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Health-saving models and technologies for adolescents in the context of the pandemic

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Abstract

The article is devoted to the study of philosophical, psychological and pedagogical views on the content and forms of implementation of health-preserving models and technologies in working with adolescents in a pandemic. A systematic analysis of existing pedagogical views and approaches to the formation of value attitudes in children in an educational institution and the development of healthy lifestyle skills has been carried out. At the same time, the idea is proved that the existing methods and techniques of psychotherapy do not allow them to be used effectively enough to solve the problems of adaptation of young people to the conditions of a pandemic. Based on the psychological characteristics of adolescent consciousness, a different approach is needed, combining not directive, but creative forms of work. Understanding the importance of corporeality as a space of unity of the mental and physical in a person determines the strategies for the formation of mental abilities and skills adaptive to stressful situations. The authors conclude that the formation of adolescents' ability for sociobiological adaptation can be effective due to the development of imaginative thinking, the activity of which makes it possible to change the nature of the perception of oneself and the world in the direction of enhancing one's vitality, which is especially important in the context of the coronavirus pandemic.

Keywords: health-saving models and technologies, self-regulation techniques, coronavirus pandemic, transgression, corporeality, reflection, sensitivity, imagination.

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Introduction

The current issues in pedagogy and related sciences of the formation of principles and models of teaching children and adolescents health-preserving techniques and techniques in the context of the coronavirus pandemic require a scientific systemic study. With all the diversity and productivity of approaches in the methodology of psychological and physical culture, widely introduced into the educational process in order to strengthen the mental and somatic health of schoolchildren, skills and abilities for the mental regulation of a holistic psychophysical state are currently gaining special importance. A pandemic as a sociobiological phenomenon, with a whole range of stressful and distressing components, is certainly a life test for every personality. The destruction of established forms of communication, habitual norms of life, and as a consequence of this - depression, fear, loneliness, acquire a sacred depressing effect on the consciousness of young people. The joy of knowing and meeting with the new, with the Other is replaced by the thought of survival, of self-preservation. With the rejection of the surrounding world, which carries a potential threat, the individual loses the ability to objectively perceive reality: his holistic image of themselves, including mental and physical representations, and their vision of the future and behavior in society are also subject to distortion. As a result of the development of a destructive mental state, addictive forms of behavior intensify, aggression grows, the conflict turns into a means of relieving anxiety and fear.

Learning to objectively perceive and regulate a teenager's own psychophysical state and social behavior is possible only thanks to the experience of the "Other", an example of which becomes a mirror of opportunities and personal strategies. The meaning of the "Other" for each individual was extremely deeply determined by the outstanding Russian philosopher M.M. Bakhtin: "A person has no internal sovereign territory, they are all and always on the border; looking inward, they look into the eyes of another or through the eyes of another" (Bakhtin, 1975). Thanks to the knowledge and experience of the Other, the negative impact of restrictions on movement, breathing, and communication in the context of the coronavirus pandemic can be leveled out by creating and implementing forms of theatrical play and work with imagination available for adolescents, taking into account individual mental characteristics.

Purpose and objectives of the study

The purpose of the study carried out within the framework of the agreement on scientific and educational cooperation of the Moscow Social Pedagogical Institute and the Institute of Sociology and Anthropology of the Bulgarian Academy of Sciences, is the development and testing of health-preserving models and techniques intended for adolescents, based on the integration of the results of philosophical, psychological, psychophysiological, social - pedagogical, cognitive-behavioral, body-oriented and art-therapeutic concepts and practices.

The following provisions are presented as research objectives:

1. Collection and analysis of philosophical and scientific literature devoted to the study of the problem of health-saving technologies for children and adolescents.
2. Development of an innovative model of health-saving technologies for adolescents, based on modern approaches in the psychology of creativity, psychotherapy and art therapy.
3. Analysis and interpretation of the results of a model experiment on teaching adolescents health-preserving methods and techniques, taking into account the psychological characteristics of their behavior in the pandemic.

