



Annual International Scientific Conference Early Childhood Care and Education, ECCE 2016,
12-14 May 2016, Moscow, Russia

Fairytales therapy today: determining its boundaries and content

Igor V. Vachkov *

*The Russian Presidential Academy of National Economy and Public Administration, Prospect Vernadskogo, 84, bldg 1,
Moscow, 119571, Russia*

Abstract

Positions existing in psychology in relation to modern fairytales therapy are analyzed while stating the insufficient development of the theoretical basis thereof. Based on F.E. Vasilyuk's ideas on the need to develop a psychotechnical approach, the author believes that fairytales therapy has the features of a psychotechnical system. The article outlines all kinds of approaches to the understanding of the object, methods and essence of fairytales therapy as a special scientific and practical area.

© 2016 The Authors. Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Peer-review under responsibility of the organizing committee of ECCE 2016.

Key words: fairytales therapy; practical psychology and psychotherapy; psychotechnical approach; fairytales metaphor; methodological basis.

1. Introduction

Despite the fact that the term «fairytales therapy» has become firmly ingrained in the vocabulary of psychologists, psychotherapists, psychiatrists, and even psychologically advanced ordinary people, the content of this term remains elusive. The range of its application is insomuch wide that there is a real threat of «devastation» of the fairytales therapy concept, since sometimes this word is used to describe absolutely any way of referring to a fairy tale. At the same time, many people sincerely believe that fairytales therapy is all about reading fairy tales (better more specifically selected) aloud to your child, and that all the methods thereof come down to that. The situation is aggravated by a considerable number of popular psychological books, which confuse the readers even more through an inappropriate use of the concept.

The present state of things is a consequence of the all-too-familiar paradox when practical application of the method is well ahead of the performance evaluation and scientific basis development for the newly-emerged area.

* Igor Vachkov. Tel.: +7-926-111-88-18
E-mail address: igorvachkov@mail.ru

Without claiming to exhaustingly expand the fairytale therapy concept and to develop its methodological basis (this is a matter for the future), in this paper I would venture to outline the boundaries of the fairytale therapy framework, pointing out some aspects of a possible understanding of the essence thereof.

2. Approaches to the understanding of fairytale therapy

Leaving aside the childish idea of this method, established in the everyday awareness of non-psychologists, there can be outlined several approaches formed so far, relating to the origin, nature and specific features of the fairytale therapy.

The *first position* is maintained by T. D. Zinkevich-Evstigneeva, one of the most well-known expert fairytale therapists, Director of the Fairytale Therapy Institute in St. Petersburg. According to her, fairytale therapy should be understood as a set of ways of transferring knowledge about the soul's spiritual journey and the human's social realization, as an educational system conformable to the spiritual nature of a human being [1].

Expanding her conception, she writes that fairytale therapy is the «discovery of knowledge existing in the soul and currently being the psychotherapeutic one» [1], and «the search for the implication, decryption of knowledge about the world and the system of relationships in it» [1], and «the process of establishing a link between fairytale events and behavior in real life» [1], and «the process of problem situations objectification» [1], and «the process of activation of personal resources and potential» [1], and «the process of the child's environmental education and upbringing» [1] and «the environment therapy, therapy by special fairytale atmosphere, in which the human potential or something unfulfilled can manifest and a dream can come true» [1], and «the process of selection of special fairy tales for each client» [1].

T. D. Zinkevich-Evstigneeva believes that St. Petersburg is home to fairytale therapy, describing the folklore, collection and research on fairy tales and myths as the earlier stages of fairytale therapy development (C.G. Jung, M.-L. von Franz, B. Bettelheim, V. Ya. Propp, etc.) including the psychotechnical stage (the use of fairy tales as a reason for psycho-diagnostics, correction and development of the personality); the integrative stage associated with the «forming of the concept of complex fairytale therapy with a spiritual approach to fairy tales, with the **understanding of fairytale therapy as a nature-conformable and human-perception-friendly educational system, well-tried by many generations of our ancestors**» [1].

The *second position* has been documented in a number of papers devoted to the art therapy. Thus, according to L. D. Lebedeva, a well-known expert in this field [2], we can establish the following hierarchy of areas, based on art and creative work:

Type: art therapy. Class: creative work therapy (creative therapy). Subclass: expressive therapy. Family: therapy by creative self-expression; music therapy; play therapy; drama therapy; fairytale therapy; bibliotherapy; dance therapy; movement therapy; art therapy.

Thus, according to Lebedeva, it appears that the largest taxonomic unit (type) in this hierarchy is the art therapy. It links all the scientific and applied areas having a common basis: use of various forms of a person's artistic activities, the results of his/her creative work, or the famous masterpieces in the «curative purposes». In such a case fairytale therapy is a component of art therapy.

The *third position* has begun to develop in recent years due to the appearance of information on narrative psychotherapy in our country, the acquaintance of the psychological community with people possessing this knowledge and those who established this approach, as well as the appearance of our national narrative psychotherapists. The narrative approach (Michael White and David Epston are considered to be its establishers) in psychotherapy is closely associated with postmodern thinking, and as a matter of practice it involves engaging a client into the process of creating his/her own living scenario, story, into the process of describing his/her own biography. When working with people, the narrative approach is based on the idea that people live their lives according to the stories they tell about themselves to other people and to themselves and according to the stories being told about them by other people [3]. Since metaphoric stories play a huge role in narrative practice including an active use of folk and author's (artistic) tales, this fact has afforded grounds for a number of psychologists to qualify fairytale therapy as one of the methods of narrative psychotherapy.

Download English Version:

<https://daneshyari.com/en/article/5126193>

Download Persian Version:

<https://daneshyari.com/article/5126193>

[Daneshyari.com](https://daneshyari.com)