

CULTURAL AND EDUCATIONAL POTENTIAL OF CLUB ACTIVITIES IN THE 21ST CENTURY AS A PEDAGOGICAL PHENOMENON

O POTENCIAL CULTURAL E EDUCACIONAL DE ATIVIDADES DE CLUBE NO SÉCULO XXI COMO UM FENÔMENO PEDAGÓGICO

POTENCIAL CULTURAL Y EDUCATIVO DE LAS ACTIVIDADES DE CLUB EN EL SIGLO XXI COMO FENÓMENO PEDAGÓGICO

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ABSTRACT: The study reveals the main prospects and opportunities for club activities of cultural and educational orientation. The main prerequisites for the implementation of the cultural and educational potential of the club in the 21st century and the following areas of work with the population are analyzed. A shift in the main emphasis in the organization of club leisure in the direction of solving the main social problems of the individual and society by means of cultural and educational activities is proposed and substantiated. The authors identify the uniqueness of a modern club as a cultural and educational institution in the modern system of cultural services for the population. The proposed structural and functional analysis of club practice allows identifying new prospects for the development of a club as a social institution, where the potential of cultural and educational activities is used for strengthening and preserving the physical, social and mental well-being of a person as a national task.

KEYWORDS: Leisure. Cultural and educational activities. Society. Personality. Health.

RESUMO: *O estudo revela as principais perspectivas e oportunidades das atividades do clube de orientação cultural e educacional. São analisados os principais pré-requisitos para a concretização do potencial cultural e educativo do clube no século XXI e as seguintes áreas de trabalho com a população. É proposta e fundamentada uma mudança na ênfase principal na organização do lazer do clube no sentido de resolver os principais problemas sociais do indivíduo e da sociedade por meio de atividades culturais e educacionais. Os autores identificam a singularidade de um clube moderno como instituição cultural e educacional no*

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sistema moderno de serviços culturais à população. A proposta de análise estrutural e funcional da prática do clube permite identificar novas perspectivas para o desenvolvimento de um clube como instituição social, em que o potencial das atividades culturais e educativas é aproveitado para o fortalecimento e preservação do bem-estar físico, social e mental de uma pessoa como uma tarefa nacional.

PALAVRAS-CHAVE: *Lazer. Atividades culturais e educacionais. Sociedade. Personalidade. Saúde.*

RESUMEN: *El estudio revela las principales perspectivas y oportunidades de las actividades del club de orientación cultural y educativa. Se analizan los principales requisitos previos para la puesta en marcha del potencial cultural y educativo del club en el siglo XXI y las siguientes áreas de trabajo con la población. Se propone y fundamenta un cambio en el énfasis principal en la organización del ocio de club en la dirección de resolver los principales problemas sociales del individuo y la sociedad a través de actividades culturales y educativas. Los autores identifican la singularidad de un club moderno como institución cultural y educativa en el sistema moderno de servicios culturales para la población. El análisis estructural y funcional propuesto de la práctica del club permite identificar nuevas perspectivas para el desarrollo de un club como institución social, donde el potencial de las actividades culturales y educativas se utiliza para fortalecer y preservar el bienestar físico, social y mental de una persona como tarea nacional.*

PALABRAS CLAVE: *Ocio. Actividades culturales y educativas. Sociedad. Personalidad. Salud.*

Introduction

Cultural and educational activity as a pedagogical phenomenon has not received proper distribution in sociocultural practice at present. Meanwhile, it can be argued that there is a revival of cultural enlightenment in the modern information society (AVANESOVA, 2006; ZHARKOVA; ZHARKOV; CHIZHIKOV, 1994; ZHARKOV; CHIZHIKOV, 1998). This phenomenon is due to several factors. The first one is the growing importance of orienting a modern person in the information society. With all the enormous cognitive potential of the modern Internet, the public demand for a pilot for every information consumer in an often chaotic information environment remains quite acute. Accordingly, specialists are needed who can assist in finding the necessary information according to the individual cultural needs of its consumers.

Another factor is the rapid virtualization of modern society, which mainly involves the use of manipulative information technologies and one-sided impact on communicants who are deprived of the opportunity to self-determine independently in the cultural and information space.