Literature review

Analysis of scientific literature devoted to the development and study of models and techniques for the formation of a healthy lifestyle in children and adolescents suggests that health-preserving strategies should be associated with the implementation of hygienic, ergonomic, organizational-pedagogical and psychological-pedagogical tasks (Panfilova, 2003; Smirnov, 2005). The classification of health-saving technologies used in the education system can be represented by methods and methods of work that are different in nature and impact:

- medical and hygienic technologies (MGT);
- physical culture and health technologies (PhCHT);
- environmental health-saving technologies (EHT);
- technologies for ensuring life safety (TEnLS);
- health-saving educational technologies (HSET).

In turn, psychological and pedagogical techniques by the nature of the action have the following orientation:

- protective and prophylactic (personal hygiene and educational hygiene);
- compensatory-neutralizing (physical education, health, finger, corrective, breathing and other gymnastics, physiotherapy exercises; massage: self-massage; psycho-gymnastics, training, allowing to partially neutralize stressful situations);
- stimulating (elements of hardening, physical activity, methods of psychotherapy, herbal medicine, etc.);
- informational and educational (letters addressed to parents, students, teachers) (Podlasy, 2007).

The authors declare the idea that the introduction of health-preserving technologies in the educational process makes it possible to create and provide optimal learning conditions for a teenager in educational institutions, taking into account age, gender, individual characteristics and hygiene requirements. Particular attention is paid to the regulation of educational and physical activity following the age capabilities of the student, the realization of the need for movement and breathing (Tsabybin, 2009). Health-preserving technologies are considered as a means of training the body's defenses, increasing resistance to the effects of changing environmental factors. We are also talking about the formation of adequate adaptation mechanisms in adolescents, including physiological, psychological and social factors (Popova, 2001). Each of the listed health-preserving technologies has its components, distinctive features. So, technologies for maintaining and stimulating health include stretching, rhythmoplasty, dynamic pauses, outdoor and sports games, relaxation, technologies of aesthetic orientation, etc. (Antonova, Shulga, & Erdineeva, 2004). At the same time, the conclusions presented in the dissertation work of G.A. Mysina, reflect the axiological significance and social significance of the development of health-saving technologies among young people. Under the conditions of a pandemic, the position that the health of a young person is “the main resource for his self-realization as a person” acquires a special meaning (Mysina, 2011.). Health-preserving activity is considered as a dynamic interaction of an individual with the world through introspection and self-regulation of mental activity for optimal adaptation to various conditions.

However, despite the prolonged and systemic-analytical and scientific-empirical studies at the end of the 20th and the beginning of the 21st centuries of the principles and mechanisms of the formation of a healthy lifestyle in young people, the question of the nature of self-regulation, the nature of the impact of mental attitudes on the mental and somatic state of the individual, the role of the image in the formation of skills for managing the integral states of the body and psyche, as well as adapting to stressful situations, including the conditions of a pandemic, remains open and requires an early study. To solve this problem, it is necessary to disclose the ontological and epistemological aspects of the problem from various methodological positions, taking into account the peculiarities of historical time and value orientations of modern youth.

