



THE SOCIAL CONTENT AND VALUE OF THE PHENOMENON “FREE TIME”

Farrux Rustamov Rustam ogli

Teacher, Bukhara branch of the Tashkent Institute of Irrigation and Agricultural Mechanization Engineers

ANNOTATION

The article analyzes the concepts of free time, rest and relaxation as a process determined by social conditions, that relieve fatigue, restore a person's spiritual and intellectual strength. Leisure time is also cited as part of the free time used to preserve, disseminate, consume these spiritual cultural values, amateur creativity, entertainment and recreation, and other types of unregulated activities that promote further personal development.

The article discusses the theoretical understanding of leisure and recreation, as well as the views and approaches of thinkers on the importance of leisure, socio-historical and individual characteristics.

KEYWORDS: *Leisure, rest, recreation, human resources, freedom, labor, society, personality.*

Leisure is the part of free time at the disposal of an individual, not occupied with matters of production or vital necessity, used for leisure or personal development at will.

The concept of leisure should be distinguished from the concept of rest and relaxation. Rest is a psychophysiological process determined by social conditions, which eliminates fatigue and restores a person's spiritual and intellectual strength. Leisure is the part of free time used for the preservation, dissemination, consumption of spiritual culture values, amateur creativity, entertainment and recreation, and other types of unregulated activities that ensure the further development of the individual.

Leisure culture is a personal trait that reflects the need and ability to use leisure time constructively. Leisure and recreation are not only different concepts, but also terms related to different areas of scientific knowledge. Leisure is a social, economic, educational category. Recreation is a psychophysiological category.

Everyone can manage their free time as they wish. Any activity is possible in your free time. Including creative, consumer, constructive, destructive, and more.

Leisure time forms a system of values. At the same time, a person moves from simple to more complex forms, from consumption and assimilation of culture - to creativity, from a narrow group, family activities - to a social and cultural direction. Each stage of recreation is different from the choice of recreation and activities. Most importantly, it is a

special dominant that focuses on one or another value. The first and elementary values of rest are rest and movement that serve to restore physical strength and mental balance. Without satisfying the basic need for recreation, a person cannot move to more complex forms of leisure.

After rest, a person feels a natural need for play and entertainment. Walking, traveling, chatting, reading, playing sports and indoor games, going to the movies, theater, and a variety of hobbies can be chosen as entertainment. Enlightenment is, in the broadest sense of the word, the introduction of this person into culture. Enlightenment consists of mastering the values of classical cultural heritage, first of all, science, art, philosophy. This includes getting to know the cultural life of other peoples, learning languages, and history.

The expansion of freedom, expressed in the previous three levels of leisure, the tendencies of the completeness of being, have a full scope in creativity. Creativity is the freest type of activity. Human life can be full only if there is a place for creativity, for creative activity, because it is in creation that a person realizes his potential. The next stage of relaxation is contemplation. In moments of contemplation, man accumulates experience and perfection. He understands his unity with the world, his place in it. Contemplation calms, maintains balance. There are different types of thinking, such as natural thinking, historical thinking, and self-thinking. Only well-rounded individuals can know the contemplative leisure time. A characteristic



feature of contemplation is loneliness. But a person cannot be alone for long. Loneliness can be overcome through celebration, which should be considered one of the most important elements of culture. The holiday creates a sense of community, brotherhood.

The system of leisure time values consists of the following elements: rest and movement; entertainment; education; creativeness; thinking; holiday.

The content of leisure time depends on a person's financial status, place of residence, social status, education, customs, nationality, religion, profession, government policy, health, character and temperament, age, gender, marital status and other factors.

Leisure performs the following functions: rest; communicative; development; socialization; hedonistic; compensation.

These functions are implemented in different forms of leisure. The difficulty of determining the nature of leisure is probably the same as any objective existing phenomenon. It has individuals of different order, each of which reveals one of its socially significant aspects. In particular, the essence of the first order is its ontological essence (i.e. its independent to determine its existence as an event) is the time when it is not engaged in the production of leisure time or in matters of vital necessity. In his spare time, the separation of only this aspect was considered insufficient in sociology, degrading its social value.

