

Psychological and culture workshop as a universal module in social education programme

Taller psicológico y cultural como módulo universal en el programa de educación social

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ABSTRACT:

The article describes the author's experience of psychological and culture workshop "My doll and me" conducting during Social studies training in Russian State Social University and Moscow Pedagogical State University. The methodology for the workshop conducting is described. Gestalt approach and analytical psychology have become the workshop theoretical and methodological basis, realized in practice in Slavic folk dolls creation and interpretation. The experience was analyzed and the workshop results to be used as a universal pedagogical module in the program of social higher education and pedagogical higher education are revealed.

Keywords: psychological workshop, culture workshop, social education, folk doll.

RESUMEN:

El artículo presenta la experiencia de taller psicológico y cultural "Mi muñeca y yo" en el educación social y pedagógica como módulo universal. La base teórica y metodológica del taller fue el enfoque *Gestalt* y la psicología analítica. El realizada en el trabajo grupal sobre la creación e interpretación de la imagen de una muñeca que representa a una mujer eslava del pueblo. La experiencia analiza y muestra sus resultados positivo.

Palabras clave: taller psicológico, taller de cultura, educación social, muñeca popular

1. Introduction

Problems of development of social sphere (the sphere of social and state support to individuals and groups in difficult life situations), like the problem of building an adequate system of higher professional social education (preparing social workers, social pedagogues and other specialists) continue to be relevant nowadays. In the former Soviet Union, these

problems acquire a special resonance and poignancy in connection with the collapse of the Soviet economic and political system and the necessity of building the social support system and education in the new environment. This social transformation that is estimated by researchers as a cultural trauma (Sztompka, 2001), has led to the need to change the entire paradigm of the social sphere: the transition from the style of "tutelary" for motivating and energizing style (Grigorieva, 2012; Chmykhalo, 2008). Despite significant progress made in this direction over the past quarter century, the system of social education of post-Soviet States remain traits, which continues to support the "tutelary-style" social work. It is disproportionate large share of the theoretical component of education in comparison with practical; insufficiency or formal nature of social partnership between universities and social institutions and the cultural sector; insufficient attention to the development of social competence of future social workers, etc. (Yarskaya-Smirnova, 2008; Kelasyev, Pervova, 2010; Grigorieva, 2014). The development of local innovative pedagogical practices designed to compensate for existing problems and facilitate the transition to a new paradigm of social work.

The psychological workshop "My doll and me" (URL: <https://vk.com/club81645024>) is a social-cultural project which is carried out on the basis of the library No. 221 North-Western administrative district of Moscow at the scientific-methodological support of the Department of sociology and culture philosophy of the Russian State Social University. Scientific and pedagogical cooperation between public libraries and University departments has led to the fact that some of these psychological workshops were held in the student audience. Experience has shown that this workshop can be successfully used as a kind of pedagogical module in the system of higher social and pedagogical education, providing training of social workers, social psychologists and educators, and other professionals in the social sphere. Synthetic, interdisciplinary nature of the workshop allows you to "customize" the technology of its implementation for each direction of training of specialists in the social sphere, to decide in each case how the psychological, pedagogical and specific tasks on the whole aimed at the solution of problems in modern social education and the social sphere.

The purpose of the article – a summary and analysis of two years of experience conducting psychological and pedagogical workshop "My doll and me" in the social practice of higher education as a universal pedagogical module.

Tasks of the article: systematization of theoretical and methodological foundations workshop; a description of the methodology workshop with case studies; comparative analysis of similar techniques for the workshop; analysis of the workshop pedagogical results as a universal module in the practice of social higher education and pedagogical higher education.

2. Methodology

2.1. Theoretical and methodological foundations of the workshop

Psychological workshop "My doll and me", based on the principles and methods of Gestalt approach and partly analytical psychology. It combines elements of art therapy (doll-therapy), group therapy (training), women's traditional practices. During the workshop, participants made popular dolls, creatively reinterpreting tradition. While maintaining the basic parameters "motanka"- folk doll (rag doll, manufactured without a needle) is open to all possible options for the creative interpretation of the image (size, color and length of hair, dress, jewelry, attributes). An important result of the workshop becomes a self-made art object in the technique of hand-made. The created image becomes a kind of metaphor for the art of its author, the analysis of which (in fact self-analysis) is carried out by the master.