Methodology

Despite the fact that in the treasury of modern science one can find various approaches and techniques for mental regulation, the question of the possibility of correcting the integral psychosomatic state by means of dramatic play and artistic imagination for adolescents remains outside the field of close consideration. In psychological practice, from the generally accepted methods of mental self-regulation, the following ones are actively used: autogenous training I.G. Schultz (Schultz, 1991), the method of progressive relaxation developed by D. Jacobson (Prashko et al., 2015), the method of systematic desensitization by J. Volpe, the biofeedback method, the method of meditation, the method of psycho-regulatory training by A.V. Alekseeva (Leonova & Kuznetsova, 2009), the method of ide motor training (Pikkenheim, 1980). Bulgarian specialists give a special place to research into the possibility of forming the ability for self-regulation by Professor G. Lozanov (Lozanov, 1971). Since 1985, in the Center for Suggestology and Personality Development, Sofia University, under his leadership, the theory of suggestionology has been developed, the focus of which is the study of the possibility of revealing the creative potential of a person. However, despite the prolonged study of the effect of trance on the state of the psyche and the active use of these approaches and methods in the space of psychotherapy, those axiological and psychological factors that, in fact, determine the effectiveness of the use of auto-suggestive techniques, remain outside the field of attention. In this regard, in order to solve the set tasks, we have expanded research methods that provide the possibility of both ontological and epistemological content. These include ontological, phenomenological and hermeneutic analysis, cross-cultural analysis, observation, interviewing, questioning, methods of projective diagnostics, cognitive-behavioral, art therapy, body-oriented methods of diagnosis and correction, psychophysiological methods, methods of statistical data processing.

The methodological platform of the pilot study was formed on the basis of the basic provisions of the theory of ontology and epistemology of human corporeality, phenomenology and hermeneutics of the body, revealing the intercorrelation relationship between mental and somatic forms of manifestation of the organism as a whole (Nikitin, 2006; Podoroga, 1995). In this regard, it should be noted that the phenomenon of human corporeality reflects the versatility of relationships and transitions of the mental and physical, biological and social, subjective and objective, “mine” and “Other”. Corporeality appears both as a phenomenon objectively given in sensations, and as a virtual image, sign and text, the meaningful meaning of which reflects certain socio-cultural attitudes that determine the axiological and psychological representations of a person about themselves as a unity of the real and the ideal.

On the one hand, we can talk about the relational nature and even narrowness of the subject's understanding of their own corporeality, which is formed as a result of stereotyped actions and evaluative acts of perception of mental and physical representations. On the other hand, the body, organism and psyche can act as objects of scientific and empirical research, accessible not only by means of technical control but also through subjective observation, experiment and interpretation of its results from the standpoint of the theory of various branches of psychology, neuropsychology, psychosomatics, cognitive-behavioral, body-oriented, transpersonal and art therapy (Nikitin, 2007).

Analysis of philosophical and psychological knowledge about the genesis of the formation and development of corporeality in the process of ontogenesis shows that as an individual grows up, their sense of their own body loses the quality of integrity, congruence; an objective perception of the state of the body, an assessment of its functionality and health is gradually transmitted to the Other. It is not the body and its manifestation for consciousness that become the objects of its attention, but a certain generalized idea of corporeality determines the nature of the subject's perception and experience of their psychosomatic state. By adolescence, the attitude towards one's own mental and bodily authenticity acquires an abstract character: judgments about the state of the organism and its functions, as well as the mental characteristics of a person, are made exclusively from the standpoint of the Other.

As we believe, the question of the subject's regulation of their own state of mental and physical health is faced with the question of their ability to objectively perceive and understand the forms and nature of the manifestation of their own corporeality. In other words, when developing health-preserving models and techniques, it is necessary to analyze the level of reflection and the adolescent's ability to objectively perceive themselves as an integral psychophysical entity. The significance of reflection and apperception in the process of the subject's perception of their own psychophysical state is indicated by the conclusions of M.K. Mamardashvili, obtained in the course of studying the nature of consciousness: "a conscious sensation is consciousness or thought. It is an idea to the extent that I directly know what I feel" (Mamardashvili, 1993). In other words, the productivity of the subject's perception of interreceptive information received from the body is determined by the knowledge of the object to which their attention is directed. This knowledge arises from the experience of contemplating and sensing organismic states, conditioned by the individual's capacity for intentional attention. It is the direction and duration of the attention being held on the states of the mind and body that determine the subject's ability to control, to one degree or another, their psychophysical state.

