

CLUB COMMUNICATION AS THE BASIS FOR SOCIAL AND CULTURAL ACTIVITIES

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Article History: Received on 12th October 2019, Revised on 29th November 2019, Published on 18th December 2019

Abstract

Purpose of the Study: The article considers the phenomenon of club communication and possibilities of realizing its pedagogical potential by means of social and cultural activities.

Methodology: The differentiated analysis of various directions of club communication in the aspect of improving the performance of cultural and art institutions has been carried out. Club communication in this regard is considered as an alternative to the dominance of formalized and regulated communications, blocking the development of an individual as a creative subject.

Main Findings: The main characteristics of the organization of club communication processes for solving various psychological problems are identified. Various types of club communication are offered that form the basis of socio-cultural activities.

Originality: The problem areas for further improvement of socio-cultural activities using the pedagogical content of created situations of interpersonal communication are identified.

Keywords: *Communication, Club, Social and Cultural Activities, Socialization, Education.*

INTRODUCTION

Consideration and study of modern club communication seem extremely relevant in view of the fact that its pedagogical potential allows organically combining the development of the creative activity, the processes of socialization and the development of interaction skills in modern society among subjects and objects of socio-cultural activities. At the same time, in theory, and practice of organizing the latter, this potential is underestimated, which greatly reduces its pedagogical abilities. Club communication is a type of communication among people, having relatively stable and long-term nature based on mutual cultural, social and age interests.

At the same time, as the history and current state of club culture in Russia and abroad shows, the role of club communication is extremely important for the social and cultural life of society, its democratization, the formation of civic culture and the active life position of an individual ([Zharkov, 1998](#); [Kamenets, 2001](#)).

The negative stereotypes in relation to intrinsic value of club communication as a pedagogical phenomenon are largely associated with negative manifestations of over-organization of club leisure during the Soviet period and the attitude towards it as a means of manipulating and depersonalizing an individual in accordance with realization of the task of “producing” a person as a “screw” of the Soviet society deprived of the own initiative and independent socio-cultural activities. Without denying the existence of this fact, it should be noted that in the Soviet and pre-revolutionary experience, the positive experience has also been accumulated in terms of using club communication opportunities for real social and cultural development of a person as a creative individual included in various types of socially significant activities ([Anufrieva, et al., 2016](#); [Grigorieva, 2002](#); [Yaroshenko, 2013](#)).

The importance of live club communication also increases taking into account the processes of globalization and computerization, which, along with the undoubted achievements in expansion and diversity of information communications, has brought disunity, alienation, and atomization of society in the face of many of its members. Accordingly, appeal to the problems of club communication is also relevant for socio-cultural activities, ensuring the unification and interaction of people in the process of their incorporation into the achievements of culture and the arts.

METHODS

In modern Russian society, this problem is no longer so relevant, since the ongoing processes of democratization and realization of many rights and freedoms of citizens have significantly expanded the field of opportunities in the sphere of informal interpersonal communication. At the same time, these communications became so differentiated and confined to specific social environments and cultural loci that their research became more complicated due to the lack of methods for directly observing interpersonal communication processes, which are often closed to outside observer who does not possess the appropriate cultural codes for correct interpretation of this or that communicative situation ([Bourdieu, 1993](#); [Ionin, 2004](#); [Shyuts, 1994](#)). The study of leisure interpersonal communication becomes especially difficult if it is not

directly connected with one or another observable cultural activity since there is no developed research apparatus of such observation, mainly used to study business, industrial and pedagogical communication. Nevertheless, it is precisely leisure communication that is the basis for full-fledged club activity and is its main distinguishing feature from the activities of cultural institutions of other types (libraries, museums, theaters, etc.).

In the club context, leisure informal communication should be studied as one of the potential possibilities of forming the culture of everyday life, which is largely based on informal interpersonal communication: the customs of hospitality, feast, courtship, home parties, family and household interactions, etc. The study of socio-cultural activities of club institutions that form the necessary patterns and orientations of the culture of club communication, meaningful for improving the lifestyle of people in everyday leisure and everyday situations, is carried out insufficiently and is difficult for the above reasons (Osipov, & Moskvichev, 2003)

Nevertheless, such approaches and research methods still exist, their use and development in the theory and practice of socio-cultural activities are very popular not only in club institutions but also in cultural institutions of other types, where the “club enzyme” is necessary for development of variety of interactive technologies that increase pedagogical effectiveness of cultural services for population.

Among these methods, the authors should highlight the study of typical communicative club-like situations described in artistic, psychological and socio-psychological literature for their subsequent modeling in relation to modern sociocultural practice in accordance with the goals of communication, the means used and the results achieved that can contribute to socialization of individual and solution of those or other educational tasks (Kamenets, 2018). Such situations include: “existential communication”, “club-salon communication”, “club-demonstration communication” and the others.

RESULTS

“Existential communication”: This type of communication is widely represented in artistic and literary descriptions of situations of friendship, love, family relationships and the task is to identify the main issues that determine the nature of corresponding relationships of literary characters that have relatively universal pedagogical significance for the organization of club activities (Kuznetsova, 2003).