Another factor lies in the unavoidable need of people for lively human communication, which is important not only as an interchange of the cultural potentials of its participants, but also as an opportunity to manifest and gain sympathy, empathy, emotional experience, bioenergetics, etc. A long time ago, psychologists established the fact that in interpersonal communication the main part of information is perceived outside of words: through facial expressions, pantomime, intonation of live speech, gestures, postures, eyes, etc. However, it is the club as a unique phenomenon of culture and social life of people that throughout the centuries remains significant due to its ability to create conditions for such a full-fledged communication of people in the world (VLADIMIROV, 1987; KAMENETS, 2001).

The problem of cultural enlightenment, carried out in the space of interpersonal communications and interactions of people, also has a certain moral aspect. At present, a significant increase in the social ill-being of many members of our society is associated with the atomization of society that has taken place as an imposed and customary social and cultural norm. The feeling of social isolation of many social age groups (for example, adolescents and the elderly) is complemented by the prevalence of individualism as the dominant social orientation, the desire for their own well-being in the absence of informal interpersonal social ties, leading to the dehumanization of the entire modern social environment. Another person is more and more often perceived purely pragmatically, as a means of satisfying certain requests and needs.

This pragmatism also appears in the educational sphere. The existing programs of educational institutions are most often structured in such a way that students prefer to consume only the information that is necessary for passing the exams and tests. Hence, a rather consumer attitude towards new knowledge, narrowed cognitive interests, lack of curiosity and interest in vital knowledge, if it is not included in the “official” educational requirements. The attitude of children, adolescents and young people to the world of the book also demonstrates this point. In libraries, as a rule, they select literature, mainly related to educational activities, while almost completely ignoring Russian and foreign literary classics.

In underestimating the importance of cultural and educational activities carried out in the club space, there is another aspect – the loss of life meanings and goals by a huge number of members of society, which, as research shows, is the main reason for the emergence of such social problems in society as drug addiction, alcoholism, antisocial behavior, lack of vocation in life, loss of personal identity, pessimism, depression, different levels of autism, etc.

In the modern economic and industrial life of Russian society, an orientation towards making a profit, material gain, but not serving society and people without any preconditions,

prevails. Accordingly, cultural and educational activities in this case can become a kind of compensation in the form of expanding the interests of the individual to the level of certain intrinsic cognitive interests, amateur creativity, and social activities outside the obligatory economic context (STRELTSOV; STRELTSOVA, 2008). In this case, there are real prerequisites for many members of society to acquire the meaningfulness of their own individual existence and satisfy various spiritual needs. Accordingly, it is necessary to study, first of all, the role of cultural and educational activities in solving social problems of modern Russian society in the club space as an alternative to the ongoing mechanization and dehumanization of society, which constantly generate these social disadvantages.

Methods

The study of this issue is productive if it is based on the study of club leisure as a sphere of sociocultural activity and its cultural and educational opportunities, using a structural-functional approach. First, we consider the main cultural and educational functions of club leisure.

The first function is *recreational and educational*. Traditionally, the sphere of recreation is associated with the opportunity to relax and have fun, but not with the possibility of learning. The essence of the phenomenon of recreation itself is a process of restoring the psychophysiological resources of a person spent in the sphere of immutable responsibilities: in production, educational activities, household sphere, etc.

This restorative interest will be effective if the person *knows* the appropriate types of activities, doing which, they can relieve fatigue and acquire the necessary energy. According to the doctrine of A. A. Ukhtomsky about the dominant, the removal of fatigue is the switching of the focus of excitation from the former overloaded area of the brain to a new focus of excitation, which leads to complete rest. In this case, recreational education of recreants becomes especially significant not only in the form of information about possible desirable recreational activities, but also a really organized recreational experience in the process of interacting with others and through a variety of amateur activities. Club establishments in this respect have infinite recreational potential.

Currently, among the most popular club-recreational activities, many members of our society single out those that provide emotional relaxation and physical development through active recreational and health-improving forms as compensation for the technocratic pressure of society with its routine monotonous duties (ISAEVA, 2010). The main content of the

corresponding cultural and educational activities that realizes the recreational function of the club, is the popularization of various types of recreation and entertainment among visitors, compensating for the lack of cultural development in accessible and attractive forms, ranging from entertainment and game events to theatrical discussions and performances.