The technology of psychological workshop "My doll and me" has been developed by us mainly in line with Gestalt therapy – psychotherapy directions that emerged in the 50s of the twentieth century through the work of the German-American psychologist Frederick Perls Solomon (1893–1970). Unlike other areas of psychotherapy (psychoanalysis, Jungian

analysis, transactional analysis, psychology and other Rogerian) Gestalt implies equal artistic participation and mutual responsibility of the client and the therapist in the process, which leads to widespread use of creative methods in Gestalt therapy. The fluid, changeable nature of the traumatic and healthful life situations serves as an important source postulate of Gestalt theory and practice (Mann, 2013, 7). With categories such as "figure", "background", "box", "contact", "contact cycle" Gestalt therapists contribute to an understanding and a kind of 'settling in' client-changing situation, not pretending to generalize concerning the whole his life (which is characteristic of the classical schools of psychotherapy).

A doll has universal importance throughout the history of human culture, beginning with primitive inverse images, it is a kind of "cultural manifestation of the power lines" (Morozov, 2011, 23). The three-dimensional image of a human or animal, designed for creative manipulation (playing or religious-mystical rituals) – doll-history of culture had and still has a different function (Pushkareva, 2015). In contrast to the sculpture (requires contemplation, comprehension of the author's intention, as well as the distance between the perceiver and the author), Doll involves manipulation – "meaning-game" (Lotman 1992, 378). It is this feature that turns the doll into a powerful therapeutic means, which opportunities are truly endless.

It is known that doll therapy involves the following transformation mechanisms of psychic energy: projection, substitution, sublimation, identification (Grebenshchikova, 2007, 14). According to our observations, the created the doll always appears as a variant of the person's identity as an unconscious way a person visualizes a variant of the subpersonalities that are relevant at the moment. In the process of doll making a person inevitably gets into a situation of positive acceptance. In our case, it is common for doll-therapy property is manifested very clearly, because in the process of psychological workshop rag doll-motanka is made – authentic folk doll, simple and elegant which manufacturing technology was for a long time worked in the traditional Slavic culture and is essentially free of the risk of possible failure embodiment of the image. We can say that the participants literally "doomed" to create aesthetically beautiful doll – its metaphorical image. The democratic nature of popular culture allows each participant to overcome the possible uncertainty, to create your art object for the foreseeable period of time (3-4 hours).

Like all art therapy practice doll-therapy involves dissociating the problem (opportunity and ability to look from the outside to the created object as in itself and even to correct it, which means – you (Grebenshchikova, 2007; Timoshenko, 2001)). The doll (due to its anthropomorphic nature) in comparison with other products of creativity has properties peculiar and most precise metaphors of the person; changing the doll image, the person is able to change himself. And to do so in a safe, relatively game form (Timoshenko, 2001).

According to our observations, the work with the doll returns a person to his bodily feelings, finding lost touch with your body, and creates the possibility in the work of identity to rely on their physical senses, not just the image itself. The doll, like all practices, which brings a person beyond the everyday life, energized. In addition, the doll in our workshop becomes a special means of communication in the group: to make contact on behalf of the doll is not only interesting, but useful.

The doll in our psychological workshop is an imprint of the person, his metaphorical image that can capture both external and internal features of the author. In any creative process there is a mysterious process of the unconscious objectification. In our case, with a doll – anthropomorphic image – we are talking about the materialization of the Jungian archetype, manifested in the individual unconscious. Archetype, one of Jung's definitions – dynamic image of the collective unconscious, a fragment of the objective psyche, which is experienced as a living, really existing (Jung, 2010, 129). The matrix of the Jungian archetypes (person, shadow, child, anima, animus, mother, child, wise old man, animal), of course, does not exhaust all their diversity. According to Jung, the images-archetypes are present from birth in the human psyche and can be activated by any situation corresponding to this archetype. Our psychological workshop situation in the classroom contributes to the fact that most actual are "person" or "shadow". By Jung definition, "person" is the perfect way in which people "committed themselves to take a leak", "an arbitrary segment of the

psychic" (Jung, 2010, 182), or how a person wants to look in the eyes of others. "Person" forms the psychosocial identity of the person and the same as the social role. "Person" is inherently plural (is a set of sub-personalities), and in the workshop materializes "person", current at the moment, or certain subpersonality, which is determined by the situation. Modern Jungian-psychologists develop interesting ideas about the psychological types – the possible embodiments of the "person" (Augustinavichute, 1992), the work that can be carried out in the framework of this workshop.

According to the Jungian teachings archetypes are located at different levels of cultural and historical communities and have their own hierarchy: the archetypes of humanity, culture, gender, family. In some of our psychological workshops it was used not only to model and technology for manufacturing folk dolls – "motanka", but the archetypes of Slavic folk culture were used, as embodied in the tradition of puppet-amulets and ritual rag dolls.