Undeniably, this phenomenon reveals a close connection between the mental and the biological, due to the expansion of the size and activity of neural networks responsible for obtaining objective information about the psychophysical state. The change of dominants responsible for the perception of the “inner space” of the body and the forms of its representations, as well as the perception and assessment of one's own experiences and the level of reflection, creates a biological basis for the implementation of a directed influence by the subject on the mental and physical levels.

In connection with the above, the question arises about the ways in which adolescents develop the ability for a deeper perception and reflection of themselves. Of all the variety of existing approaches to this problem, as mentioned above, special attention is paid to psychotechnics aimed at developing self-hypnosis skills. The autogenous process leads to relaxation and, in the future, based on the goals of the classes, to mobilization and activation (reversion). First of all, we are talking about the ability of those involved to relax and activate their body by creating and keeping vivid images and sensations in their minds. The effectiveness of autogenous approaches has been confirmed by numerous studies in the field of sports, in the work of operators in extreme conditions. However, their use as health-preserving techniques for adolescents encounters methodological difficulties associated with the insufficient development of adolescent consciousness, the peculiarity of which determines the short duration and instability of concentration of attention on the object of perception in the absence of psychological facilitation from the presenter.

It is necessary to apply a different principle, which can be incorporated into the methodology of developing the ability of adolescents to focus attention on their own feelings and psychophysical forms of expression. This principle follows from the idea of transgression, brilliantly presented in the works of the Russian philosopher M.M. Bakhtin. According to his analytical research, the transgressive transition reveals itself in the "folk laughter carnival culture" (Bakhtin, 1975). Transgression is a philosophical concept that reflects the possibility of crossing the "impassable border" in a world of severe restrictions, cutting off the prospect of novelty. The transgressive act makes it possible to form fundamentally new evolutionary perspectives, possessing new energy and vitality in relation to everything that has preceded it. Laughter, as an act of transgression, is considered by M.M. Bakhtin as a way of establishing free self-consciousness, liberating life force. In the laughter tradition, catharsis, as an experience of revelation and delight in life, destroys non-life destructive attitudes and, thereby, opens up a new world of possibilities for the subject in the perception and reflection of oneself in the world. In the process of positively experiencing a new existential experience, the individual acquires knowledge of unusual vital states, supported by a strong affective reaction.

In his work "Laughter and Tears," the anthropologist H. Plessner considered such emotional reactions as signs of the ultimate forms of human expression of their single bodily-spiritual essence (Plessner, 2003). We can say that the carnival has a special "ontological significance": the unconscious "wrong side" of a person, what is hidden for them at the level of rational consciousness, takes on a conscious image and form of visible expression. Mental and bodily representations acquire semantically defined meaning, which develops the individual's ability to deeply explore their authentic selves. The expansion of the idea of oneself as an integral personality, of the possibility of experiencing new controlled psychophysical states, enhances the ability to interiorize the forms and states of mental and bodily existence.

When creating health-preserving models of adolescent development, we relied on the basic postulates of the theory of laughter, which, from our point of view, reflect the genesis of the phenomenon of the funny:

1. The image-text should reflect something that is at first perceived as truth, which is misleading, and then turns into its opposite - nothing (Kant, 1966).
2. According to A. Schopenhauer's ideas about the nature of laughter, "The essence of the funny lies in the unexpected summing up of a known concrete fact, a known intuition, under a general concept that does not correspond to it" (Yalom, 2006).
3. Laughter is a "special kind of conditioned reflex, peculiar only to a man", formed in the space of archaic culture (Propp, 1976).
4. A grotesque body (during laughter) is a "becoming body", it "itself builds and creates another body ... absorbs the world and is itself absorbed by the world" (Bakhtin, 1990).
5. Laughter shows the ability to "see time in the spatial whole world and perceive the filling of space not as a ready-made given, but as a becoming whole" (Bakhtin, 1986).

