

The “Free Time” Concept: Socio-Psychological Aspects

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Summary: The article focuses on the specifics and the characteristics of the phenomenon “free time”. It explores the role of “free time” in the life of young people who are growing up and students in general. The phenomenon relates to the social environment where the personality realises its own ideas of how to utilise free time. A connection is sought between freedom, free choice and the substance of the concept “free time”.

Key words: personality, free time, free choice, social environment, values, socialization, education, learning.

JEL: A1, A12, A13.

I. Essence of the concept of “leisure”

The definition of “free” refers us to the image of “vacancy”, to the image of realization of certain opportunities: “free will”, “free choice”, “free state”, “free manners”. The concept of “leisure”, indeed manifests its both core meanings. The essence of “the leisure” as an interval of some continuum is manifested in the atemporality and extemporarily of the mythological time, on the one hand, and on the other hand, in the “timelessness” or “bad times”. The basic characteristic of these terms is their “extraction” from time, but at the same time, in terms of their quality and worth, they are diametrically opposed.

G. S. Knabe points out that for the ancient societies the time spent outside changes, motion, development, in general, outside, the accidents, characterizes the peculiar, immovable and precious state of reality. “As an example for such perception of time can serve the “feriae”, allocated throughout the year, for compulsory “leisure”, dedicated to the gods. In those days all kinds of activities related to the civilizations are made taboo, i.e. the arising ones, emerging from time. “Feriae” represent a symbol of a kind of the most archaic, primary past” pre-cultural and pre-temporal, of the image of reality that does not know inequality and animosity, poverty and wealth, private property [10, p. 279]. Thus, the discontinuation of labor activity in order to devote oneself to meditation, contemplation, the emergence of the “vacancy”, “emptiness” that is ready to take up the sublime contents directed towards the gods, is also a return to the “pretemporal”, the eternal, the divine. The concept of “emptiness” is considered in the modern philosophical theories of M. Heidegger [25] and M. Kaplan [31]. According to R. Ivanova and T. Zhivkov [9] the Christian holidays in the church calendar are of the same nature.

The Judaic religious tradition strictly observes the rule of “Sabbat”: the holy Saturday related with the image of work cycle of God who created the world in six days and rested on the seventh.

The opposite of leisure which is dedicated to the gods is in the Slavonic mythology the so-called “dirty days”, another kind of “leisure” that last from December 25 to January 6. The names “*karakondjovi*”, “*poganni*”, “*pepelni*”,

"*nekrusteni*" days when evil spirits appear. The eleven days between Christmas and Yordanovden [Epiphany] are the rounded difference between the solar (365 days) and lunar (354 days) year.

This period is "outside" the normal course of time and exists in some kind of time of its own determined by the Moon. This is probably the reason why it is associated "with that beyond and with the demonic powers: due to the fact that the Moon (a symbol of chaos) is opposite to the Sun (a symbol of order)" [9]. This cultural fact shows that time in the ancient people was structured in view of its sacrality and belonging to the "good" or "dark", "bad" time.

The leisure in Ancient society was associated with the extemporarily and thus is opposed to eth profane time. The extemporarily is one of the sublime states of mind which is the prerogative of the upper class. Aristotle links the lack of leisure to poverty. He considers the problem of leisure in politicians, warriors, rhetoricians, and speaks of the practical lack of leisure in lower classes. The perfect man must have the best pleasures. The idea of Aristotle that the ability to use leisure is a product of training, education and upbringing of the personality is especially valuable for the contemporary educational system. In Aristotle, the category of "leisure" has social and spiritual dimensions. It represents a differential indication (a distinctive feature) of the wealthy citizens in contrast to the slaves. Moreover, leisure is a condition for abstract studies, contemplation, and creative work, i.e. it satisfies the spiritual needs but at the same time it is a privilege for the man who merits freedom and leisure. Aristotle was the first to consider man in terms of his social characteristics "Man is such kind of animated being that is intended to live in the satte..., he lives in a society and is governed by laws" (1). The famous definition of man stating that "Man is a social (political) animal" is also one of Aristotle's.

A. Gurevich pointed out: "In the Ancient times it was thought that the ideal man is the individual who is a member of the polis, the state, a citizen preoccupied with the public, political and cultural life and not one preoccupied with physical labor. A citizen, warrior, participant in the national assembly, sport competitions, religious oblation and feasts of friends, an individual who develops outside the domain of material production. However, it is necessary to underline the fact that their understanding of leisure was not reduced to a mere idleness. The Ancient Greek word "*σχολή*" (in Latin: "*schola*") actually means leisure, rest, "doing-nothing" but this word also means time dedicated to learning and scientific talks, and especially, a philosophical school (hence the Medieval term "*scholastica*")" [5].