Folk doll – a syncretic phenomenon, connecting in its traditional version different features, is one of the most convenient ways to personal and collective unconscious and integrating it into consciousness. The experience of psychological workshop was successful in such types of ritual folk dolls (acting simultaneously as archetypes). Popular culture in essence, is esoterical, her personality appears not in the form of integrity, but is hidden in the form of social roles (Chesnov, 2014, 40), the accommodation of which is in the process of the doll making and the subsequent interactions in the workshop process is also productive. The image of the Other, embodied in the doll, identification becomes a version of yourself that allows you to explore, accept and then to integrate the newly discovered thus, the sub-personality in current personality structure of an individual. At the same time the materialization of the archetype encountered in the process of our psychological workshop contributes to the translation of the unconscious into consciousness and ultimately aim to gain the integrity and harmony with oneself and the world.

2.2. The workshop methodology

The workshop is a part of various educational programs, programs of personal growth, trainings in organizations. For three years (2014 – 2017), we conducted sixteen psychological workshops with different participants (about 200 people of all ages, mostly female), half of which was held in the student auditorium.

In the process of workshop conducting (takes about 3–4 hours, the participants number - from 3 to 15 people) communication between a host and a participant is in the foreground. Initially, the facilitator asks participants to tell about their expectations, to think about current, exciting the problem, as well as to share their status, and physical sensations. The host may comment on what participants say, to clarify and focus the actual problems and also to encourage the participant in his experience. At the beginning of the workshop the host emphasizes that he hears each participant and each participant is important for to the group work. At the beginning of the workshop there is an intervention that will evolve throughout the event: set up attention to physical sensations, feelings, reactions, changing states. All this, as a rule, is not typical for the everyday life of people living in a mad rhythm of a modern city. Modern culture is not conducive to the formation of habits "spot yourself", respect for his feelings and signals from your body. Thus, at the beginning of the workshop a participant has the opportunity to not only "spot with the help of moderator, but also to develop the ability to notice yourself" in the intense rhythm of his life.

When the host gives instructions for the dolls manufacture, he asks the participants to pay attention to their feelings during the doll manufacturing, try to highlight the fact what was difficult for them and what was particularly interesting. In the lead time doll manufacturing can comment on what is happening, to answer questions, prompting consider the process of manufacturing the doll itself an art object as a kind of metaphor for the participant activities, and the metaphor of his personality, while refraining from expressing their own concerns about the work of all the parties, even if it encounters a direct question (for example: "What long arms my doll has got! What does it mean?") it is important to stimulate creative interpretation of what is happening with each participant. Upon completion of the dolls manufacture a host asks to tell about dolls, perhaps, give it a name, to come up with a

story. There are games and exercises on the interaction of the dolls participants ("catwalk", "acquaintance", "documentary theater", "tell me about me" and others).

As noted above, often in the process of the workshop the participants create a person - in Jungian doctrine, it is the image of own "I" that occurs as a response to the request of the society.

In the development of the "person" can be two extremes. First, over-identification with the person (identification with the social role, exaggerated the importance of social recognition). Second, ignoring the needs of society, which can act as a "negative identification" (demonstration of negative traits without regard to the requirements of the society) or a withdrawal into the inner world – a kind of rejection of "person" (about such people often say that they have no skin) (Stain, 2010). These extremes often are viewed in the doll.

In practice, our workshop excessive identification with the "person" can be expected to be found in the special attention to the dress for the doll: these participants stated that they would create a dress "haute couture" dress differed unusual items, participants spent on its production the most of the allotted time. One participant fixed adhesive paper with the price tag in back of a pretty frilly dress (she took it down from the flap). When the host drew attention to the strange nature of such a decision, the member did not hesitate: "I just wanted to fix the dress... but really, each of us has a price!" Another participant made the dress transparent, which presumably can be interpreted as the undeveloped "person" (man "without skin") and perhaps the lack of social adaptation. The above conclusions are confirmed by the experience of communication with participants beyond the workshop. But the final conclusion about what every detail means in the image of the doll remains always beyond the author, the host's role is to show the range and logic of possible metaphorical interpretations.

