaning. In the mid-1980s, one of the activists of the "cognitive revolution" J. Bruner put forward the thesis of the existence of two fundamentally different ways or modes of understanding the world: narrative and logical-scientific (paradigmatic), which despite complementarity, however, are not identical [1]. Later, T. Sarbin outlined the "narrative principle" of psychology, according to which people think, perceive, imagine and improve moral choices in accordance with their own narrative structures [3]. To comprehend the actions of man turns to the traditional plots, characteristic of its culture, with which you can combine the events of life into a single whole. These plots can be conveyed in the form of myths, children's tales or in any other verbal or non-verbal form. In his model of identity as a life story, D. McAdams [8] argues that identity itself can take the form of a story that contains a certain setting, scenes, characters, plot and main theme. In adolescence, adolescence and early adulthood, people begin to reconstruct their past, perceive their present and predict the future in terms of certain internalized, evolving "Self-history." The narrative not only describes a certain "world where I could live", but approves or condemns the actions of the heroes, while the heroes themselves are divided into "good" and "bad", the author certainly (explicitly or implicitly) gives a moral assessment of events that occur. Hence, the narrative is always a story about values, about what is important, right for a person, about what it is worth living for, or about what it is worth dying for. Understanding narratives means understanding the authors' attitudes to life, understanding their worldview, and in diagnostic and psychotherapeutic work, understanding one's own narratives is the key to solving most psychological problems, especially those that recur from time to time in a person's life. Since the narrative is associated with an evaluative interpretation of the past, it necessarily contains normative ideas about what can be considered correct, or, according to M. Freeman and J. Brockmeier [7] – the idea of "good life"). Thus, in the narrative construction of identity there is not only a psychological, social, aesthetic, but also an ethical dimension. Based on the works of P. Reeker, M. Freeman and J. Brockmeier introduce the concept of narrative integration – a fundamental part of reflexive coherence, which

arises when achieving attentive awareness (including that which occurs in the practice of meditation or mindfulness). Narrative integration allows you to create a holistic life story through a linear, consistent description of human life events, which leads to their rethinking, restructuring, transformation of traumatic memories into autobiographical ones.

Another characteristic feature of the narrative is its sensitivity to the temporal mode of human existence. Of all the discursive-oriented theories of identity construction, only the narrative approach allows us to seriously consider the development and transformation of identity over time, while the continuity and coherence of "I" remains one of its most important functions: "I am today as I was yesterday and despite possible changes, I keep my identity to myself; it does not mean that I am always the same, it only means that I am the same person, my actions, thoughts, emotions change, but not myself; and it is I who am responsible for my words, actions, plans for the future and their realization, I design myself and take on certain obligations ", hence, the task of the narrative is to restore the temporal order, the chain of events that make up life. However, J. Bruner argued that in autobiographical narratives, past tense verbs make up no more than 70% of all verbs used. It is obvious that "Self-narratives" is a story not only about the past, but rather about the connection of the past with the present and the future. Remembering his life path, looking at his life reflexively, a person must build a story in such a way as to eventually come to his present [1].

Life history is an important element in the formation of identity and, as we noted above, autobiographical memory plays a significant role. The process by which the scheme of life plot is formed, similar to the scheme of other conceptual schemes, so intrapsychic evolution, cognition (in this case memories and interpretive connections) are formed and consolidated when they are repeatedly realized, and individual memories are stored because we think and talk about them, while talking about memories, we begin to think in the story. Similarly, the more often memories are retold, the more they integrate into well-formed stories. We suggest that life plot patterns are formed through similar processes, as a remnant of repeated conversations, thoughts and reflections on the events of their past, through which events are connected with others and with themselves. Temporal coherence and the cultural concept of biography is a basic template, individual meaning that goes beyond this template, built in an apical way through the formation of explanatory and thematic coherence: events and periods of life become more integrated and abstract with repeated autobiographical justification.

Of course, life stories contain important specific events that add to the stories of wealth and authenticity. Autobiographical memory, on the basis of which identity is constructed, is always emotional, it is thanks to emotions that a person protects his own Self, presents himself to others and directs his behavior in the right way. Because the problem of personal identity and life history is a feature of late adolescence and adulthood, we focus on late adolescence and adulthood, but keep in mind that children can also tell stories, but only about events, without being reflective.

The first construction of a narrative about an experience takes place immediately after the event took place, or even during the event itself. The reason people tell a story about an event depends in part on the proximal contexts that allow for such a story (available listener, specific reason for the story), as well as on their own characteristics (eg, habitual diary keeping, age, publicity of the profession). When constructing a narrative, there is a connection between the self and the event that took place, if the event does not evoke emotions, and its details are difficult to remember - it remains a life event, but not part of the scheme of life stories, otherwise – affects the self-concept, causes personal (and even post-traumatic growth if the event was traumatic) and generally affects the formation of identity.

Nowadays, the study of identity in the virtual world is relevant, thanks to the possibilities of social networks, in particular the function of "stories", narrative identity is becoming more pronounced. In particular, a person directly during the event or immediately after it makes a photo report and writes on social networks about their impressions. At the same time, she focuses on friends, the general public, presents herself as an individual or a representative of the professional community. If the event caused significant emotions, they can be a reason for discussion, debate, and thus – to integrate into the life story of the person presenting it, but it can remain just an event, especially if there were many (similar) in a person's life.

We note that personal stories (stories of one's life story) are usually based on two themes – activity and communication. At the same time, stories about such aspects of activity as impact on the environment, achievement of significant results, self-improvement, professional skill, social status and authority are emotionally rich. Instead, the topics of communication are friendship and love, dialogue with like-minded people, relationships with important people, social groups, teams and support and assistance to the needy. In addition, all themes can be divided into integrative and immanent

(J. J. Bauer, D. P. McAdams) [5], which differentiate between different forms of personal identity development, so integrative themes correlate with the development of "Self", and immanent – affect subjective psychological well-being.

Integrative themes focus on those things that theoretically shape the ability to think more complicatedly about one's life, while immanent themes focus on ensuring psychological well-being. Topics of stories about activities and communication, respectively, focus on individual and collective aspects of personal growth, the formation of personal and social identity.

The narrative approach is non-structuralist. This means that a person's behavior is not considered a manifestation of certain structural characteristics of his/her personality or any structural features of the relationship in which he/she is included; it is about actions that are carried out in certain conditions in accordance with the values and intentions of man or contrary to them. It is due to the narrative organization of identity, according to a number of authors (D. Bruner, D. McAdams, P. Reeker) that its aspects related to the continuity of one's own existence in time, orderliness and integrity of experience are provided. By building a personal narrative, the way of life reaches its coherence and continuity in social, cultural and historical time. Direct identification of identity and narrative is not the only way to establish a connection between life history and narrative, as the latter is a tool of reflection – a way of understanding the experience or the result of identity formation.

Note that the methodologically important provision is that the identity provided by respondents in self-descriptions, graphic projections is adjusted to the actual existing social context. Thus, the researcher, analyzing the empirical material received from the respondents, will not deal with the identity experienced by the person himself, but with the presentation or presentation of identity. Some time after the pandemic, it will be possible to assert the formation of a new identity of a person who has experienced self-isolation, was at risk or directly affected by COVID-19. In this context, it will be worth using the Narrative Identity Questionnaire (NIQ, S. T. Douglas), translated and adapted by us in 2019. The methodology contains three scales:

- 1) transformation of memories,
- 2) ruminative separation and isolation and
- 3) self-understanding and self-acceptance.

Yes, the scale of "transformation of memories" includes four statements: "when I think about this memory..." I can not reproduce it clearly in memory; remember as if it just happened (R); it is difficult for me to remember all the

details of the event; I do not perceive the situation as very critical, one that causes great discomfort. The scale of "ruminative separation and isolation" contains eight statements: "thinking about this memory..." I felt that people remember this event as well as I remember it; it seems to me that only I can remember how it really happened; I don't think anyone at the event remembers it the way I do; this memory is important because other people remember the event (R); I feel "stuck" in the past; I could not imagine how much the past affects the present or the future; I felt the same as when this event happened; it seemed to me that I was in that situation again; I feel that this event has nothing to do with my future, because after it there is no life, only existence. The scale of "self-understanding and self-acceptance" includes seven statements: "when I remember an event that happened..." I think that thanks to it I got to know myself better; I understand what is important in life and what is not; I have more positive emotions than negative ones; I understand that I lost what I went through, but I am still grateful to fate for that event; I understand that thanks to that event I became more appreciative of life; I feel sadness, but not sharp pain; I understand what "bright memory" is.

In addition to diagnosis, the psychotherapeutic context is important, in particular discursive practices and narrative therapy, as effective tools of psychological care at different stages of the identity crisis.

Thus, modern psychology interprets personal identity as a set of characteristics that distinguish one person from others, and social identity as a result of awareness of their group affiliation with the adoption of typical features of this group, involves comparing these aspects of identity. Integrative analysis of personal and social identity is their consideration as two interrelated and complementary aspects of self-determination in the social reality. In this case, personal identity covers individual-specific traits, while social identity - features that are manifested as a result of belonging to a particular social group. It is necessary to take into account the conditionality of such a primary distinction, because the convergence of individual characteristics with group characteristics in many cases is expressed by a two-way process, both at the stage of self-categorization and self-identification and later in the development and transformation of group, individual and group. At the same time, individual features are conceptualized by each individual subject of self-identification with the help of the conceptual apparatus mastered by him in the process of socialization and inculturation, and on the basis of individual life experience of development in a certain social context. In other words, personal identity is social in nature, and, depending on the membership group considered in each

case, the same elements of identity can be perceived as personal traits or as social properties. This is especially evident in cases where the membership group is blurred and difficult to define.

Thus, the distinction between social and personal identity is necessary for further integration of the content of these concepts in order to more fully consider the phenomenon of identity in the variety of possible manifestations.

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**Our Life ‘before’ and ‘after’ Pandemic of COVID-19:
How to Perceive Occuring Changes Rightly**

How will our life change after pandemic of COVID-19? Everybody has his/her answer to this question because people perceive this situation differently. But as a matter of fact, the world is changing and it will never be as before.

Let's in order. Where did it appear, this virus, which globally changes the life in the scale of our planet?

In general, these viruses have been the known family of viruses since long ago.

As usual, these viruses are transferred by animals but it mutated and now is carried from a man to a man. These are no facts, confirmed and proved how it passed on to a man, only suppositions of scientists. It is believed that this virus passed on to a man with the help of raw animal products. Maybe there is another way of it's origin. It is supposed that this virus was passed on from bats, but this fact is not proved.

Therefore, the discussion about the origin of this COVID-19 is following especially in the scientific circles, if it was made specially or maybe it appeared in the outward surrounding from the laboratory unintentionally where it was studied and sprang up by natural way. Now there are more questions than answers. With the flow of time, we will know about this fact. Now we only watch about powerful social and economic results, which this virus draws after it, and we understand what the weapon of the XXI century is as a fact. Intentionally or not, but this ‘couple’ of unprecedentedly destroying force as a matter of fact is being tested on us right now. Now and in future: to make panic, which destroys everything in the world, it will be enough to ‘throw away’ something from the laboratory on the outside and the Net makes its affair having spread the information in the world, which will be understood by millions of panic-mongers in his/her own way. These facts mixed with fakes is a great Bomb, in comparison with the nuclear weapon will be irrelevant. The world may be ruled by technology used for a sake of aggression.

We notice that after the flash of COVID, the world began to change, when it changed after plague pandemic in the XIV-XV centuries, the revolutions of XVIII-XIX centuries, two World Wars of the XX century and so on. It is necessary to mark good news, that such global turns together with negative

economic and ecologic consequences brought strong development of humankind and reviving of people's mentality.

What 'COVID' changes will bring for us? Of course, medicine and science will win synonymously, having got a powerful experience in reacting to such challenges and in joining forces and brains for their overcoming. New labour relationships will be legalized, and new forms of communication among people will appear. It will not be necessary to sit 8:00 in the office and sometimes undesirable, and concert halls and stadiums will not be as strong as new forms of art perception and sports emotions. But nobody says that new tendency will develop. Ecology? After some temporary improving, maybe it became as before, but unlikely better. It is evidently: the information manipulators will continue their work.

The manipulation of panic mood became as easy as never. The flash of COVID cannot change the further behavior of the people essentially or their social system, says Volodimir Savinov, the social psychologist and the scientific collaborator of the laboratory of the social psychology of the personality of the Institute of Social and Political Psychology of National Academy of Educational Sciences of Ukraine. But it is very important that we saw the development of the social and psychological mechanisms, when not only information, but emotions refer to the society. Information and emotions are referred more quickly than physically COVID by itself. That is why this pandemic even in its epicenter first of all in informational and emotional one and it sounds inhumane. Savinov explains that the information 'infiction' is more powerful than medical one.

Volodimir Savinov adds that people's panic conditions which is spread through the information space can physically weaker the people from the risk group. Among them not only people with weak health or immunity, but people who are succumb to suggestion. 'In the society there are only 15% of those who are not succumb to suggestion made by people. Therefore, the rest 85% refer to conventional risk groups. It seems that people with exalted and demonstrative character traits (very sociable, playing their parts self-monitors, bright and expressive) are more succumb to suggestion and they comprise almost 30-35% of the society.

Irrespectively of COVID we came to the conclusion that 'The tanks can come there where the conviction has von.

However, the head of the School of universal journalists, the author of the books on professional and personal effectiveness Vitaly Golubev found positive results for panic connected with the flash of COVID: 'If the panic mood helps

the countrymen to be saved from the spitting attitude to their own health and to the health of other people – it is positive. Somebody at last will realize when you are ill, it is better to stay home, but don't run to your work subjecting yourself and others to a danger. Somebody can stop saving some Hryvnas, trying to squeeze himself into the overcrowded trolleybus or into the electric locomotive in any way. Somebody will begin to ask his employer to secure him elementary means of safety at work. And if he refuses, he/she will make his/her choice in the benefit of own health and comfort, without risk to loose his labour place. And others can make a remark to somebody. For example, for spittle and coughing in the social places, breaking the personal space of own citizens. If the epidemic can help somebody to begin to conduct himself as 'cattle' but not as a well-bred person – it is positive. I'm sure we can pay our special attention to this.

In addition to the above, Vitaly Golubev thinks that the cooperation of scientists can be very powerful and useful as never before. The present experience of the fight against the flash of COVID – 19 will be very valuable for scientific and medical practice. The quick spreading of virus made scientists and physicians from different countries join their efforts in the real-time mode or on-line.

In simple terms, as Yevgeny Naishtetik escribed, the founders of the biotechnological company Planexta inc.: 'It seems to me that the virus becomes the wonderful help in the turning to a new system. Let us remember how scientists tried to find the new medicine earlier. There were closed research centers, the owners of which were states and some multinational corporations. Researches were conducted according to an algorithm within the conditions of thorough reporting, etc.

And what about now? Tens of thousands of bioengineers view open data on genome of all identified virus modifications on their computer screens, which are uploaded to the website of the National Medical Library of the USA. Right there, all engineered proteins are 'twisted' and compared with similar biological agents which were already met (it means that COVID is compared with other viruses (editor's note)). Some of them even don't use the manual work but launch artificial intelligence searching for clues. Then, in a chat, one says: 'Have you seen that he has BCA25677.1 in his membrane protein? And the other answers: "Yeah, now I'm trying to model immunoglobulin light chains'... It is available to the whole world, which is changing very fast and where old society doesn't know how to move on.

Intensive communication catalyzed the high level of cooperation of different scientists. About this unique experience is told in the journal *Science*. ‘This experience differs from any flashes, in which I participated’ – says the epidemiologist of Harvard School of Social Health T. K. Chan (Boston), Marc Lipsitch. Intensive communication catalyzed the high level of cooperation between different scientists combined with scientific achievements and it allowed researchers to go further than before’. ‘We have unprecedented amount of knowledge in 6 weeks’ – says the leader of an independent charity Wellcome Trust, Jeremy Farrar.

Nevertheless, the scientists think they will have some problems with ecology.

Sensation: the epidemic of COVID in China had partly positive effect on ecology. The scientists of NASA fixed the high level of reduction the content of nitrogen dioxide (NO₂) – the poisonous gas that is discharged by vehicles, power stations and industrial facilities. In general, it proves the reduction of pollution by 36%! compared with the analogous period last year. However, does it mean that the ecological consequences will be refreshing?

Martin Lopes Koreira, the scientific collaborator of Instituto de Astrofísica de Canarias (IAC), writes in *Science 2.0* about the withstanding between the growing economy and reconstructed forces of ecology during some decades. However, suddenly, the gurus of economy and policy were surprised because the decision appeared spontaneously – it was virus. It does not touch upon the problem of ecology but the ability of humankind to accept the extreme measures of safety. ‘Neither Greenpeace nor Greta Thunberg and any other individual and collective organizations didn’t reach so much for the benefit of the health of our planet for such a short time’, – writes the scientist. – Less than for two months the world organizations showed us the ability to close all cities including such leading tourist destinations as Venice and diminish the quantity of trips and abolish some of the most important preferences and summits, etc. Moreover, it is only the beginning. Suddenly we understood that all justifications were to diminish the pollution and we can live ideally without conferences in the world of academicians and scientists without having beer with colleagues and feeding narcissism of some researchers and it is an expensive luxury which we can’t allow ourselves in the time of climate crisis’. But he came into the conclusion that our humankind reacted so under the threat of COVID. At the same time, we do not perceive such long-term threat as global warming.

The scientist thinks that humankind will soon forget about this lesson and continues its risky way as before. The director of 'Clear Energy' company, Andrew Grinenko in his blog 'Liga' says about temporary results of present ecological improvement. But in future it will be on the contrary. As the production in China stops, so the development of renew energy in the world will be stopped with it. It is because China is an important supplier of components for renewable energy. The production is reducing and logistics has its problems that is why there will be delays in the registered equipment delivery for the projects all over the world and the growing prices for components, says the expert.

In general, experts mark that COVID revealed many problems, and if not solved, some countries are unable to move on. In addition, the safety of citizens in the sphere of health protection is the main problem. Oleksij Buriachenko, the chairman of the All-Ukraine Regional Expert and Juridical Influence Association, agrees with this problem. 'COVID divided the world into 'before' and 'after'. In the so called 'tomorrow' the high standard of living, social guarantees, low unemployment and what is the most important – timely and flexible health care system, will be valued in the countries! Mostly the countries are divided into two groups, those that can stand against the new challenges in medical sphere and those which can't. That is why Mr. Buriachenko makes prognosis that the human and financial capital will be concentrated in the countries of the 'first type'.

Grigory Lugovskii, a historian, culturologist and journalist has the same opinion and he marks that the safety of the countries must be secured not only by army or police but by medicine too. Nevertheless, it is very important to have an information immunity. Moreover, a state which can't take into account such parts of its safety will be helpless as a state which has lost its territory. Ukraine convinced about it in the example of Novi Sanzhary. It is necessary to do everything to avoid such an example to be the first and the last.

In addition, some reasons why the world has changes forever after the pandemic caused by COVID. Some famous figures in different spheres told about it on the pages of the Wall Street Journal. Nash.live retells five most interesting of them.

We will not underestimate travels.

Susan Orlean, a writer and a permanent correspondent of New Yorker.

Travelling became so easy nowadays. During the last decades, especially before COVID-19, the map of our Earth is rolled up inside in some way, bringing together the far corners. The borders were almost wiped off. When you

come to the place of assignment, you do not almost feel that you have moved anywhere. You may call home and check-up your e-mail, take your money from the ATM in any place of the world.

Now, when we are at home, it seems that such trips are in the past. Their role we now feel in the present crisis, because our mobility during some last decades played an important role in spreading illness in the whole world. The flights between continents did not become usual; the illnesses were local as a rule. Now we became carriers who spread illnesses in the whole world, involving it after us as a suitcase, in cruise ships and planes.

Due to the pandemic, nobody travels now, nobody even go to cafes round the corner. In the modern epoch, it seems we have never been fastened to our home. When the limitation diminish, we of course will begin to travel. Our desire to know the world is so great and we will return to it in time. Pandemic will unroll the map of the world a little. Many things seem to be far, almost unattainable that we may not have perceived this easy availability for granted. We will be in delight from the awareness of travelling from one place to another, from one worlds to other ones and enjoy it, because we value everything that we have hardly lost.

The acquired habit of kindness

Dzhamil Zaki, professor of psychology in Stanford university, the author of the book 'The War for Kindness: Building Empathy in a Fractured World'.

The Italians sing staying on their balconies to support during the lockdown.

COVID-19 prompted the global epidemic of kindness. Well, some of them struggled for scarce goods, for example, toilet paper, but most people did in another way. Having been compulsory divided, many people began to help each other and do it together: deliver food for neighbours with weak health, online communication with lonely old people, and gather means for the poor. Restaurants began to cook for people having lost their work. The whole cities are applauding to their health workers, standing.

Disaster shows that we are mistaken about our self-sufficiency and independence and help us to understand that we depend completely from each other. They bare our vulnerability and at the same time – our common humanity. That is why we want to help strangers during the crisis.

Kindness can reduce the level of our stress and simplify our suffering. Victor Frankl, the psychologist, having survived Holocaust, wrote that 'suffering is not suffering in that moment when it became the sense – the sense of sacrifice'. Many of those, who survived an attack, a war and won the independence say, that their help to others speed up their recover. And their

power which they didn't notice before helps them to find sense in the past and feel themselves less helpless. It is exactly that we need now.

I know it is very difficult to understand when the world will be paralyzed with virus. The consequences of pandemic will be displayed in the problems of economy and protection of health during months, years and decades. In addition, we will be in need of each other more than before. We will help each other too.

The control of health will be kept for a long time

Kerri Cordero, the Senior Scientist and Richard Fountain, the Chief Executive Officer of the Center for a new American Security.

China is known to have its authoritative approach in watching the cases of infection among citizens: they made an application that informs the users if they can move free according to their health analysis – and also it informs policy about their location. The citizens of the democratic countries undoubtedly would refuse such cruel measures, but pandemic prompted the leading states to examine the ability of new interfering into the private life.

British officials want to construct the new mobile application that notifies users who were exposed to persons suffering from an infectious disease using facts about their location from the satellite, Wi-Fi networks and even Bluetooth.

South Korea launched a public website that monitors the location and contacts, analyzing data from the smartphones and cameras of video surveillance and financial operation. By the way, Shabak, the Israel General Security Service, created a new system that joins the credit information of people with their location, even if the phone is disconnected.

It seems that such measures help to overcome the virus and now it is exactly what we need. Will people be ready to let their confidentiality for the sake of avoiding virus if it is necessary?

There is a temptation to use personal information of health monitoring for other aims. Heart rate recognition at a distance may help the health workers, but it also can be used for identification. DNA phenotyping can help physicians to prescribe a more targeted treatment and recognize facial traits.

Officials and technological companies assure that their cooperation in the fight with COVID will be temporary and helps to preserve anonymity together with keeping civil freedom. It is time for people to look attentively at the disease and at the digital treatment prescribed by officials.

A jump into the biotechnological century

Walter Isaacson, a writer and the author of the biographies of Benjamin Franklin, Albert Einstein, Leonardo da Vinci and Steve Jobs.

The COVID plague speeds up our moving to the third innovative revolution of our time. These revolutions became the result of discovering three pillars of our existence: an atom, a bit, a gene.

During 5 decades after the Einstein's 'year of wonders', his theory and theory of his colleagues physicists helped to create atomic bombs, semiconductors and transistors, spaceships. Satellites, lasers and radars.

The idea to code all the information with double symbols that are known as bit and the completely logical process that can do chains with switches in the 1950s helped to create a microchip, a computer and the Net.

Now we are in the third, the most important scientific epoch, the revolution in biological sciences, at the head of which is biotechnology. In addition, especially important the discovery of this new revolution – CRISPR, the instrument which helps us to change genes. During 3 billions of years, bacteria rebuffed the attacks of viruses – the fragments of gene material that are duplicated, seizing the cells of living organism. The CRISPR system is an impressionable method invented by bacteria to recognize, remember and destroy the genetic material of viruses. The instruments of CRISPR are used for virus monitoring and its defeat. In addition, COVID will attract the attention of a new generation of physicians and innovators. Besides, the digital revolution brings us to the innovations in the second part of the XX century, and moving force of the first part of the XIX century will be the biotechnological revolution.

The gene editing technology can be invulnerable for us in case of cancer and viruses. It can fix mutations, which can cause different forms of disablement – from the sickle-cell anaemia to congenital blindness. It helps us to improve our body and mind.

Online learning for every child.

Sal Khan, the founder and executive director of the Khan Academy, the private educational organization, creates free of charge educational materials for students, parents and teachers.

Now all schools for more than milliards students are closed to slow down the virus spreading. Most of them will probably close by the end of the school year, and the rest of them will be closed in autumn.

Next year students and teachers must remove barriers between personal and dome education and be ready to change the first to the second one. It can be a very difficult period for families and teachers. The constant incomprehension about the regime of school work may be the cause of revision of traditional methods which help us to set rates of students' studying and observing their progress.

The teachers have always known that students study with different speed and when they get knowledge in the same fixed rate, their progress may seriously differ. Nevertheless, at first it was an attempt to create studying for every pupil. According to this aim, the new online instrument began to instill into this process during the last decade.

The access to the Internet during the social distance has changed from wish to an essential thing. It is necessary not only for remote learning but for psychological health – it helps families to communicate with friends and relatives. Without Internet the gap between the rich and poor students will increase and we are not able to admit it. Government and private business try to help schools to provide students with everything that is necessary for remote learning.

Closing schools is very difficult situation, the influence of which will be destructive in the future. However, it may be the catalyst for more personal studies.

In spite of changes in the world and in our life it is important to remember that the life continues. That is why every person must come up with the right conclusion for him/her and extract the life lessons in this situation. If you think positively, perform useful actions, help people who are near to you, show them your love, care, projecting confidence and optimism, you undoubtedly will feel that life – beautiful and it is worth enjoying it.

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Kalyuzhna E. M.

Techniques of Psychological Stabilization of Personality in Situations of Emotional State Violation

The proposed psychotechnical exercises are focused on achieving the following results:

- ✓ mastery of psycho-emotional state management skills;
- ✓ mastery of skills to overcome stressful situations;
- ✓ mastery of psychophysical unloading skills;
- ✓ prevention of chronic psychophysical stress.

Exercise “How to change the train of thought”

Instruction: it is proposed to recall the unpleasant situation that has occurred in life. Use one of the techniques of “stopping thoughts” and determine their effectiveness.

Technique of “stopping thoughts”:

- 1) awareness of the origin of this thought;
- 2) volitional stop on the use of visual images;
- 3) a change in focus on a neutral object.

Exercise “Anti-stress algorithm in extreme situations”

Instruction: perform the exercise using the algorithm:

1. Self-monitoring.
2. Respiratory relaxation.
3. Muscular relaxation of overly tense muscles.
4. Switching attention: stop negative internal dialogue.

The first four points will help stabilize the emotional state, provide an objective assessment of the situation.

5. Event rating by criteria:

“What can I change in this situation?”

“What can’t I change in this situation?”

6. Acceptance of what you cannot change; overcoming what is possible to change.

It is especially important to overcome a passive state, despair - for this, formulate yourself new specific tasks based on the situation:

- ◆ tasks for the next half hour;
- ◆ tasks for the next hour;
- ◆ tasks for the day.

Then implement the stated tasks.

Exercise “Sun”

Instruction: “Imagine yourself on the beach at dawn. The sea is almost motionless, the last bright stars fade away. Feel the freshness and purity of the air, look at the water, at the sky. For some time, listen to the morning silence in which the future movement is felt. The darkness slowly recedes and the colors change. The sky turns red above the horizon, then turns golden. The first rays of the sun touch you, and you see how it slowly rises from the water. When the sun is half shown over the horizon, you see that its reflection in the water forms a path of golden flickering light that goes from you to the sun itself.

The water is warm, pleasant, and you decide to enter it. Slowly, enjoying, you begin to swim in the golden glow surrounding you. With your whole body you feel the touch of water full of sparkling light. You feel how easy it is for you to swim and enjoy the movement on the sea. The closer to the sun, the less you feel the water around you, and the more it becomes around the world. You feel the healing light enveloping you. Now your body is bathed in the life-giving energy of the sun. Your feelings are full of its warmth. Your mind is illuminated by its light.”

Questions for reflection. Do I need to deal with a bad mood? What for? Who should do this – ourselves? Or wait for others to cheer us up? Who is luckier in life: optimist or pessimist, confident person or unsure?

Exercise “Significant Man”

Instruction: “Sit comfortably. Close your eyes. Choose a person that matters to you. It can be one of the parents, a loved one, a classmate, brother, girlfriend, any significant person at this moment. Who did you remember first? If you decide not to choose it for this exercise, then try to explain yourself why.

Mentally plant your chosen significant person in front of you. Imagine his pose, clothes, facial expression. Talk to him, tell how much you value him. Do not limit yourself to one or two sentences, try to express your thoughts more fully, explaining to him why he plays a significant role in your life. Then tell him why you are offended by him. And here do not limit yourself to a few phrases, lay out all your grievances, especially hidden ones. Tell him what you want and expect from him.”

Exercise “Center of Gravity”

Instruction: “Try to determine where a person has a center of gravity. To do this, walk, sit down, stand up. Now move like a cat. Find the cat's center of gravity. Where is the center of gravity of the monkey, fish, sparrow? Perform

the movements and actions specific to these animals. Animals and small children are the best example of a lack of muscle clamps.”

Exercise “Smile”

Muscle tension not only reflects, but also forms a bad mood, fatigue, negative emotions. Only those muscles that are necessary should be tense, all the rest should be relaxed.

Smile During a serious facial expression, 17 muscles are tense, 7 in a smile. Physiological laughter is vibration and massage that relieve tension. A smile will improve the mood for you and others. Do not look for a reason to smile, just smile.

Exercise “Doll”

Instruction: “Imagine yourself as a doll. Stand up straight and freeze. You have become solid, like Pinocchio. Tighten your shoulders, arms, fingers - imagine that they are wooden. Tighten your legs and knees and walk around the room. Your body is wooden. Tighten your face and neck, wrinkle your forehead, tighten your jaws.

Now tell yourself: "Relax and soften." Relax your muscles. Massage with one hand the other, with your fingertips massage your face. Remember this pleasant state of relaxation in your body.”

Exercise “Athlete”

Instruction: “Imagine yourself an athlete who performs at the athletics competition in front of numerous spectators - your fans. On a brightly lit stage, you demonstrate your strong and beautiful muscles, choose different poses. Accept one of them. Take a slow deep breath through your nose and bend your elbows at the same time with strength, playing with your biceps and smiling at the movie star’s dazzling smile. Feel how, with the inhalation, the body is filled with energy, and you feel your strength. Hold this state for 10-15 seconds.”

Exercise “Rainbow”

Instruction:

- Sit comfortably and relax. Squint your eyes. Imagine the screen. On the screen you see a rainbow – the colors that you like.
- The first color is blue. It pleasantly pleases the eye in the heat, refreshes, like swimming in the lake. What do you imagine when you look at the blue color?
- Red color – gives us energy and warmth. Sometimes too much red annoys us. Sometimes this color reminds of love. What do you imagine when you look at red?

- Yellow color – brings us joy. If we are sad or we feel lonely, he cheers up. What do you imagine when you look at the yellow color?
- Green is the color of nature. If we are unwell, it helps us feel better. What do you imagine when you look at green?
- Try to see other colors. Do you notice how different colors affect your mood and well-being?

Exercise “Journey into the magic forest”

Instruction: “Sit comfortably. You can close your eyes. You see forest and trees, bushes and flowers. In the thick of it stands a white bench. Sit on her. Listen to the sounds and enjoy the smells. You hear the birds singing, the rustling of grass. Imagine that the fairy-tale heroes who live in the forest came to you. Get to know them. How are you feeling? A long journey home from your fairytale forest awaits you. You go, look around, and talk with your new buddies. What do they advise you? Listen to their advice.”

Exercise “Emotional state to order”

Instruction: “Try right now to mentally associate an excited, anxious emotional state with a certain image, color, gesture, movement, etc., and a calm, relaxed state with another. Next time, during a strong excitement, you should first remember the first association, and then the second, which will help you quickly switch from a state of tension to a state of relaxation.

Exercise “Designing a Stress Management Program”

Instructions: It is proposed to list and prescribe a list of your own special techniques to overcome stress.

1. Mastering the strategy of selective perception, awareness of the positive aspects of the situation and reduce (not rejection!) The significance of unpleasant aspects.
2. The desire to make your life a holiday, concentrating on everything pleasant that is in your own life, the development of a habit to thank fate (rejoice at achievements), a change in the usual way of doing things.
3. Using humor as a buffer between stress and oneself.
4. The use of various techniques of meditation and autogenic training, as well as physical exercises, which should be selected and used taking into account individual psychological characteristics.

These exercises are techniques of psychological facilitation and are focused on familiarization with the methods of psychophysical self-regulation in stressful situations.

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SECTION 3

MEDICAL-PSYCHOLOGICAL AND SANOGENIC PROBLEMS OF THE COVID-19 PANDEMIC

Voznyuk O. V.

Fundamental Factors of Human Health as Prerequisites for COVID-19 Prevention

Human health is one of the basic values of individual and social life. "Health so far outweighs all other benefits of life that a truly healthy beggar is happier than a sick king" (A. Schopenhauer). "Man is the highest product of Earth's nature. But in order to enjoy the treasures of nature, a human being must be healthy, strong and clever" (I. P. Pavlov). "Health is the most valuable thing a person possesses" (N. A. Semashko).

Therefore, the study of the phenomenon of health is one of the priorities of modern science. Accordingly, there are more than a hundred definitions of health, which can be understood as:

- 1) the normal function of the living body at all levels of its organization;
- 2) the normal course of organism's biological processes that contribute to man's survival and reproduction;
- 3) dynamic balance (homeostasis) of the body and its functions with the environment;
- 4) human participation in social activities and socially useful work, man's ability to fully perform basic social functions;
- 5) the absence of disease, painful conditions and pathological changes;
- 6) the adaptive ability of the body to adapt to changing environmental conditions.

In general, the characteristics of health can be reduced to such concepts as *medical* (presupposes medical signs and characteristics of human health, which is understood as the absence of diseases and their symptoms), *biomedical* (health is characterized by absence of subjective feelings of ill health and organic disorders), *biosocial* (within the framework of this concept, medical and social factors of health are considered in unity, with priority being given to

social factors), *value-social* (health is understood as a personality value of a man).

An analysis of scientific literature on various aspects of health allows us to make a conclusion that has the character of a postulate: ***health as a psychophysiological entity most fully characterizes the state of integrity of the human body, thus ensuring the functional completeness and diversity of this organism*** [Voznyuk, 2017, 2017].

Integrity at the psychophysiological level suggests that all organs and systems of human body are in functional unity. At the same time, this harmonious homeostatic state should be steadily maintained not only in the course of organism's interaction with the environment, but also during its natural growth and evolutionary transformations.

The natural science analysis of the *phenomenon of the integrity* of living and non-living systems enables to conclude that this phenomenon is realized as ***energy***, which acts as a holistic-continuous entity, since energy as a measure of change, motion and the amount of performed work expresses the body's (system) ability to change. And it is the changes in the organism that lead to its integration into the external environment. In the language of philosophical reflection, this conclusion takes the following form: in order for two separate objects / systems to merge with each other and become a single whole, each of them should change, cease to be itself.

Among the categories of natural science, the energy, as a measure of motion, corresponds to the field that does not have a rest mass and is motion in pure form. In this capacity, the field acts as a function of integrity (continuity), being the ability to bind together discrete elements of the system, revealing the status of the field continuum as an integral entity.

The integral function of the body's field is realized as a process of coherence (coordination, synergy) of the fields of its separate cells, organs, body systems, which takes place as a result of their harmonious biorhythmic interaction (A. P. Dubrov [Dubrov, 1978]).

The mentioned coherence expresses ***the state of openness of the organism to the external environment***. This openness, being put into the language of synergetics, is a phenomenon of dissipation, which realizes the exchange of a system with the environment by substance, energy, information, which allows this system (organism) to lower its level of entropy, that is, to increase its organization level, and hence – its vitality.

Thus, ***energy, openness, and field coherence are three fundamental attributes of the psychophysiological aspect of health***.

The loss of the body's health is the loss of the above-mentioned state of coherence / integrity as a result of certain actions on the body by external and internal environment, which, according to the second law of thermodynamics, leads to an increase in the entropy of the body, that is, leads to its decay as a result of inconsistency of biorhythms of body's cells, organs and systems.

As a result of such inconsistency, some fields of the cells, organs, and systems involved in the organic process of coherence, break away from each other and are disharmonized. This disharmony causes the loss of energy by the body, which leads to a decrease in its vitality and immunity, that is, leads to health impairment, to illness.

Thus, the following position can be postulated: each cell of the body, each of its organs, as well as the human body as a whole, besides the material substrate (the substance) is also characterized by its wave equivalent. It should be said that these two aspects of the body – *substance and field* – stem from two dialectically interconnected and ontologically equal types of the matter – the substance and the field.