The phenomenon of "leisure" in the Ancient world is linked to the etymology of the Greek word "*skhole*" which means "retention", "cessation of activities". The basic meaning of this word is leisure. In the Ancient society the leisure (*skhole*) has great importance in practically all spheres. From the social point of view, *skhole* is a distinctive feature of free citizens who had the right to leisure only in the Antiquity and it was in order to make sense of it and to fill it with reasonable contents. In the intellectual sphere, *skhole* is a condition for and synonymous with activities worth only of the free man: abstract, theoretical, mainly humanitarian activity directed at man and society and, to a lesser extent, to nature. In terms of practice and application, *skhole* meant school, and was the leading form of general, humanitarian and intellectual education and upbringing for the children of free men in the Ancient world.

The very concept of "leisure" has different etymological basis in different languages. The French work "*loisir*" and the English word "leisure" meaning freedom to choose one's actions come from the Latin word "*licere*" meaning "allowed", "permitted".

J. Domazedier considers "loisir" as something corresponding to the "real leisure", as a "set of activities that man can choose at his own will in order to relax, to entertain himself, to receive information or to get educated being free from the obligation to fulfill professional, family and civil obligations" (29, p. 29). According to the world view as determined by the Latin word the concept of "leisure", "loisir" is linked to what is allowed, to what is permitted. This concept inclines to the notion of compulsory and non-compulsory activities as the "permitted-non-permitted" actions could be defined within their limits. Hence one could see the social sanction of what is "not allowed".

The Bulgarian word "*praznik*" [holiday] has a specific semantic base: it comes from "empty" but the holiday, the empty free space in the Bulgarian and other Slavonic cultures is associated with the annual and not with the daily cycle of life in the different ethnic groups, communities or religions. These activities are the macro frame of the basic oppositions of "good" and "evil" in both their ontological sense and in the sense of effects from that choice to one's future. The analysis of the activities "at choice" leads to the formation of the notion of how one individual or another builds up his or her life. The activities "at choice" could lead to prosperity and success or to destruction of one's own life and the lives of the others.

Where is the boundary between work and work time, the productive domains that create spiritual or material values and services conscious activities and other kinds of activities, between time "filled", "full" of certain activities and the "spare" time that offers its potential? "The duration of work time is an extensive measure to determine the quantity of labor that the worker or the employee owes to the employer under the employment contract", writes S. Hristova (26, p. 41). This is precisely what distinguishes leisure from work time: it has no limits, no requirements

to create articles, regulated duration and exact determination in time.

The lack of a special word or expression corresponding to the term "leisure" in the Bulgarian linguistic and cultural tradition is linked to the specific lifestyle of Bulgarians. The expression "free time" appeared in the Bulgarian language as a scientific term, there was no concept with the same contents in the popular language. There is no special generalizing word for time that could be spared for the various kinds of rest, entertainment, games and creative work. There are different time markers for the hours of the day that could be spared for the preferred rest.

II. Relation between the terms of "leisure" and "social spaces"

The leisure must, by necessity, be considered in a close relation with the social spaces. The social space has been a subject of reflection in the psychological, social and pedagogical sciences for a short time. The problem of social time whose basic component is also the leisure, is part and parcel of the social spaces where the social events and activities of the separate individuals and of the whole society take place. The questions of the theory of social spaces in relation to the social activity and social practices of society are studied by A. Toffler [23], J. Baudrillard [3] and R. Barthes [2]. One of the first sociologists who posed the question of social space was G. Simmel. Social spaces were also studied by E. Durkheim as a way to bring together the social phenomena and relations that are constitutive for each society.

The concept of "leisure", as an element of the structure of social time, is starting to designate a space, an interval in chronological time, which could be "filled" with activities which can be chosen by the individual. The second point,

the "choice" of activities is linked to the other hypostasis of that space, namely: the potential of the leisure is understood as a "receptacle" that is filled with activities as per the free choice. The supreme value orientations call that it is filled with sublime activities aimed at perfection of personality.

