

SOCIAL, LINGUA-CULTURAL ANTHROPOLOGICAL AND HISTORICAL ASPECTS OF THE LEISURE.

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ABSTRACT: LEISURE AS A CULTURAL-HISTORICAL CATEGORY HAS FUZZY BOUNDARIES AND ITS CONTENT VARIES DEPENDING ON THE CULTURE AND HISTORICAL HERITAGE OF ONE OR ANOTHER SOCIETY AS PART REPRESENT THE ESSENCE IN THEIR CULTURAL LANGUAGE CONCEPT. THE CONTENT AND VOLUME OF THIS CONCEPT VARIES AND GETS DEVELOPMENT WITHIN EACH PARTICULAR SOCIETY DEPENDING ON SOCIAL PRACTICES LEISURE IMPOSED BY TRADITION, CULTURE, AND NEW FEATURES.

KEY WORDS: LINGUISTIC CONCEPT, LEISURE, ETYMOLOGY, SOCIAL SPACES

FREE time in modern sciences of man and society is understood as part of a living human time, the structural component of social time, which has its own functions and purposes. Still the volume of this concept, its boundaries were set final. Free time as a cultural-historical category has fuzzy boundaries and its content varies depending on the culture and historical heritage of one or another society as part represent the essence in their cultural language concept. The content and volume of this concept varies and gets development within each particular society depending on social practices leisure imposed by tradition, culture, and new features.

THE language concept "free time" consists of two components: The term "free" refers to the idea of a party of "emptiness": the range in a continuum space, free territory, on the other hand to the idea of the unlimited "free will", "free choice", "free country", "free behavior." These meanings are allocated to the value scale "good - evil" for the entire history of existence of this concept. The expression free time interval as a continuum is updated as in atemporalnostta of mythological time on the one hand and on the other the notion of "timelessness" or "bad weather". As points **Knabe, G.,S.** [6, p.297], ancient residence outside change, movement and development was characterized particular, stationary and precious state of reality. As an example of such a perception of time can serve feriae - spread over the whole year days compulsory "free time", dedicated to the gods. Same nature have Christian holidays in the church calendar, which are dedicated to commemorate the events related to Jesus Christ, the Virgin Mary and the saints. Strict compliance with the rule of "Shabbat" – the holy Saturday with the notion of the operating cycle of the God who created the world for six days, and seven days - on Saturday to rest according to Jewish religious tradition.

THE exact opposite of free time devoted to the gods in Slavic mythology are so-called "dirty days" conditionally speaking - another type of "free time", which lasted from 25 December to January 6 (from Christmas to Epiphany) - so-called "bastards karakondzhovi days stroked days ash days unbaptized days" when, according to popular belief, appear

bugbears and other evil spirits. Thus, this period proved "beyond" regular time and exists in a range of "timelessness". This cultural fact shows that in ancient times was characterized by a binary protivopostavenost "sacred" - "demonic" - projection of "good" and "bad" time.

FREE time in ancient society is associated with higher state of mind, which is the prerogative of the upper class. **Aristotle** [1] associated lack of free time with the poverty. It examines the problem of free time in politics, wars and talk about the virtual absence of free time in the lower classes – farmers, craftsmen, as their classes do not allow noble and sublime forms of activity, leisure time can not provide them with bliss. The perfect man has to have the best pleasures. It is interesting the idea of Aristotle, that the ability to use the free time is a product of learning. Leisure is provided for abstract classes, contemplation, creativity – i.e. meet spiritual needs, but at the same time is a privilege decent freedom and free time man. On this occasion, **Gurevich, A.,Y.** noted [4]: "In ancient times to the ideal of human was considered individual - a member of the polis, the state, citizen engulfed in social, political and cultural life, rather than physical labor." Citizen soldier participating in National Assembly, sports events, religious sacrifices visitor theatrical spectacles and friendly feasts — personality that develops outside the sphere of material production. However, it should be emphasized that their understanding of free time not was merely the empty idleness. The ancient Greek word **σχολή** (from Latin *schola*) actually means - free time, rest, "nothing doing" but that word meant also time devoted to learning and scientific lectures, school, and especially philosophical school (here is the mediaeval *scholastica*).