Thus, the content and structure of the health-preserving model in working with adolescents can be determined within the framework of the theory of transgression, the key provision of which is the thesis of creating educational conditions for the formation of motivation for positive acceptance of ambiguous reality in terms of perception and the development of the ability to adapt to stressful situations.

Results

A pilot study of the effectiveness of the principles and techniques for the formation of motives and self-regulation skills in adolescents from the standpoint of the theory of transgression, conducted within three months within the Moscow Social Pedagogical Institute at the beginning of 2021, made it possible to develop a health-preserving model. The model is based on the laws of holism and synesthesia, according to which the formation of a stress-resistant personality pandemic to stress factors is carried out due to the development of three basic mental qualities - the ability for deep reflection, conscious risk and artistic imagination. The health-preserving model we are considering includes three aspects: the aspect of psychological activity, the aspect of bodily activity, and the aspect of creative activity. The model is implemented through the use of the following technologies: teaching auto-training techniques using vivid vital images, the formation and development of psychophysical skills to overcome spatial limitations in a previously undefined environment, the development of imagination and will through spontaneous acting out of dramatic grotesque roles based on the works of Vladimir Mayakovsky.

The main emphasis in teaching autosuggestion techniques is placed on expanding the sensory field of perception of interreceptive information about the state of the body, which makes it possible to distinguish, differentiate and designate information coming from the visceral and vertebrogenic environment. A consistent systemic study of the "internal" space of the body becomes possible as the ability to concentrate and expand the attention collected on the object of perception develops. Obviously, the level of attention reflects the level of consciousness, which allows us to talk about the development of the cognitive sphere in adolescents in the process of practicing auto-suggestion techniques. When mastering the techniques and techniques for controlling the state of consciousness, much attention is paid to the personality traits of a teenager. For this purpose, preliminary, before the auto-training sessions, a psychological profile of the personality was compiled using the sixteen factor diagnostic Cattell test. In the course of interviewing and using projective diagnostic material (drawing, photograph), personal and social interests, the system of aesthetic and ethical value preferences of the respondents were investigated. The ascertaining stage of the work made it possible to identify significant positive images, the formation of which during auto-training sessions actualizes the memory of vital events and experiences of a particular individual. These, in particular, include images of nature, loved ones, images of dreams and ideals.

The model of work with spatial constraints was based on the laws of synergetics, according to which a qualitative change in the state of a dissipative system, in our case, an individual, manifests themselves in a situation of uncertainty, in which rigid models of perception and actions are destroyed and replaced by more effective ones. The key concept that reflects the phenomenon of the transition of a dissipative system (mental and bodily reflection of forms of adaptation to a new situation) into a qualitatively different state is "risk".

The readiness of an individual to take risks mediates the consolidation of all mechanisms of the body and psyche to solve the set task - finding the possibility of overcoming spatial limitations or adapting to them. The task was performed successfully with a high level of motivation to achieve the goal, which, in turn, confirms the idea of P.K. Anokhin about the meaning of an "action acceptor" in pre-tuning to the realization of the goal. The model of work was built by organizing the space of the room in such a way that as the spatial characteristics became more complex due to the appearance of new objects on the path of movement, the creation of unexpected situations, limitations like perception (blindfold), they learned to pass the test effectively. In this work, there is no sports opposition, the purpose of the action is to adapt to unpredictable spatial situations, their acceptance and productive self-sufficient existence in conditions of restriction.