The next function of the club, in which there is an essential cultural and educational component, is the *communicative function*. It is implemented mainly through informal communication of people with each other, which has an intrinsic value. Any cultural and educational content can preliminarily determine the direction and nature of the corresponding communications, but it can also be derived from the communication process, depending on the interests of the communicants, their personal characteristics, etc. It can be argued that due to the uncontrolled process of total informatization, digitalization, computerization and the regulation of social life, the level of communication culture of many members of society has dropped sharply. This is expressed in the inability of many people not only to listen, but also to hear each other; build reasoned judgments; lead a productive discussion instead of mutual “labeling”; conduct a casual conversation in various leisure situations, etc.

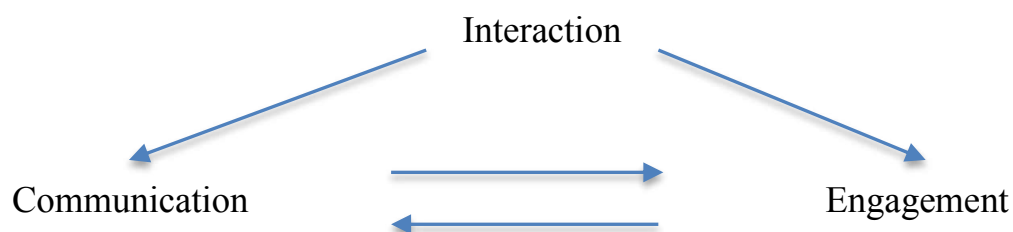
The study of the processes of informal interpersonal communication, the deficit of which is felt especially acutely in the urban society, is often replaced by the study of communication processes, in which the process of unidirectional informational influence prevails (at best, with the presence of “feedback”). Behind this imbalance in informational relationships between people is a crisis of spirituality and humanity that leads to a feeling of loneliness for many people, whose opinions, judgments, experiences, etc. are not interesting if they are not inscribed in the dominant system of formalized human relations.

The problem of studying the communicative function of the club is that the study of the process of informal communication (namely, such communication is characteristic mainly of the nature of the club) is rather difficult because does not fully lend itself to the procedure of schematization and rationalization for its analysis, explanation, forecasting, identification of unambiguous cause-and-effect relationships, etc.

Nevertheless, some approaches to such a study become possible due to the emerging paradox of the degeneration of verbal communication in the process of communication due to the crisis of the word that has occurred, H. Hesse wrote about it in *The Glass Bead Game*. The expansion of “clip thinking” and “screen culture” in combination with the primitivization of the content of social ties in modern society has led to the fact that it becomes more productive to distinguish between communication and interaction processes in the study of informal communication to find interrelationships between these processes.

This distinction is facilitated by the fact that modern society is simultaneously becoming a “zone of silence” when it comes to meaningful communication and a “zone of idle talk and demagoguery” when it comes to real human activity, which, for various reasons, is “framed” with the necessary verbal ritual (to cover true intentions in actions, hide the true state of affairs to achieve their real goals, etc.). Schematically, such an approach to the study of communication in clubs, where it is expressed in the most complete form, can be represented in the form of the following scheme (Figure 1).

Figure 1 – Research strategy for studying the interconnections of interaction and communication processes



Source: Devised by the authors

There is a tendency to minimize communication in interaction processes and interaction in communication processes. A clear manifestation of this trend is the communication of two communicators who are nearby, via mobile devices in the form of written messages to each other. If this communication is sufficiently developed (for example, “long text messages”), then there can be no question of real interaction since both interlocutors are deeply immersed in virtual reality. If the text sent through a mobile device to each other is very laconic, then this means that outside of verbal communication, another interaction takes place, often almost devoid of verbosity. In both cases, we are dealing with the degeneration and devaluation of full-fledged human communication, which many members of society can overcome precisely through the implementation of the communicative function of the club.