Florov, E. [10, p.13], which analyzes the etymology of the Greek word *σχολή* – "holding", "stop activities". I.e. original and basic meaning of this word is a space, and also doing nothing. The meaningful development can be seen in the recommendations of the ancient philosophers with what this particular freedom from daily activities to be filled: these are the kinds of free activities (Euripides) or philosophical activities, discussions, reflections (Plato) lectures of philosophers and schools as organized groups of students and teachers (Aristotle, Plutarch) treatise composed by the teacher or syllabus written by the student (Plutarch). In the intellectual sphere *σχολή* is provided and synonymous only worthy of a free man exercises - abstract, theoretical, mainly humanitarian activities to man and society, and to a lesser extent - to nature.

THUS even in the emergence of the concept "free time" is clear "the specialization" of the time - it is *free for sublime actions, but gradually came to be associated not so much with the annual as a circadian cycle*. All other ways to fill vacated by manual labor time space do not qualify as „σχολή”.

THE concept "free time" in different languages different etymological basis. From the Latin word "licere", "allowed," comes the French "loisir" (free time) English and "leisure" (the choice of actions). **Dumazedier, J.** [12], [13] considered *loisir* (corresponds to the "real free time") as [13, p.29] "A set of activities that a person can choose on their own will to rest, to entertain, to obtain information or to educate ... being exempt from observing professional, family and civic obligations."

PRESENCE in the Russian language on two concepts – „free time” (свободное время) and „доцуг” (time activities optional, depending on the system of values of one or another individual) determined more complicated structure overtime. The word „доцуг” according **Dal, V.** [3], comes from the verb „досягнути” (reaching to achieve, to come up with something), i.e., to achieve something as a result of certain efforts. From the original meaning

of „досужий” as successful in a thing person. In this sense, seen through the Eastern mentality - nothing-not-making can be an indicator of prosperity.

THAT matter is embedded in the inner form of the Turkish word „özgürlük” (freedom), consisting of 2 root morphemes – „öz’+ ‘gür” (‘lük’ is a morpheme for plural referents). First morpheme means – "Core", "nature", "personal" and the second - "abundance", "prosperity". So the etymology of the word corresponding to the sociological term "free time" in the Turkish language brings us to the notion of a values aspect of leisure, but with an emphasis on material provision, which allows "nothing doing". „Özgürlük zaman” – literally "time of personal prosperity or "time attesting to personal prosperity."

IN Turkish, among „özgürlük zaman” there is a combination of words „boş zaman” (literally "empty time" i.e., it was found a certain interval in continuous work cycle - thus, time off work, is associated with an idea of the gap that can be filled with something - with some optional activities.

THE value of leisure in aspects referring lofty pursuits, creativity accumulate in the importance of the Turkish word „serbest”. The internal form of the word, which consists of two Persian words „ser” (head - from Persian) and „best” (mystery problem) refer origin and belonging of this word to the field of spiritual, creative nature of man. In combination with the word "zaman" is formed syncretic idea of time "discovering, solving problems", i. e. The spiritual, creative activity.

THE lack of a specific term or phrase, corresponding to the term leisure in Bulgarian lingua-cultural tradition possibly related to the specifics of the Bulgarian way of life. The expression "free time" in Bulgarian language appears as a scientific term - similar concept with the same content in vernacular absent. This is probably related to understanding the life of the Bulgarians, which is reflected in proverbs as "Doted work - doted not stand", "The vineyard does not want a prayer, but a mattock." There is no special summary about the time that can be devoted to different types of recreation, hobbies, games and creativity.

HOWEVER, there are, however, various markers of time per day that can be paid to preferred holiday – "at noon", "brandy time" or markers of the day, which implicitly contain idea of rest "late afternoon". There are also gender-features. Usually men can not afford a full break "brandy", "coffee" when they are not engaged in any kind of additional activities (in addition to the rosary). Women who are "to gossip" usually do some work - knit, spin, embroider, etc. The same is characteristic of youth festivities - girls usually wear work unlike the lads. Likely to be found and the peculiarities of the urban way of life in rural – this gender gap is not so big, hands urban woman must be busy working even during social contacts, various types of communication.

THE differences in concepts, corresponding to the concept of "free time" in different languages was representing not only differences in the understanding of this phenomenon in the cultural and historical tradition, but may appear in the positions of various researchers who belong to different lingvokulturni communities.

As carry a centuries of accumulated experience language concepts through a complex system of associative connections and stereotypes again affect interpretation of the essence of the intervals in the mandatory activities of people.

THE spatial metaphor "free" as "free from something" and have an idea that leisure is "emptied space" that can be filled. The free choice in the most general way again be assessed:

free choice implies that one can freely choose between good and evil. So value assessment of leisure exist throughout the history of its existence.