The creator of existential psychotherapy Irvin Yalom identifies the following main topics that can be associated with this type of communication: “*death, freedom, isolation and meaninglessness*” (Irwin, 2015).

Death: The fact of physical death is the source of many neuroses and fears, ranging from the first awareness of mortality in childhood, ending with the fear of death at the end of life. This fear defines many processes of “existential communication” as its overcoming and suppression.

Freedom: It is often realized not so much as a benefit, but as a loss of support, structuredness, delivering more problems than opportunities for any achievements. Club communication can to some extent compensate for this deficiency, helping to realize the limits of freedom as the result of voluntary choice in accordance with the requirements of this type of communication.

Existential isolation: This topic is associated with the experience of inner loneliness as a result of awareness of physical mortality, which is inevitable and cannot be eliminated by anyone. Club communication, in this case, allows overcoming this internal self-isolation among the same mortal people who are ready for sympathy and compassion, starting from caring for each other’s health and ending with mutual understanding on vital issues and topics.

Senselessness: This problem is the result of the loss of life goals and guidelines by many members of society, which can be solved in the process of communicating with people who help each other fill their lives with meanings, where love for one’s neighbor plays a significant role.

“Club-salon communication”: In this type of communication, the individual self-consciousness of individuals is formed as the attribution of oneself to one or another social and cultural community and the corresponding feeling “We”.

The analysis of established traditions of club-salon communication shows the possibility of its focus on solving the following vital problems: *self-realization, mutual understanding, self-assertion, and self-esteem*.

The problem of self-realization arises due to the lack of opportunities to apply abilities, knowledge, and skills in real society. To compensate for this deficiency, communication in club-salon environment can be used, where it is possible to immerse into the virtual space of joint fantasies, game situations, creative activities, meaningful communication, which are in demand by members of this community and are the sign of being chosen by people belonging to it (Kadsson, & Schaefer 2001; Kipnis, 2002; Svistunova, 2016).

The problem of mutual understanding exists because of mutual relations between members of society, the prevalence of pragmatism and rationalism in human relationships, in which there is no place for sympathy, compassion, sensitivity, the interest of people towards each other, not based on the expectation of mutual practical benefits. In this situation, salon-

club communication is constructed in such a way that in its process attention is paid to each of its participants, regardless of social, professional achievements or material benefits and so forth ([Kamenets, 2015](#)).

The problem of self-affirmation is particularly relevant for people inclined to be leaders, constantly confirm their importance in society. This installation is also not always fully can be implemented in industrial, educational and social activities. In this case, becoming the centers of particular “circle” in general salon communication, these individuals can satisfy their need for leadership. This situation is well described in the salon of A.P. Scherer in “War and Peace” by L.N. Tolstoy.

The problem of self-esteem often arises due to the discrepancy between the desire for high self-esteem and the lack of proper reactions from others. In salon-club communication, it can be solved through appropriate etiquette, the established rules of interpersonal communication, allowing each of its participants to use advances of respect for each other.

“Club-demonstration communication” is another vital type of communication, which also allows one to solve a number of personal problems: availability of creativity; development of individual creative abilities; formation of interest in creative activity; having own audience of viewers, listeners.

Availability of creativity: This problem exists for people who have failed for various reasons to realize themselves due to the established system of rigid selection based on the presence of appropriate abilities in the practice of providing opportunities for participation in creative activities. Club-demonstration communication can provide such an opportunity, where the process of participation in creativity is an auxiliary tool for providing a comfortable environment for interpersonal communications, without requiring their participants to have the high level of performing activities ([Anufrieva, 2013](#)).

DISCUSSION

The revealed psychological and pedagogical potential of club communication allows the authors to determine the desirable directions for further development of socio-cultural activities to realize this potential.

“Existential communication”, One of the fears overcome in this communication is the fear of death, which is worked on through the creation of a situation of interest among the participants in the communication process, deprived of any pragmatic and selfish attitudes. In order for such a situation to arise, it is necessary to create the artistic-aesthetic environment and spiritual atmosphere, forming among the participants of communication the susceptibility to the beauty of the surrounding world, works of art in which the triumph of life, love and beauty are celebrated. Thus, the content of this type of communication is enriched by appropriate cultural semantics and artistic and aesthetic associations, images that promote the optimistic worldview and love for people, for the world around them, for the universe. For this, it is advisable to refer to genuine works of literature and art, spiritual experience of thinkers, devotees, heroes who entered world culture as role models in overcoming the fear of death through serving people and humanistic ideals ([Kamenets, 2014](#); [Kamenets, & Selezneva, 2015](#)).

The existential fear of freedom can be overcome if the informal community is formed by means of social and cultural activities, in which each individual is valued and the possibilities of expressing his/her interests and attractions for the benefit of others exist. Then such freedom is structured and a mutual system of rights and obligations in the process of communication is created. In this case, the most favorable are joint play activity, festive events, improvised amateur creativity, which promote self-disclosure of the personality of each communicant.