The next function of the club is *educational*. The current information environment in modern society is quite chaotic and redundant on the one hand, and on the other hand, there is a lack of information, which is vital for the members of society. To identify these information deficits, it is necessary to consider them in a special context in the context of the daily life of various social and age groups of the population. The information policy that has taken shape in Russian society is quite centralized and bureaucratic on the one hand and commercialized on

the other, since information has become a commodity (often inaccessible to many) in the conditions of prevailing market relations.

At the same time, there is still a demand in society to maintain a certain level of enlightenment of ordinary citizens, if we consider them not as a passive object of external information influence as an “electorate”, buyers, consumers, etc., but as active participants in the active subjects of modernization processes taking place in Russia. With all the ideological differences, the study of the Soviet experience of enlightening the masses (political, cultural, aesthetic, economic, etc.) as an instrument of state cultural policy is in demand (SAVCHENKO, 1970; IAROSHENKO, 2000).

Results

The study of the existing theory and practice of sociocultural activity reveals some promising trends in the implementation of the cultural and educational content of the main functions of club institutions.

Recreational function. In conditions of stressful overload and intensification of labor in many spheres of economic and entrepreneurial activity, the importance of club recreation and entertainment is increasing, contributing to the release of psychological stress and physical overload. The main role in this process belongs to club entertainment, which is a kind of therapy associated with the implementation of “entertainment” – many one-time attractions that do not always have the opportunity to be realized in everyday life.

The composition of recreational activities offered by the clubs forms the necessary entertainment culture, which is capable of realizing the recreational (creative-restorative) function. It contributes to the solution, first of all, of the problems of preserving and strengthening the health of the individual. In this regard, one cannot fail to note the generally accepted understanding of health, which is defined by the World Health Organization as the complete physical, mental and social well-being. In reality, all these three main components of health are quite often disconnected, which devalues each of these components.

In the club environment, there is a real opportunity to combine the improvement of the physical, social and mental well-being of a person by providing opportunities for various forms of collective recreation through various club activities that contribute to the integration of all aspects of the personality, where entertainment develops to the level of hobbies.

Among the club activities, it is necessary to highlight here, first of all, the participation of visitors in a variety of game activities, evenings of relaxation and festive events

(ANUFRIEVA *et al.*, 2018; GAGIN, 2005). As a whole, these forms of club pastime have not only therapeutic and recreational significance, but also have their own cultural and educational content, which consists in expanding the recreational horizons, mastering the playing repertoire, gaining the knowledge necessary to effectively relieve fatigue and preserve their own health, where a special role belongs to mental self-regulation and self-regulation in spontaneous behavioral activity.

At present, the cultural and educational content of recreational programs and activities, borrowed mainly from Western mass culture, prevails in club activities. Samples of this recreational culture are mainly set by TV programs with their endless copies of foreign experience in the entertainment industry, which have a pronounced psychophysiological accent with a facilitated cultural and cognitive content (JACKSON, 2005).

It should be noted that many Russian domestic traditions of directing festivals, shows and play activities have been lost, in which the cultural and educational component was one of the main ones, from the achievements of play and festive folklore to play programs of an educational nature (KOSAREVA, 2008; MARKOV, 1988; NOVIKOVA, 2004).

Communicative function. Currently, it is implemented mainly as an accompanying one in organizing amateur club activities, club webinars, and entertainment events. With all the variety of offered club programs and activities, as a rule, there is no room left for the space of self-valuable informal interpersonal communication directly within the walls of club institutions, which itself has an inexhaustible cultural and educational potential.

Meanwhile, practically every social-age group in Russian society experiences a vital deficit in such communication. In general terms, this situation looks as follows:

Preschool children. Their social circle, as a rule, is limited to contacts with their own parents with a minimum of communication and interaction with peers. This fact is especially noticeable in the example of the so-called “home” children, but also children attending preschool education institutions are mainly subject to the regulations of educational work with a minimum of development of their own independence in their communicative interactions.

School-age children also have their own deficit of informal interpersonal communication, already under the school routine, which, as a rule, excludes the presence of “zones of free communication” and the creation of an environment for informal interpersonal interactions by pedagogical means. Hence, the inevitable shift of the communicative activity of many schoolchildren, especially adolescents, into the space of the “street” with its spontaneous socialization and often with unpredictable consequences.