The material substrate of the organism and its wave equivalent make up, on the one hand, a single whole, and on the other hand, can get independent existence, interacting dialectically with each other.

This duality of the human body is manifested in two therapeutic paradigms, treating, accordingly, acute and chronic diseases – *allopathy* (traditional medicine using the principle “symptoms are cured by opposite symptoms”, that is, treating or suppressing symptoms or the ill effects of diseases by using the medical means which has opposite to the symptoms impact; this medicine is implemented on a discrete, substance level of the body according to the principle of negative feedback) and *homeopathy* (medicine using the principle “like cures like”, when something that brings on symptoms in a healthy person can – in a very small dose – treat an illness with similar symptoms; this medicine is implemented on the continuum-field level according to the principle of positive feedback).

In this regard, it can be argued that all the functions and processes of the human body, as well as pathological processes, are manifested both on the substance and field levels. At the field level, these processes are embodied in such phenomena as a biological field (A. G. Gurvich, Pierre-Ernest Weiss,

B. V. Bolotov, and others), as well as the aura – a coherent state of the biological fields of all elements of the body, which (aura) is revealed by the experiments of the Kirlian spouses (as well as K. G. Korotkov¹, V. G. Adamenko, L. V. Belousov, A. F. Okhatrin and others) for gas-discharge photographing of living objects (a photographic technique used to capture the phenomenon of electrical coronal discharges), allowing to capture their aura being energy-informational "cocoon" [Adamenko, 1972; Biophotonics and Coherent Systems in Biology, 2007; Gurvich, 1945; Korotkov, 1998; Visualization, processing, 1996].

Thus, biological field being a continuous non-linear phenomenon reflexes the principle of *wholeness of human body*. In this connection it should be noted that one of the greatest revelations of the science of the XX century is *the idea of integrity, wholeness*. This idea is not something original, because it placed at the origin of philosophical and religious doctrines of ancient philosophers – both western and eastern. A return to the concept of integrity as the well-forgotten truth is realized on a new stage of the development of human civilization being a complex entity, ruled by several universal laws, reflected in several fundamental and therefore simple ideas.

This conclusion leads us to the idea about the integrity of the world and corresponds to the phenomenology of health, which is implemented as a phenomenon of *integrity*.

Now it is almost an axiomatic truth that the human organism is an integral wholeness, and in case of concrete illness the whole body should be treated. Moreover, for advanced medical men it is clear that diseases, including mental ones, are adaptive reactions of human body (R. Laing, I. V. Davydovsky, S. M. Davendenkov, V. P. Kaznacheev, A. Maslow, R. Hamer and others [Davydovskij, 1963; Kaznacheev, Trofimov. 1992; Laing, 1982; Maslow, 1976] being transparent to negative environmental factors (microbes, viruses, etc.). So, any disease can be understood as a positive adaptive reaction of the body, which implements important special biological programs of nature created to provide the individual with the assistance during the period of its experiencing emotional and psychological distress (R. Hamer [Hamer, 2000]). From this position we can conclude that negative psychosocial qualities of a person, manifested in the process of his life, are his/her positive resources (humanistic psychology of A. Maslow, C. Rogers and others). Thus it is clear

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that diseases do not come to us from outside as intruders but spring up in human organism under certain conditions boosting appropriate pathogenic factors.

This integrity of the human being is manifested in the fact that any negative stimulus of external environment is met by the organism in the form of the stress, leading to various diseases (J. Selye [Selye, 1974]). The stress (the nonspecific response of the body as a whole to any stimulus influencing it) is accompanied by a set of nonspecific reactions that are common to all diseases without exception. Thus, a narrow set of reasons, or, better to say, some universal factor lies at the root of any disease, which leads to the weakening of the organism's vitality/immunity thus reducing its living space. Eventually one of the "weakest link" of this organism is affected, being considered a disease, including COVID- 19.

This reasoning leads to the conclusion that stress as the physiological shock of human body is due less to adverse environmental factors, but more to psycho-spiritual negativism of the man himself. So the reason of the stress being an *information phenomenon* is mostly of a psycho-philosophical nature: the disease occurs when a man cannot adequately respond to external stimuli because of his own psychological and worldview inadequacy, which leads to forming a lot of negative psychological sets and social attitudes that in their turn generate different diseases.

In this respect, A. Maslow wrote that many psychologists and representatives of other professions believe that the major reason of man's diseases is connected with his psyche, with his spiritual, value orientations and, ultimately, with his worldview [Maslow, 1976]. Therefore the treatment of any disease is extremely simple: it consists in harmonizing man's spiritual world since, as St. Augustine wrote, "human sufferings stem from disorderly human mind".

So, man's negative attitude to reality leads to weakening his energy tonus. This was proved by John Diamond, the founder of Life-Energy Analysis (formerly Behavioral Kinesiology), a system based on Applied Kinesiology, who developed what he termed "Life-Energy Analysis" in the 1970s. [Diamond, 1979].

Like J. Selye, who discovered that the greatest and single contributor to physiological mechanism of stresses is man's negative thoughts and feelings (that is why the annihilation of these symptoms lies in the positive emotions, such as love, gratitude, goodwill, etc), J. Diamond came to the conclusions: "the thoughts, feelings, and attitudes which activate the thymus and increase our

Life Energy are benevolent love, faith, trust, courage, and gratitude. Those which weaken the thymus and reduce our Life Energy are hate, envy, suspicion, and fear. Moreover, thoughts and feelings related to unpleasant associations, images, and experiences also weaken the thymus. Pleasant thoughts and associations strengthen the thymus and the Life Energy. The latter are termed "Homing thoughts" by Dr. Diamond. If you need a lift, strengthen your thymus with a "homing thought" – think of something uplifting or someone you love" [Weinzweig, 1988, p. 41].

Even more: "Our physical gestures which reflect our emotional attitudes are also connected with our thymus and Life Energy in Dr. Diamond's experiments. Affirmative nodding of the head strengthens the thymus; shaking of the head weakens it. The "Madonna" gesture of love – arms outstretched to embrace – is a movement that instantly strengthens a weak thymus and has therapeutic value when you are under stress, even if the gesture is only imagined (but with feeling). Smiling is not only benevolent, it is also beneficial. The muscles of a genuine smile are connected with and stimulate the thymus. The opposite occurs when the mouth is sad or frowning" [Weinzweig, 1988, p. 41-42].

In general, as P. Weinzweig puts it, "Love is what people most hunger for. Enlightened love is the spirit of generosity which does not seek to possess but to liberate. Love is the key to our Life Energy. Impersonal love is the sunlike centre of Personal Power" [Weinzweig, 1988, p. 42].

So, the human body, and, in general, any object/system of the Universe, are characterized by two fundamental states – openness and closeness. Initially any living organism as a somatic entity appears as an open living system. This system, as synergetics (the science of nonlinear, open systems and the principles of self-movement of material objects) teaches, tends to decrease inner entropy and to develop self-regulation. Thus, initially the living body is somatically open to its environment, and only man's psychic structures, namely his worldview being the system of psychological sets and social attitudes can transform the body in a closed system characterized by increasing entropy (chaos), disorganization, leading to the loss of integrity and, therefore, to diseases as specific boundary phenomena, aiming at regaining the lost integrity, thus being useful adaptive reactions: the disease blocks a particular form of human life, which has led to the loss of the mentioned integrity.

So, a person's world outlook is a crucial factor in his physical health, first, because it largely determines his way of life which, in its turn, determines man's

style of work, behavioral patterns, food preferences, etc. that may cause diseases.

The main thing about mentioned processes lies in that that man's worldview, and in a more general sense – his inner spiritual world (which includes, among other things, a set of social attitudes) determines the character of man's psychological and behavioral reactions at external social environment. It is these inadequate reactions, deeply rooted somatically in human organism, undermine the mechanism of homeostasis and are the major cause of the diseases, especially because the somatic and the psyche aspects function in integral unity.

In the sphere of worldview we can differentiate 1) social attitudes and psychological sets directed at achieving the integration of individual's constituents and 2) the attitudes leading to its disintegration, thus forming the closed state of the organism as a system.

The closeness means, first of all, the rejection by a man of some aspects of external environment with which the human body originally makes up one symphonic wholeness, which is manifested in the field of biorhythmology and cosmic rhythms. Such a rejection initially is implemented at the level of ideas, attitudes, value orientations, then at the level of unconscious psychological sets, which are gradually taking root at the level of somatic functions.

For example, if a certain person N dislikes one of his colleagues due to the fact that the latter surpasses N in some specific skills and thus can undermine his professional status, then the feeling of hostility towards a single factor can ultimately lead to the rejection of a number of interrelated factors that will paint a significant part of N's life in black stressing tones, thus plunging N into an abyss of negative emotions.

Negative emotions are the state of stress that, according to *the information theory of emotions* of P. V. Simonov, stem from the lack of information regarding the process of satisfying current needs [Simonov, 1991]. In other words, if a person experiences a shortage of information about a particular important for him event, then this emotional (stressful) reaction can lead to "closure" of the body both literally and figuratively: the blood vessels contract, the blood pressure increases thus deteriorating the trophic functions of the tissues and organs with all ensuing physiological consequences stemming from these, triggering up consequent diseases whose treatment should consist rather in elimination of the causes but not the symptoms.

So, the stress is primarily an information phenomenon, since it is a psychophysiological "shock" of the body, caused to a lesser extent by

negative/stressful environmental factors, and to a greater extent, by psychological and philosophical negativity of the person. That is, somatic reactions of the organism to a particular stimulus (irritant) of the external environment, due to the presence of practically inexhaustible resources of the mechanism of homeostasis (realizing the dialectical stability of the internal environment of the body), as a rule, cannot lead to illness (here we do not consider extreme living conditions of a living creature, including humans).

In this case, a disease as mainly an information phenomenon occurs when the human body cannot adequately respond to external stimuli precisely because of its psychological and philosophical destruction, which produces a lot of harmful / negative psychological sets and social attitudes, emotional states and value orientations that generate, in turn, all kinds of diseases.

Analyzing the psychophysiological aspect of the phenomenon of stress we can say that stress manifests itself in the form of emotions, which are an integral characteristic of human body, as evidenced by the information theory of emotions developed by P. V. Simonov. If a person experiences a lack of information about a particular actual event, then this psychophysiological state forms an emotional (orientation, search, stressful) reaction. Thus, as P. V. Simonov experimentally showed, emotion is a function of information, that is, emotion is realized as a reaction of an organism to a lack of information about a particular life situation related to a person's satisfaction of his/her needs [Simonov, 1977, 1991].

Based on the information theory of emotions, we can believe that emotion as the lack of information about the outside world is an expression of situational uncertainty as well as the fundamental uncertainty in today and tomorrow.

Deepak Chopra and Rudy Tanzin in the book *Super Genes* (2017) write that chronic stress is usually based on three factors: repeatability, unpredictability, and lack of control. A. M. Svyazoshch in his book *Neuroses and Their Treatment* (1971) writes that a psychic trauma does not always relate only to the past, but to that which threatens our future, revealing our uncertainty concerning important for us situations and therefore requires a decision as to how act further.

This uncertainty causes emotional reactions in a human being that in its turn can cause frustrations and stresses – the main scourge of our existence, if these stresses become chronic, when, as studies have shown, chronic stresses lead to premature aging of the body. Anger, aggression being the elements of stress leads to the same result: scientists from the USA and Great Britain have established that anger and hostility significantly accelerate the aging process of

the human body. It was also experimentally shown that negative emotional reactions, as well as related psychophysiological conditions confirmed on the level of behavioral attitudes and psychological sets (such as lying, insincerity, anger, hatred, envy, etc.), are the result of a stressful behavior model and worldview that undermine human health because they reduce the energy tone of his body [Weinzweig, 1988].

At the same time, stress as a fundamental cause of diseases is realized not only in the process of emotional response to stimuli of the external and internal environment (which expresses the adaptive aspect of stress), but also in the process of the impossibility/inability of such a reaction (this inability acts as a factor of maladaptation): as experimental studies show, the cancer patients do not have a tendency to the external manifestation of irritation and anger, they are usually complaisant, unsure of themselves and patient. At the same time, they are highly sensitive to stress and less able to discharge negative emotions [Greer, Watson, 1985]. These people can be unbalanced by such interpersonal problems as envy and competition, which causes their losing hope, becoming helpless and depressed [Ormont, 1981].

And depression as an expression of emotional stress, by the way, is also a carcinogenic factor: according to a longitudinal study in which 2000 workers from Chicago (USA) took part, depression is the most definite determinant of cancer death even in cases of persistence of such factors as smoking and alcohol abuse, age, position and precedents of cancer in the family [Shekelle, 1981].

All this suggests that the psycho-energy-behavioral factor of human life has a decisive impact on human health. The psycho-energy-behavioral component of health was most fully studied by already mentioned Institute of Kinesiology (USA) [Diamond, 1979; Weinzweig, 1988].

The researchers of the Institute of Kinesiology, having studied the numerous psychophysiological indicators of human body in the conditions of social communication, came to the conclusion: if two human beings communicate, and the vital tone (energy) in one of them is higher than in the other, then the vital energy "flows" to the latter, which is fixed by appropriate devices.

Something similar takes place in electrical engineering in the form of a "capture effect" (a phenomenon associated with frequency modulation reception in which only the stronger of two signals at, or near, the same frequency or channel will be demodulated): if you include two sound generators in a single power grid that generate oscillations with close but different frequencies, and if the first generator is characterized by more power than the

second one, then the "capture effect" takes place, when the "strong" generator leads the "weak" one and makes the latter work at the frequency of the "strong" generator.

Having studied the features of such an exchange of energy between people, D. Diamond came to the conclusion that various manifestations of vital energy are interconnected. The energy of a "strong" person is weakened by continual personal contact with a "weak" person, while the energy of the latter is enhanced. During personal contacts, the disturbances in mental balance, destructive emotional reactions, negative value attitudes can be transmitted from one human being to another: moods and thoughts are contagious.

So, a positive mood and a positive attitude towards the world is a factor in increasing the vitality of a person and strengthening his immunity with all the social and biomedical consequences stemming from this [Weinzweig, 1988].

On the whole, negative person's psychological states arise from stress being an information phenomenon, accompanied by a decrease in body's energy tone and realized in the situations of informational uncertainty, which leads to stressful states and behaviors, and the later is expressed in negative psychosocial reactions of fear, anger, envy, aggression, lies, insincerity, hatred, etc.

At the same time, a steady state of uncertainty towards environmental events, as well as to the world as a whole, gives rise to noogenic neurosis (noogenic stress) in humans, according to V. Frankl [Frankl, 1992]. Noogenic neurosis is a term in V. Frankl's logotherapy denoting a form of neurosis stemming from "existential frustration". This neurosis causes a wide variety of human suffering due to the lack of a life meaning that connects events and human thoughts into an integral whole thus reducing the information uncertainty of reality due to *synergetic emergent phenomenon* which decreases the entropy in the system of different nature. A series of small uncertainties gives rise to a series of continuous stresses to which our body reacts emotionally with reducing its energy, which "de-energizes" our life and makes it a painful vale of sufferings characterized by different diseases.

Conversely, positive emotional states associated with optimism fill our body with energy. In this case, we can talk about such harmonizing psychological state as *the fundamental optimism*, which appears when a human being is fully informed about the world, whose processes are freed of any uncertainty.

And this allows a person to relate to the world with complete confidence, sincerity and openness, to be an altruist and at the same time to realize himself

as something separate and unique, that is, to combine a child and an adult in one person. The fundamental optimism has much in common with D. Chopra's "*radical well-being*", which goes beyond just good health: this is a state in which human body is constantly full of joy and energy, the heart loves and full of compassion, the mind is calm, vibrant and reflective, and finally, more importantly, life is full of ease of being, carefree and joy. These qualities, as D. Chopra puts it, automatically lead to a beautiful body and a harmonious state of mind.

Absolute informational certainty, which implies complete control of reality by a person, leads him to self-confidence and openness to the world.

And full and absolute control of reality can be realized when a person lays this control on the Supreme Being (God, Absolute), whom a person treats with full trust as a guarantor of justice and harmony of the world and all its events. Then this person is freed from negative emotions, from anxiety and fear.

W. James, in his book *The Varieties of Religious Experience*, gives examples of how a change in the worldview of a person who has abandoned fear and anxiety – the eternal companions of our lives – transforms his behavior and also fundamentally alters his psychophysiological essence.

Here is an example taken from W. James's book, where he conveys the impression of a person who has achieved a high degree of control over himself in the context of oriental religious doctrines. This person took to the heart the advice of a spiritual teacher, who urged him to free himself from anger and mental confusion. Here is a story of this man.

"On my way back I could think of nothing else but the words 'get rid, get rid'; and the idea must have continued to possess me during my sleeping hours, for the first consciousness in the morning brought back the same thought, with the revelation of a discovery, which framed itself into the reasoning, 'If it is possible to get rid of anger and worry, why is it necessary to have them at all?' I felt the strength of the argument, and at once accepted the reasoning. The baby had discovered that it could walk. It would scorn to creep any longer. "From the instant I realized that these cancer spots of worry and anger were removable, they left me. With the discovery of their weakness they were exorcised. From that time life has had an entirely different aspect. "Although from that moment the possibility and desirability of freedom from the depressing passions has been a reality to me, it took me some months to feel absolute security in my new position; but, as the usual occasions for worry and anger have presented themselves over and over again, and I have been unable to feel them in the slightest degree, I no longer dread or guard against them, and I am amazed at

my increased energy and vigor of mind; at my strength to meet situations of all kinds, and at my disposition to love and appreciate everything. "I have had occasion to travel more than ten thousand miles by rail since that morning. The same Pullman porter, conductor, hotel-waiter, peddler, book-agent, cabman, and others who were formerly a source of annoyance and irritation have been met, but I am not conscious of a single incivility. All at once the whole world has turned good to me. I have become, as it were, sensitive only to the rays of good. "I could recount many experiences which prove a brand-new condition of mind, but one will be sufficient. Without the slightest feeling of annoyance or impatience, I have seen at rain that I had planned to take with a good deal of interested and pleasurable anticipation move out of the station without me, because my baggage did not arrive. The porter from the hotel came running and panting into the station just as the train pulled out of sight. When he saw me, he looked as if he feared a scolding, and began to tell of being blocked in a crowded street and unable to get out. When he had finished, I said to him: 'It doesn't matter at all, you couldn't help it, so we will try again to-morrow. Here is your fee, I am sorry you had all this trouble in earning it.' The look of surprise that came over his face was so filled with pleasure that I was repaid on the spot for the delay in my departure. Next day he would not accept a cent for the service, and he and I are friends for life. "During the first weeks of my experience I was on guard only against worry and anger; but, in the meantime, having noticed the absence of the other depressing and dwarfing passions, I began to trace a relationship, until I was convinced that they are all growths from the two roots I have specified. I have felt the freedom now for so long a time that I am sure of my relation toward it; and I could no more harbor any of the thieving and depressing influences that once I nursed as a heritage of humanity than a fop would voluntarily wallow in a filthy gutter.

"There is no doubt in my mind that pure Christianity and pure Buddhism, and the Mental Sciences and all Religions, fundamentally teach what has been a discovery to me; but none of them have presented it in the light of a simple and easy process of elimination. At one time I wondered if the elimination would not yield to indifference and sloth. In my experience, the contrary is the result. I feel such an increased desire to do something useful that it seems as if I were a boy again and the energy for play had returned. I could fight as readily as (and better than) ever, if there were occasion for it. It does not make one a coward. It can't, since fear is one of the things eliminated. I notice the absence of timidity in the presence of any audience. When a boy, I was standing under a tree which was struck by lightning, and received a shock from the effects of which I never

knew exemption until I had dissolved partnership with worry. Since then, lightning and thunder have been encountered under conditions which would formerly have caused great depression and discomfort, without [my] experiencing a trace of either. Surprise is also greatly modified, and one is less liable to become startled by unexpected sights or noises. "As far as I am individually concerned, I am not bothering myself at present as to what the results of this emancipated condition may be. I have no doubt that the perfect health aimed at by Christian Science may be one of the possibilities, for I note a marked improvement in the way my stomach does its duty in assimilating the food I give it to handle, and I am sure it works better to the sound of a song than under the friction of a frown. Neither am I wasting any of this precious time formulating an idea of a future existence or a future Heaven. The Heaven that I have within myself is as attractive as any that has been promised or that I can imagine; and I am willing to let the growth lead where it will, as long as the anger and their brood have no part in misguiding it." [James, 1917, p. 177-179].

The result of a radical change in the spiritual and mental state of the convert was that this man transformed into a sincere, altruistic and at the same time socially stable and integral, full of energy, healthy physically and mentally entity that perceives the world with full trust, being confident of the future, and at the same time is able to act as a volitional organism.

This psychophysiological and mental state of a man presupposes his *minimum aggression towards the environment*. This, in its turn, leads to sustainable health of man and society.

The conflict/aggression is a fundamental attribute of human existence. There are many scientists who in their scientific theories and concepts try to explain the essence of conflict and aggression being the process of realization of the conflict. The scientists are searching for the genesis and causes of the conflict connecting the latter with specific aspects of our world – socio-economic, ecological, even cosmic factors – as A. L. Chizhevsky showed in his book "*The Terrestrial Echo of Solar Storms*" being a certain scientific prophecy for contemporary researchers.

As Vladimir Narmansry showed in his latest research (based on important changes in the potential energy of the cosmic objects that occur near the moment when the planets travel through the points of perihelion-aphelion and at the time of interplanetary connections and oppositions) it is possible to calculate/predict in time the amplitude of the potential energy, and the moments of its changes allows to build a forecast of a variety of natural and social phenomena. On the graph (Fig. 1), against the background of the calculated

potential energy (Ep) of the Sun-Mercury, the number of terrorist attacks, earthquakes M7 and aviation accidents is shown.

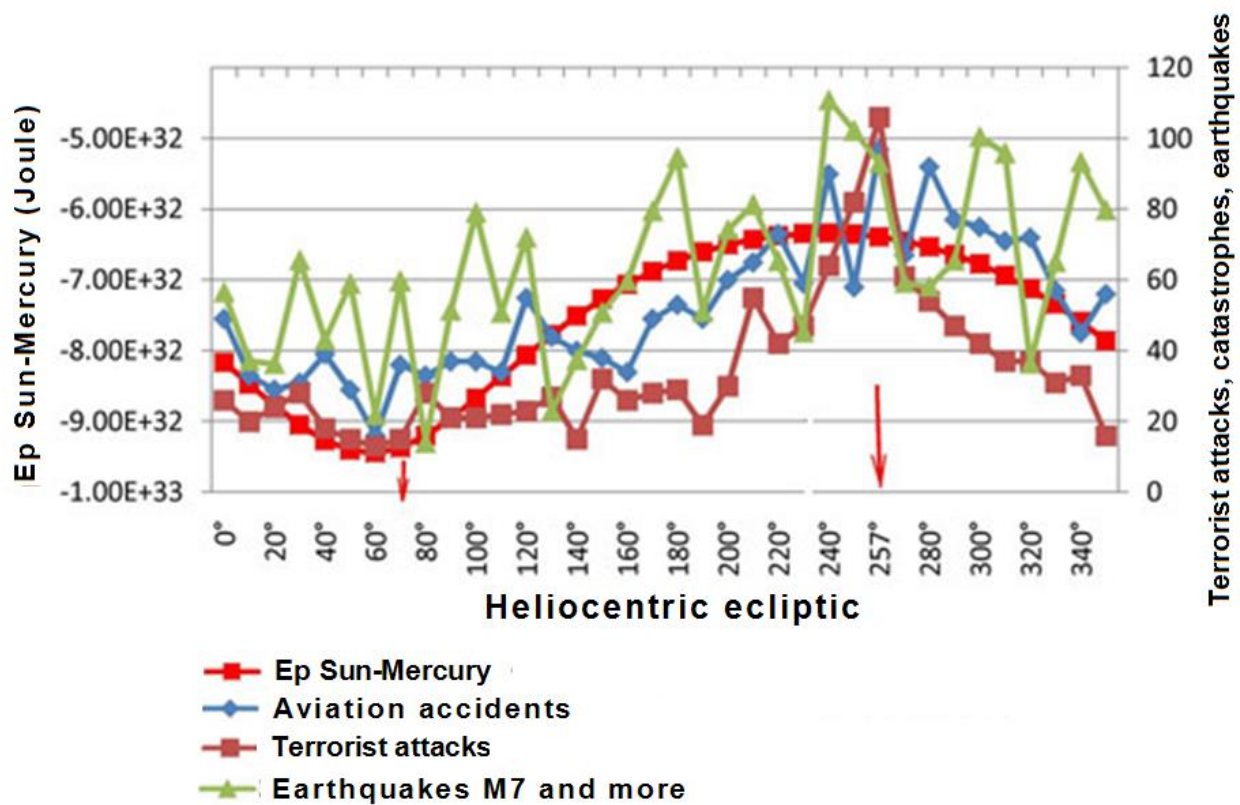


Fig 1. The distribution of air crashes, terrorist attacks and earthquakes with respect to the perihelion- aphelion points of Mercury [Narmansky, 2018]

These factors (socio-economic, ecological, and cosmic) are usually used in certain explanatory models, in the framework of which pertinent recommendations for dealing with conflicts are formulated. But so far we have no conventional and unified theory on the conflict which explains its nature and mechanisms of realization.

So, it is very important to consider the socio-psychological mechanisms of aggression and somatic illnesses in joint methodological field revealing the correlation between mental, behavioral and somatic aspects of a man, thus laying common ground for psychological, social and somatic causes of any illness.

The analysis of philosophical, sociological and psychological literature enables to conclude that *the fundamental cause of any conflict stems from discrete and atomic principle of life*, determining the phenomenon of multiplicity of life-forms. These forms are separate entities and localized in

space and time, and limited by their physical frames, giving rise to many specific mutual contradictions in the course of their existence and interactions.

Therefore, the essence of the conflict on the level of philosophical analysis lies in the context of contradictions between the internal and external space of the organisms. This conclusion is an important methodological clue for sociological and psychological analysis of the source of any conflict stemming from interaction of living forms in the process of life.

So the life itself being the form of existence of the matter creates natural prerequisite for any conflict and aggression, since according to one of the definitions of life it exists due to maintaining certain order (anti-entropy) within its inner environment at the expense of violating the order and increasing chaos and disorder (entropy) in the outer environment.

Thus all the variety of conflicts accompanying the man in his life, are only specific cases of fundamental conflict between a singular discrete man and the surrounding world. So the conflict and aggression stems from mutual inconsistency of the world and the man. The adaptation of the latter to his social environment on the psychological-behavioral level is manifested in the formation of psychological defense mechanisms. These being positive behavioral resource do not overcome the conflicts but accumulate them inside the man.

So we can state that the essence of all the conflicts lies in the fundamental conflict between man and world, that is, between discrete way of existence of individual life-forms and integral nature of the world taken as a whole.

The elimination of this fundamental conflict being the initiator of all its specific forms presupposes the achieving of a state of unity and identity of man and the world ("I" not-"I"), the internal and external. This unity/harmony is realized at several levels of human life corresponding to some modern revelations of physical science².

1. On the level of human consciousness/mentality the unity of man and world means that for a man there would be no phenomena he could not understand, thus attaining *wisdom and power*: as Goethe wrote, "what I don't understand, I cannot control".

² The Universe is a holistic indivisible complex on its fundamental quantum level. The characteristics of the Universe on its fundamental quantum level are like the characteristics of thinking brain; and quantum reality in the psychics plays a key role. We may say that the unity of consciousness and the Being is proved by the studies of neurodynamics of man's cortex which (the studies) reveal the principle identity of the mechanism of wholeness in Universe's existence as a holistic entity with the same mechanism of cortex's functioning [Bohm, 1987; Sheldrake, 1981].

2. On the level of man's value orientations and worldview such a unity of internal and external means that there are no human value attitudes in the world that can be denied and rejected. This presupposes *total tolerance* and *mutual understanding*.

3. On the level of human perception and sensation systems such a unity presupposes that there are no emotional reactions that man would not understand (*empathy*), that all his sensory systems (audio, visual and kinesthetic) are equally active and intertwined (*synesthesia*).

4. On socio-behavioral level such a unity means that the man can integrate all major behavioral patterns (social roles) in his real life or in his imagination (*role diffusion, role-based control of behavior*).

It is important to note that the implementation of the conflict takes the form of aggression. It should be said that the existence of mankind is crystallized around two fundamental modi: escalation of aggression, and the process of its overcoming. Moreover, these modi are realized both on the level of entire societies, and within the boundaries of the individuals, where aggression is manifested in its pure biological form.

Whatever the causes of individual aggression would be, they all boil down to above-considered fundamental confrontation between the human being and its external environment. This opposition can be realized both in human behavior directed at its transformation to accommodate itself to the external environment, and in the behavior aimed at changing the environment to fit the latter to the human being.

Sometimes these two opposite processes (realized as *internal and external locus of control*) run in parallel way and result in the process of control consisting in directed (controlled) changes in the external environment and eventually in the man himself.

The control implies both a controlling agent and certain controlled object. This process is usually carried out as an act of manipulation, in which the controlled object is viewed by the controlling agent as something alien, foreign, external, as a means to achieving the goals. It is such a control that can be called an *act of aggression*.

If controlling agent identifies itself with the controlled object, such a control can be called self-control, which excludes aggression in principle. In this case the controlled object ceases to be the means, but the end, which corresponds to Kant's categorical imperative expressing the person's attitude to another person as to oneself: compare with the Christian principle of "love thy neighbor as thyself".

So the overcoming of the aggression presupposes the attitude of a man to all people as to himself, when a person sees himself in all people (*the principle of subjectivation in psychology, as well as the empathy as an ability to share the fillings and emotions of one's neighbor*). Here the man (as a controlling agent) by controlling himself controls the whole world and vice versa – in the process of controlling the world thus controls himself.

This situation is illustrated by the Oriental characteristic of a "wise man". He is "the silent and abides in non-action, but being involved in everything; being calm and not controlling, but holding everything in order. What is called "non-action" means not to get ahead of the course of things; what is called "involved in everything" is to follow the course of things; what is called "holding everything in order" is to observe the mutual conformity of things".

In this case one should achieve the "opening" of all aspects of human organism thus curing the diseases.

This conclusion if applied to both somatic and psychological problems is proved by the method of paradoxical intention of V. Frankl [Frankl, 1992] (arising from the therapeutic principle of "negative impact" of K. Dunlop), who put forward a paradoxical statement: a man can rid of a bad habit (connected with some pathological organic processes) if he repeatedly and deliberately reiterates the actions connected with this bad habit.

Let us give some examples: one musician corrected the habitual errors in performance of one musical phrase in Bach's composition when purposely played it in the wrong way and eventually got rid of the errors. Another example: a woman typist compulsively added to the end of a word the first letter of this word; she was also able to get rid of the harmful habit through the method of negative impact.

The method of paradoxical intention, which stems from the state of openness of a man to negative moments of his life, that is, to his psychological, social-behavioral problems, is based on the following statement: a man can control only that existential sphere to what he is open and reacting with positive emotions.

To achieve this state of openness one should widen the repertoire of social roles, when a man can perform a lot of social roles, acquiring role-playing freedom. Observing everyday actions of healthy people and the data of clinical psychiatry allows asserting that the behaviors of a person in different situations, as a rule, are different. Healthy people use a lot of socio-psychological role masks, flexibly rebuilding their psyche, depending on the needs of the situations. The disappearance of this psychological lability and behavioral

flexibility indicates to a serious breach in the functioning of the mechanisms of social behavior.

Therefore, role therapy can be understood as one of the effective methods of self-improvement of the personality. Let us take into account a Japanese professional training of the prospective managers. They sing and recite poems at railway stations and other crowded places since it is believed that one of the key qualities of a manager – being a person who controls other people – is the ability to rise above his strictly fixated role-playing status.

Here is another example of role-playing: lecturer M. complained to the neurologist on stuttering in emotional excitement. A neurologist advised him in such cases to imagine himself at authoritative person and to imitate his imperious voice. The council helped.

To illustrate the above mentioned conclusions it is pertinent to present the results of the research of Helen Flanders Dunbar, who studied the psychological characteristics of the people who became the victims of car and other accidents. The H. Dunbar's conclusions confirmed the phenomenon that drew the attention of the employees of insurance companies: there are people liable to accidents, who release their aggressiveness due to careless drive. But even more important was the discovery that some drivers subconsciously wanted to hurt themselves, the cause of which lies in the suppressed guilt and the subconscious need to be punished [Dunbar. 1943; Cousins. 1979]. So, the psychological experiments show that there are some people who are prone to accidents, various injuries.

This behavioral trend, stemming from subconscious psychological predisposition to inflict self-injury, can be explained due to a supposition that aggressive people subconsciously provoke tragic events in their social environment, thus becoming the victims of their own aggression.

The aggressive actions of the man are provoked by his ego-centric superiority complex, being a specific adaptive response, needed for man's development and existence in social reality thus creating conditions for the development of the personality – a unique and free creature. But in extreme living conditions, when at the life scene appears the spontaneously-creative, subconscious, involuntary regulation of behavior, the sense of self-importance strikes the man himself, because superiority complex releases the accumulated aggression hence destroying its carrier and not allowing him to use life-saving resources of unconscious regulation of behavior.

The study of human behavior in extreme situations – shipwrecks for example – leads to the conclusion that those people had much better chance for survival, who were characterized by a lower sense of self-importance.

For a person with a powerful individualistic and egocentric complex, who tends to accumulate great amount of aggression it is rather problematic to enter involuntary-spontaneous state of meditation (and in general, for him it is difficult to use synthetic resources of the subconscious, that initiates creative activity), since in this state the boundary between internal and external is being eliminated thus releasing the charge of aggression, directed at the person who meditates. The deeper one sinks into a state of meditation, the more transparent becomes the boundary separating his Ego from the external environment. Due to this large amount of aggression rushes into the sphere of "I" and effects this sphere, which often leads to mental disorders appearing under the situation in which the human "I" ceases to constitute and support its border. Hence the mechanism of self-identification collapses that may lead to schizophrenia – "split personality" state.

This process is illustrated by the figure 2, on the left part of which we can see the stable status of the "I", and on the right – the delocalization and destruction of man's "I" due to destruction of the boundary separating the inner from the outer.

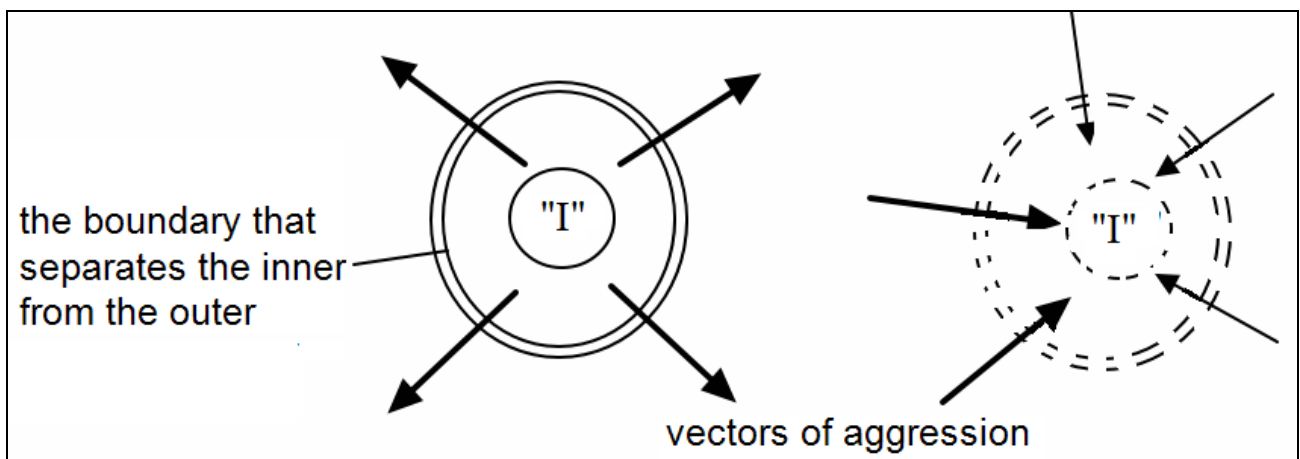


Fig. 2. The mechanism of human aggression generation

The illustrated phenomenon manifests itself in the action of the *spiritual law of retribution and justice* due to which any outer aggression must be transformed into auto-aggression. Here lies the principle of harmonious coordination of the internal and external, which reflects the Oriental truths: "a man becomes that object he hates or is afraid of".

Conclusions

Human health is an entity that expresses the nature and level of the body's integration into the environment. This process in synergetics is defined as the process of dissipation being the body's openness to the environment, with which the human exchanges energy and information, reducing his level of entropy and gaining access to energy resources of the environment.

Accordingly, the health of an organism can be determined by its energy (or the level of its vitality), than makes this organism an integral system whole, in which everything is interconnected. In this regard, the health of the body acts as a function of its integrity, achieved through mutual wave-field integration of all its constituents, which leads to the effect of biorhythmic coherence of these constituents.