“Existential isolation” as another common phobia is overcome in this type of communication by folding the community of lovers of leisure activity on cultural material that is accessible to each participant. First of all, these are various educational programs that form, in the process of “existential communication”, the general feeling of belonging as spectators, listeners, participants in discussions and considerations of perceived cultural information.

One more described above the existential *fear of senselessness of one’s own existence* is overcome by means of sociocultural activity through mastering the cultural heritage, national traditions of serving one’s own country, one’s own people and studying the experience of self-sacrifice in the name of love for one’s neighbor. The world and Russian literature, art, history are replete with examples of such serving and their study in this aspect can help to acquire the true meaning of life, vital and spiritual guidance.

Psychological and pedagogical possibilities of socio-cultural activities in organizing “club-salon communication” allow one to solve the following personal problems described above: *self-realization, mutual understanding, self-affirmation, and self-esteem*.

Self-realization of individual can be carried out primarily through so-called “life-building” amateur activities, which are represented by authentic folklore groups, amateur creativity as the embodiment of certain way of life and value ideas about the world of particular social group (for example, clubs of author’s song), as well as spontaneous groups of amateur creativity (for example, holiday amateur activities and temporary festive gaming and performing groups).

The solution to the problem of *mutual understanding* is carried out mainly by specially trained organizers of “club-salon communication”, who take on the role of the host/hostess of the salon. In the above literary example from “War and Peace”, Anna Pavlovna Sherer herself plays the role of such a mistress, all efforts of which are directed so that none of her guests feel unrecognized and misunderstood. With all the external evidence of the actions of this heroine, there is the special psychotechnique to ensure the interaction of evening guests, which can be considered as the professional activity requiring special training.

Self-assertion in this type of communication involves the appeal of organizers of socio-cultural activities to the model of situational leadership, which is not well studied and developed in organizational practices. The essence of this leadership lies in the ability to go to the first roles of any participant in communicative interaction, depending on the given leisure situations corresponding to their cultural and creative potential and personal characteristics.

The possibilities of salon-club etiquette in solving the problem of improving the self-esteem of an individual were considered above. To solve this problem, it is necessary to study the cultural codes, norms and rules of social interaction adopted in a particular social and age group ([Laundes, 2002](#)). It is the lack of following these norms and rules that leads to the pedagogical inefficiency of many communities that master the culture of the salon with the help of specialists in social and cultural activities.

“*Club-demonstration communication*” with its skillful organization is able to solve the above-mentioned problem of accessibility of creative activity, provided that the technology itself forms creative teams and creates an atmosphere of cooperation and mutual assistance in them. The results of various studies of many amateur creative groups show that many of their members are not satisfied with the psychological atmosphere in these groups because there is “star disease” of the most successful amateur artists, exclusion of less capable participants from full-fledged participation in performing activities, rigid orientation of team leaders to artistically significant result leading to regulation and formalization of communication in groups built along the lines of organizing professional creativity. Obviously, methods of teaching and educational work, combining mass and skill in amateur art, are becoming popular.

The development of individual abilities as a problem of this type of communication is connected with the fact that at present, ideas about the nature and content of these abilities in social and cultural activities are too narrowed. Most often, they are considered in the plane of performing activities, without taking into account that the creative potential of an individual can be realized in various spheres of interpersonal communication and social practice. The results of research on the psychology of personality make it possible to distinguish at least sixteen types of personality that are prone to the most varied, sustainable ways of communicating with others and developing appropriate individual abilities. All these types of personality are divided into four groups, in relation to which different strategies for organizing social and cultural activities can be built.

CONCLUSION

The main characteristics of the organization of club communication processes for solving various psychological problems are identified. Various types of club communication are offered that form the basis of socio-cultural activities. The study of club communication as the basis of socio-cultural activities shows that it represents a unique opportunity to further improving and restructuring the entire system of cultural services in the direction of its further humanization and efficiency. Creating a sustainable club communication environment is self-valuable and represents a special area of social and cultural activities that solve a variety of psychological and pedagogical problems.

Of particular note is the importance of club communication for the formation of civic culture and further democratization of public life. This task can be accomplished by using the entire diversity of forms and methods of socio-cultural activities that set the necessary cultural and pedagogical context for communication processes in cultural and art institutions.

Use and development in the theory and practice of socio-cultural activities are very popular not only in club institutions but also in cultural institutions of other types, where the “club enzyme” is necessary for the development of a variety of interactive technologies that increase pedagogical effectiveness of cultural services for the population.

Among these methods there are typical communicative club-like situations described in artistic, psychological and socio-psychological literature for their subsequent modeling in relation to modern sociocultural practice in accordance with the goals of communication, the means used and the results achieved that can contribute to the socialization of individual and solution of those or other educational tasks. Such situations include: “existential communication”, “club-salon communication”, “club-demonstration communication” and the others.

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