Shopengauer, A. [11], who, like R. to Descartes, assess leisure extremely high, with a crown of human existence, as it only makes one complete master of his own "I" notes that the choice of activities that lead to enjoyment depends on the level of intellect and morality, and leisure is true good only for geniuses, because loneliness is pleasant and leisure is higher good: "The possessed of domestic wealth needs nothing outside except a negative condition - free time — to be able to develop his intellectual powers and enjoy internally treasure, in other words - nothing but offer of accommodation life, every day and hour to be himself. ... how much it costs a person such value has for him his free time ...".

Marx, K. [7, p.386-387] differ in the structure of free time two most important components: 1) activities that are recreational functions (recreation, entertainment, and family friendly communication; 2) more sublime activities related to human development, the discovery of his abilities (training, participation in creation and consumption of spiritual values).

THE transition to a postindustrial society again bring out the creative aspect of leisure. In a study **Bell, D.** [75, p.386-387], which presents the development of society as a transition between pre-industrial, industrial and postindustrial society. Postindustrial society is increasingly determined not by industry but by non-production sphere or field of highly qualified services with modern technologies (financial services, telecommunications, entertainment). Essential inputs are knowledge, information and highly skilled labor, based on them. In connection with these trends temporal parameters of work the author should not be shortened because of increased education and lowering the retirement age. The time spent on labor reduced and within the working hours by introducing breaks, part-time, raising the qualification (during working hours).

Toffler, A. [9] believes that the world is on the verge of sweeping social changes, technical and cultural innovation. The dynamic development of technology affects all of social life. Changes the contents of labor productivity, significant changes are identified in the culture and civilization throughout. Toffler believes that with the emergence of a new civilization will change not only the nature of labor, but also the management and the essence of leisure.

The value of the free time also appears in **Stebbins, R.A.**, which distinguishes concepts seriously and usually free time [8]:

- ⇒ *Serious leisure* is characterized by the following quality features: the need to continue crafts th, overcome the obstacles; the possibility of implementing efforts to advance in a career, to achieve these objectives and to take part in life; self-realization, spiritual growth, revival or renewal of personality, sense of achievement, increase self-esteem, participation in social interaction and a sense of belonging to the community; self-pay; clear identification of selected activities; group social world.
- ⇒ *Ordinary leisure* immediately deliver benefit relatively short enjoyable activity that requires little or not requiring any special training to obtain pleasure. Thereto may be attributed game, relaxation, naptime, walks, passive entertainment (television, books, listening to music), active entertainment (gaming, coupons), lively discussions and sensor excitation (sex, eating, drinking). [135]

The social time as a whole and leisure as its structural part are inextricably linked with the social spaces within which to carry out social events and activities. One of the first sociologists who put a question to the social space is **Simmel, G.** [5]. Under social spaces he

understands abstract spaces that are characterized by a structure imposed by the inequality in the distribution of different types of capital and the resulting consequence of this distribution system of subspaces and fields. These fields resist in all respects in places that concentrate most disadvantaged. Although social spaces have no physical nature, they are realized in physical spaces. In other words, physical spaces are projections of social spaces.

THE social spaces associated with different forms and possibilities for utilization (or consumption) of leisure characteristic of social spaces – they can be designed for children, but at the same time, access to these areas (in social and physical sense) be limited. So now there are a number of institutions, some of which are state structures or NGOs and are aimed at the further education of the rising generation, community centers, language schools, theater studies, sports societies and associations. The other part of the social space is intended for consumption and is uncontrolled by formal educational structures and educational area - these are discos, cafes, Internet clubs.

AT the end of this article is to highlight the relationship between social spaces and new technologies.

THE social spaces are structured and the new technologies in the Internet space. The peculiarity of the new Internet technology is to overcome traditional notions of space and time, and the actual operation of information belonging to different spaces and times (local action is performed with the global information infrastructure). In this sense, the time spent in the Internet network is another type of leisure. The concept of a parallel of physical reality - virtual. A new type of leisure (virtual, network) thus forming new social spaces, creates and exacerbates differences in society already in some other - between users and non-users of the Internet creates new real and virtual social groups, defines a new type of inequality and social stratification. New reality significantly changes the classical concepts of work and free time.

YOUTH subcultures perform a basic function of culture - cohesion and even removal of social barriers. De-adapted children in their spare time often choose social movements that orient them on the path of destructiveness often directed not only on others and society as a whole, but also to themselves. The important thing in such a group can be not only a social space, a community of young people and the community of their value system - the tendency to violence, aggression, drugs, certain types of music or a particular type of mental state.

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