Health is also the level of minimal energy self-sufficiency of a living object (it is known from crystallography that the integrity of objects is maintained at the level of their minimum energy), at which it and its organs and systems can work quite stably. In this sense, health (both physical and mental) is a stock of body's adaptive capabilities sufficient to adapt to the stress of everyday existence automatically, without the participation of human consciousness.

Thus, health is a variable being a functional value characterizing the body's ability to restore and maintain its homeostatic equilibrium. In this regard, health can be expressed quantitatively by the value that is inverse to the amount of energy the body will have to spend to restore its homeostasis after it has been unbalanced.

At the same time, homeostasis can be understood as the state of body's internal environment, which ensures it's optimal (from the point of view of thermodynamics) functioning. And this state, having energy-wave nature, is characterized by step (quantum) properties.

The disease acts as an adaptive, therefore, positive reaction of the body when, in the process of adaptation to the external environment, the needed disease can be initiated by this very body by activating (attracting, using) pathogenic microflora both inside and outside the body. This approach to understanding any disease as an adaptation process allows us to consider a person and the world in harmonious unity.

The cause of the disease as a decrease in the vital (energy) tone of the human body is due to stresses that act as an informational phenomenon stemming from the informational uncertainty of the events that are important for a human being.

Thus, a drop in the energy tone of human body is caused by stresses that have both external (weather conditions, intense physical activity, unhealthy diet, etc.) and internal causes. Internal causes (dialectically connected with external causes) include person's "inharmonious" worldview and thinking style, which can lead to the development of an "inharmonious", "pathological" attitude toward life, thus developing destructive psychological sets. This, in turn, leads to a fall/depletion of vital energy: as experiments have shown, person's decrease in vital energy takes place due to his negative attitude towards himself and the environment, which is confirmed by the study of cancer and other diseases: the cause of both cancer and others diseases is person's long-rooted negative stressful conditions leading to his negative emotional reactions (hatred, anger, resentment, jealousy, etc.). On the contrary, a positive attitude to life increases person's energy tone, thus being a universal therapeutic means.

There is an effective mechanism to completely reduce the informational uncertainty of a person's living space, which is not associated with numerous psychological defenses. This mechanism is connected with our faith in the Higher Mind (Absolute, God) understood as *creative harmonious principle of reality*. This belief in the predetermined harmony being a fair and causal arrangement of living and inert matter is based on the belief that the existence of our world is guided by a Supreme Will, that keeps everything under control when not a single hair from a person's head falls without God's will (1 Samuel 14:45; Matthew 10:30; Luke 12:7). Therefore, scientific studies show that believers are less sick and live longer [Argyle, 1987; Comstock, Partridge, 1972].

In connection with the conclusion that stress is the main cause of human diseases, we consider the fundamental mechanism of man's existence associated with the formation of psychological defense being adaptive reaction to stressful social environment. The mechanism of psychological defense has been most fully studied in the context of the theory of cognitive dissonance, or cognitive distribution (Leon Festinger), which shows that we do not process information impartially, but distort it so that it satisfies our previously acquired ideas (E. Aronson [Aronson, 2004]). Cognitive dissonance refers to a situation involving conflicting attitudes, beliefs or behaviors, initiating the feeling of mental discomfort leading to an alteration in the attitudes, beliefs or behaviors to reduce the discomfort and restore balance. For example, when people smoke (behavior) and simultaneously they know that smoking leads to cancer (cognition), they are in a state of cognitive dissonance.

At the moment of cognitive dissonance, a person seeks to free himself from the ambivalent (dual) paradoxical cognitive situation by distorting reality. One more example: when we bought some very expensive thing, which later turned out to be unnecessary and even spoilt, that is, not worth the money paid for it, then we find two opposite cognitions (assumptions) – either the thing is really valuable and worth the spent money, or we are "suckers" being deceived due to our inexperience.

These two opposite cognitions cannot coexist peacefully with each other only within the “black-and-white” consciousness of a person characterized by binary “yes-or-no” logic of thinking. It is for this very person that the problem of cognitive dissonance arises due to which the reality gets distorted.

Thus, the contradictions between two opposing ideas (events), on which a person, characterized by a black-and-white discrete-linear perception of reality, focuses, often lead to ousting or distorting one of the ideas. As a result of such a discrete-linear process, a person loses an adequate perception of real world, and the latter is a fundamentally integral, non-linear essence, within which the opposites peacefully adjoin and pass into each other.

On the other hand, creative people who are able to think in a paradoxically ambiguous way, in order to overcome the cognitive ambivalence of opposing events/cognitions, can eliminate the this ambivalence by combining the opposites into an intermediate cognition being a neutral paradoxical essence. This act is achieved through the use of creative paradoxical metamorphic thinking and worldview able to unite the opposites and reconcile warring parties.

This act is a *diplasty* – the ability to connect opposing entities and operate them (see, for example, such form of language as an oxymoron - “living dead”, “strong weakness”, “ingenious dullness”) – a leading factor in human development in ontogenesis and phylogenesis (B. F. Porshnev [Švihran, 1979]).

This creative modus is illustrated in *Tao Te Ching* by the characteristic of a "wise man". He is "silent and abides in non-action, but being involved in everything; he is calm and not controlling, but holding everything in order. What is called "non-action" means not to get ahead of the course of things; what is called "involved in everything" is to follow the course of things; what is called "holding everything in order" is to observe the mutual conformity of things".

It should be noted that the process of cognitive dissonance takes place not only at the logical-behavioral, psychological-worldview, but also at the psychophysiological and somatic levels of the human being, where cognitive

dissonance may be the cause of many a disease – mental, psychosomatic, and somatic. In physiology, cognitive dissonance appears under the guise of Pavlovian “knocking down motives” (a conflict of two opposite and equally strong motives of behavior), which lays the ground for different neuroses, which are experimentally caused by strong excitation of the hypothalamus (in which both its parts are activated simultaneously), as well as in the struggle of conflicting aspirations/motives of a person (A. M. Svyadoshch).

A person who acts as an open system that perceives the world with full confidence, combining its polar aspects, is a creative person, because, as experiments show, people with high creative potential better associate the concept with opposite meanings than with similar ones (V. S. Rotenberg [Rotenberg, 1985]).

Here it must be said that creativity as a process of combining contrasting and contradictory things, thus enabling to create new integrities (meanings), is the main feature of the evolutionary mechanism. According to F. Klix, the most important prerequisite for the emergence of a new quality is formed when two systems that independently arise to perform different functions enter into interaction with each other. This interaction gives rise to a new quality, while these two original systems are preserved in a new functional unity as its subsystems [Klix, 1993, p. 266].

V. S. Rotenberg in the article *Hypnosis and imaginative thinking* (1985) wrote that creative people can maintain the state of uncertainty for a long time due to their ability to self-reflection and their capacity to use several ideas, concepts, theories being opposite to each other. And, as a result, creative people can explore such relationships and ties that are inaccessible to those who are inclined to clarity, unambiguity, strict logical schemes.

If a creative person is the goal of human development, then the same goal lies in the creative person’s fundamental property, consisting in his ability to unite the world’s polar aspects into an integral conceptual and ontological context, that is, to perceive the world as something holistic paradoxical and hence harmonious.

According to Dr. Bozhyev, there are three factors of the diseases associated with the functioning of body’s cells, being its minimum functional unit. This is 1) the nutrition of the cell (carried out through the blood), 2) the release of the cell from the products of metabolism / decay, and 3) the control of these processes due to the work of the nervous system, the weakening of which leads to diseases, occurring as a result of muscle tension and edema. All this together leads to squeezing the neurovascular bundle, which violates the harmonious

course of organismic processes. With age, there is another factor of the diseases that disrupts the body's processes – acidification. The fact is that all processes in the body are realized from a more acidic environment to a more alkaline one, which suggests the presence of a pH gradient. Our traditional diet presupposes that we eat more “sour food,” – the food that decomposes with acidic residues (as opposed to “alkaline food,” which decomposes with alkaline residues). This leads to the fact that all our acid buffers are destroyed over time, they can no longer compensate for the excess acid that we consume. Therefore, the nutrients that leave the blood do not reach the cell, they “hang” in some kind of intermediate state somewhere in the soft tissues. A situation arises when the cell is hungry, which activates a person’s hunger state due to which overweight occurs. And the accumulation of nutrients in the soft tissues leads to fullness / swelling. Accordingly, the treatment of diseases involves three steps: to relax the muscles, to get rid of muscle clamps (through physical movement and giving up the negative neuropsychic states, being the results of different stresses), to remove swelling (through fasting / active physical movement), to restore acid-base balance (through harmonious nutrition, involving a shift to plant food, and physical movement). All three steps require the activation of the reflective-conscious mechanism of the human being, which allows us to conclude that the spiritual-psychological factor is the leading factor of human health.

The analysis of socio-psychological mechanisms of aggression and somatic illnesses in general methodological field is made, using the results of synergetic science, that allows differentiating universal theoretical construct related to two basic psycho-physiological states of a man as a system – openness and closeness. These states find realization at different spheres of man's existence – value orientations level, the field of social perception and role conduct, the sphere of psychosomatic/somatic illnesses. The analysis of the mentioned spheres of human organism's vital functions at the level of general explanatory model enables to conceptually integrate aggression and health.

It is shown that aggressive actions of a man are provoked by his ego-centric superiority complex, being a specific adaptive response, needed for man's development and existence in social reality thus creating conditions for the development of the personality – a unique and free creature. But in extreme living conditions, when at the life scene appears the spontaneously-creative, subconscious, involuntary regulation of behavior, the sense of self-importance strikes the man himself, because superiority complex releases the accumulated aggression hence destroying its carrier and not allowing him to use life-saving

resources of unconscious regulation of behavior. The made analysis helps to state certain correlation between mental, behavioral and somatic aspects of the man, which in its turn to some extent unifies psychological, social and somatic factors of any illness.

So, the conducted complex interdisciplinary analysis of the health problem in the dry residue can be reduced to a number of such *consistent conclusions*:

1) Energy as a measure of body movement and its change acts as a function of the biorhythmic unity of body's constituents, that is, energy expresses the psychophysiological and spiritual *unity* of the human being achieved through functional coherence of its organs, systems, cognitions, representations. This unity also implements the state of openness to the external environment from which the human being draws energy resources.

2) Loss of energy in the body leads to a decrease in its vitality and weakening immunity as the process of decay of this body through the dissynchronization of its constituents, which increases its entropy, thus chaotizing its internal environment. This state is called a disease.

3) The factor that leads to the body breakdown is stress being a psychophysiological shock of the body. Stress in its most general form can be interpreted as an emotional state associated with the information uncertainty that a person falls into in the process of satisfying his needs.

4) This emotional state of information uncertainty is realized as person's negative mental reactions, initiated by negative emotions, handicapped psychological sets and harmful social attitudes, anti-spiritual mental-worldview orientations that cause a decrease in person's vitality as well as weakening of body's immunity, which lead to diseases.

5) Such negative states are overcome through person's belief in the harmonious structure of the world, built on the principle of the Divine rule of this world, in the course of which the world's unity and determinism, being the universal cause-effect connection of objects and phenomena, are realized.

6) Another means of overcoming negative states thus achieving human health is man's creativity that provides uniting different opposites and presents a supra-situational non-adaptive act due to which integral life meanings are formed. And these meanings, being integral system entities, express the system properties of the whole, which reduces the entropy of environments and systems, increases vitality of the human being and strengthens his immunity/health.

7) Thus, our faith in the pre-established harmony of the world, which generates in us fundamental optimism and "radical well-being", as well as

creative activity that reduces the entropy of both the organism itself and the environment of its existence, represent the most important factors for counteracting COVID-19.

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Rybalka V. V.

**Lockdown Life of Personality and Society
as a Stimulus for Rational Sanogeneous Restruction
of Consciousness, Behavior and Activity**

The importance of knowing the characteristics of lockdown and the proper use of personal resources that meet its requirements stem from the fact that it is recognized as the main way to combat the spread of coronavirus infection COVID-19. During the authors' work on the online manual in April 2020, there were about three billion persons in the world under lockdown conditions. In other words, about half of the inhabitants of planet Earth found themselves in an extreme preventive situation. This billion requires the help of specialists, since this unusual situation fundamentally changes the usual way of people's life, forcing them to adapt adequately to new conditions of existence.

A lockdown is defined as a complex of administrative and sanitary measures introduced to prevent the spread of infectious diseases. It consists in isolation and protection for the prescribed period of the patients and contacting with them persons, in stopping the movement of people, animals, goods from infected places. A lockdown is also called a medical point for examining persons, vehicles and goods from infected places where an epidemic of infectious diseases is observed.

From this definition, the principal signs of lockdown stem, which include:

- scientifically sound listing of the individuals;
- determination of the lockdown zones and the rules of behavior in them;
- the prescription of the types of lockdown isolation, such as: individual or group, hospital or home, at the place of residence, compulsory or voluntary, controlled or self-isolation, provided with medical supplies and personnel or household, etc .;
- compulsory temporary regulation of the duration of lockdown, corresponding to the nature of the epidemic or pandemic;
- expedient organization and self-organization of safe human behavior during the lockdown period;
- material, legal, informational, psychological support of the behavior of lockdown participants;

– the principle of converting the lockdown minuses to the pluses concerning persons' new lifestyle in the process of their creative initiative, etc.

Isolation, as the main condition of lockdown during a pandemic, can be carried out within the country, city, street, apartment, hospital, own body (psychosomatic isolation), personality, its consciousness and self-space.

In any case, lockdown situation dramatically changes the whole structure of persons' existence and leads to the formation of a lockdown lifestyle. However, lockdown is not something unusual, extreme in people's lives. In fact, lockdown can be a certain model of the living conditions of astronauts in orbital or interplanetary flight, the stay of sailors during the period of many months in the ocean or for several weeks or months in the submerged state of the submarine. In this sense, lockdown is a planetary, cosmic phenomenon. As such, in the broad sense, lockdown can be considered as life itself on planet Earth, limited by certain physical, chemical, noospheric conditions.

The lockdown requirements are limited by subjects during participation in special experiments, when they are in closed and isolated laboratory rooms, for example, pressure chambers, boxes, with research purposes. At the same time, there are also lockdown life forms of people, such as living in monastery cells and caves, imprisonment of prisoners, etc. Certain lockdown restrictions impose special rules on people and their rituals, for example, religious ones, in particular, during fasting, etc.

Thus, during the period of the global pandemic, lockdown acts as a planetary phenomenon, for the general characterization of which the words of the Ukrainian poet, one of the authors of this manual, Eduard Pomytkin, are suitable:

We fly at universal speed through cosmic spaces
Let's celebrate this flight with happy faces!
We are so different on the ship named Earth
And share joys and sorrows, life and death.

These lines express more significant signs of lockdown, consisting in the fact that people differently perceive the restrictions imposed to them, but these restrictions can be overcome together, on the basis of reasonable measures that one needs to know about.

The most famous psychological signs of lockdown, as a form of isolation, are sensory deprivation, monotony, the deadly sameness in the interior of the room, excessive leisure activities, hypodynamia, boredom, which may result in

certain chronic mental discomfort and even depression, but only if the persons under lockdown do nothing to prevent them.

Therefore, a well-thought-out system of measures, actions, behavior, primarily psychological ones, is necessary to update and establish an optimal lifestyle in current lockdown situation.

A particularly important element of the lockdown lifestyle is a optimal cycle of wakefulness and sleep, appropriate selection of activities, and establishment of optimal relationships with the outside world of all concerned parties. Overcoming the lockdown discomfort becomes possible if the lockdown situation forms such important personality traits as organization, discipline, responsibility, punctuality and pedantry while following a special mode of life, observation, adaptability, tolerance, accuracy, asceticism, creativity, ingenuity, etc.

In some cases, special training of the person in lockdown is required, even the upbringing and self-education of the qualities of a kind of lockdown personality. It is advisable to use the experience of training astronauts and submariners. A certain psychological readiness for lockdown of both an individual person and his immediate and distant human environment, including the entire population of the country and even the world, should be formed. In the future, it may be necessary to maintain such readiness, for example, by implementing independent preventive lockdown once or twice a year – by analogy with religious posts, or even holding lockdown exercises and trainings.

In this case, one should take into account the fact that not all people tolerate the lockdown regime, in particular, stay in a limited space of the lockdown room. Psychologists and psychiatrists know the so-called claustrophobia, that is, a fairly common mental disorder, phobia, unconscious fear of staying in a closed and cramped room, being locked in a kind of vacuum space. Claustrophobia in such people can occur in a car, elevator, unfamiliar room, tent, especially where there is poor lighting and no fresh air, etc. A long stay in such a space can cause panic attacks, depression, and gloomy thoughts, sleep disturbances, etc.

Still some people do not tolerate loneliness (even being together with a partner or friend), social deprivation, monotony, inaction, indifference on the part of others, the very alarming atmosphere of expecting unclear consequences of a pandemic with its uncertain manifestations, etc. Therefore, such people may need special psychological help, for example, provided by the specialists working with autistic people. Sometimes for such people it is relevant to change

the lockdown regime that presupposes, in particular, moving from a city to a village, and in the summer period – to a summer cottage.

In such cases, it may be useful to change the very concepts and language thesaurus concerning the problems that describe lockdown situation. Thus, we propose to speak not about isolation as the main sign of lockdown, but about autonomy, about an autonomous lifestyle of a person, when he/she can be physically separated from other people, but at the same time he/she preserves the most important psychological, social, economic, professional, informational, humanitarian, human and other communications. An adequate model of such an attitude is realized in the autonomy of universities, in the self-government of individual territorial communities, in self-organization of civil society groups as an institution of direct democracy.

Here we dwell on the specific psychological issues of organizing an adequate lockdown lifestyle. It should be carefully and well thought out and fixed in persons' plans containing their conduct for days and weeks in advance. Particularly important is the fixing of the measures ensuring personally significant hygienic living conditions, such as temperature, the presence of clean and fresh air in the room (using natural ventilation or air conditioning), cleanliness and order in the apartment, thus creating an appropriate individual ecological environment.

This is facilitated by certain, hygienically updated knowledge, abilities, skills and character traits – first of all neatness, a tendency to order, aesthetics, creating the audiovisual background of the room, etc. At the same time, these measures can lead to a harmonious order in persons' souls and their spiritual world. In the context of lockdown, the issues of providing food and medicine, cooking and eating, taking water, self-service, mastering new dishes and recipes, the art of housekeeping, etc., have to be paid attention to. We must strive to raise the implementation of all these measures onto the level of economic, culinary, medical, pedagogical, moral, psychological skill and art.

A special place in lockdown life is occupied by physical activity and physical education, which is necessary to overcome physical inactivity. The physical culture of the body should be provided with a selection of individually suitable sports exercises, preferably special physical complexes for performing exercises on a limited area. We need to come up with new forms of physical activity, indoor movement routes or exercises on the simulator, for example, on a treadmill, combining them with appropriate forms of recreation.

It is especially important to control the quality and time of sleeping. Few people know that a person needs not 8 standard hours of sleep for recovering

major psychophysiological parameters, but individually selected sleeping period, depending on person's type of temperament. So, in adulthood, a phlegmatoid needs 5-6 hours of sleep, a melancholoid – 6-8, an equilibrium type – 8, a sanguinoid – 8-9, and a choleroïd – 9-10 hours. In childhood, the duration of sleep increases slightly, and in elderly age it decreases slightly.

To overcome physical inactivity, some persons' habits should be changed, for example, reading not while sitting or lying down, but standing behind a special desk or wallboard, being used by mental, sedentary professions in the last century. To overcome physical inactivity, good movements during thorough cleaning of the room, wiping off dust from doors, manual manufacturing the necessary things, for example, protective masks, etc.

The list of activities that can dispel monotony is quite large. This is a re-reading of favorite books, poetry collections of favorite poets, putting in order business papers, letters, documents, organizing home archiving, etc. It also helps to play musical instruments, perform favorite songs, dance, etc.

During the lockdown period, a person has a lot of extra time that can be used productively for himself, for the development of his own personality, for the acquisition of new knowledge, for the formation of necessary skills and talents. This is the time when one can engage in self-education – medical, psychological, pedagogical, philosophical, etc. To do this, one need to master the ability to self-education and self-development in order to get out of lockdown being more powerful spiritually, mentally and bodily.

For example, self-education of the necessary traits of character and personality is a fascinating activity. It requires the choice of an ideal and personality traits required in the new situation and the deployment of a whole sequence of actions directed at oneself. The self-education program includes such actions as self-motivation, self-informing, self-commitment, self-conviction, self-order, self-analysis, developing a plan of self-leading to self-change, a list of self-developing actions, actions of self-control, self-change, self-encouragement, self-respect, self-restraint, self-realization, etc.

Self-education and self-education is an interesting creative process in which such methods can be used as: Socrates' heuristic dialogue; brainstorming (direct collective, mass, reverse, etc.); meeting of pirates; J. Haville Collective Notebook; written brainstorming method; synectics of V. D. Gordon, the dialogue of Don Quixote and Sancho Panza; dialogue of the inventor; list of current issues of E. Crick; checklist of T. Eiloart; self-questionnaire for organizing a mental experiment; algorithm for solving inventive problems of

G. S. Altshuller; morphological analysis and synthesis; the method of organizing concepts of F. Hansen; G. Ya. Bush's sevenfold search strategy; F. Kunz catalog method; creative search system of V. O. Molyako KARUS; inversion method of A. F. Esaulov [12] and others. During the lockdown period, various projects can be scheduled and developed, including those related to combating the COVID-19 pandemic.

Self-education and creativity allow one to become better, emotionally more stable, more skilled, competent, significantly expand one's capabilities, concerning the mastering of a computer, laptop, smartphone, mobile phone, new information technologies, etc.

During leisure hours, one can pay more attention to your relatives, friends, acquaintances, colleagues. It will be useful to turn to the thoughts of prominent scientists, writers, philosophers, historical figures, for example, Confucius, Plato, Aristotle, G. Skovoroda, T. Shevchenko, A. Einstein, V. Vernadsky and many others. One can try to enter into an imaginary dialogue with literary characters, in particular, with those who found a way out of various difficult situations, including being alone – with Robinson Crusoe, Count of Monte Cristo, with writers, memoirists, who created their literary works in conditions of special creative lockdown, etc.

You can finally start writing memoirs yourself, recollections of the past, returning to the intimate epistolary genre – writing letters, re-start a diary, do creative work – literary, poetic, visual, musical, monumental, decorative, constructive, folk, culinary, household, etc.

One should use lockdown for putting thoughts and feelings in order, for cleaning and sweeping the body, soul and spirit. It will be useful to rethink one's own life experience, to reevaluate some life events or the whole life path.

This time is very suitable for thinking about the meaning of life in the light of current events, for cognizing oneself and discovering new aspects of the personality. To do this, one needs to better self-recognize, fathom the melodies of one's own soul and body, listening to the pulse of one's heart, weighing anew self-esteeming and spiritual values of a renewed worldview, forming new principles of life due to exalting the values of health, faith, hope, love, kindness, beauty and truth. In self-observation and mental experiment, one can better see and understand one's self and new meaningful things.

The thoughts of famous American philosopher, psychologist and teacher W. James are very applicable to the lockdown situation. W. James considered the personality an integral complex of body, soul and spiritual values and the whole world. It is interesting that this world, which appears before a person in

knowledge and self-awareness, is dynamic, continuous and infinite, which was expressed by W. James in the concept of a stream of consciousness. Such a stream of consciousness can become a means of knowing one's inner and outer world for a person under lockdown conditions.

The lockdown time seems to be specially designed for mastering by the personality such phenomena as introspection, meditation, auto-training, and self-reflection. Practices of meditation, Zen Buddhism with its art of admiring and comprehending the essence of individual objects of the world, as if was practiced in Japan, China, India may be useful in this regard. A very useful can be also a reflexive psychology and pedagogy, presented in special trainings of M. I. Naydenov and L. A. Naydenova.

It is also interesting that the ideas and proposals of humanistic psychology and pedagogy developed by such outstanding foreign and domestic scientists as A. Maslow, K. Rogers, V. O. Sukhomlinsky, Sh. A. Amonashvili, V. F. Shatalov, M. P. Shchetinin, I. A. Zyazyun et al. seem to come to this turbulent time. The pedagogy of cooperation and co-creation can come to the aid of people under conditions of isolation during lockdown. So, one can use E. N. Ilyin's methods of inductive and deductive derivation of the world from the analysis of individual literary images and ideas – in the course of a deepening perception of the monotonous reality of lockdown. A particularly useful can be the method of V. F. Shatalov consistion in figurative representation of abstract patterns, concepts, complex natural and social phenomena, which is a harmonizing procedure in the era of total abstraction, theorization, mythologization, digitalization of reality.

Herewith one can use the methodology of advanced learning with forecasting elements developed by S. N. Lysenkova and many others. etc. As if specifically for the purpose of educational adaptation to a pandemic situation, one can use A. A. Verbitsky's theory and practice of contextual education, which presupposes the development of person's ability to go beyond situational limitations into a wider and deeper contextual space and lifetime, which is necessary to overcome the limitations of traditional education. And this makes this theory and practice related to the ideas of noospheric education according to V. I. Vernadsky.

Humanistic psychology and pedagogy can significantly enrich and saturate the lockdown lifestyle during a pandemic with interesting content. So, if one spends this time with children or grandchildren, then one can turn to the invaluable pedagogical experience of A. S. Makarenko, who managed to educate cultural citizens and workers from street children in difficult post-

revolutionary times. He created the so-called teams of different ages on the basis of friendship, sympathy and cooperation between children and adults. On a regular basis, once a week, they held general meetings to discuss topical problems and projects for resolving them in the near future of “tomorrow's joy”, for improving life for weeks and months ahead, and also in the long term for years to come. During the meetings, diverse and numerous types of creative, productive training, aesthetic, social and civic activities were outlined, which led to an unprecedented flowering of the personality of the citizens. This democratic pedagogy is perfectly described in the “Pedagogical Poem” by A. S. Makarenko, which can be re-read or viewed in the film version.

In the experience of A. S. Makarenko, it is important that between different generations of children and adults the so-called mutual training and education was carried out, focused on the individual, civil society and civilization. Already in our time, this has been confirmed in the so-called mutual learning of cybernetic machines and their users based on direct and feedback interaction, mutual influence, mutual development of the parties, which is described in the works of the American scientist G. Pask and the domestic philosopher K. B. Batoroev. In psychology and pedagogy, this was manifested in the concept of mutual education and training of G. L. Ilyin, embracing personality development both in the context of dialogue between individual learning partners and between developing partner groups and communities of people of different civilizational scales. This concept is characterized by the interweaving of the productive functions of a teacher and student, by the equality of subjects of the process of mutual learning, upbringing and personal development.

During lockdown, one can significantly raise his/her cultural, spiritual level, if one specifically engages in the process of spiritualization on the basis of deeper awareness and acceptance of spiritual values, such as a scientific worldview, the value of life and respect for a personality, his honor and dignity. Noteworthy are such spiritual values that are traditionally considered religious, but have long since become everyday positive life values, as Faith, Hope and Love, as well as the values of Goodness, Beauty and Truth. Their assimilation in a pandemic requires not only speculative perception and theoretical acceptance, but also an effective confrontation with negative values – amateurism, death, dehumanization, unbelief, hopelessness, hatred, evil, ugliness and lies. Moreover, positive values require their active affirmation in the form of specific spiritual actions in relation to relatives and friends, friends and colleagues, neighbors and strangers. An example of such spiritual service to people can be Mother Teresa and Jesus Christ.

Promising in this regard is the concept of rational humanism, proposed by Professor G. O. Ball. One of its central provisions is external and internal dialogue as the core of humanism. G. O. Ball proposes to rely on the so-called universals, the principles of humanistic dialogue, among which he includes: respect for the dialogue partner; adoption of a dialogue partner as he is and, at the same time, orientation on his highest achievements, on the prospects for its development; principle of self-respect; agreement or concordance in human relation based on basic knowledge, norms, values and goals that guide in the dialogue; the principle of tolerance, that is, the "presumption of acceptability" of the partner; dialogical interaction based on the preference for expanding and enriching the cultural field in which the individual or social community live and act. The implementation of these principles leads to the adoption of common decisions taking into account mutual interests and progress in relations between people [4].

Thus, using the proposed recommendations (and there may be much more), it is possible for one to live under lockdown in such an inventive, productive, interesting and useful way that after its completion, over time, one may be willing to return to an unusual experience and repeat, say, a weekly preventive self-lockdown – in order to make a healing pause in the dynamic and not always safe fussy whirlwind of life, in order to better think about one's future ...

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Pedagogical Aspects of Spirituality and Health Development

At the present stage of education development, the question of educating a healthy person who cares about the health, wants to follow a healthy lifestyle and form it in the younger generation.

Preserving and strengthening children's health is one of the main, urgent tasks of the country. However, numerous studies conducted in various educational institutions, indicate a significant number of children with various chronic diseases. This is due to a variety of factors, among which some factors are associated with the disadvantages of the educational process. At the same time, many schools do not have a system for preserving the health of schoolchildren, teachers do not understand the health-saving potential of lessons, do not have a sufficient system of theoretical knowledge and practical skills for organizing healthcare during the educational process.

According to the current post-nonclassical period of paradigmatic science development, our understanding of the structural organization of a human contains the physical, psychical and spiritual parts, which are in harmonic interaction between each other and the surrounding world under hierarchical leading of the spirit. The interaction with the environment is realized through seven energy centers-chakras and bioactive spots, which exchange information and energy with the "Human-Environment" system. Also the idea of noosphere development should be transformed into a period of a noosphere transition to a system of new spiritual and professional settings of mankind.

The noospheric transition is a period and a process of correcting distorted components of human life and society. According to Vernadskyi, the biosphere became a real geological force that is changing the face of the earth, and the biosphere is changing into the Noosphere. In Vernadskyi's interpretation, the Noosphere, is a new evolutionary stage of the biosphere, when human reason will provide further sustainable development both of humanity and the global environment that consists of biosphere and technosphere (Fig. 1).

With the harmonious wave interaction of this system, the human condition is characterized by physical, mental and spiritual health and development by physiological norms of the formation and functioning of various organs and tissues that provide the age stages of development and self-realization. A. A. Ukhtomskyi wrote that the essential difference between a human and an animal is a new type of interaction with the environment, it is in consciousness

(awareness), mediation of social, generic knowledge "through us" (consciousness). The Law of the "Honored Interlocutor", developed by A. A. Ukhtomskiy, says that "knowing yourself through another person" and, "knowing the environment through another person" is the highest path of human's creative life [14, 15].

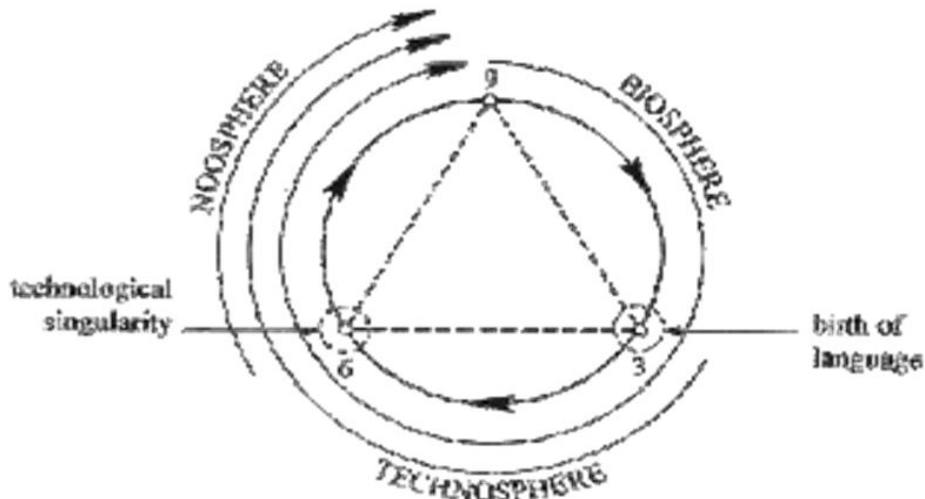


Fig. 1. The Noosphere (the world of human thought, or the collective consciousness), biosphere (the world of living things), and the technosphere (or cybersphere).

An important role in the development of this issue is given to the education system which has the function of teaching the right age development, depending on the ecological, pedagogical and social conditions of living. The higher is the level of human consciousness, the higher is information and energy levels of the Universe, which interact with human's consciousness, the deeper is the understanding of universal laws and processes. The Universe manages not only the word, geometric form, number and sound, but also a human [13].

Now 21st century is characterized by intensive development of technical production (progress) and by the fall of morality, spirituality and health. Is not it too expensive? Nature is on the verge of disaster, like human society. The problem of the relationship between human, nature and society has reached a peculiar acuteness and requires not only his own awareness but also his immediate actions.

Proceeding from the synergetic paradigm of the world organization, the energy-information (spiritual) and not the social essence of a human, can allow

him to evolve and ensure survival. It is necessary to recall the words of V. A. Sukhomlynskyi: "Who can provide the spiritual path of development for mankind? Who from the government can carry out a cardinal revolution in the minds of a new generation about the priority of spiritually harmonious development over economic enrichment? Only the education system!".[12]

So, the "Pedagogy" or "Philosophy of Education" should be able to train the army of a new ideology, representatives of our new future world.

The positive and negative impact of the human psyche on health, lifestyle and social status is determined by the stream of thinking (i.e., wave radiation) that lifts up the human either to constructive self-organization, health, happiness, success in the case of positivity or to disharmony, diseases, premature aging and death in case of negative thoughts.

The urgency of the raised issues is realized on the basis of the bioethical educational process possibilities. The high culture of verbal communication on the background of post-nonclassical paradigmatic thinking is especially important for teachers who use the word in their profession and they are a role model for their students.

The purpose of noosphere education is the formation, or rather, the motivation of a harmonious, holistic, ecological, healthy type of thinking, based on a well-understood cumulative logic (left-brained) and figurative (right-brained) thinking. This is the type of thinking that can give a person a coherent picture of the world and can become an instrument for solving global problems and transition to noosphere development of society. As a result of the educational process, thus, there is a person who has a harmonious two-tone solid dynamic thinking.

Overcoming of pedagogical risks is a priority direction of pedagogical researches and ways of modernization of modern school education for the purpose of its humanization and health care [1, 6].

An extremely important role is played by the conditions of the postnatal development period. So a person lives all his life with those organs that are formed from birth to changing teeth. This period is the crucial phase in the construction of the organism, its functions, the development of consciousness, the formation of its communicative culture. Unfortunately, this fact is not given enough attention in training programs of young teachers. In addition, attention must be given not only to the defects of physical development, but must be given to the development of mental and spiritual components. If the period of the feelings and character formation (crisis of childhood) is missed, then a subtle sense of justice and injustice, beauty and ugliness, cannot be developed.

"The child is moving psychically and spiritually in the area between agreement and disagreement, love and hate, which is reflected in the flow of linguistic erosion", writes the Ph. D., Assoc. Prof. L. G. Tatarnikova. "This development reaches its culmination during puberty" [15, 16].

The main educational means is speech (language). For a teenager it is the passage of the Rubicon of Child Development by R. Steiner. The most important thing for a teenager is the ability to understand others, to feel the creative and destructive energy of speech and profanity. In fact, in the process of cognition of oneself and the world, comes awareness of the field interactions significance of the wave energy-information framework, because the child interacts with the energy-information fields of the people who surround him (teachers, parents, classmates, friends), and also interacts with the environment that determines the area of human activity effects.

Linguistics is the science of language as a means of human communication. Depending on the aspects of language learning, it is divided into: communication, descriptive linguistics, applied linguistics, structural linguistics. Also can be distinguished such branches of linguistics as psycholinguistics, linguistic geography, mathematical linguistics. Linguistics is one of the most developed liberal arts.

The linguistic environment is the living language of its codified system, involved in the process of interaction with society and constituting the necessary condition for its existence. In modern conditions, a person has an impact on the linguistic environment, the same as it influences on a person.

Great merit in the formation of harmonious interaction is assigned to the teaching staff. Synthesis of natural science classical knowledge with new knowledge is manifested in voice, in language culture, in the organically tuned voice apparatus of a person, in his healthy life activity in society due to his ability to think, in his speaking skills, been free from rudeness, cruelty, aggression. In such a collective, with a harmonious interaction with each other, the general aura of space also changes, and the improving function of speech and voice is manifested, i.e. the voice reflects the general psychological state of a person "here and now", it is, the thermometer of health, as speech is an indicator of its steady balance [8, 13].

Therefore, the language diagnosis is used in pedagogy, speech therapy and valeology. In fact, it is the germination of a new worldview about the wave nature of everything that exists, since sound perception and sound emission as systemic processes normally ensure the consistency and synchronization of the vital functions of the human body and the development of higher mental

functions [4].

Voice is the vibrational spiral of life. L. N. Zasorina emphasizes that in bioenergy-information exchange with the environment, voice (speech) carries out a two-dominant interaction – feedback. Voice is a pass to the next stage of improvement: from a crisis with a non-discriminated perception of the "I" and the surrounding world, to the spiritualization of the crisis of youth, the need to be determined in the sense of life. The ability to distinguish melody and tonality of speech sound, its directivity, sonority and deafness, strength and lightness, sharpness and softness, distinctness are necessary for communication, all of them are the primary tasks of educating and educating the educational system [6].