Spontaneous acting out of dramatic roles is an action aimed at successful social adaptation, at accepting the points of view of the Other and self-actualization of personal positions. The social aspect is crucial here. The ability to reincarnate in a different image, to find mutual understanding in the process of dialogue between the participants in the game, to improvise in a situation of social uncertainty develops in adolescents the whole range of personal qualities that ensure an adequate and productive existence in society. The reference to the works of Vladimir Mayakovsky is not accidental. His works "An Unusual Adventure that was with Vladimir Mayakovsky in the Summer at the Dacha" and "A Cloud in Pants" are filled with emotional life-affirming power, amaze with their unexpectedness in the presentation of the text and the forms of expressing ideas, which excites the imagination of young people, expands their ideas about the richness of the Russian language, its ability to convey grotesque images and meanings. The analysis of the text and the spontaneous acting out of the scenes required adolescents a qualitative revision of their attitude to the proposed circumstances, filled with humor and drama. In this contradiction between the funny and the indefinite, manifested in the stylistics of the Silver Age text, adolescents saw the paradox of situations, the transfer of their attitude to modern times allowed them to perceive destructive forms of reflection of reality differently, with humor. Thus, the basis of health-preserving models in working with adolescents can be based on techniques for the development of imagination and techniques of theatrical play, the content of which is filled with comic images. We believe that the sense of the comic is of a paradoxical and even absurd nature. The contradiction between the expected and the perceived, built on the conflict between the rational and the sensual, generates surprise and interest, doubt and discovery, which expands the imagination and causes a flurry of positive emotions.

Studies of the level of anxiety (Spielberger-Hanin's test), current state (questionnaire Well-being. Activity. Mood) before and after the course of classes showed a significant improvement in mental state due to a change in attitude to current reality, awareness of their abilities to adapt to the stressful conditions of the pandemic.

Discussion

The question of the psychological mechanisms of adaptation to the stressful situation of a pandemic is paramount not only for a young person but also for a family and society as a whole. The vulnerability of the psyche to the challenges of the time of the still immature personality of a teenager requires a thorough study of the factors that determine not only the ability to accept the existing state of affairs but also the motive for active activity in progressively revising their goals and objectives. That is why our interest in adolescence is not accidental.

Undoubtedly, the health-preserving technologies existing in pedagogy aimed at working with adolescents have a corresponding effect in the social conditions of relative comfort, in which the system of established values and opportunities ensures the effectiveness of adaptation to stressful situations. However, in the context of a pandemic, it is necessary to develop such psychological and pedagogical models and technologies for the holistic development of a teenager, which would ensure the transformation of their worldview positions and develop mental abilities in the direction of activity.

It should be noted that adolescence has special qualities. Firstly, at this age stage, the image of the I is formed, which, being the core of the personality, determines the adolescent's attitude to the world, the formation of the personality's life perspective. The emotional-value attitude towards oneself expresses the meaning of "I", which is recognized as a unit of self-awareness and, as such, is an important regulator of human consciousness and behavior (Makhnovets, 2001). During adolescence, a new level of self-awareness is being formed. Teenagers realize themselves, their qualities, advantages and disadvantages in comparison with other people, evaluates themselves, focusing on socially accepted standards and norms. Self-awareness is always social in its content, in its very essence. Adolescent evaluates themselves, their capabilities against the background of close attention to others, they are aware not only of themselves but also of others in relation to themselves. Thus, the entire complex system of human relationships, in which a teenager is included, unfolds before them as a system of their personal life, their personal relationships, extremely important and significant for them (Jensen & Nutt, 2019).

Secondly, the social situation of the development of adolescence is directly related to communication with the "Other".

The reference group, to which the adolescent is included, has mechanisms for them that ensure its semantic purpose: similarity of problems, moral support, listening and the opportunity to receive advice, emotional response and the choice of alternative scenarios of behavior. In communicating with peers, a teenager finds role models, an assessment of their knowledge and skills, abilities and capabilities, finds sympathy, empathy, a response to his spiritual joys and failures, which sometimes seem insignificant to adults. Indubitably, the role of communication between a teenager in a contact group, to which they consider themselves, is very great. However, at the same time, this communication - its forms and content, its nature and methods - is essentially determined by the relationships that develop during this period between the adolescent and the adults. It is in the family that the methods of communication with which the teenager goes into the "world" are formed, formed. The sense of identity, when it is being formed, is accompanied by a sense of purposefulness and meaningfulness of one's life and confidence in external approval (Kotova, 2012).