At the same time, the free choice presumes that man can freely choose between good and evil. A. Schopenhauer, similarly to R. Descartes, praised leisure very high, as the halo of human existence. In his opinion only it makes man the perfect master of his own self. He points out that the choice of activities leading to pleasures depends entirely on the level of intelligence and morals and that leisure is the true good only for geniuses because loneliness is pleasant, leisure is supreme good, they are self-sufficient and really happy. "The man of inner wealth wants nothing from the outside but the negative [gift of undisturbed] leisure, to develop [and mature] his intellectual faculties, that is, to enjoy his wealth, in short he wants permission to be himself, his whole life long, every day and every hour. His leisure is worth exactly as much as the man himself" [28].

The contemporary understanding of leisure is determined also in the period of industrial and post-industrial development of society. These societies, by increasing the labor productivity, ensure a decreasing occupation with labor and increasing share of time free from compulsory labor. The qualitative characteristics of that leisure do not, however, overlap with the ones described by Aristotle and R. Descartes. The time made free from hard physical labor is necessary for recreation and it satisfies, first of all, the biological needs of human beings. At the same time, depending on people's social and spiritual needs leisure is directed not only to one's recreation but also to pleasure, education and creative work. New ideas emerge about the organization of leisure, it turns out that it can

be managed in the same way as work time. "The very concept of "leisure" is a product of the respective ideology", writes J. Baudrillard. As if it was discovered in order to successfully manage man's activity in the time off work. Management is carried out by forming new needs that make people buy certain goods and services" [3]. In this way leisure in the industrial age is transformed from a value into a mechanism for capital movement (time is money and leisure, as one of the option for consumption of goods, makes possible the further cycle of production).

K. Marx [13, p. 217; pp. 386-387] distinguishes between two main components in the structure of leisure:

- activities with recreation functions (rest, entertainment, communication with family and friends);
- more sublime activity related to man's development, to the revealing of his faculties (training, participation in consumption and creation of spiritual values).

In their studies, P. T. Chardin, Cl. L. Strauss, Fr. Fukuyama, R. Tsanev, A. Toffler, N. N. Moiseev present the development of society as a transition of preindustrial, industrial and postindustrial society. The pursuits of people in contemporary society to achieve harmony with the nature, for a new environmentally-friendly thinking and realization of the ideas of V. I. Vernadski about the noospheric thinking of man of 20th and 21st century have been pointed out. Each stage is determined by a dominant mode or production: agriculture, industry and services. The present-day society undergoes a global transformation: the formation of a post-industrial (information) society.

The postindustrial society is increasingly determined not by industry but by the non-productive sphere or the sphere of highly qualified services related to contemporary technology

(financial services, information and communication technology, telecommunications, entertainment, mass media). The main production resource is knowledge, information *and* highly skilled labor based on them. One of the most important social values that brings society together, and a main production output and good is information. It becomes a strategically important resource and is treated as one of equal importance with the labor, financial and production and material results. Power in developed countries slowly passes into the hands of the information elites, in the so-called "infocrats" and "datacrats". The class structure of society loses its sense; it gets diluted and gives way to an elitarian mass culture. The driving force of the development of the contemporary society becomes the production of information.

In relation to those trends the temporal parameters of labor activity should, in our opinion, be shortened due to the increase of education and decrease of pension age. Time spent on labor must also decrease within the work hours by introducing breaks, part-time work day, increase of qualifications (during work hours). S. Hristova points out that "work time is time during which the worker or employee must work and perform his duties under his individual employment contract. This is the time the worker or employee works by spending his mental, physical and psychic energy and carries out useful labor activity that produces material and spiritual goods, performs services and others. The units of astronomical (calendar) time: hour, day, month and year" [27, p. 17].

According to A. Toffler [23] and L. A. Gordon [4], the new trends, the flexibility upon practicing of professions which is expressed in change of the work being performed, on the one hand, could be a source of destructive changes of personality due to the disturbance of the sense of stability, security, and on the other hand, they could become a source of diverse realization of man's

creative, intellectual, physical and other faculties. Under these new conditions the non-creative forms of leisure can not give a meaning to one's life. In parallel with the changes of the forms, quality, quantity and contents of labor, there are necessary changes to the forms, contents and quality of leisure. According to A. Toffler "the world is at the brink of cardinal social changes, technical and cultural innovations. The dynamic development of technology influences all fields of social life, The contents of labor is changing as well as its productivity; there are changes in the culture and the entire civilization. The emergence of a new civilization will change not only the substance of labor but also the management and substance of leisure" [23].