The main difference between the noosphere education is the disclosure of the internal resources of the student's personality, the identification of potential opportunities already established therein. Associated with the student's personality, these resources increase his creative potential. Consuming in society, they increase the level of passionarity of the whole society.

The main characteristic of noosphere education is its correspondence with the nature of human perception, environmental purity, the tendency to open the higher "I" teacher and student through their creative interaction at all levels of perception.

Unfortunately, today the social orientation of modern education and the quality of education is far from the high demands of the era of spirituality. Spirituality is connected, first of all, with word, language, speech as a way of self-expression of a person. Correctly used direct effects on the person are numerous: exhortation, persuasion, explanation, thanksgiving, plea, condemnation, reproach, forgiveness. They help teacher intuitively feel what words to choose to harmonize the student's internal status.

F. Iskander writes: "Language is given to people so that they, after understanding each other, can live together" [5].

The culture of the native language, the culture of the word appears as an indissoluble connection of many generations, including its health, a healthy surrounding speech environment of existence.

For the process of education, it is important to understand that the word is also the energy of thought (after all, we think in words!).

Man must learn positive thinking and this is also the vital task of the 21st century pedagogy [7]. Analyzing the current state of health of the current generation, both junior and senior, Ph. D., Assoc. Prof. Tatarnikova believes that the reason for a significant deterioration in health is the shift in the area of

the words meaning – the concepts of human speech in the direction of negative meanings, corresponding to the energy of low, dark and gross vibrations. There was a break in the sign, meaning, and tone of the word. Human plunged into a semantic illusion, which caused a disconnect between objective and spiritual forms of existence, i.e. harmoniousness of the interaction between spiritual and physical areas was violated, so it contributed to the growth of diseases, mortality [13, 16].

Thus, the importance of understanding and knowledge of the bioenergy-information structural organization of a person in the pedagogical process is necessary:

- in the process of knowledge transfer / perception;
- in the process of intonation, goodwill;
- in the process of psychoemotional sphere forming;
- in the process of forming spirituality, i.e. health or anti-spirituality that means disease.

Nervous system of human functions as a complex system of rhythms that have a hierarchical character.

The reflection of reality in the human body is carried out at different levels:

- on the abstract-associative (with the help of sign systems);
- on the sensual;
- on the sensually instrumental (instrumental);
- on the sensually associative (taking into account past experience).

Voice determines the behavior of a person, his reactions to the development and self-development of a person. Voice is a sound wave that is perceived by the organs:

1. Hearing is for determining the musical tone;
2. Sound reproduction is with the help of voice, feeling and thought;
3. Voice ligaments.

In this process, the following are involved:

- energy system of breathing;
- larynx with vocal cords;
- sound-conducting and articulatory systems.

Function is the formation of emotional and sensual tint.

Ear is the main conductor to the heart and mind, it ensures the perception of motives, senses, feelings and beauty of speech [16, 17].

Numerous scientific studies have revealed the effect of speech disorders, pronunciation on the quality of education and the state of children's health. So,

for example, according to medical workers, the reproduction of neuroses is due to the lack of receptivity of information (speech) from the right hemisphere. Such disharmony produces a feeling of fear, anxiety, anger, guilt.

Language is the foundation of the nation. Language is the main means of spiritual development of human society. Language is the main channel of communication with the noosphere. In addition, all these statements fit into the modern concept of the wave nature of language.

According to the current worldview, the presented scientific material should become a component of the linguistic competence of the teacher which consists of the language feeling, the culture of speech, the knowledge of the features of interaction, the possession of valeo-ecological and pedagogical knowledge [1, 8].

Unfortunately, now, a person is at the center of economical, political, social, and national contradictions, increasingly feels as if it is a subject of various manipulations and, increasingly, not a higher value. This process begins in the school with an authoritarian system of teaching.

The main trends of globalization processes, the calculations of scientists, political scientists, economists agree that only education can become a guarantor of the preservation and development of human civilization. From what kind of education will be, such will be the future of mankind.

Education and upbringing, as the main components of the education process, are mutually enriching and mutually influencing processes in pedagogical activity, in which a special role is assigned to motivation, that is correlated with the information interaction of people who control their emotions. Teaching profession on the frequency of neurotic, psychosomatic disorders and other diseases can be attributed to the risk group.

From the valeological point of view, pedagogical risks are considered as the price of education and means of communication.

Communication means are tested according to the level of the linguistic culture of the teacher and the level of his worldview and worldview.

Valeological safety is defined as:

- qualimetric category;
- an axiological reference point;
- the criterion of the quality (degree) of energy and information security from environmental conditions, including the assessment of the individual components impact of the pedagogical process safety: the quality criterion of the safety culture of pedagogical work, the safety of professional activities of a specialist.

The state of valeological safety depends on the person's adaptation to the educational environment, on the level of the education conditions safety, providing security, protection from violence, threats, damage to health and well-being of the individual.

Specialists in the sphere of any kind of education as a scientific basis for a safety culture must be the people who have valeological and pedagogical competence. [3, 9]

From the philosophical point of view (A. Schweitzer, Democritus), the basis of interaction should be based on love, gentleness, kindness. The followers of Pythagoras (Aristotle and Socrates) emphasized caution, restraint, and suggestion in mild terms (the main characteristics of effective pedagogical interaction). The teacher's duty is to sympathize with the students and treat them like their own children. In addition, the teacher must take care of the well-being of the students with the same degree of involvement as the father or mother takes care of their children. The teacher must always remember their weaknesses, but, as parents, be able to love them [13, 15].

However, unfortunately, we can not always say that the teacher fulfills this function. For example, we can observe this at the level of care and attention, but there is the most important function is the education and development of children, and here the teacher does not care about the child's health, because the learning process and methodology are not aimed at a specific child, but an average.

The same problem was paid much attention by K. D. Ushinsky. He stressed the decisive role of the teacher's personality in pedagogical interaction: "Only a person can influence on the development and definition of personality, only character can form character" [16].

V. A. Sukhomlynskyi warned about the use of the teacher by the authorities, he considered such manifestations "to devastate the child's soul, engender distrust, even human hatred for man".

In the process of interaction, the teacher should be able to create such psychological comfort when, according to V. A. Sukhomlynskyi , one sees in the person in 10, in 100 times more merits than demerits. For effective interaction, the teacher should strive to help the pupil in every possible way, to create better ideas about himself, to teach the child "self-knowledge of himself, which will allow him to understand better the nature, the laws of its development that affect human development."

In addition to upbringing and education, the purpose of the pedagogical system is determined by the requirements related to the health of schoolchildren

as set forth in the Convention on the Rights of the Child.

In this regard, one of the main tasks of teachers is to create conditions for mastering knowledge and preserving, and better strengthening, the physical and moral health of children. Therefore, "the health and emotional state of children pedagogical riskology refers to the priority areas of pedagogical systems actions.

The fact that the school thoroughly undermines the health of children, they knew already in the past centuries and beat the alarm activists and teachers. For example, as early as 1805, the great educator-educator G. Pestalozzi informed the world that, with traditional book forms of learning, there was a kind of "suffocation" of children's development, "killing" their health. Moreover, this discovery was made in an era when parents were healthy, gave birth to healthy children, when people ate clean food, drank absolutely pure water, breathed clean air.

Also N. I. Pirogov, a doctor, a teacher and a public figure, argued that upbringing should be given more vital importance than education. The modern school shifted the emphasis, expanding the educational field to the detriment of education and health, thereby creating conditions that not only destroy health, but also form vices [8, 12].

Our school today has become a school of disease. The most frequent diseases among schoolchildren are: school shortsightedness – in 55%, violation of posture, flat feet – in 62.4%. About 45% of teenagers have mental disabilities. According to official data, in the last 5 years, the number of musculoskeletal system diseases increased by 69.3%, circulatory system by 58.8%, endocrine system by 52.8%, genitourinary system by 42.7%, neoplasms ~ by 34.8%, congenital anomalies – by 31.6%. According to several studies, almost every high school graduate has at least one chronic illness. Only 14.4% are children who are mentally healthy, i.e. they do not have significant, moderate or functional mental abnormalities. Unfortunately, the health of children is seriously affected not only by biological factors, but also by social, cultural and purely pedagogical mechanisms, which makes any educational institution a "risk field" for many children.

The health problems of children and adolescents today need close attention not only from health workers, but also teachers, parents, the public. A special place and responsibility in this healing process is assigned to the educational system, which can and should make the educational process health-saving.

The stressful nature of the teacher's professional activity can not but affect the nature of pedagogical interaction, which in turn is manifested in the

devastating consequences for the intellectual, psycho-emotional, physical development and spiritual well-being of children.

Studies of the Institute of Age Physiology RAE ranked school risk factors that adversely affect the health of children:

- stress pedagogical tactics;
- intensive educational process;
- inconsistency between methods and technologies of teaching and the age and functional abilities of schoolchildren.

Modern pedagogical methods are mainly focused on left hemisphere perception. At the same time, the right hemisphere pupils find themselves in an impossible position, since they need a *gentalt*, a musical background, creative tasks [4, 10].

It is essential that at the stage of the noospheric transition there is an acute question of the crisis of contemporary man's thinking about western civilization, which scientists see as unecological exploitation of one part of a holistic human body – the brain, while other symmetrical human organs work harmoniously. Thus, as N. V. Maslova writes, dysfunction of the right brain of the brain led to the disharmonious work of a holistic body, which does not correspond to the principle of environmental feasibility. In this regard, in the opinion of some authors, it is expedient to revive ancient traditions, since the correction of this dysfunction can be successfully carried out with the help of physical education and sports, where all motions are controlled by the brain, and the specifics of the vast majority of sports is the use of right- and left-brained movements, that is, the work of the right and left hemispheres [10].

In the general educational context, the following conditions may violate:

- premature start of preschool system training;
- non-observance of elementary physiological and hygienic requirements to the organization of the educational process;
- functional illiteracy of the teacher in matters of health protection and promotion;
- mass illiteracy of parents in the issues of preserving and strengthening the health of children;
- partial destruction of school health monitoring services;
- shortcomings in the system of physical education;
- lack of a system that works on the formation values of health and a healthy lifestyle;
- any type of the nervous system is not taken into account, the specificity of sex, the organization of the cognitive processes of the child.

Conclusions

The holistic thinking development is based on the modern principles synthesis of physical and spiritual education for students. It combines traditional and new methods that implement the health-saving potential of lessons and allow to acquire a sufficient system of theoretical knowledge and practical skills for the health-preserving educational process and raise the healthy lifestyle skills. As the main educational means is speech (language), so for the student the most important thing is the ability to understand others, to feel the creative and destructive energy of speech and profanity. In fact, in the process of self-understanding and the world, because the child interacts with the energy-information fields of the people who surround him (teachers, parents, classmates, friends). Numerous scientific studies have revealed the effect of speech disorders, pronunciation on the quality of education and the state of children's health.

Language, as the base of the nation, is used for spiritual development of human society. Language is the main channel of communication with the noosphere. So the main components of the teachers' competence are the language feeling, the culture of speech, the valeological and pedagogical skills. The goal of the noosphere education consists in the motivational and harmonious, holistic, ecological healthy way of thinking, based on a conscious total cognition of the logical (left-brained) and figurative (right-brained) thinking.

A system of education that has a valeological, health-preserving, basis is a that one, in which at each stage of maturation of the individual, the realization of its basic needs is provided, in this case the person most fully develops his abilities, knows his own uniqueness, resolutely self-determined in life, and in the process of self-actualization with him involuntarily formed the main components of health, including linguo-ecological problems.

The organization of an educational process grounded on pedagogic now requires the following:

- 1) the creation of normal sanitary and hygienic conditions (air regime, sanitary condition class, lighting, etc.);
- 2) using health protection methods and training technologies;
- 3) conducting various forms of training sessions (lesson-game, lesson-travel, etc.);
- 4) creating a positive emotional attitude to the lesson and internal motivation for learning activities;
- 5) creating nice psychological climate during the lesson (style, tone of

communication, pedagogical tact, success situation, culture of speech, etc.);

6) making the level of complexity, difficulty, intensity of the lesson suitable for the level of children;

7) the ability of the teacher to assess the state of mental work performance of students during the lesson;

8) sufficient motor activity of the pupils during the lesson;

10) using training tools according to hygiene requirements;

11) understand and use hemispheres differences of the students.

It is known that one of the conditions for maintaining, restoring the child's health potential, is the success of his activity. The main activity of children in school is teaching. It is the success in teaching that contributes to the well-being of the child in school, and this is achieved through the creation for each opportunity to develop according to their individual characteristics. So, before the school is the task of searching for technologies, forms and methods that allow individualization of instruction taking into account modalities and holistic thinking.

In the structure of the lesson, physical exercise should be provided, the time interval for the removal of static tension, auto-training, relaxation. Students can freely move around the class, choose a workplace.

The formation of humane interpersonal relations between the teacher and the students is based on an atmosphere of cooperation, mutual understanding, mutual respect, and the use of jokes is welcomed. The priority in the lesson system should have student, for whom the individual selection of tasks provides a situation of success and positive emotions.

Based on valeology educational process requires the consideration of individual characteristics during the lesson (temperament, memory, attention, thinking, ability, health, etc.); reflexion as a form of control and assessment of students' knowledge in the lesson, changes in character, and the amount of homework.

The main requirement is the synchronization of educational programs, interdisciplinary integration of the content of education and the therapeutic and health-improving effect as a special organizational component and valeological control (audit). Realization of these cognitive tasks is carried out on the basis of the innovative organization of the educational process as a form of occupying a continuous system, which requires the structuring of the learning environment based on the valeological dominant. Features of the dominant organization include culturological, cognitive, information programs. The main activity of children in school is teaching. It is the success in teaching that contributes to the

well-being of the child in school, which is achieved through the creation of the opportunity to develop according to their individual characteristics.

In this regard, before the school is the task of finding technologies, forms and methods that allow individualization of training.

In conclusion, we should dwell on the synchronized educational process, which allows to develop the potential of spiritual and physical health of children in the conditions of the modern school [16].

The implementation of this process depends on many conditions:

- First of all, the contradictions between the content of modern pedagogical techniques, technologies and the principle of naturalness were revealed.

- The main thing is the lack of special ecological and valeological knowledge of teachers, their inability to distinguish the valeological dominant in the teaching and upbringing process, as well as ignoring the results of scientific research in the field of neurophysiology about the occurrence of pedagogical risks in the language culture of the educational process.

- Bioethical opportunities of modern education based on the principles of: naturalness, cooperation, integration of linguistic competence, holistic process are grounded.

- On the basis of studying the psychophysiological characteristics of students, special algorithms of the educational process (integrated and binary lessons, the day of integrative immersion) that reduce pedagogical risks are developed.

- The possibility of changing the educational process on the basis of the ecological-valeological methodology is proved.

The results of the research showed that the teacher through the word, sound, and speech realizes the way of thinking, the philosophy of the world, the philosophy of sensations. Dialogue between teacher and student is a premise for socialization. Only through the continuous improvement of professional skills and the formation of a worldview in the valeo-ecological direction can the teacher change his strategy of interaction with students, translating it into a valeo-pedagogical one.

Studies have shown that there are theoretical and practical opportunities to overcome pedagogical risks, but this requires new pedagogical technologies, valeological worldview, diagnostics based on the bioethical capabilities of modern education.

Change in the worldview at this stage of development with the help of declarations and propaganda is impossible.

Only the education of children from an early age new world outlook will

allow an adult to become an aware and intelligent being.

The first step in developing a new understanding of the world, without which it is impossible to move, should be changes in the system of upbringing and education of children. It is preferably that such organizations as the United Nations, WHO, UNESCO, UNICEF and others join it [1, 9].

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**Psychological Work of a Personality with Distress
to Remove its Pathogenic Influence on Health**

The concept of stress (“distress”) was introduced into scientific use by Canadian biologist and physician Hans Selye (1907-1982). This concept summarizes the results of an experimental study of the general adaptation syndrome in the course of various diseases, which H. Selye defined as a syndrome of a disease proper. Such symptoms as loss of appetite, muscle weakness, decreased blood pressure, decreased activity productivity, etc. form this syndrome [1, p. 323]. In his concept, H. Selye connects stress with adaptation diseases. Moreover, he distinguishes the so-called normal stress, which serves the purpose of adapting the body to environmental changes, from prolonged intense and therefore pathogenic stress – a distress. The latter acts as a pathologizing factor caused by the inadequate perception of complex reality by an individual. H. Selye understands intense chronic stress in a dialectical, antinomial, polar way and therefore he complements its negative character – distress, associated with negative emotional stress, with another kind – the so-called eustress, caused by intense positive emotions and thus also being unsafe for humans.

The scientist proposed now known to all experts the physiological formula of the process of stress, consisting of three components or stages – anxiety, resistance, and exhaustion of human organism [3]. This general formula can be used in the psychological work of specialists with distress as a harmful form of stress. Therefore, some psychologists are naturally focusing their efforts, firstly, on working with phobias, anxiety, fears, and secondly, on optimizing the process of confronting a person with a distressor, and thirdly, on relaxation aspects of restoring a normal state after depletion of body and personality resources in a post-stress period.

Based on his rich experience as a physiologist and physician, H. Selye laid the foundation for a psychophysiological and psychological study of stress, connecting it, first of all, with such personality traits as **egoism** and **altruism**. Apparently, being influenced by the works of C. Jung, in particular, the latter's ideas about the introvert and extrovert types of personality, H. Selye proposed to consider such personality traits as **egoism and altruism as important factors in the course of stress**. The scientist studied these factors not in

isolation from each other, but in a dialectical relationship, which was expressed in his original philosophical and psychological ideas about **egoistic altruism** and **altruistic egoism**. In this context, his actually psychophysiological doctrine of stress takes on a broader interpretation as an important factor in life, as evidenced by the title of one of his books, "Stress of Life," published in New York in 1956 [1, p. 323].

The work of H. Selye laid, and we emphasize this, the beginning of numerous psychological, primarily psychophysiological, studies of the problems of stress. The author of these lines also made his modest contribution to the psychophysiological study of stress, when, during several thousand consultations with clients, we clearly revealed its connection with temperament. As a result of the analysis of the consultation protocols, five types of stress were identified that correspond to five types of temperament (the fifth type was discovered by the Ukrainian psychologist B. I. Tsukanov and was called the equilibrium type, since it is located between cholerooids and sanguinoids, on the one hand, and melancholoids and phlegmatoids, on the other [5]).

These are the following temperamental psychodynamic types of stress:

a) cholerooid stress, which is the result of unorganized, impulsive, often spontaneous actions of cholerooids (there are 14% of them in the human population);

b) sanguine stress, often associated with the unrealized ambitions of strong, energetic sanguinoids (they are most in the population – 44%);

c) equilibrium stress being the result of the action of multidirectional psychodynamic tendencies, as if tearing a personality with such a temperament (they comprise only 4% of the total population);

d) melanchoid stress, which manifests itself in anxiety, in the intense struggle with the stressor depleting the weak nervous system of the melancholic (melanchoids represent 29% of the population);

e) phlegmatoid stress of time pressure, delay, which is usually accompanied by a slow and inert phlegmatoid (there are only 9% of them in the population).

It is clear that this classification of stresses turns out, with a competent approach, useful for psycho-consultative, psychocorrectional work with clients, however, provided that their temperament is not determined by questionnaires (they mostly focus on patient's character, not temperament), but proposed B. I. Tsukanov's objective methodology [2; 5].

We specifically give percentages that indicate the quantitative framework for a stable quantitative distribution of temperament types in the human

population, which was calculated, at our request, by Boris Iosifovich Tsukanov himself when he analyzed his large sample of subjects. This percentage indicates a special disproportionate nature of the interaction of temperamental groups among themselves in the general sample. For example, 14% of fast cholerooids are opposed to 86% of the representatives with slower temperament types and, conversely, 9% of slow phlegmatoids are opposed to 91% of the representatives with faster temperament types. This fact, which escapes a general analysis of the problem of temperament, actually leads to the differentiating of a special lifelong psychodynamic, speed and energy stress, and in some cases distress, which has destructive and pathological consequences. Moreover, during the consultative work, we noticed contradictions, conflicts, real “wars” between the representatives of different types of temperament.

In this regard, the psychotherapeutic effect of consultative work with clients turned out to be unexpected for us: at first it was unaccountable, and then more and more deeply conscious, because it was based on the connection of temperament with certain illness being established by B. I. Tsukanov, following Hippocrates, who connected temperament types with human diseases. We confirm these data by Hippocrates and B. I. Tsukanov, since we also found in our practical work that temperamentally determined types of stress really cause, with their high intensity and long-term effect, regular painful manifestations and even clinical forms of the disease, the most likely and “preferred” by the representatives of each type of temperament.

We are talking about specific situations in life when, over the course of many years, temperamentally induced stresses statistically exceed their normal course and manifest as distresses and eustresses. This occurs in situations of so-called psychodynamic incongruence (i.e., discrepancies between the naturally prescribed and socially required dynamic parameters of life or the psychodynamic imbalance between different temperamental groups), which leads to the accumulation of destructive and pathological effects and the emergence of painful manifestations and diseases proper. We only mention here such an example of the manifestation of psychodynamic stress, when slow phlegmatoids are forced to move at a discomfortable pace for them more dynamic, faster majority, which exceeds their natural speed capabilities by one and a half to two times. Then there are the inherent disorders of the gastrointestinal sphere of the body inherent in phlegmatoids, since they do not have time to provide their natural metabolism with an ultra-fast for them, socially leveled mode of life.

Speaking about all types of temperament, one can note such preferred diseases and the symptoms preceding them in conditions of psychodynamic incongruity, as:

- a) possible cholecystitis and hepatitis in cholerooids;
- b) myocardial infarction in sanguinoids (approximately half of their total number);
- c) diseases of the lungs and kidneys in representatives of the equilibrium type;
- d) angina pectoris and hypertension in melancholoids;
- e) probable gastrointestinal upsets and diseases, even gastric ulcer in phlegmatoids.

It turned out that during the psychological consultations on the appropriate technology of work, it was possible to give advice that really reduces painful manifestations or even leads to client's recovery. This work is all the more successful when the age of the clients is young, when painful conditions are still largely reversible, whereas at a later age, such manifestations are most often irreversible.

Representatives with an equilibrium type of temperament should be especially distinguished, which, according to B. I. Tsukanov, are characterized by pulmonary and renal diseases as preferred diseases. There are 4% of such representatives in the entire population. **In the light of statistics on coronavirus disease in a pandemic, they can be considered as a high-risk group.** According to our assumption, it is this group that can make up the core of those 10-15% of the population who actually get the coronavirus threat. If so, then this risk group can be determined not using expensive tests, but using a stopwatch or already created computerized methods for determining the type of temperament [2; 6]. These data require their experimental verification, just like media reports that among the blood types inherent in people, the coronavirus prefers the second blood group for some reason.

Our experience also indicates the presence, along with distress and eustress, of another type of pathogenic stress, which we conventionally called frustress. The latter is associated not only with the intensity, duration of action, modality of the stressor, but also with the reaction of the individual to its action. After all, this reaction in a person takes the form not of a simple physiological response, but of a complex activity counteracting the stressor. The latter can be differently successful, productive, depending, for example, on how much it is itself exposed to the destructive influence of this stressor. In this contest let us mention the fact that according to H. Selye, one of the symptoms of the

adaptation syndrome is directly associated with a decrease in productivity of a person. We can clarify this position of the scientist and suggest that there are situations when stress intensifies so much and takes on such a special form (depending on the adequacy or inadequacy of the activity) when this activity breaks down under the influence of the insuperability of the distressor causing frustration. And this frustration, in turn, intensifies itself due to the impossibility of the individual to achieve the set goal. Frustration is generated in this case not only by the real evidence of such non-implementation of activity, but also by the person's awareness of various threats to this.

For a better understanding of the processes occurring in this case, it is advisable to refer to the concept of psychological activity [2]. It can be described briefly as including five components: motive (meaning) – subject – goal – method (operational means of obtaining an ideal result and product) and emotive (as person's emotional-sensory reaction of satisfaction from receiving certain positive result, or dissatisfaction, discontent, actually frustration when it is not received).

In the context of these ideas, psychologists who encounter distresses and eustresses often have to work with frustrates when they try to restore, reconstruct, or optimize the psychological activity of a personality under the influence of a destructive stressor. Without going into details, it can be argued that the main thing in this psychological work is the harmonization of interaction, the restoration of the correspondence of functional relationships being destroyed due to frustration between components of psychological activity, such as motive-subject-goal-method (means of obtaining the result and product) – emotivity (emotions satisfaction or refusal of activity, which is actually manifested in frustration). In simpler terms, this process reflects establishing adequate correspondences, first of all, between goals and means in the course of achieving the desired result. That is, for guaranteed achieving the required goals, one must use an objective and adequate, and vice versa: adequate means must correspond to the goals. Their mismatch leads to failure to achieve the required goals, which is reflected by the human "I" and is perceived by the personality as a new threat with ensuing new emotional tension and growing in a spiral way frustrate.

Thus, we can distinguish such three types of stress associated with the historical unfolding of specialists' working with them: the physiological, psychophysiological and psychological stress.

Psychologists have significantly expanded the problem of stress, as evidenced by the possible classification of the types of stress as: pedagogical

stress (for example, examination, assessment expectations, etc.); military (combat) stress; aviation (space) stress; criminal stress; economic stress (associated, for example, with bankruptcy or unemployment); retirement stress; family stress (concerning quarrels and divorce of spouses); conflict stress; stress of acute contradictions and experiences (grief, despair, loneliness, fear of illness or death, etc.); social, political stress (radical social transformations and revolutions); stress of senior executives; stress of unexpected changes (novelty); tourist stress (the surprise of meeting new places); aesthetic stress (when perceiving bright works of art); intercultural stress and, finally, coronavirus and lockdown stress in the current situation.

Psychologists can add the following types of stress to this classification, considering the personality structure and its components [2]: spiritual (moral) stress; psychosocial stress; motivational (life meaning) stress associated with the struggle of motives; characterological stress caused by opposite personality traits; stress of competence and amateurism; reflective stress; intellectual stress, determined by inadequate perception of reality, the contradictions of problem situations revealed by thinking process and cognitive dissonance; psychophysiological stress (discussed above); psychosomatic stress; psychogenetic stress (for example, between congenital and acquired forms of behavior, that is, between instincts, knowledge, skills, habits); activity stress associated with the absence or destruction of organized activity or incompleteness of activity; stress of inadequate development or lack of developed forms of personality behavior in solving complex problems, etc.

In this regard, quite understandable are offered by various psychologists psychological theories and practices for overcoming stress consisting in compensating for the negative consequences of intense chronic stress. An example of such psychological work with stress is the “Questionnaire for stress processing” proposed by German scientists [1, p. 347]. It contains such scales as: a decrease in the importance of a stressor; response through comparison with other types of stress; admission of own guilt; removal from the situation; activating the replacing needs; maintaining self-esteem; an attempt to control the situation and reaction to it; positive self-instruction; need for social support; a tendency to eliminate stressful situations; avoidance of stress, escape from the situation; social isolation; mental going over the situation; decrease in own activity; self-pity; self-incrimination; aggression; pharmacology [1, p. 347].

At the same time, psychological theories and practices of working with stress are revealing a tendency to ontologize stress problems, the inclusion of

scientific data on the nature of stress in the everyday context of human existence.

In this regard the theory and practice of “Avoiding Stressful Situations” proposed by Donald A. Tubsing [4] are of a great interest. First of all, the initial premises of his teaching are worthy of attention, consisting, in particular, in recognizing the benefits of normal stress for life and the harm to the health of its negative types, especially distress and frustrate. Stress can energize a person, restore his interest to life, but also bring him to exhaustion and illness. For stress diagnosis it is important to listen to one’s own body. Laryngeal cramps, sweaty palms, headache, fatigue, nausea, diarrhea, vague anxiety, depression, frustrated relationships with others can tell about the harmful effects of intense stress - then one need to think about how to tame stress. In this case, stress should be carefully analyzed and decided whether it can be remained or one should free from the stress [4, p. 13-14]. But one must not ignore his stress, since it can worsen and lead to illness. D. Tubsing makes it clear that “both excess and lack of stress can be hazardous to human health. Indeed, according to some leading experts, up to 90% of all diseases are “stress-dependent”, that is, they are associated with stress. Due to the fact that modern life presents its own requirements for a personality (to gain success, to adapt to the redistribution of the roles of men and women in social activities, to survive inflation and crisis), many become victims to adaptation diseases caused by too much stress, such as digestive tract ulcers, chronic headaches, heart disease, hypertension, psychosis.

Almost all physically untrained, addicted to television, experiencing loneliness in old age and boredom of provincial life people whose profession has lost its significance suffer from stagnation diseases, that is, the disorders due to insufficient stress (depression, digestive disorders, depressed psyche) [4, p. 14]. That is why to overcome everyday stress and the stress “brought up” by the whole life path, one may need not only the help of a specialist and the support of family and friends, but also his own rational behavior. D. Tubing considers the whole variety of causes of stress and ways to avoid them, which are summarized in the list of skills and abilities to overcome the stress. These consist of 20 points [4, p. 123-126], being combined into 4 strategies.

Strategy 1, for which the main are the skills of self-organization and self-government, such as:

1. Evaluation, that is, dedication to something in a certain way;
2. Planning a goal and moving towards it;
3. The obligation manifested in the decision to

say “yes” to one’s changes; 4. The correct use of time based on prioritization; 5. Management of the course and pace of movement towards the goal.

Strategy 2, which is determined by communication skills, changing the environment and including such skills as:

6. Establishing contact with others as a way to communication; 7. The ability to listen based on self-tuning on others; 8. Self-affirmation, including the ability to say “no”; 9. The ability to defend one’s position in the struggle of opinions; 10. Leaving the place of stressful events, sometimes by simple flight; 11. Creation of a cozy house, sometimes requiring a semblance of bird art in the construction of a nest.

Strategy 3 covering the ability to look at oneself from the outside and change one’s opinion about oneself and the events of life, which involves:

12. Ability to rename the things and to name them other names; 13. The ability to say “goodbye” to the stressor and to capitulate to the necessity of its adoption; 14. Believe in one’s limitations and recognizing the inevitability of certain events; 15. The ability to show humor and creativity; 16. The skills of auto-suggestion and talking to oneself kindly and convincingly.

Strategy 4 consisting in strengthening physical strength and body resistance at different stresses, which requires:

17. Exact “tuning” of the body through exercise; 18. Organizations of proper human nutrition; 19. Careful, kind attitude to oneself; 20. Ability to relax, to achieve a state of peace.

In the work to avoid stress, D. Tubsing suggests moving along the path, with stops for reflection and establishing the importance of each step and priority, since the sequence of stages is needed, taking into account individual characteristics of a person and his personal resources. D. Tubsing suggests such 10 steps along this path [1, p. 129-144]:

The first step is to summarize the symptoms of one’s unhappiness and realizing the need for changing.

The second step is to identify the problem of avoiding stress by considering its various aspects, including the causes, sources of stresses and one’s readiness to eliminate the stresses.

The third step is the refinement of one’s capabilities, individual and social resources and designing a specific goal of activity.

The fourth step is to recall the experience of working with similar problems in the past, the experience of successes and failures in order to act better in the present.

The fifth step is a check of one's attitude to the problem, development of an attitude toward offensiveness, serious intentions, flexibility of actions, positivity, and effectiveness of actions.

The sixth step is to clearly define one's goals, the tasks of implementing specific changes in one's personality and the consequences of these changes for one's life.

The seventh step is to draw up a detailed plan and program of self-change actions that meet the goals and their capabilities, while avoiding impulsive, radical changes, which suggests several options for actions that produce a lasting positive effect and develop positive inclinations, including specific details and a schedule, timetable. It is recommended to conclude a contract with oneself and to fulfill this contract!

The eighth step is to add a little "pepper", that is, fantasy and humor, to the fulfillment of the designed plan, so that it brings not only benefit, but also pleasure.

The ninth step is to start acting immediately to implement one's plan, considering it as a secret plan, requiring to do everything for oneself!

The tenth step is to evaluate and correct, if necessary, the current procedure based on feedback and carry out the necessary corrections and clarifications on the way to success! If necessary, one should draw up a new plan and start all over again, since life always and continuously goes on!

The considered data on the psychological work of a personality with distress, eustress, frustress can be useful in lockdown and pandemic counteraction thus restoring normal life.

In this regard, we are to outline **G. N. Sytin's spiritual settings for strengthening person's pulmonary and immune system.**

The spiritual settings of G. N. Sytin, with an interested attitude to them, act as an effective means of self-healing from a number of abnormal conditions and diseases – nervous, cardiovascular, oncological, pulmonary, urological, etc. Georgy Nikolaevich proved this by his own example, when with the help of the healing settings he got rid of disability after a severe wound received at the front in the last year of World War II. He lived productively for 95 years, until the last day he headed the Center for Psychological Assistance, in which thousands of patients, various categories of citizens, in particular, astronauts, were healed and improved their health. His professional qualifications as a psychotherapist are evidenced by the fact that he was elected an Academician of the International Academy of Sciences in Munich, had a doctorate in four scientific disciplines – medicine, psychology, pedagogy and philosophy. He

kept working capacity, professional activity until the end of his life, did not even arrange a pension. His patients came to him from different countries and continents, sometimes got rid of incurable diseases and thanked their physician for the returned health.

Thousands of patients are now undergoing treatment according to his books, and in recent years, according to audio-video films on the Internet, created by G. N. Sytin, his students and employees. His healing settings can be listened to, re-read "to oneself", aloud, or even rewritten by hand, but this should be done systematically, consciously, maximally focusing on their content. While working with his spiritual settings, it is advisable to vividly imagine the problematic organ – the heart, lungs, liver, throat, nervous system, blood vessels, glands, etc. Too long spiritual setting can first be divided into two or three parts, but then to work with it entirely, turning to it in the morning, after waking up, or in the evening, before going to bed. The work can continue for several days, weeks or months, although sometimes the result appears after half an hour, as evidenced by the experience of the author of these lines.

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Rybalka V. V.

**Personality's Psychological Protection of its Immune System
During the Coronavirus Pandemic**

It should be noted right away that the concept of protection has acquired a universal, global character in recent decades, since it is being considered in the social, political, biological, medical, even genetic terms, which significantly deepens its significance and should be taken into consideration when studying the concept of psychological protection.

So, now the concepts of environmental protection of nature, human legal protection are widely used. The basis for understanding the latter presupposes, in particular, the totality of legal means of protecting the rights, freedoms and duties of a citizen. Social protection involves the introduction of financial insurance in case of acute crisis situations, that is, the matter lies in protecting human life. The concepts of diplomatic protection and the immunity of employees of embassies of one state in the territory of others are also clear. As well it is quite understandable the political immunity in some countries of parliamentarians and political leaders.

The concept of defense has also acquired a global military character in recent years being a way of contractually deterring the offensive potential of some nuclear countries, for example, in accordance with the Strategic Arms Reduction Treaty between the United States and the former USSR, due to which limitations of anti-missile defense systems against nuclear attack are established strategic parity, worldwide stability and peace on the planet. Here we have a peculiar vaccination of the fear of death vaccine taking place on the tree of civilized life. In this context, which we in no way pretend to characterize in an exhaustive way, it is worth trying to understand the essence of the psychological defense of the personality. Note that we will try to consider some issues of biological protection, human genetic immunity, and medical aspects of the latter after characterizing psychological defenses, comparing them with each other as having similar and distinctive features, which in general can be useful for establishing the characteristics of protection by a personality's health.

So, speaking about the specific signs of psychological defense, we believe that it is in many ways similar to social and biological defense, and should be compared with them isomorphically. The psychological protection of an individual, specific immunological features of its motivational sphere,

character, consciousness, self-consciousness, subconscious mind, intelligence, etc., we consider, in general, in the same way as the leading experts in this area – Z. Freud, A. Freud, M. Jacobs, I. S. Kohn, V. S. Rotenberg, V. V. Arshavsky, G. S. Abramova, V. F. Morgun, K. V. Sedykh and others [1; 2]. They have a common opinion that the main function of this psychological entity is protection against stress, anxiety of the personality ‘I’ and the stability of all its resources, which are concentrated around it. A reduction in stress, anxiety and other negative manifestations reduces the probability of functional abnormalities and diseases. Of course, one should take into account the opinion of some experts regarding the presence of signs of psychological defenses that are ambiguous in their effectiveness and consequences, however, we still recognize their huge, although sometimes not completely understood, role in adapting a person to acute contradictions, conflicts, and aggressive destructive influences, destabilization of personality.