The significance of the "Other" in the life of a teenager is growing, because based on the opinion, experience, of a significant person included in the reference adolescent group, strategies or ways of overcoming problems and difficulties are being formed. In psychology, constructive and non-constructive ways of solving problems are distinguished. Among the constructive ways in line with our problem, it is worth mentioning:

- on the opportunity to share a problem with a significant other who has experience in solving similar situations, or whose opinion, view of the problem is important for a teenager;
- on changing one's attitude to the problem from negative to positive, i.e. the opportunity to relate to the incident with humor.

Thirdly, adolescence is a period of crises and neoplasms. At this time, a restructuring of previously formed psychological structures takes place, the foundations of conscious behavior are laid. Adolescents are characterized by an increased interest in their personality, the need to realize and evaluate their personal qualities. They analyze and evaluate their behavior, over time they begin to compare it with the behavior of the people around them and, above all, with the behavior of the members of the reference group. It is in the experience of one's own life and actions that moral assessments are developed, moral judgments, understanding of moral norms and requirements are assimilated, consolidated. In the process of interacting with the "world of people", with the "Other", a teenager is able to realize and evaluate his personal qualities and satisfy his desire for self-improvement, the formation of identity.

In a post-pandemic world, the key to prosperity and success is likely to be the ability to apply constructive, health-preserving models and technologies.

In this regard, we believe that the formation of the younger generation will be all the more “better” and “more effective” if the adolescent expands the palette of ways to independently make decisions, search for goals, models of behavior in various situations, the ability to use a wide repertoire of constructive strategies solving problem situations.

Activation of the creative abilities of a teenager's personality, in today's realities, is an integral part of their future positive perception of the world and behavior.

Thus, the question of the attitude to the pandemic is associated with the ideological positions of the adolescent's personality, with the level of development of consciousness and the nature of self-perception, which determines the need for a deeply analytical and experimental study of the problem within the framework of philosophical and psychological discourses.

Conclusion

Our pilot study allowed us to develop and test health-preserving models and techniques for adolescents, based on the integration of the results of philosophical, psychological, psychophysiological, socio-pedagogical, cognitive-behavioral, body-oriented and art-therapeutic ideas and practices. The appeal to the synthesis of methods is due to the psychological capabilities of the image, the impact of which on the conscious and unconscious sides of the psyche allows you to change the character of the subject's perception of themselves and the world in the direction of enhancing its vitality, which is especially important in the context of the coronavirus pandemic.

Awareness of high school students of the value of the creative traits of their own personality contributes to the development of a positive self-attitude, independence, decisiveness, the ability to defend their own opinion. This process of awareness serves as a kind of "platform" for the development of the "talent continuum", that is, the continuity of a creative approach to life, when young people, growing up, developing a creative approach to life, become capable of making an independent choice of solving problems, forming a meaningful system of values, beliefs and commitments, which will mean that they achieve an autonomous identity.

Developing the creative component of thinking, aimed at expanding knowledge, self-knowledge, the formation of a positive attitude towards oneself, a teenager realizes the opportunity to go beyond "their" coordinate system, familiar ways of solving problems and problems, their formed worldviews, the ability to move to another level, a different feeling, from which he can see a solution previously not recognized from "their own world".

Laughter, risk, image - these are three complementary components of a single personal space, which determines the ability of a young person to spontaneously find adequate solutions in destructive relationships. In this regard, the key concepts in this context are "corporeality", "reflection", "sensitivity", "imagination", the level of development of which reflects the resistance and flexibility of an individual to stressful situations.

The results of the study can be used by teachers, psychologists in the development and implementation of health-preserving programs, in carrying out preventive and corrective work aimed at increasing the self-regulation of adolescents in school. Further research will make it possible to develop models for the regulation of a holistic state of health for various age groups of children.

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