R. Stebbins distinguishes between the concepts of "serious" and "common" leisure [22]. In his opinion, serious leisure is characterized by the following qualitative signs: need to continue the activities, overcoming the emerging hindrances; possibility to make efforts to advance in the career, to attain the goals; self-realization, spiritual growth, resurgence or renovation of personality, a sense of achievements, increase of self-esteem, participation in the social interaction and a sense of belonging to the community; self-reward; clear identification with the chosen activities; group social world.

Common leisure immediately gives benefits as a relatively short pleasant activity that requires insignificant or no special training to derive pleasure. This includes games, realization, daytime sleep, walks, passive entertainment (games of chance, parties, friendly gatherings, celebrations of birthdays and name days, of holidays), the lively talks and sensor excitement (sex, food, drinks).

The lack of the positive image of the future, according to L. Frank [30, p. 293-312], is usually linked with the lack of life plans. Therefore, both the formation of the temporal perspective

and the value orientation are worked out in the course of socialization. According to J. Nütten [16], the formation of temporal perspective is carried out by forming consecutive series of "means" – "end". From that point of view, the different psychological and social factors can have positive or negative influence on the formation of motivation and value orientations in personality forming. The period of passing from medium children's age to early adulthood (adolescence) is characterized by the adoption of social norms, system of values and value orientations of the society in which the individual lives. These processes are regulated by the school, family, people of the same age, the components of the social and pedagogical system. The formation of the temporal perspective in the personality forming is the result of the intensive process of socialization. A number of authors show that the future personality forming is always shortened in delinquent children of medium school age and adolescents and people in early youth age, and it has been demonstrated in psychopathology that delinquency compulsory correlates with temporal disorientation.

In her study, J. S. Mamedova [12] established the interrelation between the value orientations of children and youths and their temporal perspective. The worth of that study for the needs of social work with children (teenagers and adolescents) lies in the fact that for the first time a correlation has been established between the value orientations of children and the peculiarities of their temporal perspective. The author studied delinquent and law-abiding teenagers aged 13 to 16. She found that they differ by the type of correlation of values (conflict one in the case of delinquent teenagers and non-conflict in the case of non-delinquent ones), by the degree of formation of the value orientations as a whole and at the same time by their temporal orientation and differentiation of the temporal perspective. It is important to note that as a result of that study it has been

established that there is an interrelation between the degree of formation of the value orientations and the peculiarities of temporal perspective such as its range and differentiation, temporal orientation, sensual attitudes towards the specific time period. The reasons for delinquent behavior of the teenagers and adolescents are rooted in the frustration of the basic needs, problems related to social adaptation, choice of contacts and communication in asocial circles, often of aggressive behavior. Also important are the peculiarities of motivation and value orientation of children which are determined by their nearest environment.

The currency of the problem of relation "social time-social space (or chronotope)" is determined by the practical tasks of prognostics, the perfection of the systems of management, the problems of reproduction of human resources, including education, training, upbringing and socialization of children and young people as members of the society.

The social spaces are the abstract spaces which are characterized by a structure imposed by the inequality upon distribution of the separate types of capital and the system of subspaces and fields resulting from such distribution. The distribution of goods and services corresponding to different fields overlaps and as a result of that a concentration of the most deficient goods and services is formed as well as one of their owners in the physical space. In all aspects these fields stand opposite to the places where the most disadvantaged are concentrated. Although the social spaces have no physical character, they are realized in the physical spaces. In other words, physical spaces, in their turn, are projections of social spaces. Spaces related to different forms and possibilities of utilization (or consumption) of leisure, which have all characteristics of social spaces. They are intended for young people but at the same time the access to these spaces (in social and physical terms) is restricted. In the

district cities and in Sofia there are a number of institutions, a part of them being government structures, which aim at providing additional training and education. These are the municipal institutions and various non-governmental organizations: community centers, language schools, theatre companies, sport societies and associations, courses for qualification and re-qualification, for acquiring new professions.

Another part of these social spaces is intended for consumption and it is a territory beyond the control of the official educational and pedagogical structures. These are discotheques, cafes, Internet clubs, and other entertainment establishments which currently are a great attraction for teenagers and young people. Social spaces are also structured by new technology in the Internet. One of them is the so-called streaming technology (zet mag) enabling them to create their "own" television, radio, e-magazines and to achieve freedom of speech as per their own positions and notions.