Youth. For this age group, the experience of unregulated informal communication is especially important for creating their own family through the establishment of acquaintances, new social ties, and the acquisition of skills in culturally acceptable forms of interaction with the opposite sex. Accordingly, there is a shortage of such organized cultural spaces where these social attitudes can be realized. This social order is satisfied quite often unsatisfactorily through highly questionable centers and youth leisure facilities that function outside of any cultural norms and moral restrictions.

Family. The crisis and disintegration of many families are most often associated with a low level of culture of communication and relationships in the informal interpersonal space. There are corresponding problems in the interaction of spouses and parent-child relationships. In this situation, club leisure for many families can be considered as one of the means of solving this problem.

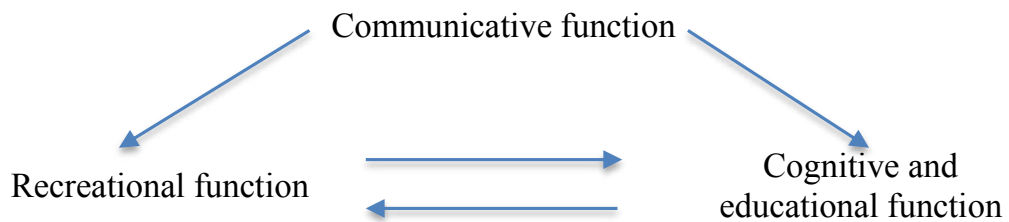
Elderly people. The well-known project “Moscow Longevity” (Moskovskoe dolgoletie) cannot fully solve the problem of social loneliness of all people of this age, which arises primarily due to the lack of demand for the knowledge of the elderly, their life experience, accumulated skills in various spheres of life by modern society, fundamentally built as a space of new opportunities, primarily “for the young” with a widespread disregard for the social and cultural interests of other socio-age groups.

Cognitive and educational function. The paradox of the situation is that in a society oversaturated with information, there is less and less room for a system of knowledge about the world, various spheres of human activity, about the person themselves that can contribute to the formation of a holistic worldview and improvement of their own life, associated with the self-preservation of a person and their real viability.

In clubs, the morphology of cultural services prevails in the form of amateur creativity, concert and theatrical events. The deficit in satisfying significant cognitive and educational needs is not met to the required extent both in the media and in the education system. One of the widespread results of this process is the “attenuation” of the cognitive needs of the population, the predominance of an orientation towards information that is important for profit, career growth, and biological needs, which leads to the spiritual degradation of entire social strata and social groups.

Analysis of the cultural and educational potential of the club space shows the preference of the following functional model of the club as a cultural and educational institution (Figure 2).

Figure 2 – Functional model of cultural and educational club activities



Source: Devised by the authors

The communicative function is basic in relation to the other two functions, which corresponds to the very nature of the club as a sociocultural institution, designed, first of all, to provide society with an organized space of informal communication. This function determines the main content and direction of the recreational function (communication as recreation in the appropriate game, festive, entertaining forms), as well as the cognitive and educational function (communication as an interchange of the cultural potentials of the communicants in accordance with the personal interests of the communicants). It is important to note that, according to the scheme, the recreational and cognitive and educational functions are also interrelated, which is implemented in the form of the well-known principle of “while relaxing, we learn”, which excludes any coercion and imposing of one or another cognitive information by club visitors.

Discussion

One of the important advantages of the club space over other spheres of social life is the possibility of using one or another cultural and cognitive information, acquired knowledge, skills and abilities in real social and cultural life (KISELEVA; KRASILNIKOV, 2001). Accordingly, the cultural and educational orientation of the club activity has a practical orientation, ultimately contributing to the improvement of the way of life and everyday life of people (ZHARKOV, 1998).

In a modern computerized and virtualized society, this social order becomes especially important if we consider the widespread computer addiction and total immersion in mobile communications of various groups of the population. Live social ties and the existential space of interaction between members of society are destroyed, interest in independent creative self-realization and the people around falls. As a result, a robotic, “soulless” society is formed, in which the human being themselves as a biological species mutates towards “our smaller brothers” or “cyborgs”, devoid of deep feelings, emotions and human attachments.