The practice of psychological workshop showed that in-person doll unconscious emerges "shadow", the archetype, the instinctive forces of vitality that are in conflict with the rules and morals of society. Their detection and interpretation is unexpected, and often contributes to the discussion of the general problem of mental development, postulated by most areas of psychology: the integrity and attainment. In addition, such a safety legalization of "inconvenient" parts of the personality leads to the release of vital energy. Thus, in one of the workshops there was a doll with unusually long arms. To the question of the host, the doll's author replied: "Yes! My doll - with grasping hands, and she is not afraid of dirty work". When members talk about their doll, a leading comes from the fact that the doll – a kind of projection of the subject, and notes that the story of the participant and his doll has some characteristic qualities and traits that may be in the participant. For a host it is very important to keep the non-judgmental judgments. There are also positive connotations leading statements. For example: "Your doll is dressed modestly, it seems, she appreciates the simplicity and sincerity." According to the practice of Gestalt therapy, as a result of the detection and attribution of personal qualities made dolls released additional mental resources previously spent on ignoring and "retraction" of inconvenient parts of the personality. The inner world of the participants in the workshop objectified, there appears reification of human sub-personalities that adds clarity and support in the experiences. Workshop promotes a sense of time dilation by the participants, which can also be considered as a therapeutic effect.

At the end of the workshop the host asks what was new for members, what impressed them, as well as talks about their physical condition. After the workshop it is recommended to sleep to give the unconscious to carry out its important work on the restructuring of consciousness (the unconscious part during the workshop becomes the property of consciousness). Normally, for comprehension and integration of new experience it is required a week or two.

2.3. Discussion on the workshop methodology

Group methods of psychological work, which include psychological workshop format, started to develop after the Second World War (Miller, 2004). But using the format of a psychological

workshop institutionalized teaching practice in higher schools is difficult for several reasons: the need for mandatory compliance with the conditions of voluntariness of participation; the need for personal motive query each participant for group psychological work; security psychological work; the need of an interdisciplinary team composed of a psychologist. In the resolution of all these psychological conditions, the workshop is applicable and effective in teaching practice that demonstrates small but powerful examples (Baktygulov, 2013; Voppel, 2004).

As for the problematization of the workshop methodology it is based on the manufacturer and interpretation of the doll image, there is a need to elaborate on alternative methods of doll-therapy outlined in the book Kolotima T. Y. and G. V. Tymoshenko "Puppets in psychotherapy" (2001). The book presents and analyzes the experience of working with psychiatric clients through the creation of puppets. The authors follow the approach of transpersonal psychology. Puppets, unlike the dolls (which, by the canons of the folk tradition is performed without needles), require a fairly rigid techniques of manufacturing: piercing by plastic head puppets, made from basics kinder surprise, for attaching the strings. The authors recognized that many customers are simply unable to do so themselves, as the doll at this stage is already perceived as "alive", and they have to resort to the help of the therapist. Such "brain surgery" (an expression of the authors) can hardly be recognized as therapy.

Hosts in puppet-therapy prefer to collect dolls made after a session, noting that the willingness of the client to give the puppet can be considered a good criterion of therapy and completed mastoidectomy. In our workshop dolls remain among the participants, and often work on them (analysis, improvement, discussion with loved ones, a proud demonstration) continues outside of the studio, which is quite natural and fully consistent with the well-known thesis that the true therapeutic work has a prolonged character. It would be difficult to continue without the dolls. Our experience shows that individual work with the doll (self-awareness) can last in some cases up to two weeks.

The authors of puppet-therapy with the help of puppets proposed formal criteria of analysis of dolls by size, colour, and other features. Our experience shows that any formal criteria here is conditional, and all the details should be interpreted by the member who holds the role of an expert. Host performs the role of the consultant-moderator. All the above differences of our psychological workshop "My doll and me" and methods of "Puppets in psychiatry", in our opinion, are explained by the specifics of the Gestalt method, which we adhere to: avoiding suggestive methods of influence and emphasized nature of relations of the client and therapist (Hlomov, 1992).

It should be noted that the authors of the book "Puppets in psychiatry" summed up the results of techniques that prove worthwhile for us as well. They notice that the person in dealing with a work of art, with a doll in particular, "trains its plurality (Kolotima, Tymoshenko, 2001, 42), that is, the ability to be different in different situations, the ability to multiple identities, which, as we mentioned above, is a challenge to modern society. The authors distinguish concepts between "multiple personality" (psychiatric disorder) and "multiplicity of identity" (psychological value).

The authors show the importance of not only the identification mechanism and identity, but also of disidentification with the doll (what is especially important to do with the materialization of the "shadows"). An amazing experience of compensation quite severe disorders is represented and at the same time there are restrictions on the doll-therapy use: metaphysical intoxication of a client, severe disorders in the acute stage, any drug therapy.

We could not agree with the authors when they talk about "frightening efficiency" of psychotherapeutic work on making the dolls, given to understand that there is still a lot of mysterious puzzles that require not only careful consideration but also professional diligence.