Streaming technology enables audio and video emissions in real time. However, access to the desired online material (web-based TV), time to reach it, Internet access, shape a new type of public: the very idea of audio-visual streaming file is directed to a certain type of personalities who will make efforts and set time aside in order to find themselves in certain Internet space in certain time. The need to make some strictly regulated steps and the availability of some guiding conditions play the role of a sifting (selection) factor and thus distinguish the spectator-participant from the accidental visitor of the Internet space. The peculiarities of the new Internet technologies are in the overcoming of the traditional motions of space and time as well as actual operation with the information of different spaces and times (local action is carried out by means of the global information structure). These possibilities structure a new attitude toward time and space. Thus, time spent

in the Internet network represents another type of not only social, but also perceptual, time. The idea of virtual reality being parallel to the physical reality is formed. Real time means a "road" by which the individual gets closer to the "external", "spaced" time of many directions.

The new type of social and perceptual time (virtual, net) forms new social spaces in the young people, creates and deepens the differences between users and non-users of the Internet, new actual and virtual groups, determines a new type of inequality and social division among young people.

III. Contemporary approaches to defining the limits of leisure and ways to study it

The conceptualization of leisure depends on the ideological position of the researcher in the field of scientific knowledge.

M. Kaplan [31, p. 24], while speaking of the essence of leisure, emphasizes on joining the values of the culture and thus comes nearer to the ideas of R. Descartes and A. Schopenhauer.

The German scientist G. Klut thinks that "leisure starts where the possibility to create a world opposite to work emerges with its own values and aspirations, a world in which human activity is directed at rest, reduction of tension, to man's own self" (according to: 6, p. 37). The last definition is a quite broad understanding of leisure assuming that the choice of activities depends on the system of values of an individual but this does not at all mean that individual's activities during the time off compulsory work will necessarily be directed at constructive activity, creative work, and self-development.

For G. I. Mintz "personal leisure is part of leisure. The personal leisure includes only

those hours which are used for rest and entertainment. The time for raining (non-compulsory), public work, children-related obligations, and creative activities are part of leisure, but this leisure does not belong to personal leisure" [15, p. 4]. The adoption of such a stand means, however, to reject the change of intellectual and physical activities (at one's own choice) as a way of rest and pleasure (satisfaction and relaxation).

A. I. Kravchenko narrows the limits of personal leisure to activities aiming at pleasure, entertainment, self-mastering or attainment of goals at one's choice [11]. This position assumes that when choosing activities, such as entertainment and rest, one can choose (to engage in) anti-social acts.

N. Radev [18, pp. 350-356; 19, pp. 69-79] thoroughly examines the questions related to temporal orientation (or the temporal perspective) of personality which is closely connected to the temporal aspects of the so-called "ego-conception." He focuses on the changes and possibility of changes throughout the whole life of man". This orientation (or perspective) is realized by connecting psychological time with the social, cultural and historical times.

The scope and contents of the concept of "leisure" change depending on the public and social conditions. The emphasis on alternating labor activity and holidays related to the annual monthly and weekly cycle are not only shifted to the alternation of labor, recreation activity and the leisure itself within one 24-hour period but also change the very notions of work time and leisure. Work time starts to get characterized by flexibility and the activities typical for the leisure are already possible within the work time. On the contrary, the activities typical for the leisure sometimes become a source of main income (in the case of the so-called liberal professions).

Some authors even reject that category. When answering the question of what exactly leisure is, St. Donchev gets to the conclusion that the very term is an "empty category" [7]. In fact, are there any activities typical only for leisure or do any of them tend to a greater extent to employment? Whether, for instance, "the work in the garden" is labor or leisure? It is obvious that different respondents will refer that activity to the field of labor or to the one of leisure depending on whether it is one done by free choice and gives pleasure or it is a result of hard economic conditions and is means to improve the financial position.

According to E. Fromm, leisure is a space of being where man "is extremely free; here he has a great opportunity to express both negative and positive freedom.". A. Maslow highlights the fact that leisure gives a possibility to choose, free from regulation, it is inherent to man as a consequence of his faculty to make choice, to structure his being, his faculty to self-perfection, and self-development [14]. For K. Rogers the reason for the incessant "becoming" and development of personality in time are not only the constantly changing external circumstances requiring new solutions, qualities and faculties. The personality changes its relation to the world and its overall understanding of life. Due to the availability of leisure which it transforms into creative activity, personality enriches its experience, changes and develops the very code for interpretation of experience. He says: "Life is the richest and most beneficial if it is in motion, if it runs. This feeling is both fascinating and frightening. I feel best when I can let my experience lead me somewhere forward, toward goals that I cannot yet see clearly. In this movement, in the stream of rich life experience that carries me, in the efforts to understand its changing complexity, it becomes clear that there is nothing constant in it. When I can swim in that stream I realize that there may be no secret system of beliefs, nor a constant system of principles to which I should adhere.