In the club space, conditions for full socialization or resocialization of the individual through the processes of informal communication and interaction of club visitors and the corresponding cultural and educational activities are created. The most effective form of the latter, inherent in club activities, are various amateur associations and clubs of interest, which should become the basis of the entire system of functioning of club institutions (GORBATOVA, 2003; TRIODIN, 1984).

It should be especially noted the cultural and educational significance of the club as a space where the most complete and comprehensive diagnostics of many physical and mental well-being is possible based on appropriate leisure activities (SUSLOVA, 1998). This diagnosis is inextricably linked to the appropriate proposed social and cultural practice aimed at solving a wide variety of personal and medical problems. It is no coincidence that in the field of health care and psychological assistance to the population, club forms have become widespread.

Most often, the existing personality problems in modern Russian society are associated with the more general problem of insufficient social adaptation, the development of the creative potential of the individual and the acquisition of the meaning of life. This social issue is the most organic for club activities focused on appropriate cultural and educational work among various groups of the population. In this regard, we can offer the following institutional understanding of the club in the system of social and cultural activities. A club is a stable social community of people, united by processes of communication and interaction that are of mutual interest for its members.

One of the valuable properties of club communication is the ability to discuss any cultural information without any restrictions (censorship, production, conjuncture, etc.) in the presence of constant “feedback” and the exchange of cultural information of interest to participants in communication. This opportunity is of particular importance in the context of the dominance of unidirectional informational influences from the media, the educational environment, the Internet space, which do not provide for discussion, full discussion, and equality of all participants in cultural communication.

Club communication is especially in demand in the development of humanitarian knowledge, which is based on a dialogue (with a reader, listener, viewer), which allows correlating the proposed information with one’s own inner world, emotions, impressions, and thoughts expressed in corresponding responses, providing the necessary dialogicity of the cultural and cognitive process.

The role of the club space in solving social problems of society through appropriate cultural and educational activities is very important. Here are some of these possibilities:

– cultural and educational activities aimed at ensuring socialization and social adaptation in the process of club pastime, which contributes to the acquisition and strengthening of personal self-identity and development of models of social behavior with the help of other members of the club community and appropriate cultural and educational material;

– humanistically oriented spiritual development of the personality, which presupposes attention, interest, compassion and sensitivity in relation to the close environment, which become a mastered behavioral norm and acquire the power of habitual stable reactions and relationships with people around them, where the role of works of literature and art that reflect these personal qualities;

– solving problems of social, physical and psychological health of a person by means of creative self-realization, demanded by the immediate environment in a variety of socially and culturally acceptable forms, ranging from play activity to a variety of creative activities that have not only cultural, but also existential significance for all members of the club community.

Conclusion

The study of the cultural and educational potential of club activities shows that several conditions are necessary for its implementation:

– it is necessary to revise the basic professiongram of the club employee in the direction of social engineering by means of cultural and educational activities that solve the most urgent problems of society and the individual;

– further improvement of the cultural and educational activities of clubs, as well as the entire system of social and cultural activities, is associated with the development and implementation of technologies for social and cultural design, contributing to the humanization of society, preservation of informal spiritually significant human relationships and connections, and development of cultural norms of social behavior that increase the level of social solidarity in society;

– an urgent task is to rethink the potential of the club space, focused on cultural and educational activities, in the context of solving the problems of preserving the spiritual, mental, physical and social, health of society and the individual, where the role of informal club interaction can hardly be overestimated.

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How to reference this article

KAMENETS, A. V.; URMINA, I. A.; OPARINA, N. A.; GRIBKOVA, G. I.; KOSIBOROD, O. L. Cultural and educational potential of club activities in the 21st century as a pedagogical phenomenon. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 25, n. esp. 5, p. 3197-3210, Dec. 2021. e-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v25iesp.5.16008>

Submitted: 13/03/2021

Required revisions: 23/07/2021

Approved: 19/11/2021

Published: 30/12/2021

Processing and editing by Editora Ibero-Americana de Educação - EIAE.

Correction, formatting, standardization and translation.