Some defenses can be taught, which is already being done in the training of students of psychological faculties. At the same time, teachers hope to achieve a significant effect from the use of psychological defenses in preserving the integrity, effective functioning, first of all, of such aspects of the personality as self-awareness, intellect, experience, character, semantic sphere, etc. In order to better understand this, one needs to consider the classification of psychological defenses and then compare them with other types of defenses, primarily biological, immunological. For this purpose, we present a list of 36 identified in psychoanalysis of psychological defenses, systematized by V. F. Morgun and presented in the joint manual of V. F. Morgun and K. V. Sedykh [2]. After that, we will add to it (see italics below) other defenses and data on the advantages and disadvantages of some psychological defenses according to G. S. Abramova (P. Leicester) [1]. Moreover, certain psychological defenses common to these classifications are included in the general list, and those psychological defenses that do not coincide in the classifications of these authors continue the list increasing their number from 36 to 44 units. These are such types of defenses as [1; 2]:

1. The projection, which is manifested in personality’s attribution to himself some unacceptable thoughts, desires, tendencies of motives, conditions and qualities; seeing the cause of their failures in other people, in an “objective” situation. Thanks to such actions, a personality temporarily departs from the recognition of a number of his own negative phenomena, which allows him to maintain a sense of integrity, high self-esteem thus protecting from self-disorganizing.

The advantage of projection is that it allows one to deal with one's own mistakes without changing oneself. The disadvantage is that self-knowledge and ripening of a personality becomes problematic, objective perception of the external world becomes impossible, the projection is difficult to recognize by the personality, which deprives it of realism (hereinafter in italics in [1, p.141-144]).

2.Displacement (repression) is manifested in the fact of displacement, elimination by a personality of unpleasant experiences, trends, impulses from the sphere of awareness of the experiences to the level of unconscious mental activity, which, as a rule, is accompanied by functional amnesia.

The benefits of repression include the fact that unfulfilled desires and unacceptable perceptions are squeezed out of consciousness for the sake of peace and this brings an instant release from them. And the disadvantage is that crowding out requires energy to support it, but the problem is not solved, it remains, and this poses a threat to mental health.

3.Regression is: a) the return of a personality in a difficult situation to existing behavioral patterns that in the past were effective for overcoming difficulties, but at the moment are no longer adequate in relation to the situation, to the personality's age, level of development, etc. .; b) the desire to replace complex tasks with easier ones; c) the process of returning a personality to an earlier stage of its development. In its manifestations, regression can be partial and total.

4.Rationalization (protective motivation) is characterized by the fact that a personality consciously or unconsciously puts forward not the true, but the erroneous reason for his desires, intentions and actions in order to justify his behavior at himself and others; the destruction of the value of the desired objects, achievements, qualities that a personality cannot master (or possesses to a small extent).

The advantage is finding justifications for personality's actions that hide the true motives. Rationalization serves to preserve self-esteem and self-affirmation against external criticism. The disadvantage is the elimination of a businesslike and constructive discussion of the problem, the creation by a personality his own obstacles in order to look better from the point of view of others.

5.The formation of a reaction (formation reaction) is the development by a personality of a behavior or quality that is emphasized to be contrary to those qualities of a personality and forms of behavior that are stable within

personality's psyche, but are regarded by the personality (or society) as unacceptable.

As a positive, there is a masking of existing feelings, a decrease in tension due to new types of interaction. The negative aspect of this defense consists in creation of a reaction that leads to a lie that draws in it both the personality and the people around.

6. Identification (imitation) is the assimilation or identification of a personality with real or fictional people, with a "worthy cause", a social microgroup, etc., that is, with those the qualities that personality wants to possess. Identification takes place through copying the manner of behavior, attitudes, judgments, instructions of the persons being authoritative for the personality. Identification helps to increase in the personality confidence, security and reliability in difficult situations.

Thanks to identification, introjection, the formation of the Super-I, a personality perceives and assimilates the norms that bring liberation from conflicts, but the Controller (Super-I) becomes an internal tyrant, and a personality becomes a slave to introjected norms, and therefore not free. Due to identification with the aggressor and authority, the principle "what they do to me, and then I do to others," develops.

7. Isolation (avoidance) is a mechanism that manifests itself in some forms: a) separation of painful experiences from one's "I"; b) avoidance, protection from contacts, which can bring a personality out of equilibrium.

8. Compensation is a psychological effort, a personality's action, aimed at replacing one's real or imagined defect. Compensation is carried out in two ways: a) the development of "strength" in one area of activity (or in one quality) to replace "weakness" in another (substituted activities); b) the improvement of the trait, type of activity in which the "weakness" of the personality is manifested.

9. Fantasy (dreams) is a way of imaginary solution of problems, conflicts, which is used by a personality to mitigate failures and disappointments, to relieve tension, for temporarily calm and for supporting hopes. Thanks to this, the personality gets the opportunity to mobilize to further more effectively solving the problems.

10. Sublimation is a kind of switching impulses and tendencies unacceptable to the personality and society to socially approved activities, forms of actions.

The advantage of sublimation is that the energy of tension completely realizes in socially useful activities – creativity, sports, etc. And the

disadvantages include the omission of the causes of tension, since sublimated tension does not disappear, and therefore a more or less conscious state of frustration occurs.

11.Shift (substitution, replacement) is personality's satisfaction, resolution of its motives at the expense of the "neutral" object, in case if it is impossible to directly satisfy them. The shift is manifested in a variety of verbal, emotional, motor reactions of the personality, which are directed not at the object that causes tension, but at a completely neutral, random object.

Substitution is a more "healthy" protective mechanism than, for example, the creation of symptoms, since it is not carried out within one's own body, but is transferred to the replaced object. Its disadvantage is that the personality feels liberation, and the replaced object often suffers. Substitution can have socially negative consequences when the personality receives a new frustration – the circle closes and the boomerang returns to it.

12.Agression is a direct attack on an object that causes a difficult situation, in order to protect itself and overcome complications. A variant of aggression is an inversion reaction, when a personality's aggression is directed at itself, which helps mobilize its adaptive capabilities.

13.Introjection (assimilation, incorporation) is an personality's approval of the views, ideas, motives, attitudes of surrounding people, which contributes to coherence in interactions with others, increases the feeling of "own power", internal stamina and self-esteem.

14.Destruction is a mechanism that is inherently close to the formation of a reaction, but in this case it acquires the character of symbolic gestures, which often manifests itself in the form of various rituals.

15.Suppression presupposes when a personality shifts to the periphery of awareness the unacceptable trends, desires, impulses and ideas that can be relatively easily realized again.

16.Denial is an active rejection by a personality of painful facts, which is often accompanied by a lie and a fantasy. Denial is considered as one of the primary ways of psychological defense.

17.The "I" limitation manifests itself in the form of a personality avoiding situations in which its negative qualities and impulses can be realized or weaknesses are revealed.

18.Dissociation is the process of preservation by a personality of its conflicting motives and qualities, which, on the one hand, cannot be discarded (due to the acquisition of a certain significance), and on the other, cannot be integrated (through their inherent contradiction). Dissociation allows a

personality to maintain, until a certain time, externally mutually exclusive forms of behavior without significant harm to its own activities and self-esteem.

19. Intellectualization: a) a way of active intellectual processing of emotional conflicts; b) an active shelter by a personality of its current tendencies and thoughts through intellectual activity.

20. Symbolization is a psychological operation by means of which a significant and “painful” object for an personality can be replaced by another, less significant, due to the presence of common features.

21. Transfer: 1) distribution, redirection of the patient’s thoughts and feelings to the doctor (psychologist), while the transfer can be: a) positive as a commitment to a doctor (psychologist) and b) negative as an unreasonable aggression against a doctor (psychologist), the transfer of anxiety to him; 2) the formation of a psychological connection between the doctor (psychologist) and the patient, which fills the lack of communication of an unhealthy personality with the outside world; 3) a peculiar reliance of the personality on the doctor (another authoritative personality) as a regulator of its behavior in difficult situations and conditions when the ability to self-regulation, the possibility of making independent decisions sharply fall. In this case, another personality becomes a support, controls the behavior of the subject. Thanks to this, the adaptation process is greatly facilitated.

22. Sympathy, which manifests itself in such actions of a personality in difficult situations and conditions that are aimed at attracting attention to the personality in the form of feelings of pity, sympathy. Thanks to this, the personality receives authorized forgiveness, condescension to its motives, which relieves internal stress and facilitates further behavior.

23. Escape from oneself, which consists in the fact that a personality directly avoids a difficult situation, or internally refuses its psychological processing (this manifests itself in the development of a kind of apathetic state), or with the help of drugs and alcohol tries to "get away" from its internal and external difficulties and conflicts.

The advantage is that the personality avoids criticism and, due to this, frustration. But the disadvantage is that the position of the observer reduces the productivity and activity of the personality, in the future there are problems with self-regulation.

24. Condensation is a process when one idea contains all the “energy” of experiences associated with a group of ideas; merging of related experiences in one thought and in one word.

25. Idealization is a personality's reassessment of its own qualities that clearly do not correspond to such an assessment. Idealization helps to increase self-esteem, a sense of interpersonal reliability with the threat of violation.

26. Conversion is a way of unconsciously releasing a personality from negative, conflicting experiences, through symbolic manifestations of a psychological, sensory nature, through somatic manifestations.

27. Negativism is the constant efforts of the personality to resist the attempts of other people to direct their behavior or control it. Negativism tends to conservatively maintain personality's independence in situations that truly or imaginably threaten its self-esteem.

28. Perceptual protection (selective carelessness) is personality's ability to a certain limit to ignore the manifestations of disapproval from others. Due to this, a personality protects itself from possible internal conflicts and maintains a state of internal balance and external coherence.

29. Verbal reformulation is a peculiar way of verbal qualification by a personality of its unworthy motives and actions, when "mitigating" statements and definitions are applied.

30. Protective masks presupposes the presence of peculiar patterns of behavior, certain "roles", manners of fawning, bravado, mannerisms aimed at hiding from surrounding people personality's true intentions, properties, its "real essence". This protects the personality from adverse external factors and facilitates the process of interpersonal communication.

31. Egocentrism is personality's attempt to exaggerate, to strengthen the significance of its "I" through constant efforts to draw the attention of others, while emphasizing its significance and value. This mechanism is aimed at increasing self-esteem, but is primitive, trivial, and sometimes even harmful.

32. Postponement of affects means shifting the manifestations of affects in time in relation to the situation that directly caused them. Due to this, a personality does not disorganize in "responsible" moments and has the opportunity to accept negative feelings in the future before rational processing. The presence of such a mechanism characterizes the emotional resistance of a personality to various factors of psychological stress.

33. Equivalentents of affects, which are manifested in a kind of replacement of unacceptable for a personality affective experiences with other experiences. The personality allegedly "deceives" itself regarding the nature of its own negative experiences.

34. A change in the quality of affects is a transformation of the modality of experiences that is unacceptable for a personality for other ones (for example, guilt transforms into aggression).

35. Protective classification (equating) means the presence in a personality the standard ideas regarding a number of qualities and characteristics of people according to formally close attributes (social, mental). This mechanism facilitates the initial mental adaptation of a personality to different people.

36. Depersonalization of others is a way of a personality's behavior towards others, constructed in such a way that the personality allegedly deals with "soulless role schemes" rather than with real living people, which frees one from worrying about reproaches of conscience and internal conflicts when it causes trouble for others [1, p. 76-83].

37. Symptom formation:

The advantage of this type of psychological defense is aggression against oneself (auto-aggression), leading to the distortion of one's own life and the search for sympathy. The disadvantage is that the symptoms developed in this way become chronic, and this is a slow extinction.

38. Muting means that through alcohol or drugs the conflicts, frustrations, fears, guilt are temporarily eliminated, a sense of strength is achieved. This is a salvation from frightening reality. In contrast to these dubious merits, later the real flaws appear – addiction to alcohol and drugs and changes in organic structures, illness.

39. Screening means fencing off from mental stress, depressive moods, fears, anxiety, which occurs in a short time. There is a temporary feeling of calm, stability, relaxation, poise and, as a result, a satisfactory temporary release. However, in contrast, the symptoms disappear without eliminating the causes, which leads to the accumulation of negative experiences.

40. Interpretation of impotence presupposes the situation when a personality avoids solving problems by such an explanation: "I cannot do anything since such the circumstances are" This short-term explanation does not change anything – psychological problems are not eliminated, but spread further, the threat of manipulation appears.

41. Role-playing when the role mask supposedly brings security, since the need for security is stronger than the blocked freedom of expression of a personality. In fact, behind a role being programmed and disguised there is the inability to find oneself.

42. Petrification, dulling of feelings *when a business mask is put on, a picture of complete emotionlessness and mental equanimity is created, and a peculiar shell on the feelings does not allow them to appear outside and get inside. The man supposedly focuses on the behavior of the machine. As a disadvantage, interpersonal contacts are impoverished, suppressed feelings are anchored on organs and muscles. But one who does not allow himself to be emotional becomes unhealthy bodily and mentally.*

43. Fixation means *the delay on one side of development.*

44. Provocative behavior *is the behavior when a personality is forced to find in itself such feelings that the provocative person is incapable of, for example, expressing anger or love [1, p.140-144].*

The authors of the above list warn that the use of psychological defenses should be carried out carefully, since this can lead to ambiguous consequences, therefore they are divided into: 1) adequate, which contribute to the personality's growth and its successful adaptation to difficulties, and 2) inadequate, when they consolidate the external and internal conflicts and lead to personality's disadaptation and, especially in adolescence, to the risk of delinquency and accentuation [2, p. 84]. K. V. Sedykh in this regard, compares the types of certain psychological defenses with the known types of accentuations, since their excessive severity, rigidity, and stereotyping can lead to the border between the client's norm and illness, that is, to pre-illness that has a vaccinating effect on the development of the body's resistance to this disease.

So, psychological defenses of such types as denial, regression, repression, egocentrism, perceptual defense, are associated with the possibility of the appearance and consolidation of **hysteroid** accentuation; transference, compensation, intellectualism, fixation – **psychasthenic** accentuation; transfer, replacement of the quality of affects – **epileptoid** accentuation; transference, sympathy – **labile** accentuation; transfer, departure from oneself – **unstable** accentuation; regression – **sensitive** accentuation, introjection, assimilation – **conformal** accentuation; conversion – **astheno-neurotic** accentuation; negativism, rationalization – **schizoid** accentuation; denial, repression – **hyperthymic** accentuation of character.

Therefore, it is necessary to carefully and moderately use the indicated psychological defenses, and in case of negative consequences, to apply additional psychocorrective methods recommended accordingly for each type of accentuation, which can be considered as second-order psychological defenses.

At the same time, we repeat this, it may be suggested that accentuations caused by some psychological defenses, as borderline conditions between the norm and the disease, in many respects resemble the function of the vaccine – when a certain pre-disease arises, which gives the personality a chance to develop the body's ability to resist itself illnesses. And we are talking not only about mental, but psychosomatic and somatic deviations and diseases.

Let us consider in more detail the **concept of biological immunity**, protecting the body from adverse life factors that have long been known in medicine and are of great importance for the treatment of many ailments – we recall only AIDS in this regard. For many years, there has been a special science – immunology, which studies the protective mechanisms of the body, in particular, not only from the invasion of microbes, but also from all alien, toxic and other substances [3, p. 3].

Together with the specific function of the immune system in the body's struggle against harmful factors, multiple non-specific defense factors that act together and complement each other also help protect the body. The material basis of immunity is a specialized hierarchical system of central and peripheral lymphoid organs, the so-called lymphocytes and their products, including antibodies that circulate in the body. The peripheral organs of immunity include lymph nodes, spleen, accumulation of lymphoid cells, which are scattered throughout all organs, and also saturate the blood. The thymus is recognized as the main central organ of immunity, the main regulator of the immune system, in other words, the thymus gland, which affects the activity of immunocompetent cells, "training stem cells and secreting hormones that carry out such training in peripheral organs" [3, p. 8].

Identified several types of T-lymphocytes being the main "defenders" of the body from an external threat: destroying the enemy – T-killers; assistants – T-helpers; immune system regulators – T-suppressors. The latter suppresses the immune system when the immune response reaches its peak and, thus, prevent hyperimmunization. At the same time, another type of T-lymphocytes was discovered – T-counter-suppressors, which can suppress the function of T-suppressors and stimulate immunogenesis. In general, the relationship between the T-lymphocytes themselves and between them and the body and its enemies are much more complex. So, T-suppressors play an important role in the regulation of various functions of the immune system, in particular, prevent its attack on the body's own antigen cells, which is known as immunological tolerance [3, p. 9-11].

Specialists distinguish various functions of the immune system, in particular, the so-called immunological memory, which is associated with lymphocytes that act in relation to a particular antigen ("one's own-another's") on the principle of "lock-key", preserving this ability for years, even throughout life. It is believed that immunity is manifested in the recognition of "alien" and intolerance to it, and immunological tolerance – in the recognition of "alien" and specific tolerance for it. In general, the immune system plays an important role in the growth, reproduction and maturation of body cells, in the processes of pregnancy and reproduction, in nervous trophism, in reproductive and regenerative processes, in the regulation of metabolism, etc.

The interconnection of the immune system with the endocrine system and, through it, with the nervous system is important, as I. M. Sechenov, I. I. Mechnikov, I. P. Pavlov believed. They emphasized the dependence of the effectiveness of the immune system influence on the state of the nervous system, in particular, on neurosis. So, I. M. Sechenov believed that the nervous system also acts contrary to the destructive and depleting forces of the body and mobilizes its protective mechanisms in pathologies. Behind this there is the immunological strength of the human psyche. From this, in our opinion, the psychological defenses of the individual as a special organ of a person stem [3, p.12-15].

Continuing the topic of the functions of the immune system, we note that immunology knows such forms of specific reactions, that is, immunological reactivity, as: production of antibodies, instant hypersensitivity, being the immunological memory, immunological tolerance, idio type or anti-idio type interaction, immunological screening, etc. Along with specific factors, non-specific factors of the body's defense also act, which include, in particular, phagocytes capable of digesting, destroying microbes, etc. The immune status of the organism, which is characterized by the action of internal and external factors, should be recognized as interesting. The internal factor is primarily hereditary, that is, immunogenetic. Genes determine all aspects of the human body, including its immune status.

The normal immune status is determined by the dominance of the available informational and mobile genes, the number of which are significantly more, over the harmful and oncogenes, the number of which are much less, and they are normally suppressed by these genes. The picture changes when the number of harmful oncogenes begins to increase sharply and then an abnormal immune status is created. In general, the pattern of gene regulation of protective mechanisms is very complex. Therefore, we will touch upon only one of the

most important issues in practical terms – the elimination of immunodeficiency states and age-related characteristics of the immune system. It is known that with age, the body's immune response to the action of unsafe factors decreases, which has its own individual characteristics for each person.

There is also an immunological theory of aging, according to which the immune system is recognized as absolutely necessary to maintain a person's health and longevity. The aging process itself may reflect a genetically programmed decline in immune function. During the aging of the body, both cellular and humoral immunity, as well as non-specific defense reactions, are weakened [3, p. thirty]. This is why older people form a risk group in the context of the COVID-19 pandemic. At the same time, the psychological factor can restrain the drop in protective immunological functions, slow down their development, and possibly preserve the growth of the body's immune deficiency due to the action of psychological, personal resources. Thus, the problem of personality control of the immune system arises through the proper use of psychological defenses. This is recognized by specialists as one of the main tasks of pediatrics and gerontology [3].

Our experience in gerontopsychological observation and counseling suggests that we should rethink the immunological and sanogenic functions of certain types of psychological defense, in particular, such as rationalization (intellectualization) in extreme situations (extremization), aggression, decline, oppression, denial, restriction, flight from oneself, negativism, muting, petrification, etc. These types of psychological defense in some individually defined sizes are actualized in extreme (military, conflict, painful, pandemic, etc.) situations, begin to interact with immunological mechanisms and generate some kind of ontological vaccines, strengthen, temper the psychosomatic state of a personality, providing with health and longevity. The following examples attest to this.

So, recently, in 1993, a man passed away, we will only name his initials - K. V., who once told that at a young age, during the Second World War, he live at the territory of Ukraine occupied by the Wehrmacht and fell during a raid among the youth who were sent to Germany to work. When the train passed through the territory of Czechoslovakia, he and his friend managed to escape. For several weeks, on foot, starving and distressed, they walked the whole way back and returned home, where they were hiding for a long time, then there were released from the invaders. Judging by the stories of K. V., this enormous tension led to a significant transformation of the personality of the tempered youth in this way – on the basis of the subconscious inclusion of such types of

psychological defense as sublimation, intellectualization, acting out roles, protective masks, replacing the quality of affects, equivalents of affects, idealization, fantasy, humor. Character traits later appeared in his personality, such as optimism, sincerity in communication, smile, generativity, etc. Knowing this person well, we were sympathetic to such facts of his life and creative achievements as graduating from the Faculty of Philosophy of Kiev University, defending a PhD and doctoral dissertation on aesthetics, teaching students to corresponding philosophy courses at the university, managing the corresponding departments and rectorship at a famous Ukrainian university, mentoring and brilliant speeches in front of domestic and foreign audiences, in particular, conducting discussions with the famous American billionaire Bill Gates.

Another example concerns the 96-year-old woman O. I., who went through the entire war as an anti-aircraft gunner, a gun crew commander. For her, the horror of the war was associated with the continuous loss of fighting friends and with shelling the positions by howling German planes that dived on batteries and tried eliminate staff. Having miraculously survived, she was awarded with orders and medals, she personally knew the commanders of the armies, whose headquarters she and her friends covered from German planes. She was characterized by a special complex of psychological defenses, which is equivalent to the previous example, with an emphasis on communication and rationality, the adherence to principles.

When analyzing the above and many other similar examples, H. Selye's thought about the appropriateness and even usefulness of moderate stresses (in contrast to excessive distresses and eustresses) for the normal life of individuals is recalled. Both cases confirm the idea expressed above that there is a general immunopsychological mechanism for protecting a person's health, life and longevity, the important elements of which in certain situations are instilling in the biographical tree of a personality's life certain doses of an alarming and even deadly threat that act like psychological vaccines.

We can continue to cite similar examples. Their generalization in the context considered above leads to a lasting impression, which turns into the belief that psychological protection under certain conditions can become an important factor in such an unconscious and gradually realized personality transformation that performs immunological, sanogenic and gerontological functions while maintaining human health and prolonging human life. This assumption and generalization are appropriate to study deeper and to use in consultative and psychotherapeutic practice.

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**A Positive Approach as a Prevention Way
of the Negative Self-Isolation Consequences**

Currently, many people are self-isolated and are struggling with the changes that are taking place in their lives. The possible consequences of a long stay in self-isolation: stress, exacerbation of psychosomatic diseases, depression, increased anxiety, panic, low mood, obesity are discussed in numerous publications.

In our opinion, the using of the positive approach ideas is one of ways to prevent the negative consequences of self-isolation.

Positive (from Latin positum) means "actual", "real", and "available". The creator of positive psychotherapy N. Pezeshkian argued: "The real ones are not only diseases and disorders, not only failed attempts to solve problems, but also abilities and opportunities inherent in each person, who can help him to find new, different, maybe better solutions. Therefore, we do not try to cling to habitual, template assessments of conflicts, diseases and symptoms, but try to rethink them positively, to see them in a different light" [1].

As an epigraph to this article we can use the words from the famous Eastern parable: "Everything is in your hands! [2]. Each person is unique and has a great potential, the ability for continuous self-development and self-improvement, but does not always use its resources and realize its possibilities. He or she sees in what is happening to him or her and around the negative, without noticing positive moments, acts in a pattern, avoids taking responsibility for what is happening in his or her life, using psychological protection, referring to the existing circumstances, etc.

Let's try to designate positive moments of self-isolation. Flexible work schedule creates an opportunity for more effective planning and structuring of his activities. As a result, there is a lot of free time, which can be productively used for:

1. Self-examination and self-reflection.

It is time to stop and think. Who am I? What qualities do I possess? Which of them do I like and why? What qualities would I like to get rid of? What can be done for that? What do I know how to do well? What do those around me value me for? What am I being criticized for? Are there recurring failure situations? What do these situations have in common? What could be the reason

for their occurrence? What do I want from life? What kind of my goals and plans, even the most adventurous and courageous do I have? What do I dream about? How can this be achieved?

This kind of work will allow you to better understand yourself, structure your life and purposefully achieve your goals, be successful.

If necessary, you can contact a specialist, psychologist and consultant, including online.

2. Self-education and self-improvement.

Read professional and fiction literature, study remotely, attend webinars. Everything that you didn't because you hadn't enough time can be implemented. Any information is available on the Internet, from online tests to full training and higher education. A variety of audio and video materials, training seminars, lectures, courses (paid and free of charge) provide endless opportunities for self-development and self-improvement.

3. Establishing deeper and warmer relationships with children and their loved ones.

Pre-schoolers, younger schoolchildren and younger teenagers find it difficult to adapt to conditions of self-isolation due to their age characteristics. Lack of impressions, physical activity, communication with peers, monotony can lead to sleep disturbance, irritability or, conversely, lethargy, passivity. Excessive fixation of adults on the issues of health care, safety measures, a large flow of information about events taking place in the world, diseases, deaths, etc., fear for the life and health of parents and relatives provokes the development of anxiety, fear. In this regard, the main task of parents is to explain to the child the rules of behavior in the current situation calmly and clearly, to follow them without panicking and maintaining composure. Only a calm and self-confident parent can provide support and encouragement to the child.

Try to reduce the flow of negative information coming from the media, communicate more with the child, and participate in any form of joint activities. Plan every day, discuss with the family council what you will be doing together and take time to work and relax.

It is useful to do sports or domestic work together. This helps to bring the family together, gives the opportunity to spill negative energy, get a boost of energy. It is possible, for example, to involve the child in cleaning the house, teach cooking, sewing, washing, etc. As a result, the child will not only be physically active, but will also acquire useful knowledge, skills and abilities.

It is also appropriate to involve the child in various intellectual and creative activities. For example, to offer interesting, non-standard tasks in different school subjects invent quests, play board games for whole family, organize tournaments. You can attract friends and relatives, using one of the special Internet programs.

Practice reading and discussing what you have read together. Be interested in what your child is reading, recommend your books to them, read their favorite works, listen to music together, watch movies, share experiences and get to know each other. Tell him what you were fond of at his age, what you loved, what you read about, what music you listened to, and watch movies together, sing karaoke. For example, discover the classics of Soviet children's cinema for your child: "Electronic's Adventures", "Guest from the Future" and others. Remember your childhood, compare experiences.

In our opinion, a good preventative measure is zotherapy. Get a pet. Taking care of a little friend, watching his growth, the changes that occur with him, playing together will not only diversify the leisure time, but also improve your mood, bring joy, to the house, will stimulate the development of such positive qualities in the child, such as responsibility, empathy, sociability, etc.

4. Communication with friends, colleagues, people with similar interests, a hobby via the Internet.

Self-isolation is not an obstacle to communication. Now almost everyone has access to the Internet. Choose a convenient program and use it to communicate with colleagues, friends and acquaintances. You can create interest groups, look for new friends, people with the same hobbies through the Internet, and share useful information.

5. Physical development and taking care of your health.

There is now a lot of mention in the media that self-isolation leads to obesity. People do not move much, sit by the TV or computer and eat. As a result, they are quickly gaining weight. Of course you can refer to self-isolation, but there is a choice. Nobody is forcing them to do this.

Being at home allows you to observe the daily routine, to exercise, to eat balanced and on time. Start your day with exercise, a shower, a light breakfast and a day of energy. Change activities, alternate intellectual and physical activities, following intervals. Move more, practice again before lunch and dinner. Choose the optimal load and activity for yourself. For example, a treadmill or other exercise equipment depending on your individual preferences, fitness dancing (Zumba fitness, Latina, Body Plastic, club sensation aerobics, etc.), stretching, yoga, strength training (Super Sculpt,

Power Ball, Pump Power, etc.). If you haven't been practicing for a long time, start by walking, gradually increasing the distance. Everyone can afford to do sports at home. It does not necessarily require financial costs. There are many free lessons on the Internet of varying difficulty and duration.

Don't wear yourself out with training, wanting a quick effect. Stable results take time. You have it, go to the goal gradually. The movement should bring joy, not take away the last forces. In addition, a properly chosen load will save you the desire to immediately empty the fridge.

Do not change your diet abruptly, as it is stress for the body. Switch to a reasonable regime of day and meal gradually. You will get used to eating at a certain time, the body will regroup. Stability will eventually lead to a situation where you stop eating much. A positive attitude in yourself and life will allow you to overcome the desire to "eat" trouble, fear, etc.

Eat in a balanced way. Eat different, necessarily fresh fruits and vegetables. Save your nutrition with variety. Cook interesting dishes, try other ways of cooking (for example, steaming), experience new taste sensations. Pay attention to the calorific value of the combination of dishes. If you want to keep yourself in shape, you should burn extra calories. It's a common mistake for people who start to lose weight: "I've worked out, I'm tired, I've tried, so now I can eat properly." He over-eats as a result. To use another principle: "I ate too much, so I'll do sport exercises a little more today."

If you like it, go hiking and cycling in the forest, breathe fresh air, watching birds, plants, etc. If not, make the most of your apartment. Ventilate the room as often as possible, do wet cleaning, sunbathing on the balcony or by the open window. If you do not leave the house at all, the connection with nature and relaxation is also real. For example, you can observe the sky, clouds, plants under a window, feed birds, etc. Notice the tiniest shades, new colors, to rediscover the world. You can make drawing sketches, take pictures, play with the child, guessing what the cloud looks like, etc.

You can do it as a family. This serves as an additional incentive to continue working on themselves, creates a competitive motive, gives the opportunity to set an example for children, ensure their activity, promotes common goals and cohesion.

6. Cultural enrichment, aesthetic development.

Today, many museums around the world have provided a unique opportunity for people to get in touch with art without leaving their homes. Free online broadcasts of concerts and performances have also become a reality. The Internet allows you to view every piece of art in the smallest detail,

enjoy what you see and hear. It is especially valuable that you can do it as a family, discuss with children, and share your impressions.

7. *Taking care of your home.*

Arrange general cleaning, pick up old and unnecessary things, clothes, paper, get rid of accumulated sludge, make cosmetic repairs, move furniture, change the decor, etc. This will help make your home more comfortable, update the experience, and will give the opportunity to spend time with benefit, get the necessary physical activity and clean air, and diversify the leisure. It is better that all members of the family take part, because joint activities promote cohesion, and discussion of options for future changes in space and decor teaches to conduct a dialogue, take into account the interests and opinions of others, share responsibility for decisions taken together, serves as an incentive to creativity. In addition, old things have their own history, which is useful for children to know as it is part of family history.

In conclusion, I would like to return to the statement that everything is in our hands. Man is mortal; the element of chance always exists. Precautions are necessary, but no one will give a hundred percent guarantee. One can panic, be afraid, dwell on the negative, or one can gather, mobilize, learn to think positively and live enjoying every moment. It is your choice.

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Ivanova O. V.

**Sanogenic Pandemic Thinking of Personality:
How to be Internally Stable During Coronavirus Infection**

I would like to begin this article with words that coincide with the title of Erich Fromm's book "Mother or Be" [3]. And put three dots so far ...

Now is a truly unique time for all mankind. It is a time of uncontrolled change, trials, reassessment of values, a time for all of us to answer the question "who are we?", And for everyone – "who am I?". Where did we go, where did we come, to what result, and where will we move on, and most importantly – how ?! The ego-consciousness of man of the XX-XXI centuries played a cruel joke with her. We thought we controlled this world. We have used nature, the Earth and all its resources, ignoring the fact that we are one system, one organism that arose and still exists on a reasonable plan, but not ours! So why did we decide that the laws of the universe did not work for us? Mankind has embarked on the path of scientific and technological progress. Unfortunately, for all the conveniences we have, this progress has become a manifestation of greed for power and money. Most people's desires were: some – to just want to survive in this cruel world, earn a penny to live and not die of disease, and others – to what you need to do and do to consume the benefits of this world more, better and better. As if nothing strange. All clear. However, what is happening now that a new viral infection is spreading too fast? Too fast for humanity to stop. And it doesn't matter if you're rich or poor, you just can't control it. You can be very careful, but no one will give you a 100% guarantee of your safety.

The time has come when we all need to stop in order to meet ourselves, our fears, to know our true values on a deep inner-sensory level, to re-evaluate the former, and finally to understand what it means to be a Man and discover such a simple meaning of life.

The situation of a coronavirus pandemic is dangerous not only for the physical health and life of people, but also for mental and psychological health. Psycho-emotional destabilization of the individual leads to a loss of basic sense of security. This is the result of targeted simultaneous multi-channel information exposure to highlight the speed of the virus, the consequences of infection, the number of deaths, economic losses, as well as rules of conduct, restrictions, forecasts, etc. As a result, there is mental overload, which is

manifested in the background of increased anxiety with wave-like "jumps" of fear and panic, as well as – in repressed fears, subconscious attempts to control the situation more than it seems on a conscious level. Therefore, today it is extremely important emotional intelligence and a special style of human thinking, which are combined in the proposed psychologist Yu.M. Orlov's concept of "sanogenic thinking".

The term "sanogenic" means "health" (from the Latin "sanitas") and "origin" (from the Greek "genesis"). Sanogenic thinking can rightly be called "antiviral" or "healing" thinking. It is aimed at counteracting and overcoming destructive emotional states and mental recovery. The founder of the concept of sanogenic thinking Yu.M. Orlov came to the conclusion about the relationship between emotions and the process of human thinking: with the conscious use of certain mental schemes it is possible to regulate their emotional state, prevent negative emotions and thus affect somatic health [2].

Sanogenic thinking is the antithesis of pathogenic thinking. The latter means the existence of mental automatisms, when a person thinks automatically, without consciousness, in a habitual and often imposed way. As a result, her actions and reactions become stereotyped and, as a rule, lead to negative consequences, namely – complex and stressful life situations that trigger a new round of the spiral of automated pathogenic thought-reactions.

Sanogenic thinking, on the other hand, involves conscious control over thoughts and mental reflection. This makes it possible to track the negative content of thinking and consciously stop the destructive mental scheme, which, in turn, allows a person to create a constructive, useful thought form (thought) from a meta-position ("observer" position) and develop appropriate new behavioral reactions.

An important role of sanogenic thinking, according to Yu. M. Orlov, is to create conditions for self-improvement, harmonization of character traits, control of emotions, overcoming internal conflict, reaching agreement with yourself and others [1]. A person who seeks to master sanogenic thinking, learns to recognize and understand the nature of different mental states, differentiate emotions, maintain inner peace, be flexible in the perception of information and reflexive in determining their attitude to it.

Thus, sanogenic thinking is nothing but a process of conscious thinking. All the mental patterns, our thoughts-conclusions and thoughts-reactions that have become familiar to us have been formed over the years, formed under the influence of the parental family, social environment and our own life experience. In the brain, they are fixed by formed neural connections that "turn

on" automatically, and we also automatically think and make decisions. Any of our thoughts-reactions, in which the previously formed attitude is embedded, is expressed in a certain emotional state. This condition inevitably affects the course of biochemical processes in the body and the functioning of organs (as evidenced by the science of psychosomatics). Stress causes a decrease in immunity, so the body is less able to protect itself from various infections. The experiences associated with the spread of coronavirus infection increase stress in the body and consequently weaken its protective functions. Awareness of this process by the individual and the desire to survive, which is inherent in people at the DNA level and is manifested in the instinct of self-preservation – the first step to mastering the practice of sanogenic thinking.

Thinking works with concepts and categories with which to predict a better future, determines optimistic life prospects. Thinkers thus seem to add new strength to health, and additional years to their lives, and perhaps that is why they live longer. Thinking helps to identify deep problems of health and longevity, the causes of disease, set specific goals for recovery, reformulate and solve them, redefine the painful situations of their past and get rid of its pathogenic effects. Therefore, the effects on human health of thinking can be consciously positive, sanogenic. Well known pathogen impact on the body of such emotions as fear, envy, anger, rage, etc. If such emotions are not resisted or handled properly, they can cause abnormalities in human functioning and health. Such a pathogenic process must be opposed by sanogenic thinking, which involves the implementation of certain operations with pathogenic emotions.

At the level of technology Yu. M. Orlov showed how to treat pathogenic emotions of anxiety, guilt, resentment, anger, aggression, etc. Sanogenic thinking in working with such emotions acquires the features of emotional intelligence. It provides:

1. Reflection or introspection of negative images or emotions, because of which they are immediately separated from the subject, and then he seems to distance himself from them and therefore they lose or weaken their power and their negative impact on the individual.

2. Such introspection should be carried out against the background of deep inner peace, relaxation due to autogenic training, when the effect of negative emotions noticeably fades; they lose the sharpness of their impact on the subject.

3. Sanogenic thinking involves the concretization of the idea of the structure of negative emotional states, so that indefinite terrible feelings become more definite, more familiar and therefore safer.

4. Sanogenic thinking seeks the origin of vulnerable emotion, its causes, which also weakens it.

5. Sanogenic thinking requires a high level of concentration on the object of experience, because of which the subject masters it, controls it, limits it, which also leads to the extinction of the force of its negative impact.

Thus, sanogenic thinking reduces the intensity of the negative effects of these destructive emotions and ensures the recovery of the individual and increase life expectancy. Of course, such thinking is combined with sanogenic imagination, sanogenic perception and sensation, sanogenic attention and memory, which together determine sanogenic intelligence and sanogenic personality.

The patient can also help psychological analysis of the subconscious, confession in the church, rational psychotherapy. Creativity as a psychotherapeutic factor also helps. Creative self-expression through poetry, painting, composing musical melodies and compositions, technical creativity, etc., is sometimes an effective therapeutic factor.