Life is directed by the changing understanding and interpretation of my experience. It is always in a process of development, of becoming" [20, pp. 68-69]. J.-P. Sartre interprets man as a project analogous to the model of his own existence realized by him [21]. At the same time the development of personality is realized not only in the sphere of leisure, but also in the sphere of labor. D. Reisman writes: "A burden hanging on leisure due to the division of labor is too heavy to be overcome; leisure not only is unable to save labor but it also perishes away with it; it can make sense for most people only if labor has sense" [33, p. 6]. It is necessary to note here that the term "leisure" disappears in case of unemployment. For students, this includes the so-called "forced holiday breaks" due to bad weather, epidemics, teachers' strikes, non-attendance, school drop-outs for different reasons of objective and subjective nature, marginalization of some social groups or the obtained status of "bad leisure." In the same way, we can say that the so-called "bad leisure" is present in a great part of those students who drop out of school for one reason or another. A part of them start working, help in the family economy as the time remaining after they perform their labor activity is dedicated to time spent for traveling, hygiene and physiological needs, rest and activities at choice. Another part of them remain out of employment. For them the cultural and cultural-educational forms of use of leisure are inaccessible, in such cases their activities "at choice" are often in the field of deviant and delinquent behavior.

L. Popov studied leisure in terms of different parts of scientific knowledge. He consistently analyzed the quantity, structure and contents of leisure. He made an interesting interpretation of the substantive aspects of the very term of "leisure". He points out that in different studies the emphasis is placed on temporal or substantive components. If the emphasis is placed on "what is being done" the study

is focused on the interests, motives, value of certain contingent. In case that the emphasis is placed on leisure as one of the means of temporal organization of life then the study focuses, first of all, on the organizational culture of people. When comparing the definition of leisure in the context of time budget and in the aspect of its antitheses "work time-leisure", "work time-time off work" and "leisure-non-leisure time" the author outlines its different positioning, and, at the same time, also the differences in its substance. All approaches are united by the general conclusion as regards the diluteness of the limits of leisure with respect to both work time and non-leisure time. The quantitative approach to defining the limits of leisure is stated to be unsatisfactory due to the impossibility to "exhaustively list all activities in the leisure time", "the relativity of distinguishing activities into groups" [17, pp. 91-92]. In the analysis of the functional approach to defining the essence of leisure, L. Popov points out that in the case of humanistically-charged concepts a clear moral criterion is placed to assess the activities typical for leisure. Such activities are assumed to be the ones aimed at positive, socially useful, sublime activities. This approach, however, leaves out of attention a variety of anti-social activities and "doing-nothing" which actually exist and are being carried out in the sphere of leisure. The points out that "if, in principle, only useful activities are carried out in leisure time, then it would not cause problems with respect to its pedagogization" [17, p. 94]. In another group of definitions, within the functional approach, leisure is defined as time for allocation of activities having their end in themselves and ones having their value in themselves. The author quotes [17, p. 96] the arguments of K. L. Gordon who gets to the conclusion that leisure comprises "acts having their value in themselves and periods of everyday activity. Due to having their value in themselves and having their value in themselves they are distinguished from the non-leisure, necessary time" [4, pp. 99-100]. The distinction

of activities, on the one hand, as activities having their end in themselves and ones having their value in themselves, and on the other hand, of activities of non-free, necessary nature, delimits activities on quite another grounds which is close to the anthropocentric perception and the assessment of one's own activities. In case of such approach, different people will refer the same activities either to the compulsory activities or to the activities falling within the "leisure" because for some they will be an obligation, and for others they will have their value in themselves and their value in themselves. When studying the time-budget and, in particular, leisure-budget, the respondents must qualify by themselves whether their activities belong to the sphere of leisure or not.

The studies of time-budget in children and young people have their peculiarities. Regardless of the anonymity of inquiries, as the most commonly used sociological method, it is possible that there are false answers due to the misunderstanding of the substance of the question, due to a desire to "look" well in respondent's own as depending on the ideal pursued one could exaggerate one's good or bad actions. The quantitative and qualitative analysis of leisure in children as obtained by inquiries could and must be supplemented by information about the personal time and determining the trends in the making use of it by the parents and people who work professionally with those children, such as teachers, tutors, instructors in the sphere of leisure, school psychologists and pedagogues, schoolmasters and social aid employees, law enforcement officers.