3. Results

Psychological and pedagogical workshop "My doll and me" was carried out by us in fourteen student groups (about 200 people) enrolled in different fields of study at the Russian State

Social University, Moscow Pedagogical State University. Workshops took place under the guidance of two hosts: Gestalt-psychologist and a teacher, as outreach activities or directly at the University, took up two or three seminars depending on the number of participants, setting goals and available time resources.

In General we can say that the workshop is aimed at solving one of the major social problems of higher education, which consists in the fact that the theoretical component of the curriculum greatly exceeds the practical component (Yarskaya, 2008). In synthetic practice, psychological and pedagogical workshop students are introduced to the most important areas of modern science: art therapy, Gestalt psychology, Jungian (analytical) psychology; get acquainted with the methodology of group work.

In the case of this workshop we can talk about attracting socio-cultural resource, in the broadest sense: about the use of the historical-cultural practices during creation of authentic folk dolls, immersion and the study of popular culture. The development of a free creative activity undertaken in the workshop, therefore, is closely associated with the practice, not the traditional social education in higher school – with the practice of needlework. The idea of unconscious realization, laid in the workshop, returns education to substantive aspects of reality that, in our opinion, is necessary in a situation of growing virtualization of educational and living environment.

Technology of psycho-pedagogical workshop focused on identity, developing the ability to self-introspection and self-knowledge, promotes the development and accumulation of "personal resource of the social worker professionalization" (Romanychev, 2012), so necessary for successful work with people, especially helping them. It should be noted that not all students are capable for immediately and fully involving in the workshop at the level of its main tasks – experience, understanding the doll creation and the obtained result as metaphors for their personality. But due to the group work all the participants share this special experience, in varying degrees, primarily by observing others and acting by analogy.

According to workshop participants, the workshop opens the possibility for relaxation of the participants and encourages them to improve themselves. The majority of participants noted positive changes in themselves after the workshop: mood improvement, emotional states stabilizing, awareness of their personal psychological reactions, self-acceptance, increasing self-esteem. Approximately half of the participants continued to work with the folk doll at home using the leading idea of the metaphor and making necessary from the point of view of self-improvement adjustments to the doll image. The effect certainly opens opportunities for the development of resource-reducing and resource-developing technologies, especially as the problem of professional burnout syndrome of professionals continues to remain acute in the social sphere (Ronginskaya, 2002).

Experience in conducting psychological and pedagogical workshop "My doll and me" as a teaching module of higher social education, therefore, can be assessed as positive and the workshop technology – as an effective motivating and energizing professional tools in the arsenal of modern educators and social workers that meet the requirements of the modern paradigm of social support and education.

4. Conclusions

The psychological and pedagogical workshop "My doll and me" is a synthetic innovative psychological-pedagogical technology to be used as a universal pedagogical module in the program of social higher education and pedagogical higher education. The workshop is based on the principles and techniques of Gestalt approach and Jungian psychology. It combines elements of art therapy, group therapy, traditional women's practices. During the workshop participants make a folk doll, creatively reinterpreting tradition. An important result of the workshop becomes one's own art object in the technique of hand-made.

The psychological workshop "My doll and me" was conducted for three years (2014–2017) in fourteen student groups from different faculties of the Russian State Social University and Moscow Pedagogical State University. In total, the workshops involved about 200 students.

The main psychological mechanism underlying the workshop is awareness of the process of

dolls manufacturing and the result as metaphors for own personality. The image of the Another, embodied in the doll, becomes a kind of yourself identification version that allows you to explore, accept and then integrate the newly discovered thus, the actual personality in the personality structure of an individual. All this contributes to the translation of the unconscious into consciousness and ultimately aims at the attainment of human integrity and harmony with oneself and the world.

We can distinguish several types of pedagogical results that are important for training of specialists in social sphere. First, information and knowledge results: in synthetic practice psychological workshop students get acquainted with major directions of modern science: art therapy, Gestalt psychology, Jungian psychology, with the forms of folk culture. Secondly, we should emphasize psychological and cognitive outcomes associated with self-consciousness, with the development of self-observation and self-knowledge practice, so necessary for successful work with people, especially helping them. In the third place, psychological and humanistic outcomes that open new possibilities of self-improvement. Fourthly, the technological result, consisting in the development of simple and graceful technology of making «motanka»-dolls, which can be used or can be unrelated to psychological workshop. Fifth, the results related to the development of a free creative activity realize in the specific subject area.

In general, psychological and pedagogical workshop "My doll and me" conducting as a teaching module of higher social education and pedagogical higher education contributes to the development of practice-based learning and offers contemporary educators and social workers innovative professional tools. Psychological and pedagogical workshop technology and a three-year testings meet the requirements of modern paradigm of education: the transition from "the guardian" professional strategies to strategies for motivating and energizing.

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