Consider an example of the practical application of sanogenic thinking in relation to such a negative emotion as fear. You are sitting at home in lockdown. Imagine that your life before the pandemic was relatively stable. However, you did not have enough financial savings to live on. In addition, you have elderly parents who live far away. They sometimes do not listen to you and go out for bread on their own, despite the fact that you bring them food twice a week. And you know that they do not control themselves one hundred percent, they can touch the face with their hands and so on. And here you are in front of the TV, watching the news for the third time, in which the numbers of infected, sick and dead from the virus are only growing. It scares you. There is also an economic crisis. You start to get scared. Fear of dying, fear of losing a parent, or fear of surviving a parent and a job. You feel panic, despair growing inside a simultaneous feeling of irritation and anger over one's own helplessness. What to do:

1. Feel your negative state and tell him "Stop!".
2. Realize exactly what emotions you are feeling and name them: "I feel fear, irritation, despair, panic" and say "Stop!" Again, take a deep breath and exhale several times.

3. In an inner voice, addressing fear, say: "Fear, I do not need you! Go away! I replace you with inner peace".

4. Focus on your breathing and try to reach a state of inner silence, imagining how during the exhalation fear comes out of you, and peace fills your essence.

5. Then, in a calm state, understand what you are afraid of when this fear first appeared, realize the destructive consequences of your possible actions in a state of fear and despair.

6. Analyze how fear and despair can prevent a "competent" and balanced survival of the coronavirus pandemic, following the new rules adopted in society.

7. Model in your imagination the emotional state that is the most constructive and most resourceful in this life situation for you and your loved ones.

8. Identify for yourself and talk about what exactly are the positive feelings of this resource state.

9. Try to feel this state on a calm emotional level and fix it inside yourself as much as possible.

10. Pay attention to the change in physical well-being in your body.

Speak your intention to be in a state of inner peace, resilience, concentration and respond in a timely and adequate manner to every life challenge or problem.

This example of independent practice of sanogenic thinking clearly demonstrates how this thinking stops the negative effects of pathogenic mental automatisms. By understanding the course of their own mental processes, a person develops the skill of managing their emotions and consciously forming the desired resource state, so that the body retains its strength and accumulates the protective functions of the immune system. Thus, sanogenic thinking ensures the psychological and, consequently, the somatic health of the individual.

After analyzing the essence and considering the benefits of sanogenic thinking, we conclude that now is a special time when each of us has the opportunity to realize at all levels: body, thoughts and feelings – how strongly we are interconnected and interdependent, responsible not only for your personal world, but also for our whole world as a whole. It is dangerous to criticize, condemn, complain and whine! It is a destructive energy based on emotions and feelings of low order: fear, anger, irritability, dissatisfaction, anger, aggression from the destruction of habitual comfort, from complete

uncertainty and loss of control. The only thing we can control is our thoughts and reactions! And now, more than ever, it is important to choose the path of love and creation in your heart, to keep inner peace and help others in this.

The virus teaches us love (although at first glance it seems paradoxical!), It already shows what is really valuable !!! We are all equal now! Neither social nor important status, no money. After all, the sun shines equally for everyone. And we definitely needed VIP areas in airports and premium areas in gyms. We don't want to do everyone the same good, even when we really can. It is important for us to single out the one who is richer, and it was important for us to be so distinguished, special, better and more important than others. By highlighting, we deprived ourselves. This is a side effect of ego-consciousness.

And now all that matters is what kind of person you are, how you live and how much love you have. Nothing belongs to us, even this earthly life. All we can do is just live and value our lives, finally start taking care of everyone and everything that fills it, taking care of our soul. Now it doesn't matter whether you are in a car, without a car, with a red diploma, without a diploma, with a prestigious job and whether you are fashionably dressed. All this is just tinsel, wrappers, papers, stickers, labels ... And now everyone has a unique opportunity to see: "What do I have inside? What do I have inside without all this? Who am I without my "wrappers"?".

It is sad that most of humanity lives, surviving, often unable to earn a living and a roof over their heads. The other part earns to consume more than necessary, more often than necessary, barely keeping up with new gadgets. In fact, we need sunshine, clean water, clean planet, animals, plants, beauty around, healthy happy people and children's laughter.

Yes, we consume more than enough. Now some people buy more toilet paper than they need today and tomorrow. It is necessary to "pack up" in advance, and the same then will not suffice, and nobody will share. And it will not be enough because no one will share ... That is why some people change new iPhones for even newer ones, and whole countries live below the poverty line. I'm not saying that living in abundance is something bad and wrong. I say that distortions and inflections are dangerous things.

In modern conditions, the whole world is beginning to "survive". Many stopped business. People are out of work ... They are now trying to balance and level us. No one is better than anyone. We are all people "from one test". Come to Earth and leave it. Only for some reason we do not care about our home. We divided it, polluted it with blood, littered it with garbage, poisoned it with industrial waste, detonated it with bombs, tortured it, and mocked it as much as

we could. So let's be thankful that there is still clean air, water, green trees and birds in the sky!

So, as never before, it is now necessary to: be as aware as possible; follow the rules adopted by society; stop criticizing, condemning, complaining and whining; if there are fears, admit them by honestly answering the question "what am I afraid of?" (You will be surprised, because you will understand that these fears were in you, most likely always); start accepting every day that you don't own anything and you don't control anything 100%, because "we all walk under God."

This realization will give you a feeling of sincere gratitude for life, for everything you have, for every day lived. Therefore, fill your days with pleasant moments, useful things, joy or just silence – for self-knowledge and discovery of new things in yourself and your loved ones.

As soon as thoughts arise that activate fears and panic, tell them "STOP!" and remember everything you are grateful for. The coronavirus pandemic for each of us gives the chance to be cleared of tinsel, from unimportant, to become better, cleaner, more grateful, happier, to begin to love without conventions (imposed by society), to become closer to the real ones, to their families, relatives and friends, and to each person. Today we are experiencing one situation at all, we are going through it together. Borders between countries have closed, and between souls – opened, "erased". Now all of us, people, citizens of one country – the Earth.

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Kalyuzhna E. M.

**Metaphor as a Psychological Instrument
of Normalizing the Emotional State of a Personality**

Parables, stories, legends – this is an effective psychological tool, effective in solving the following problems:

- removal of psychoemotional tension of the person;
- initiation of the need for personal reflection;
- personality awareness of irrational self-restraints, attitudes, beliefs;
- awareness of their own personal resources and potentials;
- orientation of the individual in relation to the possible directions of the search for new resources;
- demonstration of the benefits of a positive, creative approach to solving pressing psychological problems;
- activation of personal motivation for self-improvement.

“WHAT DID HE THINK ABOUT?”

Somehow, three friends decided to play a joke on their friend. At night, they nailed his door, and in the morning hid behind a fence and waited to see how their friend would get out of the house. They waited all day and all night, until they were ruined by a dream. Waking up the next morning, friends saw that the nails were still sticking out of the door. Therefore, they thought that while they were sleeping, their comrade somehow got out of the house, maybe got out through the window.

Therefore, they pulled everything to the last nail, and just in case they looked out the door. To their great surprise, they saw a calm companion who invited them to drink tea with him.

– So, you are not offended by us? – asked one of his friends.

– Why would I be offended? I didn't even think of such a thing, - the friend answered calmly.

So, you realized that was our joke? – asked the second friend.

Is your appearance at my place a joke? I somehow didn't think about it, – a friend shrugged.

So, what were you thinking when you found out your doors were boarded up? – the third friend asked directly.

I thought it was better to pull out the nails from the side from which they were driven, – a wise friend answered.

“NOT A BIG DIFFERENCE”

One eastern sovereign had a terrible dream, as if all his teeth had fallen out one after another. Overly excited, he called to himself the interpreter of dreams. He listened to him with concern and said:

– Sir, I must tell you the sad news – you will lose one by one all your relatives.

These words aroused the wrath of the lord. He ordered that the unfortunate be thrown into prison and that another interpreter be called, who, after listening carefully to the dream, said:

– Sir, I am happy to tell you the good news - you will outlive all your relatives.

The lord rejoiced and generously rewarded him for this prophecy. The courtiers were incredibly surprised at this. They asked the second interpreter of dreams:

– After all, you said the same thing as your unfortunate predecessor, so why was he punished, and you were awarded?

To which they received the answer:

– We both interpreted the dream the same way. But the main thing - is not what to say, but how to say it.

“WOE FROM MIND”

Once, one person traveled for a long time and went to heaven. He was very tired and went to rest under a large tree, which, as it turned out, was a Wish Tree.

Waking up after a long sleep, the man felt a strong hunger and thought:

– Something I was very hungry. I would like to eat at least a little.

And immediately, from nowhere, delicious food appeared – as if it had floated out of thin air. The man was so hungry that he did not even think about where these dishes came from - he just ate everything to the last crumb.

Satisfying his hunger, the man looked around. Now he felt satisfied and another thought occurred to him:

– I wish I had something else to drink ...

In paradise there are no prohibitions on any desires, so a wonderful cool wine instantly appeared in front of him.

Lying under a tree and drinking wine, a man began to be mentally surprised:

– Still, very strange things are happening. Or am I still sleeping? Or maybe somewhere nearby scary ghosts are walking around, having fun, mocking and scaring me?

And ghosts immediately appeared. They were terrible, cruel and ugly - exactly the way he imagined them.

Trembling with fear, the man thought:

– Well, now they'll definitely kill me!

And ghosts killed him.

“DECEIVED TRUST”

The night robber was about to break into the safe, and suddenly saw the inscription on his door: “Please do not break or explode. The safe is not locked. Just turn the knob.”

But before the robber took the handle of the safe, a sandbag fell on him, a light flashed brightly, and the howl of a siren lifted all the neighborhood to his feet. When a friend came to visit the "poor fellow" in prison, he saw that he was very depressed.

– Well, how then to trust people?!? The afflicted thief lamented.

“IT SEEMS EVERYTHING IS OK”

One man was treated for a long time in a psychiatric clinic for the fact that he considered himself Napoleon.

After a three-year course of complex psychotherapy, the mental physician decided that this person was already completely recovered, came to his ward and said:

– It seems that now everything is all right with you, so you can return home.

To which the man replied:

– Home? You probably wanted to say: “To your palace”?!?

“DO NOT ALLY PAY FOR YOU”

One day, a father with his son and a donkey in the midday heat traveled through the dusty streets of the city. Father was riding a donkey, and his son was walking nearby.

– An unfortunate boy, – said the passerby, – his little legs barely keep up with the donkey. How can you, an adult, calmly sit on a donkey if you see that the boy is completely exhausted?

Father took these words to heart. When they turned into an alley, he got off the donkey and ordered his son to sit on the donkey instead.

Soon they met another man who said loudly:

– How not ashamed! The small one sits astride a donkey like a sultan, and his unhappy old father runs after him.

The boy was terribly upset at these words and asked his father to sit on the donkey with him.

– Good people, have you seen anything like this? - the oncoming woman screamed. So, mock the animal! The unfortunate donkey already sagged, and the old and young loafers are sitting on it, like on a couch. Here is a poor creature!

Without saying a word, father and son, disgraced, got off the donkey. As soon as they took a few steps, as a man passing by began to taunt them:

– So, your donkey does nothing, does no good, and doesn't even carry any of you on yourself?

The father sighed, gave the donkey a handful of straw and put his hand on his son's shoulder.

– Whatever we do, – he said, – there will certainly be someone who does not agree with us. I think we ourselves must decide how to travel.

“EXPERIMENT OF F. GALTON”

Once a well-known psychologist and scientist Francis Galton (1822-1911) decided on a kind of experiment.

Before embarking on his daily walk through the streets of London, he suggested to himself: “I am a disgusting man whom everyone in England hates!” After concentrating on this thought for several minutes, he went for a walk, as usual. However, it only at first glance seemed that everything was going as usual.

In reality, the following happened. At every step, Sir Francis caught the scornful eyes of passers-by. Many of those who met turned away from him, and several times rude scolding sounded at him. In the port, one of the movers, when Galton passed by, so struck the scientist with his elbow that he fell into the mud.

A hostile attitude seemed to be transmitted even to animals. When he walked past the harnessed horse, she kicked Galton in the thigh so that he again fell to the ground. Galton tried to arouse sympathy among eyewitnesses, but, to his surprise, he heard that people began to protect not him, but the animal.

The sane Sir Francis hurried home, not waiting for his experiment to lead to more serious consequences.

“TAKE YOURSELF”

Once, Buddha walked with his disciples past a village in which opponents of his religion lived. The villagers jumped out of the houses, surrounded the Buddha and the disciples, and began to insult them, to which the disciples of the Buddha began to shout insults in response.

But Buddha turned to his disciples and said:

– You disappointed me. These people are doing their job - they are angry. It seems to them that I am an enemy of their religion, their moral values. They insult me, and that’s natural. But why are you angry? Why did you allow these people to manipulate you? You are now dependent on them. Aren't you free?

Residents of the village did not expect such a reaction. They were surprised and quieted down.

In the ensuing silence, the Buddha addressed them:

– You all said? If not, you will still have the opportunity to tell me everything that you think when we return.

The peasants, in complete confusion, asked:

– But we insulted you, why aren't you angry with us?

– You are free people, and what you have done is your choice. I do not react to this. I am also a free person. Nothing can make me react, and no one can influence me and manipulate me. I am the master of my emotional manifestations and actions. I do not accept your insults - that means you have to leave them to yourself - do whatever you want with them.

“DO NOT BELIEVE YOUR EYES”

One man walked home, carrying a kid on his shoulders. Six scammers saw this and conspired among themselves by cunning to get a kid.

They ran ahead and moved along the road towards the peasant, having split up first so that he first met one, then two, and then three.

The one of the scammers who walked first when he met a man with a kid said:

– Undoubtedly, dear, this dog deserves you to carry it on your shoulders. She probably serves you well.

And, having said that, he passed by.

“What does this blind man say? – thought the man. – Why would I shoulder a dog on my shoulders?!?”

As soon as he caught up with the following two scammers, they seemed to speak among themselves:

– Well, it’s necessary to carry a dog on your shoulders! Maybe she’s kind of special? She probably guards the house well.

And with these words they passed by.

Then the puzzled man laid the kid on the ground and carefully felt his ears, horns and tail.

“Fools! He thought. – They took a kid for a dog. Some strange people.”

He again shouldered the animal and moved on. Suddenly the other three scammers met him and said:

– Look, the human being carries a dog on its shoulders! Apparently, she chases wild boars and hares well.

They said and went on.

“But what is it after all? – thought the man. – After all, if so many people say the same thing, then that’s true. And werewolves in the world are not uncommon.”

And no longer doubting anything, he threw the kid to the ground and ran home without looking back.

And the scammers took for themselves the kid left.

“ALL IN YOUR HANDS”

In ancient times, in the ancient city, the Master lived, surrounded by his best students. The most capable of them once thought: “Is there any question at all that our Master could not answer?”

He went into a flower meadow, caught the most beautiful moth and hid it between his palms. Smiling from the tickling of the small wings of the moth, the student approached the Master and asked:

– Tell me, Master, which moth is in my hands: dead or alive?

He held the moth firmly in his clasped hands, ready at any moment to squeeze them for the sake of his truth.

Without looking at the student’s hands, the Master answered:

– All in your hands.

“REAL PARADISE”

Once a man, a horse and a dog walked along the road. When they passed a huge tree, lightning hit him and incinerated all three. However, the man did not immediately realize that he had already left this world and continued his journey with the horse and the dog. The path was long and went up, the sun baked mercilessly, and all three were exhausted from heat and thirst.

And around the bend they opened a magnificent marble portal, and behind it - an area paved with pure gold. In the center was a fountain of clean cool water. The man went to the sentry who was guarding the entrance.

– Good afternoon. What is the name of this beautiful place?

– It is a paradise.

– It’s so good that we got to heaven, we really want to drink.

– You can go in and drink as much as you want.

– But my horse and dog are also thirsty.

– Too bad, – the sentry replied. – But animals are not allowed here.

The man was terribly upset, because thirst tormented him unbearably, but did not drink alone, thanked the guard and went on. They walked up the slope for a long time and were completely exhausted, but then, finally, they saw a settlement surrounded by an old wooden fence, and behind it there was an unpaved road, tree-lined on both sides. Under one of them, a man was lying, covering his face with a hat, and seemed to be sound asleep.

– Good afternoon, – said the traveler.

He silently bowed his head in greeting.

- Me, my horse and my dog are dying of thirst.
 - There's a source behind those stones. Drink plenty.
- Quenching thirst, the traveler returned to thank.
- Come, we will always be glad to see you, - he answered.
 - Can you tell me what this place is called?
 - It is a paradise.
 - Paradise? But the sentry at the marble portal told us that heaven is there.
 - No, there is no paradise. There is hell.
 - Why don't you forbid them to be called by your name? – the traveler was taken aback by surprise. This false information can cause terrible confusion!
 - Not at all. In fact, they do us a great service. They have all those who are able to betray their friends.

“POWER OF COMPARISON”

Once, King Akbar drew a line and asked his ministers:

- How to make this line shorter without touching it?

Minister Birbal, who was considered the wisest person in the state, came up and outlined next to this line another, but longer one, thereby “reducing” the length of the first.

“NARROW GATE”

It so happened that one person became very ill. The illness of this man was manifested in the fact that he had the feeling that his eyes were about to fall out of his orbits, and constantly rang in his ears. This infuriated him; he could neither work nor rest. Therefore, he had to see a physician.

One physician advised the man to remove the appendix, but after the operation, nothing has changed. The second physician recommended that he remove all his teeth, and this did not help in any way – the man only immediately became horny. Then the third physician advised to operate on the tonsils, and all in vain - the disease did not recede.

Finally, he was lucky, and he got an appointment with the best physician he knew. He carefully examined the patient and said:

- Unfortunately, nothing can be done, because the cause of the disease is unknown. I must be frank with you: you will live a maximum of six months. All that could be done has already been done. Now there's nothing to be done.

The man was shocked by what he heard and, leaving the hospital, thought: "If I have only six months left to live, then why not live this time as best as possible?"

In fact, he was stingy and always saved on everything, but now this was not necessary. And so, he bought the newest car, bought a wonderful house, even made an order for him to sew several chic suits and shirts.

When he came to the tailor, he measured it and said: "The sleeve is thirty-six inches, the collar is sixteen."

Hearing this, the man protested: "It can't be, I always wear fifteen!"

The tailor again measured the volume of his neck and repeated: "That's sixteen."

But the man insisted: "But I always wear fifteen!"

To which the tailor said: "As you know, but keep in mind that your eyes will bulge out and ring in your ears"

"TOAD IN THE RUT"

One frog fell into a deep rut on a dirty rural road and could not get out of there. She tried in every way to get out of the rut and was completely exhausted, but nothing came of it. All the frog's relatives and friends helped her together: they did everything they could do in such a situation. In the evening, suppressed and disappointed, they left her at the will of Providence.

The next day, relatives and friends came to say goodbye to the frog, believing that she was already dead. To their enormous surprise, the frog cheerfully jumped near the ill-fated rut.

– It's just unbelievable! How did you manage to get out of the mud?

– Usually, – said the frog. – A truck appeared and... I had to get out!

"NOT ALL AT ONCE"

Once a priest came to church to preach to the parishioners. However, the church was empty, except for the presence of a young groom, who was sitting on a bench. The priest thought: "Should I read a sermon, or not?" And he decided to ask the groom:

– Dear, there is nobody here except you. What do you think, to read me a sermon, or not?

To which the groom answered:

– You know, I am a simple person and I don't understand anything in such matters. But when I come to the stable and see that all the horses have fled, except one, I will feed her anyway.

The priest took these words to heart and began his sermon. He spoke for more than two hours and, having finished, he felt great spiritual relief. He wanted to hear how impressive his sermon was. And he asked:

– How do you like my speech?

– I have already said that I am a simple person and do not understand such matters. But when I come to the stable and see that all the horses have fled, except one, I will feed her anyway. However, I will not give her all the food intended for the rest of the horses.

“1000 MIRRORS”

This happened in India a thousand years ago. One dog ran into the Temple of 1000 mirrors. She climbed the stairs, went through the large doors and saw 1000 mirrors, and in them – 1000 dogs. Fear seized her, and she grinned – and 1000 dogs grinned at her in response. Pulling its tail, the dog rushed out of the temple, convinced that the world was full of evil dogs.

Subsequently, another dog ran into the same Temple. She also climbed the stairs, walked through the large doors and saw 1000 mirrors, and in them - 1000 dogs. She was delighted and wagged her tail, and 1000 dogs wagged her back. A contented dog left the Temple with the thought that the whole world was full of friendly dogs.

“SILENCE”

One day, four friends who studied Zen philosophy decided to remain silent in order to deepen meditation.

On the first day, their meditation began favorably, and all friends safely remained silent until late in the evening. But when night fell and the kerosene lamps almost went out, one of the friends could not stand it and shouted:

– Is there really no one to pour kerosene into the lamps!?!

The second of them was genuinely surprised that the first had broken silence.

– We agreed not to say a word, – he said.

– You two boobies, what are you talking about? – the third asked displeasably.

– Only I am silent, – said the fourth.

“COURAGE IS NOT ALWAYS APPROPRIATE”

Once, one circus moved in a specially equipped van from one city to another. It so happened that the cage with the lion was damaged and he escaped. Then the circus director gathered all the strong men and said:

“Before you go looking for a lion tonight, I will pour you all a glass of wine – for courage.”

All strong husbands were well "recharged", and only Molla Nasreddin refused.

– I will only water, – he declared.

– But you will need courage! – protested the director of the circus.

– Sorry, but at such moments, – courage is useless. You know, it's so dangerous: night, impenetrable darkness, and this lion... Here, courage can only do much harm. Better I'd be fearful and careful.

“BEAR”

There was one bear that was locked in a cage for many years. Every day he walked around his cage: ten steps forward, ten steps backward – there was not enough cage for a larger space.

But once the owners of the zoo decided to transplant the bear into a large cage. The bear was given sleeping pills and when he fell asleep, they were moved to a new, spacious dwelling.

Having regained consciousness some time later, the bear reached out, yawned, and with some surprise examined his new home. Around bamboo green, a small brook gurgled nearby. A huge expanse stretched before the eyes of the bear, the borders of which were not even visible. Stepping cautiously, the bear took the first step, then the second... eighth, ninth, tenth...

And then he turned and strode back. And so he did every day. In the life of the bear, nothing has changed: his world, as before, did not reach beyond ten steps. He got used to it, it was his world. He simply did not count on more.

“SYMPATHY”

Once Master Bokuju with his student returned after a morning walk to the temple. Suddenly, a man ran up behind them, hit Bokuju hard with a stick, and disappeared.

To the surprise of his student, the Master did not even look back, but continued to walk as if nothing had happened. The student in complete confusion asked:

– Why are you not responding? What's wrong with you? After all, this man hit you so hard, and you did not even look back!

Bokuju said this:

– This is exclusively his problem. He is apparently crazy. Poor thing, I really sympathize with him. If I look around, he may feel guilty, think that I condemn him. No, this is somehow not human – he is already unhappy. There is no need to create new problems for him.

“TWO PSYCHIATRISTS”

Two psychiatrists lived in the same house. Every evening on weekdays, they returned home from their work and often climbed the elevator together.

The lifter who worked in this house was very intrigued by one circumstance, which he witnessed repeatedly.

The fact is that one of the psychiatrists, before leaving the elevator on his floor, always turned to another psychiatrist and spat on him. The other, in response to this, smiled, calmly took a handkerchief from his pocket and wiped his face, or tie, or coat with them. Sometimes the lifter even heard this psychiatrist giggle quietly.

This whole situation was very strange and did not give the elevator a rest. Somehow, he could not resist and, closing the door for the first psychiatrist, asked another:

– Doc, please explain to me why your colleague treats you like this?

He laughed and said:

– I have no idea! How should I know? This is not mine, but his problem. How can i know? And why should this bother me? Poor, apparently, he is in big trouble, since he does this.

“PHILOSOPHICAL PROBLEMS”

Once Molla Nasreddin was walking alone along the road. It was a deserted road, the sun had already set, and darkness was approaching. Suddenly, he felt fear, because a group of people was walking towards him, and he thought: "These are probably bandits, but there is nobody here, only I am alone." With these thoughts, he quickly jumped over the wall, which was next, and realized that he was in the cemetery. Seeing there a recently dug up grave, he climbed into it, calmed down, closed his eyes and waited for people to pass by, and he could safely go home.

But those people saw a shadow that flashed, and were also afraid. What's the matter? Who is hiding there? And they all jumped over the wall together. Now, Molla was sure that he had made the right conclusion: they are dangerous people. "Nothing can be done, I have to pretend to be dead." And he held his breath so as not to breathe. But people saw that a certain person jumped, so they were even more alarmed. And they stood around the grave, looked into it and asked:

– What happened? Why are you here and what are you doing?

Molla opened his eyes, looked at them and made sure that there was no danger. He laughed and said: “Oh, this is a very philosophical problem. You ask me why I am here, and I would like to ask why you are here. I am here because of you, and you here because of me!”

This story is about a vicious circle: we fall into it when we start to worry too much about what impression we make on others. Some are so worried about this that they can't live in peace at all... It is worth discarding this concern - and the real joy of life will immediately come.

“LIGHT FOR OTHERS”

Once, Molla Nasreddin boasted:

– I see even in complete darkness!

– Why, then, in the evenings do you light your way with a lantern?

– So that other people do not come across me.

“FEAR”

One ruler known for his cruelty called to Molla Nasreddin and said:

– I will order you to be hanged if you do not prove to me that you really own the deep vision and perception that they attribute to you.

In response to these words, Molla Nasreddin immediately stated that he could see golden birds in the sky and demons of the underworld.

Then the ruler asked:

– And how do you manage it?

– Nothing is needed for this except fear, - answered Molla Nasreddin.

“MEETING WITH GOD”

One man met in heaven with God. God showed this man the whole path he went through, where it was clear from the tracks that the Lord always walked next to this man.

Suddenly the man noticed that on the most difficult stretch of his life there were only one trace. Then he turned to God with a rebuke:

– My God, when it was hardest for me, you left me!

To which God replied:

– You are mistaken, these are not your traces, because then I carried you in my arms.

In conclusion, we note that the use of the potential of a metaphor in psychological practice has a significant therapeutic effect and allows us to rely on the following results: normalization and psychoemotional state, expanding the range of constructive reactions and behavioral patterns in stressful situations, activation of problem solving motivation, awareness of personal resources and ways of personal development.

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SECTION 4

PEDAGOGICAL PROBLEMS OF A PANDEMIC DISEASE

Verbitsky A. A.

Contextual Education: Theory and Technologies Adapted to Teaching in a Pandemic Situation

In world practice, vast experience has been accumulated in pedagogical innovations. On the one hand, they strengthen the tradition, and on the other, they are the forerunners of a new educational paradigm. However, the birth on this basis of a system of modern education that meets modern challenges is possible only if this experience is generalized from the standpoint of an adequate psychological and pedagogical theory, which offers a single language of communication between theoreticians and practitioners and can serve as the scientific basis for making joint decisions.

Such a theory must meet a number of requirements:

- be recognized by the scientific and pedagogical community;
- able to include the personal potential of each student – this is an inexhaustible source of improving the quality of education;
- possess the necessary power in understanding the many empirical innovations and proposed by different scientific schools;
- ensure the achievement of the goals of training and education in one stream of essentially social educational activity;
- provide scientific justification for educational reform;
- be practice-oriented based on the fundamental theoretical content of education;
- possess the property of manufacturability – a condition for making decisions regarding ways to improve the quality of education;
- serve as the basis for the development of activity modules from which the basic educational programs are created.

The scope of the article does not allow us to show why none of the world-famous teaching theories can serve as the psychological and pedagogical basis of a new educational paradigm. I will give only three arguments:

1) starting with the “Great Didactics” by Y. A. Comenius, imitating the more advanced natural sciences, the child, generally “trained” is regarded as a

kind of mechanical device [5]; this idea has especially “flourished” as a result of a focus on total digitalization of education;

2) all well-known psychological and pedagogical theories are theories of learning, and not education as a unity of training and upbringing; as a result, upbringing is “taken” into optional extracurricular forms; in the Western tradition, upbringing is “hidden” in the concept of “education”, in English there is not even the term “upbringing” in the usual sense for Russian people;

3) in no theory there is a principle of the unity of training and education in one stream of educational activity.

The theory of contextual education, developed by the author, his students and followers in the scientific school of the same name for about 40 years, firstly on the basis of professional education ([1], [7]), and in recent years as a secondary school, meets all these requirements. link of the continuing education system [3], [8].

Three sources of the theory and technologies of contextual education:

1) a psychological theory of activity, somewhat modernized by the author of the article;

2) diverse innovative experience and "laboratory" pedagogical models, meaningful and generalized from the point of view of the psychological theory of activity;

3) sense-forming category “context”. Briefly describe their essence, starting with the latter.

1. *The category “context”* is widely represented in psychological and other literature [4]. Context is a system of internal and external conditions of his life and activity reflected in the consciousness and psyche of a person, affecting the perception and understanding of a specific situation by him, giving meaning and significance to this situation as a whole and its components. *The internal context* is individual psychological and cross-cultural (social, geographical, national, etc.) features, human knowledge and experience; *external* – the characteristics of the educational environment. The category of context is infinite in space and eternal in time, including macro- and microcosmic objects of mastering the world. In this sense, contextual education is associated with the noosphere-personal subject of the famous teachings of V.I. Vernadsky. And in the context of the pandemic problem, this type of education is open for students to master complex coronavirus reality.

The subject-technological, social and moral contexts of the socio-practical (schoolchild) or professional (student) future, defined using the content of education and adequate pedagogical technologies, determine the inclusion of

each student in the educational process, the transformation of objectively existing values (information) into personal meanings, that is, knowledge.

2. The psychological theory of activity. To form any activity, you need to complete, wrote A. N. Leont'ev, activity adequate to that enshrined in social and professional culture [6]. This means that the real goal of the student is not just the assimilation of knowledge, skills, competencies (KSC), but also the mastery of socio-cultural (schoolchild) or professional activity (bachelor, master, student of the specialist training system), where KSC are their indicative basis, a means of fulfilling the required life actions and deeds.

The organization of the educational process on the basis of the psychological theory of activity for the first time in history considers a student not traditionally, as a kind of mechanical device, but as a subject of educational and future socio-practical or professional activity. At the same time, pedagogical technology is understood as a project of joint activity of a teacher and a student (students) as subjects of the educational process implemented in practice [7].

However, the practical reliance on the theory of activity encounters a number of limitations related to the imperfection of this theory itself [1]:

1) the well-known psychological structure of activity [6] should be different – it should consist of eight interconnected links: need, motive, goal, actions and actions, means, subject, result, satisfying need;

2) the “unit” of activity, which carries within itself the possibilities of both training and education, should be considered an act as a social and moral action, and not just an objective action that can be “entrusted” to a machine;

3) the unit of thinking and the content of educational activity should be the problem, not the task;

4) it is impossible to reduce activity to action or universal educational action, as is done in a Russian school.

Empirical and “laboratory” experience of pedagogical innovations. In educational practice, there are many new psychological and pedagogical models (developing training by D. B. Elkonin–V. V. Davydov, problem-based learning, digital learning, etc.) and many “ownerless”, in no way scientifically meaningful, empirical developments based on creative imagination and pedagogical experience of their authors. Without reliance on an adequate psychological and pedagogical theory, all of them sooner or later turn only into elements of the traditional system of “knowledge transfer”, without changing its quality. And meaningful from the standpoint of the theory of contextual

education, all these innovations can really contribute to the birth of a new educational paradigm.

Contradictions of traditional learning from the standpoint of activity theory. The main contradiction: while carrying out educational activities, the subject of which is abstract information, the student must master fundamentally different goals, content, forms, methods, tools, process, conditions and results of socio-practical or professional activities.

The main contradiction gives rise to many specific *contradictions*:

- educational activity involves developed cognitive motivation, while practical – socio-practical or professional;
- the subject of the teaching is abstract information, and the subject of labor is real natural, technical, social objects;
- the content of the training is “scattered” across a multitude of unrelated academic disciplines, and in work it is applied systemically;
- in training, students solve mostly standard tasks, and life and work are probabilistic, problematic in nature;
- training is mainly based on the processes of attention, perception, human memory (“school of memory”) and motor skills, and in life he is a person, the trinity of body, soul and spirit (“school of thought and active social action and action”);
- the student is in a passive, “responsive” position, and in life and in work, activity and initiative are required from him;
- the student accumulates static educational information, and in work it is dynamically deployed in time and space;
- educational activities are organized in some forms, and practical ones in others;
- educational activities are organized in some forms, and practical ones in others;
- the principle of individualization applies in training, and in social and professional practice – joint activity;
- the traditional method of transmitting information leads to the separation of training and education, taking education beyond the classroom or audience.

Under these conditions, how to move from learning to practice? It is necessary to create pedagogical conditions for the dynamic movement of the student’s activity from academic to socio-practical and professional, the transformation of the first into the second with a corresponding change in needs

and motives, goals, actions, actions, means, subject and results. Under these conditions, educational information will acquire a personal meaning for a person, becoming knowledge, an indicative basis of practical activity.

The main idea of contextual education: to impose the assimilation of theoretical knowledge on the “canvas” of socio-practical or professional activity, thereby resolving the noted contradictions. For this, it is necessary to consistently model in the forms of educational activity future practical activity on the part of its subject-technological (subject context) and social components, including moral and ethical requirements for the actions and actions of students.

The formation and development of the ability of a student to perform socio-practical, and a student to professional activities as a future specialist and citizen of the country, and is ***the main goal of contextual education***. This implies many specific goals, the achievement of which provides the dynamics of the formation of cultural, social and professional competencies.

Three sources of contextual education content. The main source of content for traditional teaching is the didactically adapted content of sciences. And the content of contextual education has three sources:

1) the adapted content of sciences;

2) the content of the upcoming socio-practical (schoolchild) or professional activity (student) – descriptions of social or professional functions, problems and tasks;

3) social and moral requirements for a person, a professional, a member of society and a citizen of the country.

Modeling of the subject and social contexts of life and professional activity, situations of social communication and human interaction add a number of new properties to the content of education:

- systematic and interdisciplinary knowledge;
- spatio-temporal development of the content of training and education, their scenario plans;
- time parameter “past-present-future”;
- role "instrumentation" of the content of professional actions and deeds;
- social and job functions and responsibilities;
- public and personal interests of citizens, workers;
- social and moral standards, rules, sociocultural foundations of behavior and activities of students.

In contextual education, theoretical knowledge for the first time becomes meaningful for the student, turning from "cultural canned food" into living knowledge, into the approximate basis of the forthcoming socio-practical and

professional activity, which is formed in simulated situations of competent objective action and action. Thus, the student acts in the spatio-temporal context of the “past-present-future”, which motivates, makes his educational activity meaningful and product.

Basic principles of contextual education:

- psychological and pedagogical support of the student’s personal inclusion in educational activities;
- unity of training and education of the student’s personality in one stream of his educational activity;
- modeling in educational activities of the content, forms and conditions of socio-practical or professional activities;
- the problems of the content of training and education and the process of its deployment in the educational process;
- the adequacy of the forms of organization of educational activity of students in its goals and content;
- the leading role of joint activity, dialogue dialogue and interaction of subjects of education - teachers and students;
- a pedagogically sound combination of new and traditional pedagogical technologies;
- taking into account the “counter” meaning-forming influence on the activities of students of their cross-cultural characteristics - psychological, national-cultural, moral, gender, etc.

The model of the dynamic movement of activity. In contextual education, three basic forms of student activity are implemented and transitional from one basic form to another. The basic ones include:

- educational activities of an academic type, a classic example of which is an information lesson or lecture;
- quasiprofessional activity of a student or a quasi-independent student: imitation-game forms, project method, role-playing, business game, etc .;
- educational and professional activity (student) or independent (student), where the student performs real practical or research activities and functions.

Intermediate, transitional from one basic form of activity to another can be any form, starting already with a problematic lesson or lecture, discussion seminars, joint laboratory and practical classes, analysis of specific production situations, special courses, etc.

Being in the activity position from the very beginning, students receive an increasingly developed practice of using educational information as a means of regulating their own activities. This ensures a smooth transition of the student

to practical life, admission to college or university, the “natural” entry of a university graduate into the profession without the long difficulties of substantive and social adaptation in the workplace.

Pedagogical models of contextual education. The three basic pedagogical models are matched with the aforementioned basic forms of student activity in contextual education: semiotic, imitation, and social.

The semiotic pedagogical model is a verbal or written text containing theoretical information about a specific field of science, culture and assuming its individual assignment to each student (materials of lessons, lectures, educational tasks, assignments, etc.). The unit of work of the student is *speech action*.

Simulation pedagogical model – situations of future socio-practical or professional activities that require the use of theoretical information in the process of their analysis and decision-making. This necessitates the student’s mental and personal inclusion in the forthcoming practical activity, which performs the function of a meaning-forming context. The unit of the student’s work becomes *a subject action*, the main purpose of which is the practical transformation of simulated professional situations.