The interests and needs of a person in the sphere of leisure form such person's way of life and the set of models of behavior. On the one hand, leisure is a freechoice of activities, and on the other hand, the choices only relatively free for it is made under certain conditions and depends on the individual only insofar as (s)he

chooses his/her activities not among the desired but among the accessible ones. The range of activities depends on the level of development of the system of values and the gradation of personality's needs. The value orientations are interiorized in the process of socialization and determine, along with the psychological peculiarities, also the specific behavior of the personality. These problems are studied by L. S. Vigotsky and D. A. Leontiev. Ideally, the importance of the formed value orientations is also expressed in the fact that they, to a great extent, regulate personality's social behavior: its relations with parents, teachers, lecturers at the university, friends in an informal group, colleagues in a formal group, employers and subordinates, media personalities and strangers. The hierarchy of values depends on their ranging by the specific individual. The set of values is one of practical and universal nature, the differences, however, are represented in their ranging by each particular person and this depends on the family and school upbringing, on the results from the socialization process, on the esthetic and ethical culture, on the motives of behavior.

The value orientations are closely related to temporal perspective in young people for they include the goals of their behavior and the choice of their activities. The lack of the positive image of the future usually relates to the lack of life plans [30] and, correspondingly, to the level of formation of temporal perspective. The ranging of values as well as the level of formation of temporal perspective are radically different depending on the level of satisfaction of basic needs. It is unrealistic to expect from a teenager that his choice will aim at highly-paid forms of additional education or at exotic travels as well as at forming an image of positive future in himself if his basic needs are not satisfied, i.e. food, clothes, security, belongings and all others to which he is entitled under the Convention on the Rights of the Children.

The new social spaces created by teenagers, adolescents and young people as an attempt to overcome the social distance between the rich and the poor, the satisfied and the non-satisfied, provide them with an opportunity for self-affirmation, security and a sense of belonging. They set up their own adolescent and youth groups and subcultures as an attempt to overcome a part of the restrictions and look for approximation of social spaces. This shows that youth subcultures, in fact, carry out one of the main functions of culture: approximation and even abolition of the existing social barriers or the ones imposed by adults. On the other hand, the inner democratic nature of the youth subcultures is opposed by its distinctiveness, as a social phenomenon. In most cases, these subcultures are relatively closed social spaces, the access to which is controlled but by the members of the group itself. The informal youth movements exist as a spontaneous process beyond the state's control which is distinct and opposed to the existing social spaces. The emergence and existence of this phenomenon is due not only to the need of communication and other age-specific peculiarities but it is also related to a number of objective reasons. The disturbances of socialization and the difficulties in the processes of adaptation to the existing social rules are stated as reasons for the emergence of informal youth alliances. The very fact of the emergence of youth groups is a natural process for the basic necessity of children and young people is the need of communication and approval by their peers at the same age or by the group leaders. When we examine leisure in case of school and university students the most important component of their out-of-school time is the time when they carry out non-compulsory activities at their choice for they play an important role in the life orientation and ensure a place in society for them.

One of the most common definition of the limits of leisure is that the common temporal fund is

divided into educative and non-educative time; necessary (publicly compulsory) and leisure time; school and out-of-school time; university and out-of-university time. The non-educative time is divided into time related to education (journey to school, university and back home; services at the library, café, eating house, canteen); for home obligations and other everyday needs; time related to satisfaction of physiological needs (sleep, eating, hygiene needs); personal time. In this way, the personal leisure is formed after all compulsory activities are excluded. The personal leisure is characterized by freedom when choosing one's activities enabling the satisfaction of some personality-specific needs such as need of communication, increase of social status, leadership. For the very essence of leisure is the free choice of activities it could be a space for self-affirmation and self-actualization (as a process) but it can also serve as a sphere for degradation, engaging in destructive models of behavior. The following activities are widely spread among teenagers, adolescents and young people: artistic and scientific and technical creative work, sports, tourism, additional education, self-education. The new information and communication technology offers great opportunities: the global Internet, chat communications, Skype, Google, Facebook, International Standards Quarterly (ISQ). A new type of communication with textual and audiovisual information is making its way on a large scale, the access to free going into the information space increases. Over the recent years, however, the negative trends among children and young people are intensified due to the economic crisis, the contrasts in social status, different opportunities (even their lack).

We accept the division of leisure in terms of its essence and contents. The essence of leisure is the free choice of activities in accordance with the individual system of values. The contents of leisure are the actual activities chosen by the individual among the possible and accessible ones. In this way the structure of time-budget

in children and young people is divided into two main components: educative and non-educative time. Educative time includes time to acquire knowledge, skills and habits, control, examination and assessment, term-end and state examinations and other forms of pedagogic and educative activity in secondary and higher schools.

The non-educative time includes leisure, as its structural part. It is a part of the time-budget of personality which is free after the compulsory training, family and public obligations, everyday concerns, physiological and hygiene needs, to choose activities in accordance with its system of values and the accessible actual forms of such activity. This is a set of activities aiming at restoration of physical and psychical resources of the students, satisfaction of the needs such as pleasure, entertainment, self-affirmation and self-perfection. These activities, in aggregate, do not have in their basis material necessity. Personal leisure includes activities for spiritual and creative development but at the same time it can be structured by delinquent and other asocial activities (or to include them as a unsystematic phenomenon). In any case, leisure is characterized by the value of the very process for the individual and not by the result thereof.

In the course of the particular psychological and sociological studies of leisure, some problems related to the quantity, structure and contents of leisure necessarily arise. These three parameters are examined in a non-standard fashion by L. Popov [17]. The author shows that the quantity of leisure is often measured in heterogeneous units such as minutes, hours, days and months. In a number of studies it is accepted that the quantity of leisure is expressed as a percentage with respect to other components of time-budget. Such differences require additional calculations when comparing the objective indicators of leisure use. A matter of interest is the original analysis of the ratio

of the quantities of leisure and work time of citizens from the positions of different social roles: employees and employers, students and non-students; objective factors determining the quantity of leisure (type of populated area: capital, district city, municipal town, village; weather and geographical characteristics; financial position and peculiarities of legislation of the given country) and subjective factors (state policy, administrative bodies, peculiarities of the small community: family, household, collective, informal group and the individual's personal peculiarities). In contemporary society there are trends to increase the share of leisure by shortening each of the components of the time-budget. This increase must be appropriately done. On the one hand, sleep and other physiological needs leading to harms for individual's psychic and somatic health should not be shortened as an end in itself. On the other hand, the increase of leisure does not always correlate with its rational use. The increase of the share of leisure can be realized by the simultaneous performance of a number of activities and thus L. Popov underlines the importance of upbringing for the organizational culture and the individual's formation of skills for self-organization of leisure.

A matter of special interest in the study of L. Popov [17, p. 57] is the topic of the contents of leisure. The author distinguishes between two layers of meaning in the term "contents of leisure".

The first layer of meaning duplicates the term of "contents of leisure" and is reduced to "listing the realized activities". In such manner, that layer of meaning in the term of "contents of leisure" is an expression of its quantitative characteristics.

The second layer of meaning of that term is the "contents as a feature of the very activity" [17, p. 59]. The author reasonably explains that

quite heterogeneous activities in terms of their qualitative composition often fall into the same heading in the studies of time budget because in case of the same structures of leisure their qualitative composition may turn out to be quite heterogeneous.

Conclusion

Social problems of teenagers, adolescents and young people are mainly related to their start in life: professional organization and choice of profession, getting a prestigious education, preparation for labor activity, communication. Under the present-day dynamic conditions these problems are sharpened due to the acceleration of the pace of development; non-coincidence of physiological (acceleration that occurs earlier) and social coming of age; limited possibility to utilize leisure; problems of communication between the sexes (including the start of sexual life); the eternal problems of "young vs. old"; increase of deviant behavior: alcoholism, prostitution, deviation and delinquency, drug addiction, etc.

In our opinion the main tasks of the state youth policy should aim at cooperation for social, cultural and physical development of children and young people, not allowing for discrimination with respect to young citizens; setting up conditions for their participation in the social, economic and cultural life of society; extension of the possible choice of path in life; realization of the innovation potential of adolescents and young people to the interest of the general public.

To attain these goals the social policy could be orientated at the following directions: abiding by the rights of the youth; ensuring optimum conditions for professional orientation; ensuring opportunities for creative activity of adolescents and young people; optimal expression of their faculties, skills and talents; guaranteed provision of social services; support of the activity of children

and juvenile and youth alliances; cooperation for international juvenile and youth exchange.

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