A social pedagogical model is a problem situation that is resolved in a joint activity in the process of dialogical communication and interpersonal interaction of students. Work in interactive groups as social models of the social and professional environment ensures the formation of both subject and social competence of schoolchildren and students. The basic unit of student activity is *an personal act*. Personal meanings are transformed into social values, into a student’s relationship system to society, work, to himself.

Thus, in accordance with the theory of contextual education, the activity model of a representative of society and a specialist is reflected in the activity model of its preparation. Subject content is designed as a system of educational problem situations, problems and tasks that reflect the essence of social and professional culture. The social content is “drawn into” the educational process through forms of joint activity of students, implying adherence to social and moral standards adopted in society, at work and in a particular educational institution.

Throughout the entire process of training and education, there should be monitoring and evaluation of the success of students according to understandable by both teachers and students criteria and methods.

To all that has been said, one more important finding of a contextual approach to the implementation of the idea of lifelong education is necessary –

from school to additional professional. This is the theoretical construct "educational competence" developed in N. A. Rybakina in the framework of the study of the competence-contextual concept of teaching and upbringing at school as a part of lifelong education [8].

Educational competence is a cognitive mechanism, with a structure of three interconnected components: subject (subject-technological), through which the student receives cognitive experience; social, ensuring the assimilation of social experience, including moral; reflective, forming the ability to analyze the foundations of accepted or adopted own and joint with other decisions.

Advantages of contextual education:

- the schoolchild and student is in an active position, since academic subjects are represented as subjects of activity with specific scenarios of their deployment;
- includes the full potential of the student's activity – from the level of perception to the level of social activity;
- the basic unit of the student's activity is a moral moral standardized act, which ensures the unity of the processes of training and education in one stream of the student's educational activity;
- knowledge is acquired in the context of resolving simulated socio-cultural and professional situations, which leads to the development of cognitive and practice-oriented motivation, the personal meaning of the educational activities of students;
- the use of various forms of work of students (individual, paired, group, collective) with the leading role of joint, collective allows each student to share their intellectual and personal baggage with others, develops the business and moral qualities of the individual, ensures the unity of training and education in one stream of educational activity;
- the student's accumulation of the experience of using information as a means of regulating his activity, which is increasingly acquiring the features of socio-practical and professional, ensures the transformation of the objective values contained in this information into personal meanings, i.e. knowledge itself as a learner's personal property;
- the logical center of the educational process is the developing personality and individuality of the schoolchild or student, which is the real humanization of education;
- the context of education as a "school of activity and thinking" in a model form reflects the essence of the processes occurring in science, society and in

production; thereby informatively and pedagogically solving the problem of integration of educational, scientific, socio-practical and professional activities of students;

– from the object of educational influences, the student turns into a subject of cognitive, future professional and sociocultural activity, not only “consumes” intellectual and spiritual culture, but also enriches it with the very fact of his creative development;

– in the context of education, with proper scientific and methodological justification, any pedagogical technologies can find an organic place – traditional and new, proposed in the framework of other scientific theories and approaches;

– There are ample opportunities for using digital teaching devices as a means of creating simulation models, accumulating, processing and transmitting to students the necessary educational and real information in any form of contextual education.

In conclusion, the author should be convinced that contextual education will become one of the promising directions for transforming the system of training and education of youth in a single educational stream in preparing specialists and citizens to master a new post-pandemic reality.

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TRANSLATION

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Verbitsky A. A.

**Digital Training and On-Line Communication
Under Pandemic Conditions**

A prominent American psychologist J. Bruner wrote in the 70s of the last century: “We know the three main ways of teaching the young generation: the development of the components of the skill in the process of playing with higher primates, learning in the context of indigenous peoples and abstract school method that is separate from direct practice” [1, p. 386].

To get closer to understanding the essence of digital learning, which is also an “abstract method” in school and in the system of people’s online communication, we will conduct a brief analysis, starting from the 17th century, of the development of pedagogical and psychological-pedagogical ideas regarding inheritance mechanisms and extended reproduction in the educational processes of intellectual, technological, social, moral and other human culture.

In the 17th century, industrial production was already developing on a large scale in Western Europe, requiring to some extent competent workers; accepted physical picture of the world of Isaac Newton; there was a flowering of the natural sciences, primarily physics, as the scientific basis of production. Mass production required the same mass education, which would be based on the scientific laws of man's knowledge of the world and himself in it.

However, at all times, psychology and pedagogy as humanities have been and continue to be immeasurably less developed than nature sciences. And as you know, every natural science has its own unit, a “cell” of content, the operation of which allows you to create practice-oriented fundamental theories that form the basis of the production of machines and mechanisms, up to those that fly into space nowadays.

For a physicist, such a unit is an atom, a chemist for a molecule, biology for a cell. In imitation of this, the representatives of the “unnatural” sciences - psychologists and educators also took the path of identifying the “unit” of the formation of the mental content. In the “abstract method of school” it is association and reflex, in programmed instruction – “stimulus-response”, in digital – bit or byte of information, and even in the activity-based approach to learning – an objective action that can easily be transferred to any machine.

The “abstract school method” is an explanatory or traditional didactic system scientifically based in the 17th century by the great Czech teacher JA. Comenius and dominant throughout the world and in our time. For more than a hundred recent years, they have been trying to replace it with a “painful” new educational paradigm that meets the challenges of the time. But this will not work if the educational sciences, primarily psychology and pedagogy, continue to consider the student as a kind of mechanical device. Let us turn to the facts.

Explanatory and illustrative (traditional) training

Ya. A. Comenius, suggested that the student be regarded as a kind of mechanical device: “you need to want the method of human education to become mechanical, that is, prescribing everything so definitely that everything that they will teach, learn and what they will do, could not fail, as it happens in well-made watches, in a cart, ship, mill and in any other machine arranged for movement” [5, p. 425].

“What are the necessary conditions for a didactic machine?” – wonders Ya. A. Comenius. And he answers that for this you need to have: “1) firmly established goals; 2) means precisely adapted to achieve these goals; 3) firm rules on how to use these means so that it is impossible not to achieve the goal” (Ibid., P. 426). Note that we are talking about the goals of the teacher, not the student, who is just a mechanical device like a watch, cart, mill, and which, by definition, cannot have its own goals. The student acts here as the object of manipulation of the teacher, and not the subject of learning.

It is no coincidence that Ya. A. Comenius called “Great didactics”, that is, the science of teaching, not teaching and upbringing, the unity of which is education. Being a really great humanist, he proposed the idea of “upbringing education”, and this is the reduction of upbringing to the same training. After all, you can learn all the moral standards and rules of life in society and be immoral – a criminal, a thief, a boor, a bribe taker.

And upbringing is the emotional-sensual coordinate of the personality, the upbringing process – living situations of communication and interaction with other people in a social development situation, which creates a “zone of proximal development [4]. (How can one not recall the individualization of instruction brought to the logical end in digital learning? But more on that below. And the upbringing has been placed in extracurricular and extracurricular forms of instruction, optional for “trainees”, many of which are currently being implemented for the money of parents. Paradox: To become a

well-educated citizen of society, a patriot of your country, you need to pay money for this service!

Thus, in the didactic system of Ya. A. Comenius pupil appears as a kind of “sensing machine”, in fact a simple system, acting on which, as in the case of any mechanical device, one can obtain the desired results. The only thing, as he writes, is the optimal distribution of content, time, place and method [5].

Moreover, Ya. A. Comenius wrote that it was unreasonable to tell the student something contradictory, raising doubts about him. Students should receive only those books that are accepted in this subject, are sources of wisdom, virtue and piety [5].

How then can the student’s thinking be formed? After all, it is born in a person only in a situation of choice, when he doubts something; in a problem rather than a problem situation with the teacher informing the method of solving the problem in advance. By the way, psychologists are “entangled in two pines”: they agree that thinking is born in a problem situation [12], and at the same time, they say that the unit of thinking is the task!

The psychological basis for the assimilation of knowledge in the explanatory and illustrative learning system is the idea of association as a universal mechanism for the formation of the mental. Association is the connection between two perceived stimuli; as a result of repetition, it is fixed, and when one of them appears, the other is also updated. As a result, a person has a “polypnyak of images” – the content of his mental

An association is a certain unit or “cell” of cognition, like a physicist has an atom or a chemist’s molecule, but unlike them, an association does not carry any content, it is only a mechanism of communication between stimuli that affect the human brain through the sensory organs. This mechanism received its natural science reinforcement in the theory of conditioned reflexes I. M. Sechenov–I. P. Pavlov.

Educational practice kept from the entire didactic system Ya. A. Comenius (mind you, not pedagogical) is just the technological that is necessary for a clear organization of the educational process on the technocratic type. Subsequent generations of educators and educational psychologists have actually worked, and many still work, within the framework of a substantiated Ya. A. Comenius.

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generations of educators and educational psychologists have actually worked, and many still work, within the framework of a substantiated Ya. A. Comenius classic paradigm. One can only admire his genius!

It seems that the entire period of the history of European, Russian, and then American psychological and pedagogical thought is aimed at overcoming the explanatory and illustrative type of teaching and the formation of another, already educational, paradigm. But the mechanistic approach to learning has not only not been overcome, but has further deepened with the advent in the USA, and then around the world, of programmed learning and its “heir” - digital.

The essence and fate of programmed training

At the beginning of the last century I. P. Pavlov gave a series of lectures on conditioned reflexes in the USA. Under their impression, the American psychologist J. Watson published an article in 1912, and in 1919 the book *Psychology as the Science of Behavior*. In the preface to the second edition, he wrote: the psychology of behavior must completely break with the concept of consciousness, since it is based on natural science. And in order to better understand the individual reactions of an individual and his reactions in general, it is useful to turn to an analogy with the world of mechanics [7. Pp. 645-646].

The book of J. Watson laid the foundation for behavioral psychology, behaviorism, which tried to make the study of a person objective, to express his behavior in physical terms. Instead of the traditional association, the unit of behavior formation became their stimulus – response linkage (the situation may be an incentive), and the human brain was declared a “black box”, the mechanisms of which are unknown and there is no need to know them [7].

Many American psychologists, following J. Watson, refused the concepts of the psychology of consciousness – sensation, perception, image, attraction and motivation, thinking and emotions, defined as subjective concepts – and switched to the language of objectively observed reactions of living beings to external stimuli. They began to attach primary importance to stimulus-reactive learning as the main explanation of human behavior. Man is an animal that differs from others only in types of behavior.

The experiments were conducted on pigeons and white rats looking for a way out of the labyrinths and “problem boxes”; the results of the experiments were transferred to a man who appeared as a “big white rat” looking for his way in the “maze of life”. Over the years, a huge amount of experimental material has been collected about the mechanisms of learning, the acquisition of skills

through trial and error, about the factors that determine behavior modification. The researchers hoped that, based on these data, it is possible to derive the laws of learning, explain and shape any form of human behavior.

And this, although temporarily, was succeeded by B. F. Skinner, a follower of orthodox behaviorism, took the teachings of I.P. Pavlov about conditioned reflexes, but interpreted them in his own way. If, according to Pavlov, a new reaction was generated in a dog passively standing in the machine in response to a reinforced conditional signal, then, according to Skinner, the animal must first “deserve” it by making some movement towards the correct reaction (“operant conditioning”), and then get reinforcements [13].

In the works of B. F. Skinner received the most vivid embodiment of the interpretation of man as a machine-like device. Based on operant reactions and the stimulus-response-reinforcement scheme, he strove to create a program for modifying human behavior in the right direction, where goals are formulated diagnostically in terms of observed actions that can be objectively recorded and thereby evaluate the correctness of their achievement. Again, not the goals of the “learner,” but the goals of the teacher.

This plan B. F. Skinner was able to implement by developing a model of programmed training, which developed first in the "paper" and then the machine version. The control panel was located on the teacher's table, and the buttons on the student or student, by clicking on which he could correctly or incorrectly respond to the next frame of information set from the teacher's panel.

According to the linear (Skinner) training program, the correct answer was supported by the fact that the student was allowed to go to the next frame of information, and if not, return to the previous frame and try to answer correctly again (full assimilation model).

Later N. Crowder proposed a branched program: if the student did not answer correctly to the next frame of information, he was sent not to the beginning of this frame, but to additional branches of the program, where he could get some necessary information, solve a problem, etc., return to this frame and move on. We can say that the branched program has become a kind of harbinger of a "dialogue" with the computer.

Many researchers around the world began to believe that programmed training will provide high-quality education and dramatically reduce the number of teachers and teachers, replacing them with teaching machines. A kind of manifesto in this regard was an article by F. Keller, published in one of the American magazines, entitled "Good buy teaher?" [21]. In the 60-70s of the

last century, the ideas of programmed learning literally “intoxicated” the whole world (Does this all remind the reader of the current digital learning?). Even two UNESCO Worldwide Programmed Learning Forums have been held.

Since the beginning of the 1980s, programmed instruction, "flourished before that magnificent color," sharply waned and soon "ordered to live long," today few people remember about it. There are two main reasons for this:

a) programmed training brought the brain, and at the same time the whole psyche and consciousness of a person to a “black box”, in which there are no such “intermediate variables” as motivation, goal-setting, personal meanings, gender characteristics of a person, cognitive structures, etc.

b) mechanical learning devices were too primitive, unable to cope with the tasks of shaping the student’s world image and professional activities of a student, not to mention their education.

From all the above, it follows that both types of training do not solve the problem of improving the quality of education. In the traditional version, flows of objectively scattered educational information fall upon the “learner” without a guarantee that it will ever be practically used by him (the phenomenon of “formal knowledge”). And in programmed instruction, the formed “placers” of behavioral reactions cannot be assembled into a system of socio-practical or professional activity.

Moreover, in both cases, the holistic process of education is reduced to learning. In the traditional version, upbringing is carried out in optional extracurricular and extracurricular forms, and in English there is not even a term equivalent to our usual concept of “upbringing” – it is “hidden” in the concept of “education” (English - education). No wonder the same B. F. Skinner wrote at the end of his popularity a book entitled: “Beyond Freedom and Dignity” [13]. This does not mean that in the United States there is no upbringing at all, just the opposite, but it is the result of “absorption” of the whole American culture by the younger generation, including those represented in the educational environment of any educational institution.

Computer metaphor in digital learning

Programmed learning has become a kind of “genetic” precursor to modern digital learning. As far back as the 30s of the last century, American neo-behavioralists (E. Tolman, C. Hull and others) experimentally confirmed that there are “intermediate variables” between stimulus and reaction – needs,

motives, goals, expectations, attitudes, knowledge, hypotheses, cognitive (cognitive) "cards", etc.

Therefore, the formation of behavior should be based on three components: stimulus (independent variable) – intermediate variables – reaction (dependent variable). A person's behavior is controlled by internal regulators, including mental images and "cognitive maps" that he builds. Cognitive psychology has proclaimed as its subject the study of the dependence of human behavior on internal, cognitive (informational) structures, schemes, or "scenarios" through the prism of which a person perceives the external world and acts in it.

In the digital learning that arose on this basis, the programming ideology is combined with the capabilities of the rapid exchange of information between the student and the computer, creating the illusion of a dialogue between a person and a machine. A computer is an engineering device in which signals called information are transmitted. It is assumed that the same thing happens in the human brain. Hence the development of cognitive psychology (from the Latin. "Cognitio" – cognition), the idea that the mechanisms of the computer and the human brain are identical ("computer metaphor"), and the information processed by the machine is knowledge. The unit of knowledge is a bit or byte of information.

Figuratively speaking, they "took out the brain" from a person and consider him outside the wealth of his personality as a unity of biological and social, consciousness and unconscious, intellectual and emotional, rational and irrational, out of live communication and interaction with other students, where there are verbal and non-verbal sides of communication . Indeed, non-verbal components of communication for 93% carry the meaning of another person said, while words - only 7% [8]. But the computer does not distinguish non-verbal components of communication...

Just think: three and a half centuries after Ya. A. Comenius and a hundred years after the appearance of behaviorism, the schoolchild, student, student of the FPK is again a mechanical device!

The ideal option for digital learning is considered to be a chip that originated in the United States: a training chip is implanted under the skin of a person, which provides it with the necessary information specified by the programmer. A child, an adult "learner" becomes a robot – an appendage of the machine.

We can name a number of factors that caused the digitalization of education: 1) the indisputable achievements of the cognitive sciences; 2) the experience of programmed training, the use of, above all, branched programs;

3) the success of digital technology, especially personal computers; 4) the need for training for digital production and digital learning; 5) pressure of business, manufacturers of digital technology: it needs to be sold, and education is a vast market; 6) the allocation of huge state funds for the digitalization of training, which must be mastered.

The entire civilized world was again literally “intoxicated” with the prospect of dramatically improving the quality of education through the widespread transition to digital learning. However, real achievements in the field of digital learning do not give reason to believe that the use of a computer will provide an improvement in the quality of education. A computer, as T. P. Norton is a powerful means of helping people to understand many phenomena and patterns, but it inevitably enslaves the mind, which has only a set of learned facts and skills [22].

Only computer technologies that can provide opportunities for the development of the student’s theoretical and professional thinking can be considered truly effective. And for this, it is necessary not only to strengthen the capabilities of traditional training using a computer by embedding new information technologies in its “body”, but to design a fundamentally different type of training.

Total digitalization of training carries a lot of problems and risks. The most important of these are:

- information and knowledge are different entities: information is the values that objectively exist in science, culture and society;

- the second is a substructure of the personality, something subjective, personal meanings, those “glasses” through which a person looks into the world, knowledge itself. A computer is not able to turn values into sense, that is, information into knowledge;

- there is no psycho-pedagogical or pedagogical theory of digital learning in the world;

- along with the elimination of teachers “from the stage” (calls to reduce their number are already being heard; remember the slogan: “Good buy teacher!”) And the universal individualization of education, there is a final separation of upbringing from learning, education is reduced to learning,; the student’s individualism grows, he becomes an appendage of the computer, and not a developed personality;

- speech degrades, and with it thinking, which is generated only in a problematic, contradictory situation and is accomplished in speech, but the

computer does not understand the contradiction. And the so-called “clip thinking” is nothing more than a metaphor;

– the mechanical incorporation of digital learning into the traditional without relying on an adequate psychological theory will only lead to an increase in the shortcomings of both.

The foregoing does not mean at all that it is not necessary to use the possibilities of digital learning in the educational system, just the opposite. But it is important to find a psychologically, physiologically and pedagogically justified balance between using a computer not as the “beginning and end of everything”, but as a really powerful, but only means of activity aimed at processing and providing students with scientific, educational and methodological information in the forms of both individual and and joint, dialogical communication of the subjects of the educational process.

It wouldn't occur to any engineer to design and build cars on the orders of superiors or because the state allocated money for this, as for digital training. And in education, it turns out, you can. Thus, the data of all the centuries-old psychological, pedagogical and other studies aimed at the scientific justification of educational activity as a system of inheritance and expanded reproduction of intellectual, technological, social, moral, artistic, physical in a different culture in various social development situations about who wrote L. S. Vygotsky [4].

Perhaps the only psychological and pedagogical theory within which the enormous capabilities of a computer can be used productively as a means of accumulating, storing, processing and transmitting information to students can be the theory of contextual education, which has been developed in the scientific school of the author of this article for about 40 years [2], [3], [11].

Online learning and communication opportunities in coronavirus pandemic

Almost all countries of the world are currently affected by the coronavirus pandemic. This situation has greatly increased the "intoxication" of digital learning and the total transition to online learning and communication. But these are different spheres of people's life, and the personal and social problems and tasks that arise in this way must be addressed. The position of the author of the article on the problem of digital learning has been described above.

As for the on-line communication of people in social networks, especially in the situation of a pandemic and in the future, when it ends, this, as they say, is a completely different song. As notes V. A. Pleshakov, today humanity is

evolving along the path of informatization, internetization, gadgetization, and this is changing the psychology of man. The era of personal cyber socialization has come, therefore, a person needs to learn how to live at the junction of two realities – cyber reality and habitual objective reality [9].

Many people know the "theory of generations" of American scientist-demographers N. Howe and V. Strauss (1991). Generation – people born in a certain period and experienced the same events and characteristics of upbringing, with similar social values that are formed subconsciously in adolescence. Children born in the very late 1990s – early 2000s are called “Generation Z” or “Digital Generation” [19].

A number of personality characteristics of representatives of the "digital generation" are noted:

- almost from the moment of birth, children communicate with the outside world mainly through the screens of mobile phones and computer displays;

- it is difficult for them to make friends in the real world; virtual communication prevails over personal; children quickly make online contact, but real friendships are difficult for them;

- in virtual communication, the visual language replaces the usual text familiar to the previous generation for children;

- every day, children and adolescents manage to view many screens, so their speed of perception of information increases, but they hardly keep their attention on one subject;

- it’s much more familiar for children to read short news than any article; their way of thinking is fragmented, and judgments are superficial;

- the authority of parents decreases in favor of the all-knowing Internet, the psychological distance between the child and the adult increases, and at the same time, the process of transferring experience from parents to children suffers. A lack of positive emotional contacts in the family and an excess of information lead to impaired development of the nervous system: children are easily excitable, impressionable, restless, less obedient;

- many teenagers are often poorly oriented even in their own city, although they will quickly find the right place on their gadget;

- an increasing number of children of generation Z are overweight;

- their social and gender orientations are blurred, problems of self-identification arise; the concepts of marriage and family become fragile;

- there is no real life experience, children cannot solve even small problems, they grow up sensitive and pessimistic, few can achieve independence by their own efforts;

– the Z-generation is inherent in “fantasy”, they can hardly separate the features of virtual heroes from real ones; the main reason for isolation from reality is obsessive mass culture;

– children of generation Z receive almost all of the information from the Web, which gives them confidence in their views, which are far from always correct;

– children of this generation are consumption-oriented and more individualistic than children of the previous generation; they are impatient and mainly focused on short-term goals, while less ambitious [6], [17], [20].

– american psychologist Sherry Postnik-Goodwin describes the digital generation of children and adolescents as follows: “They will prefer a text message to a conversation. They chat online – often with friends they have never met. They rarely go outside unless their parents organize their leisure time. They cannot imagine life without mobile phones. They never saw a world in which there was no high technology or terrorism. They prefer computers to books and strive for immediate results in everything. They grew up in an era of economic depression, and all of them expect only one thing – to be successful. Most of them grow up very quickly, behaving much older than their years”(cited in [6]).

Children of the "digital generation" have already graduated from schools, many have become students of colleges and universities. School teachers and college and university teachers, for the most part middle and mostly older, have already faced many problems caused by the personal characteristics of children and adults described above, which belong to the “digital generation”.

As for the forced on-line communication of adults on social networks, this is undoubtedly a definite way out of the situation of their forced home lockdown isolation. However, there are many difficulties; one of the main ones is that working adults do not always know how to use digital technology and information technology, as modern children do.

Another difficulty is that not all families have sufficient Internet equipment; in some families there is no necessary computer equipment at all. And with prolonged online communication, those not very pleasant phenomena that are inherent in the children of the “digital generation” may appear. And psychologists must be prepared to solve new "digital" problems, exacerbated by the same coronavirus.

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Psychohygiene of the Teacher's Professional Activity in Lockdown

Introduction. The events, which take place in the world due to the spread of the coronavirus infection COVID-19, are referred to as a natural emergency situation at the global level. This is the global message that must be recognized. It is important to remember that sometimes external circumstances and conditions, that affect our stress and anxiety levels, are near to impossible to impact. Undoubtedly, this is the new reality for all of the humanity, that impedes the implementation of our plans and future predictions, because as of today we cannot control them. But every emergency situation is characterized by its duality, as on the one hand, it poses a threat, a danger of the destruction to the identity, but on the other hand it stimulates people to be resilient and brave and provides an opportunity for the improvement of their stress management skills [2]. Surely, this time period will end dividing our life story on before and after pandemic.

But right now our life is essentially changing and as a result of that a significant amount of people at the very least experience anxiety, discomfort and sometimes even panic. The usual rhythm of life has changed. As already noted by experts (V. Rybalkf, O. Ignatovich, N. Pavlik), coronavirus is not only a medical, but also a psychological disease, which requires studying and forming of adequate behavior in relation to oneself and others who deserve our support and sympathy [6]. Professor Vitaliy Panok, Director of the Ukrainian Scientific and Methodological Center for Practical Psychology and Social Work of the Academy of Pedagogical Sciences of Ukraine, notes that “the problem of the epidemic of a viral disease, which is called COVID-19, has, of course, a socio-psychological component and should be considered primarily as a social phenomenon” [6, p. 7].

The psychological problems developed as a result of person being in a situation that pandemic led to will not go away with the end of the lockdown, will not be fleeting. The negative consequences will be influencing our lives in the coming months or even years, so an urgent need arises to provide the population with the information on timely and preferably early psychological prevention and emotional hygiene. Professional psychologists cannot ignore this process and stay away from the described events; their professional activity should be targeted and advanced [6].

The aim and objectives of the article. The aim of the article is to consider the features of the professional activity of educators of secondary education institutions during remote work and to provide practical psychological recommendations on psychological prevention and emotional hygiene of professional activity of educators under lockdown.

Main text. Emotional hygiene is an integral part of the general hygiene, which covers a variety of measures set in order to preserve and improve one's mental health and to provide the best conditions for mental activity. One of the components of emotional hygiene is emotional hygiene in professional life. The main task of the emotional hygiene of educators during professional activity in the time of emergency situations is developing measures in order to maintain workers' health and work performance, providing advisory assistance on the optimizations of regimes of work, rest, etc. [1].

The educators found themselves in unconventional and unusual for them lifestyle and work conditions. The lockdown during the pandemic differs significantly from the lockdown during usual seasonal flu, first of all due to its long duration. Surely, the today's lockdown cannot transform itself into extra holidays.

In accordance with the order of the Ministry of Education and Science of Ukraine "On organizational measures to prevent the spread of the coronavirus COVID-19" dated 03.16.2020 No. 406 for the lockdown period, teachers have the right to work in a flexible (remote) mode using technologies and online resources for distance learning [3].

The modern world regularly poses new challenges, so the human ability to quickly adapt to the changes and be flexible stays relevant. The introduction of the information and communicational technologies in the educational process is not a tribute paid to fashion, but a necessary condition. In order for teacher to keep students' interest and their attention, they need to compete with well-organized mass media reality, so the information competency becomes a key component in the art of teaching. The better the teacher expertise is, the easier it is to choose different teaching options [7].

Obviously, today's distance learning has posed an array of difficult challenges for all participants of the educational process – from the shortage of high-quality digital content and problems with Internet coverage, especially outside the big cities, to unpreparedness and unwillingness of some parents to take part in what has always been done by educators.

Unfortunately, most of the participants in educational process were not ready for such a quick development of events. The introduction of the distance learning makes educators, parents and students nervous.

In the short period of time the educators were prompted to become operators, programmers and active users of social networks, turning their personal life into a virtual professional activity.

The children quickly get tired during distance learning, as there are no real communications, emotions, social connections, and therefore their activity is reduced. The students do not feel engaged in the school community. The online lessons last too long for them, especially for elementary students, as they want to move and in a dire need of space. Their attention span decreases and the learning becomes ineffective. This concerns the teachers, makes them wonder whether they are doing anything wrong.

In this working pattern the teacher is teaching from 4 to 7 lessons. And after the lessons, “pedagogical collapse” sets in. The students sent their homework each at the convenient for them time. After checking the homework, the teacher should start preparing for the next working day. Such preparation takes a lot of time, as attracting the attention of students online is much more difficult than in real life. Besides, working at the computer takes a toll on students` and teachers` health.

And this is only a small part of the problems teachers face during remote work.

In order to deal with such stress and be able to constructively interact with students, administration, students` parents, their family, the educator should be physically and psychologically healthy and have spiritual immunity to withstand destructive external factors. Therefore, now it is equally important to take care of one`s psychological comfort in order to ease the feeling of anxiety. The ability to cope with life problems, stress management, capacity for effective creative activity are main components of one`s psychological health.

Providing an effective and timely support and assistance to one`s family, relatives, students, colleagues is possible under the condition that you are in the right state of mind according to all the indicators of professional health, i.e. physical, as well as psychological health and take care of your own health and well-being. In that sense, the main task of the educator is to reduce levels of anxiety, fear and panic and maintain emotional balance. Try to organize your personal space: make a deal with your family to respect and not violate each other`s psychological boundaries. Take time just for yourself. During this

period of time do something that makes you happy, peaceful and satisfied and restores your resources (hobbies, meditation, art, self-care etc.).

Focus on the positive. To stimulate positive thinking, it's advised to use inspirational photos and positive affirmations (phrases, sentences). From ancient times everyone knows the phrase from the parable about Solomon's ring: "It will pass. And this will pass as well". Everyone knows the quote from Marcus Aurelius "Change your attitude to things that are bothering you, and you will be safe from them" and so on. Find other ways to experience positive emotions. Watch comedies, listen to music, engage in your favorite activities.

Information overload can be of two types: information deficiency and information redundancy. Both types of information overload negatively impact the psychological health of a person. During the pandemic one should carefully use information resources: use authoritative and reliable sources of information and do not wind up yourself with excessive emotionally destructive information from television news or social networks. Limit the amount of information by day, think critically [5]. Separate things that are under your control and those that you cannot impact.

One of the significant disadvantages of remote work is that not everyone has a developed willpower and can organize their professional activity. Sometimes people, especially workaholics, lose their sense of time and do not abide by work and rest regime.

In conditions of lockdown and self-isolation *time management*, rational distribution of working time and rest time becomes one of the organizational conditions of emotional hygiene of professional activity. Plan your day maintaining your usual professional regime. The more one's usual routine or schedule is violated, the more the crisis impacts one's life. The organism becomes "concerned", sending the signal to the brain "Something is wrong", so the stress begins.

An effective time management method under lockdown can be the Eisenhower method. Using a matrix, define and realize what is important in your life and what carries no special meaning and prioritize your tasks according to that. Remember the values that bring purpose into your life.

Be sure to follow a diet, water intake schedule (at least 1.5-2 liters of water everyday), the rest and sleep schedule. Remember that during your working time you have breaks, supper, time to chat with colleagues. Do not abstain from communication. Communication and social bonding is an important part of life for every person, and educators are no exception. Organize online parties with colleagues and friends.

After every two hours spent at the computer a 10-15-minute break is needed in order for eyes to rest. Print out eye exercises and keep them close to your desk for reminder.

During a period of decreased pace of life under lockdown take time to be physically active. Be sure to ventilate your accommodation, take walks in the fresh air in secluded areas or breathe fresh air on your balcony. The lack of physical exercise can lead to a sedentary lifestyle. As a result, the oxygen content in blood is reduced, as well as blood supply, and metabolic processes are slowed down. Help your body at this time: exercise, take part in online yoga or meditation, try self-massage, contrast shower and other methods to help you relax, build your body tone and get you into a cheerful mood. All this is extremely useful for improving your immune system and health. Besides, it will provide a sense of productivity in your life which is also important in crisis situations.

Seek professional help in due time if you experience emotional problems that cause anxiety. Use methods of self-diagnosis and self-regulation of one's emotional state. This will help you to maintain your psychological comfort.

Are you all right? Do you need help? Pay attention to your feelings. Try not to block them out. It's important to understand what is going on with you. Do not keep everything to yourself. If it's possible, share your thoughts and emotions with people who can support you. Seek help from psychological services working in your organization or from those who you trust. A therapy session with a specialist can help you calm down and take a look at a situation from a different angle. It is not shameful to experience fear and anxiety in emergency situations. Remember you have every right to be worried about your health and life and your family's – it is only natural, but only through realizing that you can deal with this problem.

Conclusions. The experience of overcoming the consequences of emergency situations and catastrophes clearly shows: those nations, communities and groups of people, which demonstrate social cohesion, solidarity, mutual support and compassion triumph, along with the specialists who deal with consequences of emergencies showing high professionalism, professional responsibility and ethics [6, c. 8].

Life is much longer than lockdown. And we can be sure of that, as we know that every pandemic has a beginning, development, peak and decline. When the lockdown ends we will change our opinion of and attitude to many things, we will change ourselves.

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**Life after COVID:
Parents and Children Will Never be the Same as Before**

I want to begin this article with such a statement: *'Begin to do what you need. Than do that is possible and suddenly you understand that you do impossible'*. – St. Francisk.

Such long lockdown is a difficult test as for parents so for kids. They get used to do everything themselves but for the primary school pupils it is very difficult to do it. The children of 1-4 forms may be at home alone, if the parents must work not more than one or three hours a day. 'To be without parents is very hard psychologically for them. The children became uneasy. But exactly during the lockdown the children get more traumas if they stay alone'.

The children of secondary and senior school may stay alone at home for a long period but it is necessary to explain them the safety rules, cook food for them and think about the plan of their work for a day together for them not to be bored'. The children may easily stay home for 6 hours, but they need board games, crosswords, books and they need to dose the use of gadgets'.

But the most complicated period is for parents who has children under school age during the lockdown. It is impossible to leave them without a care because the parents need to work. Their parents can use such psychological method: The details of closing from their work. For example, for mother – a shawl, for father – a necktie. 'Critical thinking is not well developed in children, that is why if the mother and father are at home, they must play with their children and pay attention to them. But working at home is impossible. Therefore, they can't play, but when they put these details off, they are mother and father again'. It is especially important to keep balance and warm relationship because their work at home causes some irritation; the parents are tired because they should transfer from the child to their work many times and vice versa.

For example, the mother (who has her own business) of two small children decided to use a lockdown for the profit of her family. She wants to put aside all her business and fully devotes herself to bringing up her kids. 'I am going to give my children everything that I put aside for a long time and I am going to enjoy my maternity. Of course, I can't do it without my husband's help

during the lockdown'. She is sure that the test of epidemic of COVID helps to improve relationships and work for better.

We live in the information flow which is filled to overflowing with negative news and forecasts connected with COVID epidemic. However, the life continues and demands sober and adequate appreciation of the situation.

The situation which has embraced the whole world, nobody can be set aside. Media often stir up people's emotions and not always inform about COVID correctly.

1. Worrying is normal

The reaction which we see in the society now is very normally because when we meet face to face with a threat to our life about which all the world is notified, it can't be without a reaction. Such psychological pressure nearly 'switches on' our reptilian brain (amygdala – the part of the brain which is responsible for the surviving reaction) and the man's organism moves to the situation 'beat or run'. Food storing, excessive irritability, fear before the unknown – all these is the result of stress and crisis situation. Feeling fear and panic in this situation is normal as it is a normal reaction to not normal events.

2. Pleasant memories

If we take into consideration the fact that we don't know when epidemic is finished exactly, so we should adapt and learn to keep peace of mind. That's why I propose some practices which can return us to our 'memories' and help to survive this crisis.

Each of us has a positive experience which helps us to form so-called 'pleasant memories', these are resources with the help of which we can manage with enough difficult situations. How to find these resources in ourselves? Try to remember those positive moments when you could cope with difficulties. Try to remember those people who were near you and helped to overcome stress. If you imagine them near now, what will they tell you? In what way would they support you?

3. Calmness is nothing less than a proper order in thoughts

If in your life there was not enough positive experience so it is necessary to model new pleasant memories, build inner 'Stonehenge' inside you right

now. What can you do? Create your own ‘joy and pleasure’ every day using very simple and suitable things.

Exercises for training calmness – ‘respiratory and muscular relaxation’

Deep breathing and removing muscular pressure helps your body to stop relieving stress hormone and begin to weaken. N ordinary exercise ‘Deep inhalation’ (count 1-2-3), hold your breath, muscular pressure (1-2-3), deep expiration (1-2-3), don’t breathe, relax (count 1-2-3). Do these exercises during several minutes and you will notice changes of your emotional state.

4. Positive actions diary

On one hand, our brain is genius machine and on the other hand, it is a very ‘lazy’ system, an extremely lazy system. And the information we fill it, fills ourselves. Try to use a ‘Positive actions diary’ – say to yourself (or to the members of your family during supper) 10 positive things that you have met during the day. They may be minimum, but they should be (birds which you have seen through the window is also a positive event). In other words, we teach our brain to think positively and be on focus of everything good.

5. How to make your sleep better

Nobody never hurts a good sleep. Your behavior influences the quality of it, especially before your sleep during the day. Even some corrections can change a situation completely.

Some useful habits to make your sleep better.

- ✚ ***Follow sleeping schedule:*** go to sleep and wake up at the same time. Even at weekends.
- ✚ ***Create calm atmosphere:*** quiet, dark, peaceful atmosphere in the bedroom do much to promote your dream. Don’t switch on bright light in the evening.
- ✚ ***Take away devices:*** take away electronic devices, especially TV-sets, computers, smartphones from your bedroom or turn them off 30 minutes before going to bed.
- ✚ ***Follow your ration:*** avoid caffeine (6 hours before going to bed), alcohol (4 hours before going to bed), a big quantity of food before sleep. Follow healthy eating during the day.

- + ***Don't drink before going to bed:*** you can quench thirst before going to bed, but drinking too much tea or water may provoke sleep problems.
- + ***Don't smoke:*** don't begin to smoke and give up this harmful habit. In any way, don't smoke before going to bed.
- + ***Do physical exercises:*** physical activity during the day helps you to fall asleep easier.
- + ***Use your bed only for sleeping:*** don't eat in the bed, watch TV and don't work there.

6. Fresh air

Go for a walk, have a cup of tea or coffee outside. Choose 'personal comfort' for yourself where you can calmly drink coffee for 15 minutes thinking about nothing.

7. Rituals

Follow your rituals and important moments. A cup of coffee in the morning, a prayer, meeting with friends (online) – all this can return you to life. 'Make somebody smile and maybe you t=change the world or inner world of this person'.

Neither you nor I, nobody can check anything what the life adds for us. But we can cope with this situation, getting an experience and faith in ourselves.

How to plan your daily activities and activities for children

A lockdown is like a vacation or the long weekend, and it is necessary to understand that this period is the period of relief as for adults so as for children. Don't chase for achievements and make children fulfil the unreal plan.

It is important to hold on to the day's rituals: brush your teeth, do morning exercises, go for a walk (if it is possible), a nap in the afternoon and others, usual rituals for a child every day. Eating together is also vitally important. The timetable is necessary for a child to have the determinate borders where he will be better organized. Therefore, parents will be able to do more useful things and children would get more attention.

How to fill the time depends on the child's preferences. According to Montessori system, the most productive part of the day for children is the time

up to the afternoon. That's why all studies directed the development of the child is better to plan in the first half of the day.

DO NOT FORCE THE CHILD: you should follow his or her interests. If the child wants to read – let him or her read, if the child wants to do puzzles – let him or her do it. Don't write the list of lessons and do them in turns: it is very important to listen attentively to the children and their desires. During lockdown, parents and other members of the family should come to an agreement who stays with a child. For example, the father works and the mother plays with a child. Then mother works and father plays with a child. Therefore, it is very difficult for the adult to work full time, and spend time with a child, because children rarely can fix their attention for a long time and just play sitting calmly.

PLAN ALL ACTIVITIES: you should do it taking into consideration the interests of your child, and for each age, they are different. Time spent with children you can use for cooking together, yoga lessons or dancing classes, tidying up the house. Children should be involved in household activity: the parents' example teaches them many things. If the child is interested in household activity, encourage him or her to do it, even if he or she can't do it well.

At home children can play with a kinetic sand, plasticine, make paper applications. It is very important for children when parents play with them together. For example, sit on the carpet and do the common things.

During lockdown, you should prepare and find new games for children: the child can't play the same games every day. On YouTube or even in social networks there are many interesting ideas for children. At this time, you should monitor the quantity of sweets your child eats. Sweetness makes children more irritable and it is difficult for him to fall asleep and keep concentrated on some activity.

Don't often use gadgets for games and amusement. It is better to remove everything unnecessary and leave only supplements for development and studies. Choose only documentary and educational cartoons. For example, when after reading the encyclopedia, your child becomes interested in the Antarctic Continent, it is beautiful and you can show him or her video on this topic next day.

Don't take lockdown as a difficult period of life. Use it to spend more time with your children because they are in need of your attention. And even if you tidy up the house or do the washing-up, it is a good way to spend time together.

Besides classical methods of pastime with children, for example – reading books, watching cartoons and films for children, you have access to different games. A child can play as with an adult, so he or she can play by himself or herself on condition that he did it with parents for the first time.

GAMES IN THE KITCHEN: a child may paint on cereals, hide small toys, find them, make applications and invent stories to them. In addition, the child may play with paste: model figures, bake and decorate them.

ROLE-PLAYS: or games which can develop according to the plot, when participants play certain parts. It is possible to use toys and Meccano.

THATRICAL GAMES: a theatre may be as doll's so as shady and dramatic one. Choose what is better for yourself.

ACTIVE GAMES: during such games it is possible to play with all things at home. For example, run around the chair, climb on it, push it and raise.

KINESIOLOGICAL PHYSICAL EXERCISE: try to learn some variants of such an exercise, it helps to develop interaction between brain hemispheres.

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Stress Relief Psychological Training

Training purpose: acquiring knowledge and skills in managing stress reactions and psychophysical facilitation.

Training tasks:

- formation of an idea of the stress essence and its psychophysiological mechanism;
- self-assessment of mental state and stress level;
- familiarization with the “managed stress” mechanism of self-regulation;
- mastering constructive reactions and behavior in stressful situations;
- learning the techniques of psychophysical stress facilitation.

Expected results: gaining experience and skills in:

- prevention and constructive management of stressful situations;
- normalization of psychophysical state in stressful situations;
- “safe” psychophysical discharge.

TRAINING STRUCTURE

Lecture “Stress and stress resistance”

The factors of stress situations in our daily life are often unexpected things. Everybody faces stress. Different troubles occur during life, especially nowadays. There are many kinds of stresses: acute and chronic. At first, it seems like the second one is less harmful, however, it's not. Acute stress makes us stronger provoking organism reaction that causes life force activation and environment adaptation. However, chronic stress that we usually don't consider as a serious problem leads not to adaptation, but rather to mental tension accumulation.

Each of us produces energy (mental and physical) and it's very important how we use it – constructively (showing activity, persistence in achieving the goal, initiative, perseverance, dedication) or destructively (destroying, demonstrating to yourself and others your impulsiveness and uncontrollability).

Another thing is that in most cases we do not necessarily analyze the “quality” of our mental energy display, but rather see it directly “in actions and consequences”. Moreover, the true motives of our behavior are not always

obvious, even to ourselves, not to mention those who unwittingly find themselves in the role of witnesses.

Being angry or annoyed about something, we do not always realize the true reasons for our reactions. So when we finally manage to understand the cause of “losing control” and to find out the purpose that this “exit” serves, we are allowed to control our impulses and manifestations.

Next time you feel irritation do the following: run around your house about five times and then sit down and look what has happened to your feelings. You didn't suppress them and what's very important you didn't “splash” on anyone.

So, what is “stress resistance”? It is an ability to maintain a rational mind in extreme situations, to ignore personal emotions in a critical moment, and to act based on common sense without panic. On the other side, stress resistance is an ability to function at a fast pace, to solve multiple problems simultaneously in a tight time frame, promptly and competently organize the process of their implementation.

Canadian physicians Hans Selye wrote: “We cannot avoid stress, but we can use it if we learn more about its mechanisms and develop an adequate philosophy of life”.

Exercise “I'm annoyed when ...”

Instruction: Everyone is familiar with this feeling. Annoyance usually occurs when the actions of others do not match our ideas and expectations about what it should be like.

Let's all take turns saying out loud: “*I'm annoyed when ...*”. At this time, those who are also annoyed when such kind of situation happens raise their hands. As we can see, one situation makes some people annoyed and others not. It means that you can decide for yourself whether you are annoyed and worried about it.”

Exercise “How I “blew up”

Instruction: “Sometimes, having a bad mood, a person “blows up” and loses control. Let us remember and tell one real case in your life when you have lost your “balance” and what you think you could have done better”.

Parable “Uncontrollable character”

One student came to his Master and said:

– Master, I have an absolutely uncontrollable character! What should I do? How could I handle it?

– So, show me your character so I can look at it, – Master answered.

– I cannot show it at the moment, – the student said. – I’m not ready to do it right now.

– Okay, you can show it later, – Master smiled. – Come to me as soon as it appears again.

– But I will not be able to show it to you immediately, – the student denied. – It always happens unexpectedly and I’m not sure that I would not lose it while coming to you.

– In this case, it cannot be your integral part. If you have really got something, you can show it to anyone at any time. When you were born you didn't have it, so it came to you from the outside. I advise you that every time your irrepressible character bothers you, beat yourself with a stick until it leaves you, – recommended Master, smiling.

The techniques of “Stress Facilitation”

First aid in acute stressful situations

1. In an acute situation, you should not make any decisions, do not even try.

2. Count from one to ten.

3. Slowly inhale the air with your nose and hold your breath for a while. Exhale gradually, also through the nose. Focus on the sensations associated with your breathing.

If a stressful situation catches you indoors

1. Stand up and leave the room, apologizing if necessary.

2. Use every opportunity to wet your forehead, temples and wrist arteries with cold water.

3. Slowly look around, observing objects one by one and mentally describing their appearance.

4. Look out of the window at the sky, focus on what you see. When was the last time you looked at the sky? Isn't the world wonderful?

5. Having poured water into a glass, drink it slowly and focus on drinking. Focus on the sensation of water flowing down your throat.

6. Straighten, stand with feet shoulder width apart, and bend forward during your exhale, relax your neck and shoulders so that your head and arms hang freely to the floor. Breathe in deeper, follow your breath. Continue doing the exercise for 1-2 minutes, then straighten up slowly (act slowly so your head does not get dizzy).

If a stressful situation catches you outdoors

1. Look around. Try to look at the objects around you from different positions, mentally naming everything you see.

2. Take a closer look at the sky, describing everything you see.
3. Find a small object (leaf, branch, stone) and examine it carefully. Keep looking at it for at least 3 minutes – its shape, color, structure so that you can clearly imagine it with you eyes closed.
4. If possible, drink water; drink slowly, focusing on how water slowly flows down your throat.
5. Follow your breath again. Breathe slowly through your nose. Inhale, hold your breath for a while, then slowly exhale the air through your nose. It's a nice feeling, isn't it? Enjoy it!

Long-term management of stressful situations

Long-term stress management techniques are built on prevention, planning, perspective, practice, and self-management.

- *Prevention* means understanding the difference between excitement and stress.
- *Planning* means knowing your painful and vulnerable places, as well as knowing how to protect them.
- *Perspective* means that you know how and when to make choices and how to control yourself, and you also know how and when to weaken control.
- *Practice* means that it is not enough to just understand it.
- *Self-management* should become a part of your daily routine.

Exercise “Stress Language”

Instruction: “Remember and write down the phraseologisms and metaphors you know that are related to the physical experience of stress, anxiety, pressure, excitement. For example: “heart is pounding”, “lump in the throat”, “knees are trembling”, “breathing has stopped” and so on.

In 5 minutes, each participant has the opportunity to share their list with the audience. The winner is the one with the most diverse list.”

Exercise “Baba Yaga is Against It!”

Instruction: “A volunteer is invited for the role of Baba Yaga. After the conditional address of one of the attendees: “And what do you think about ...”, Baba-Yaga starts to demonstrate her dissatisfaction with this question with the help of facial expressions and gestures and without using any words.

When the author of the question decides that “he's had enough” and says the phrase: “Thanks for the honest answer” – and than he becomes Baba Yaga and expresses his dissatisfaction with another “interested” person.

Parable “An Apology”

An ordinary rural guy came to a big city for the first time in his life.

At the metro station, someone stepped on his foot and said, “Sorry!” Then he went to the hotel, but there was someone who pushed him again and said, “Sorry!”. Then he went into the store, and right at the entrance, someone nearly knocked him down saying, “Sorry!”.

Then this guy cried out:

“Nevertheless, that is very smart to do. In my village, we never knew this trick. Do whatever you want, and just apologize!”

And he punched the man passing by and said, “Sorry!”.

Exercise “Make noise, don't be shy!”

Instruction: “We close our eyes. On the signal: “Let’s start!” – altogether, at the same time and loudly, we express our dissatisfaction with any occasion (modern fashion, high prices, the color of wallpaper in the room, weather, etc.). After the signal: “Let’s open our eyes!” – we repeat our words, looking at each other in the eyes. At the end of the exercise, we identify common complaints and discuss them.

Exercise “Civil Defense”

The trainer loudly announces: “Attention! We were attacked (expletives, doubts, reproaches of conscience, baseless accusations, animal appetite, etc.). After the announcement of “danger”, people altogether have to loudly and confidently say: “You give resistance (expletives, doubts, reproaches of conscience, animal appetite ...)”. The task for all is to maintain a serious facial expression – if, of course, you can do it.

Techniques “Blow off steam”

☑ In the beginning, realize that you have some feeling. When you are upset, angry, or have any other unpleasant feelings, try to analyze why it has happened and how it is expressed.

☑ Allow yourself and some other people the luxury of being angry sometimes.

☑ Put your energy into some useful activity (go to the gym, get rid of the dust on the sofa, run around the house until you feel tired).

☑ Do not get stuck in your concerns, postpone the burst of feelings “for later”, but do not suppress them at all.

☑ Write down an “indignant letter” to the abuser, in which you express everything you think about this person (you should not send it!!!).

☑ Fry the “evil” omelette using the “evil” eggs and throw it away in the trash.

☑ Take your anger on a pillow or “whip” a punching bag.

☑ Prepare a paper in advance that can be used to rip.

- ☑ Share your feelings with anyone.
- ☑ Look at the situation from a different perspective – try to find a positive side (it is always present).
- ☑ Look at the situation from a funny perspective, as humor is not compatible with anger.
- ☑ Imagine yourself in the place of the person who hurt you and ask yourself “why” he/she did that to you (you might find no answer).
- ☑ The reason for anger is often caused by selfishness. Realize, what has really affected you?
- ☑ For each uncontrollable burst of anger, charge yourself a fee, such as a general cleaning.
- ☑ If you manage to restrain your destructive actions – reward yourself (with something especially enjoyable).

Exercise “Loose Sand”

Instruction: “When you are upset, angry or annoyed, try to understand why it has happened and where it shows up. For example: “I’m angry because he took my stuff again without permission. I feel anger in my chest.” Change your common reaction (like losing patience, blowing up) and say: “Loose sand”. These words express getting hung up on emotion.

If we get hung up on a certain feeling, we cannot get rid of it as we cannot get out of loose sand. When we say, “Loose Sand”, we remind it to ourselves and realize that something needs to be changed. To change something means to look at what is happening. You should tell a person who has caused your negative emotions what you feel: “When you do this, I feel ...” It will be a manifestation of power over yourself, not a demonstration of your own vulnerability. If it is difficult for you, take a deep breath and say to yourself, “I am lifting up over this feeling (name this feeling). I am leaving it, and not getting “stuck” in it”.

Wrapping-up. Reflection. Summarizing gained experience.

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AFTERWORD

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Philosophical, Psychological and Pedagogical Lessons of the Pandemic and Their Assimilation by Modern Society and Education

This manual reflects the preliminary findings of some philosophical, psychological, and pedagogical research undertaken mostly by the representative of the Humanities to grasping the dramatic problems generated by the pandemic and mapping out the ways to solve them through interdisciplinary online research. A creative analysis and synthesis of rational and irrational directions of finding out the ways of "immediate intelligent response" to the challenges of an unexpected threat to the health and life of every person and all mankind is carried out. The authors of the manual are aware that some aspects of the complex problem of the COVID-19 pandemic that they have developed are not without controversy and require further research.

Under these conditions, it was necessary to update the available data about a person, society and the world and to search for new knowledge, skills and abilities to apply them to an unexpectedly increased scope of research subject that meets the challenges of our alarming epoch.

By this time, more than ever, the words of N. A. Berdyaev in the book "The philosophy of freedom" that "the infinite spirit of a man claims to be an absolute supernatural anthropocentrism, this spirit recognizes itself as the absolute center not of this closed planetary system, but of all Being, all plans of Being, all worlds". The synthesis of the rational and the irrational requires the development of collective scientific thought as a whole, its instant verification by life – just such an approach can bring one closer to understanding the truth, which, in turn, strengthens human faith and enriches a new scientific picture of Being.

Summarizing the data presented in the manual, let us carry out some systematization concerning the lessons of the pandemic for modern society and education. At the same time, we proceed from the conviction that the vector of truth cognizing should fundamentally change taking into account possible further threats to health and human life itself on Earth and at the same time cause the intellectual activity of society to counter this or that threats. In this

regard, the submitted thematic materials do not correspond to any single plan set by the editors to the authors; in fact, they are freely chosen and developed by them within the framework of the specified general humanitarian direction. Therefore, articles are diverse in their subject matter, in addressing, in the style of presentation. They are intended to scientists and practitioners, young and elderly readers, leaders and ordinary citizens, teachers and students, parents and children, etc. Articles are written by authors in different styles – strictly scientific, popular, instructive, recommendatory, discursive, reflective, etc. These are both certain advantages and possible disadvantages of the manual. The advantages are determined by the fact that in this way it was possible to quickly cover various aspects of the complex problem of the pandemic, and the disadvantages are mainly related to the fact that some important aspects of the problem were left aside. For example, the manual contains no works on practical philosophy, on environmental psychology, on the pedagogy of anthropocentrism, etc. We hope that these shortcomings will be eliminated in subsequent studies, including those carried out by other authors' teams.

1. Philosophical lessons of a pandemic are determined by the insufficiency of the existing worldview foundations in the context of studying drastically changing in life, the emergence of a new global extreme situation, dangerous for the existence of mankind and every person. It requires the creation of a neo-dialectic of cognition, mega-systemic principles of understanding reality and designing stable conditions of existence, the creation of everyday philosophy of human existence. The authors have differentiated among those existing as appropriate to the time, the most adequate in the current situation, the philosophical doctrine of V. I. Vernadsky about the transition of the biosphere to the noosphere, and the corresponding noosphere-personality approach to understanding the nature of a pandemic as a conflict between a person and a coronavirus with its peculiar characteristics. Comprehending the situation requires an awareness of the complex chain of causal interactions caused by the pandemic, which have already led to tectonic social, political and economic upheavals on a planetary scale. At the same time, it was important to take into account both the direct and indirect causes of social crisis in separate countries, which caused new problems and shocks, including a kind of "coronavirus of disinformation" that permeates complex information flows, which an ordinary person first met thanks to modern means of mass communication. At the same time, a new approach to the analysis of uncontrolled information flows is required, which I. A. Zyzyun has aptly called informological, and we would add – informations ethical.

The COVID-19 virus pandemic, whatever its nature and origin, is that global challenge containing the “sum of contradictions” and megabarriers that forced the world mind to “grasp the Cosmos” in its macro- and micro-dimensions, peer into the essence of the phenomena occurring in the biosphere, in which, as in the most complex sphere of life, the fate of an individual and all mankind takes place. Scientific understanding of what is happening has become a vital necessity, goal and means of survival for every person who is not indifferent to his own and universal fate.

In their lively response, the voluntarily united scientists carried out, in fact, an operational empirical generalization of various aspects of the problem through the direct living manifestation of their scientific thought. They made a joint attempt, but in conditions of individual freedom of scientific creativity, to set out with a certain degree of completeness their views thus creating more or less integral picture of what is happening in man and society, in nature, in connection with the continuously incoming, updated, often mutually exclusive and incomplete information about the COVID-19 pandemic. Therefore, it became necessary to embark on the path of a philosophical search for an answer to the questions of the time both on the basis of traditional and new cognitive, logical, ethical approaches.

The need for a new philosophical, methodological understanding of what is happening requires a new active inclusion of philosophy and, especially, practical philosophy in the curriculum beginning from secondary school based on the systemic integration of science and education. It should have for its goal both the strengthening of the cognitive capabilities of each person and the formation of a holistic noospheric worldview, taking into consideration new global macro- and nanorealities, new dialectization of thinking, rationalization of humanistic tendencies, pragmatic ethics of behavior, innovative assimilation and application of spiritual values.

The most important component of the content of modern education should be noospherology according to V. I. Vernadsky, the ethics of pragmatic humanism by G. O. Ball, the principles of social rehabilitation and cultural development of the personality in crisis situations according to A. S. Makarenko, the cultural and historical development of mankind according to L. S. Vygotsky, ensuring the happiness of every person according to V. O. Sukhomlinsky, the implementation of the principles of Good, Freedom, Creativity, Mastery in the fate of each personality according to I. A. Zyazyun and others. Education should be guided to an even greater extent by humanistic values and meanings of life.

Scientifically enlightened wisdom is the pinnacle of thinking of the collective personality not only of the scientist and scientific community, but also of an ordinary person. Noospheric consciousness and behavior should become preferable for each person, vital for our development. A noospheric breakthrough in science and education is a condition for overcoming global shocks – and it is already taking place today. In this context, in modern school, practical philosophy should be established in various academic disciplines (and possibly specifically in a separate discipline) as an educational paradigm and a science of human wisdom, generalizing and bringing to each student the vital knowledge of various sciences, aesthetic values, ethical norms, humanistic social attitudes – in the form of new personality meanings and motives of behavior, deeds and actions.

2. Psychological lessons presuppose the development of the psychological culture of the personality and society with a focus on mental, psychological and spiritual health and personality harmonization. The pandemic has set new tasks for practical psychology and social pedagogy, which include psychological prevention and health hygiene in everyday life, rational humanization of society, further democratization of both the personality and civilization as a whole. Among the values of psychological culture, the value of the personality, its honor and dignity, vital spiritual values, the value of physical, mental and spiritual health, the meanings of harmonious sanogenic development of the personality should be established. The development of the spiritual and intellectual sphere of the personality should be especially valuable. The psychological service should serve the society and the personality with its competence and dedication to humanistic guidelines, values and meanings.

The manual presents both traditional and rather original approaches, strategies and tactics of conscious psychological counteraction to viral diseases, both of a personality and various categories of the young and adult population. The reader's attention is focused on the issues of mobilizing the psychological resources of human resilience during a pandemic, optimization of self-preservation behavior in a situation of a pandemic threat, the peculiarities of interaction between adults and children, psychoprophylactic behavior of the elderly and their psychological support in the context of a coronavirus pandemic, the specifics of providing psychological assistance during anxiety crisis under pandemic conditions, as well as psychological training of volunteers to provide preventive and hygienic support to the population during lockdown, etc. The manual also provides practical advice to parents and

teachers, psychological training for getting out of stress, personality stabilization techniques in situations of emotional disturbance, etc.

Noting the drama of the events of our days, their disturbing experience by every person and all of humanity, we must be ready for the greatest turning point in the scientific thought of mankind, prepare the conditions for the emergence of new scientific achievements of an unprecedented scale. Scientific thought is created by a living human personality, which was formed by centuries of labor and wisdom of many thousands of previous generations and must be assimilated by the current one. At the same time, it is also important to establish productive intellectual interaction between various cohorts of the present time, providing for the exchange of intellectual aspirations of young people and effective achievements of older members of society. As historical experience had shown, it is very important to establish democratic relations in the society, to organize it on the principles and procedures of direct democracy. It is indicative that countries with a developed civil society, including Switzerland and Germany, quickly coped with the pandemic based on the integration of group intelligence and a quick solution to the problems caused by it.

Predicting the probable transformations of society and its interaction with nature requires the rational organization of the conciliar human mind and designing a sustainable development of human civilization, relying on the personified human mind, as well as on modern information technologies, which raises the conciliar personality and personality of all and sundry over obsolete stereotypes of behavior, instincts, habits, knowledge. It is very important in the present troubling epoch that human civilization be more and more armed with scientific thought, possessing science as the embodiment of good and truth. As it is obvious in the current situation, the further perspective for humanity is an intellectual movement through the thorns of new contradictions and conflicts. And only a conciliar personality, a personality of a planetary-cosmic scale, considered by O. A. Bazaluk and others, can serve as a subject of further stable development of mankind and man, no matter how difficult new challenges may be in the future.

3. Medical and psychological lessons require a significant strengthening of the sanogenic, valeological component of a person's life and education on the basis of a much greater introduction into life and the educational process of medical, psychological, psycho-rehabilitation, psychotherapeutic knowledge, skills and abilities that are accessible and necessary for everyone, that meet the

tasks of overcoming the pathogenic realities of the pandemic, the achievement of a new normality of life.

To assimilate these lessons, a more complete mastery of fundamental knowledge about human health, specific skills for preventing coronavirus disease and related disorders is necessary. In this regard, data on the work of a personality with distresses to remove their pathogenic effect on human health, mastering the techniques of sanogenic thinking and psychological defenses, the use of attitudes to improve the health of the human lung and immune system, etc. are important. Of course, the sanogenic means are much wider, but the data presented in the manual testify to serious health-improving possibilities of psychology and pedagogy.

Pandemic and lockdown to a large extent disrupt the normal sociodynamics of the personality, its previous social relationships, interactions, destabilizing its socio-energetic, socio-rhythmic, socio-informational functions in social behavior and professional activity. These disorders are deficient, disorganized, destructive in nature, which causes due to feedbacks different stresses in the implementation of life and self-actualization of the personality. At the same time, in the course of the accumulation of these negative tendencies, the opposite compensatory counter-tendencies to the normalization of the disturbed state unconsciously accumulate, which can lead and lead to an exaggerated personality and/or public, individual and/or social reaction, especially when they are contained or when catalyzed by other factors, as is now happening in different countries of the world. Therefore, it is necessary to look for optimal ways out of the pandemic and lockdown methods of renormalizing the socio-psychological state of the population.

Man and nature are endowed with a common property – harmonious balance, the neglect of which will invariably entail an intensification of the crisis of human health up to its death on the planet. The current lack of attention to the issues of environmental psychology, to harmonizing the psychosomatic sphere of a personality may tomorrow turn into an intractable problem, presenting a difficult-to-pay claim to modern medical, psychological education, which does not yet fully understand the importance of forming a mass medical and psychological culture.

4. Pedagogical lessons raise fundamental questions for education. Does it adequately respond to the challenges posed by the pandemic? What changes in its content are most expedient in the current situation? Are the available psycho-hygienic measures sufficient in the professional activity of the teacher and the educational activity of the student in a pandemic? To what extent are

the ideas of V. I. Vernadsky about the "learning people", about the actually learning civilization implemented by modern education? In addressing these issues, it is important to practically implement the ideas of lifelong and all-age education, pedagogy of life and ontologization of education based on its rationalization and pragmatization, digitalization and distancing, saturation of the practice of teaching and upbringing with the vital spiritual values of the modern worldview, with the values of Life itself and Man, Faith, Hope, Love, Kindness, Beauty, Truth. The achievements of domestic pedagogy and psychology of past years are becoming relevant in this period, among which are anthropological pedagogy, pedagogy of cooperation, humanistic psychology and pedagogy, pedagogy of cosmism. The manual examines these areas of improving education and some new theories of education, in particular, contextual education and the concept of digital learning, presented with an analysis of its positive and negative aspects, which are especially acute in mass distance learning and remote work in a pandemic. These pedagogical innovations correspond to the ideas of L. S. Vygotsky, A. S. Makarenko, V. O. Sukhomlinsky, A. N. Leontyev, G. S. Kostyuk, V. V. Davydov, I. A. Zyazyun, V. F. Shatalov, Sh. A. Amonashvili, O. O. Bazaluk and other outstanding psychologists and educators. Ideas for the development of noospheric education, laid down by the works of V. I. Vernadsky in the first half of the 20th century, are becoming relevant.

A holistic noospheric vision of the world can be taught to every person, even the "visually impaired" with the help of personal models, with demonstrating the role of world culture, its highest influence on the development of man and mankind, in particular, when this noospheric vision realizes the unprecedented creative potential of the personality, which under conditions of scientific and technical progress has been manifested in the release of the energy of a scientifically minded personality, as the case is with the authors of this manual. Here lies the meaning of freedom of scientific creativity, about which outstanding thinkers, N. A. Berdyaev, V. I. Vernadsky, I. A. Zyazun, and others spoke tirelessly.

On the way to improving and realizing scientific thought, there are still many congestions and troubles associated, in particular, with the well-known conservatism of human consciousness. The latter should respond in a timely and frequent manner to pressing problems of the time. This can be facilitated by a much greater "teaching over" to all strata of society and, above all, to its managing link. The education of the 21st century is becoming more and more noticeable as a process by which a personality and society maximally reveal

their creative potential on the scale of the Cosmos, which will allow solving not only economic, but also other problems in the field of life, ecology, sociology, culture, etc. The world educational network will contribute to the development of a unified planetary approach to the life of the entire earthly civilization. The COVID-19 pandemic requires the creation of a new networked education system! The global educational network, with its many channels of access to the “learning people” and the learning civilization, must have relevant national and international life content, passed through a certain ethical framework of training and education at a certain time. The global component of the content of education should be harmoniously combined with the national component in the general educational flow of the planet, while it should dominate over other network information flows and, at this historical moment, form the basis for the formation of a stable world community and a predictable oecumene. In this regard, it is noospheric education that enables to understand in a new way the nature of Man, in his development, in the dialogue of Man of Nature and to transform the personality consciousness, to form everyone readiness for a beneficial social influence on the course of earthly life. In the era of the transition from the biosphere to the noosphere, human consciousness creates conditions for the transformation of anthropocentrism into anthropocosmism. This is facilitated by the penetration of psychological knowledge into pedagogical culture and the creation of a new philosophy of life.

The real criterion for the success of a teacher in the XXI century had become not only a lesson, its subject, the authority of a professional, but also our life, measured by the human development index – HDI (it combines three indicators: GDP per capita, education level and life expectancy) under conditions of the region. It can also be used as an indicator of the effectiveness of pedagogical action in the transition to noospheric pedagogy. In 2019, Ukraine took the 133rd place in the international ranking of "happy" countries out of 156 states, which are traditionally studied by a group of scientists commissioned by the UN. In addition, in Ukraine, there is the largest difference in life expectancy between men and women in Europe – women now live on average 77 years, men – 67, which is 10-15 years less than in Western Europe.

Nowadays, a national idea and goal of education in Ukraine should be the goal of rising to the level of well-being of the advanced countries of the world and, in particular, Switzerland, Germany, and Sweden.

The pandemic has posed new non-standard questions and challenges for humanity. Modern society and education in union with faith and science should provide qualified answers to them. The appeal “to be human” is a reference

point for culture and education in the future. Ahead is the era of noospheric humanism with the tasks of its innovative scientific support. It is necessary to prevail with the mind, consonant with the Universe!

APPENDIX

Makovsky A. M.

Non-standard questions about COVID-19

A pandemic raises many questions among people, the knowledge of which can facilitate the search for solutions to the problems that arise. Here is a list of non-standard questions that the author had during the pandemic:

1. Does COVID-19 have its own chronology, history and evolution?
2. Why does COVID-19 require sterility and distance?
3. What is the universalism and exclusivity of COVID-19?
4. Why does COVID-19 require the knowledge synthesis and the new ideas generation?
5. What problems of humans can COVID-19 complicate or simplify?
6. What is the cosmic pulse and rhythm of COVID-19?
7. What projects, plans and combinations of ideas will COVID-19 require?
8. COVID-19 - is it a continuous eternal search for nature or an instant concentration of Homo sapiens thought?
9. Who among people does care about the COVID-19 , and whom does it surprises?
10. Why will everyone have to conquer COVID-19?
11. Does COVID-19 require incredible imagination and flexibility of thinking in healthy and sick people?
12. Does COVID-19 have its own wisdom of nature?
13. Why is it necessary to take into account the balance of various forces of the Universe in order to understand COVID-19?
14. Is COVID-19 a powerful source of fear and death or courage and life?
15. Does COVID-19 begin with elementary truths?
16. What types of protection are needed with COVID-19?
17. Why do solar technologies destroy COVID-19?
18. Can COVID-19 be modeled and genetically reprogrammed?
19. Is COVID-19 the front or the rear, a breakthrough or the environment?
20. Why does COVID-19 require non-standard questions and answers?
21. Is the prospect of overcoming COVID-19 in accurate plans and calculations?

22. Is synthesis of crazy ideas necessary to defeat COVID-19?
23. Are there elements of slavery and freedom in COVID-19?
24. Does COVID-19 exhaust and strain its nerves?
25. Why does COVID-19 destroy stability and cause panic?
26. COVID-19 - is it a qualitative unit or a quantitative value?
27. Is COVID-19 a test of civilization for the strength of its foundations?
28. Are there many sources of COVID-19?
29. Why do you need medical cigarettes for COVID-19?
30. What is COVID-19 in human consciousness and in reality?
31. How to send the spiritual energy of faith, hope and love to overcome COVID-19?
32. What will be the new normality after the pandemic?
33. Will the medicinal perfumes for COVID-19 be invented?
34. Where is it more convenient to spread COVID-19 - in the atmosphere or in the noosphere?
35. Why are some parts of the solar spectrum useful and others destructive for COVID-19?
36. Why does the fight against coronavirus require the continuous creativity of the scientific community, civilization and every individual?
37. Why is it useful to measure COVID-19 in numbers?
38. Can frost maintain or destroy COVID-19?
39. Is it necessary to teach the human genome to fight COVID-19?
40. Is it necessary to create scientific and educational programs for studying COVID-19?
41. Is COVID-19 afraid of vacuum or atmospheric compression?
42. Is gravity an enemy of COVID-19?
43. Do cryogenic or thermal technologies solve the problem of COVID-19?
44. What is the strength of personal protection against COVID-19?
45. Is it possible to create special gas medicine for the treatment of COVID-19?
46. Why is it so important to develop an individual wellness diet from COVID-19?
47. Is mobilization of basic science and education against COVID-19 necessary?
48. What is the power and benefits of COVID-19 transparency and blackout?

49. Do you need a special philosophy, scientific theory and human wisdom to deal with COVID-19?
50. Are microcosmic instruments necessary to combat COVID-19?
51. Is a scientific thought is an arrow piercing the very core of COVID-19?
52. Do I need to learn how to genetically program, control and modify the behavior of COVID-19?
53. Do COVID-19 questions require multiple answers?
54. Does a person need extrasensory abilities to feel, perceive, think and imagine the presence of COVID-19?
55. How can time maintain and destroy COVID-19?
56. Will ideas of esotericism and fiction help in the fight against COVID-19?
57. Is the appearance of COVID-19 related to historical events, problems, mistakes or special intentions of a person?
58. Who will be ashamed of COVID-19?
59. COVID-19 is an artificial or natural phenomenon?
60. Is it possible that due to COVID-19, states and all of mankind will fall ill for a long time?
61. Why should the government and citizens be highly moral, frank, honest and organized in the fight against COVID-19?
62. Are there such hearts and minds, emotions and intellect that can defeat the coronavirus?
63. Is the foundation of the state the stability and security of citizens from COVID-19?
64. Can the honor and dignity of the people be protected from COVID-19?
65. Does the state need a fundamental update of the norms, rules and laws of citizens' behavior during and after the COVID-19 pandemic?
66. What do we know substantial or superficial about COVID-19?
67. Is COVID-19 able to break down barriers?
68. What does COVID-19 teach man and mankind?
69. Why is COVID-19 an evil creature of nature that temporarily defeats the good of humanity?
70. Does COVID-19 have such fantastic global capabilities?
71. Why is needed the genetic medicine of the COVID-19 pandemic at the cellular level?
72. Doesn't COVID-19 seem to work like a robot?
73. Is COVID-19 the encrypted evil code?
74. Is there enough potential of modern science to defeat COVID-19?

75. What natural and social processes are controlled by COVID-19?
76. What lessons should be learned from COVID-19 and is it possible to “re-educate” it?
77. Is COVID-19 capable of fantasy?
78. Why does COVID-19 require limits on total boundaries and limits?
79. Does COVID-19 build or destroy more?
80. What is the useful information about COVID-19?
81. Does the encyclopedic knowledge of COVID-19 increase?
82. Why does COVID-19 recede before the synthesis of new knowledge and feelings of humanity?
83. Is subconscious information about COVID-19 a force?
84. Are aliens involved in the appearance of COVID-19 on the planet?
85. Why do spiritual values ultimately defeat COVID-19?
86. Does COVID-19 capitulate to the creative work of solidary humanity?
87. The power of science in opposing COVID-19 in the struggle of ideas?
88. How does COVID-19 fight reality?
89. How does information about COVID-19 conquer the mighty peaks of civilization?
90. Why does COVID-19 raise many questions about the structure and functioning of the universe?
91. Is COVID-19 an incentive for the struggle of the mind or the call of the heart?
93. What information about COVID-19 is all-seeing, and what is blind?
94. COVID-19 – is it the cosmic strength of the Universe or its weakness?
95. Is it true that COVID-19 is born of hatred?
96. What's in the fight against COVID-19 from a generous heart, and what's from a bright mind?
97. Is COVID-19 the flashy secret of nature, its universal code?
98. Is it possible to negotiate a compromise and peaceful coexistence with COVID-19?
99. Is COVID-19 able to suggest a way to the salvation of mankind?
100. For whom is COVID-19 everything, but for whom nothing?
101. Does COVID-19 have its beginning and end, or is it an endless process?
102. What will we become after a coronavirus pandemic?

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NOTES

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У цьому проекті представлені роботи філософів, психологів, вчителів, практиків освіти, біологів, медиків, психіатрів, зміст яких спрямований на покращення добробуту та підтримку психологічної стабільності сучасного суспільства в умовах глобальної дестабілізації соціально-економічної ситуації, спричиненої пандемією COVID-19. Поширена психологічна неготовність до появи нової реальності, наростаюче занепокоєння громадян, коли вони сприймають постійно зростаючий інформаційний потік у контексті динамічної перебудови звичного способу життя, зумовлюють необхідність проведення спеціальної філософської, психологічної та педагогічної роботи з різними верствами населення. Посібник адресовано науковцям, викладачам, практичним психологам, соціальним педагогам, керівникам навчальних закладів, спеціалістам державної служби зайнятості, соціальним працівникам, психотерапевтам, консультантам, працівникам телефонів довіри, а також батькам, волонтерам, студентам та всім особам, які зацікавлені у збереженні здоров'я в умовах пандемії.

Наукове видання

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Manual

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