Proponents of this approach saw the essence of leisure in spiritually rich activities, as well as in the morally and aesthetically acceptable forms of leisure, as types of restorative activities that an individual receives after work.

At the same time, the special significance of leisure time is that it is an important condition for the free and harmonious development of the individual. That is, free time can be used as a means of physical and spiritual improvement of the individual.

Summarizing the above, we can conclude that society and a particular individual determine the ways of using free time according to their needs, interests and goals.

Explaining the nature of leisure is not only a theoretical task, but also aimed at defining its social and individual purpose, and thus its social significance.

The study of leisure time demonstrated the public's interest in it and demonstrated its practical significance in the most important areas of society and at different stages of its development.

In the literature on the problem under consideration, two main approaches to its study are unanimously distinguished:

First, the economy is viewed as part of the non-working time used for extended reproduction of leisure labor, as well as for the training of more skilled workers who meet the requirements of the period of scientific and technological progress. Because it re-enters the production process and manifests itself in a positive way in it.

Second, the sociological approach is characterized by the most in-depth study of the problem. It is characterized by a comprehensive study of the phenomenon of social time, revealing its essence, the relationship between working and non-working time, the role of free time for the life of different groups of the population, and so on.

The sociological approach examines the problem of leisure in the most meaningful and complete way. We can say that it reveals all the components of a social phenomenon. In particular, this approach explores whether the content of leisure time depends on a variety of socio-historical and individual factors, as well as objective and subjective factors.

An important role for the sociologist in the study of leisure time is to identify the main types of entertainment of people, as well as to analyze and develop mechanisms for regulating the amount of leisure time and its content specific to different segments of the population.

The issue of leisure content is particularly sensitive. Because in the field of solving it, public and private interests collide. So, for example, society tends to direct man to activities of moral and aesthetic importance, and man may have deviant interests, i.e., deviate from social interests. The resulting dispute must be resolved legally and in acceptable forms without infringing on the personal rights and freedoms of citizens.

Given the approaches available in leisure learning, two more should be noted. Socio-psychological examines, for example, individuals' attitudes toward free activity and arbitrary changes in their leisure time in the direction of its increase by reducing work or study time. However, from the point of view of these individuals, there are two types of activities. The first is the value for the individual, supported by his positive mental states, and the second is the aspects that are only external results and sometimes alien to the individual value system.

The content of this approach is to analyze the subjective relationship to the mass of possible types of activities and to determine the reasons for the preference for its specific types. Researchers in this field pay the greatest attention to the study of the content of leisure time of adolescents and young people.

The socio-psychological approach is close with a clear pedagogical inclination. Its main

direction is the study of methods, forms and means of educational interaction with the emerging person in the field of leisure. Realizing his free time, a person becomes a social subject. All the norms of a regulating nature belong to him, because in the field of free time not only his personal life, but also his social existence, interactions with other people take place.

In the sociological literature, from our point of view, the least popular and least effective approach can be distinguished. This reduces the amount of free time to the entire amount of non-working time. Indeed, representatives of this view divide a person's entire time budget into two parts: work and free time. At the same time they ignore the sign of free time as a period when the usual necessity is not loaded.

The question for everyone who works is how much work, how much rest. If he does not work, his maximum rest will be one day, that is, 24 hours, and his income will be zero. It is known that a person does not always work 24 hours a day. Naturally, a person's working hours will be limited, he will have to rest for a certain amount of time and restore his ability to work. In addition, rest provides him with spiritual growth. This means that if a person works for a certain period of time and earns a certain amount of income, he also receives some benefit when he rests for a certain period of time (spiritual growth, enjoyment). So, the question of how long a person should work and how long he should rest can be put as follows:

We write the function of quality, which depends on a person's working time and rest time, as follows:

$U = U(t, T)$, where U - quality function;

t - rest time; T - working hours.

This means that the worker must divide the 24 hours a day into working hours and rest time so that he receives the maximum benefit as a result:

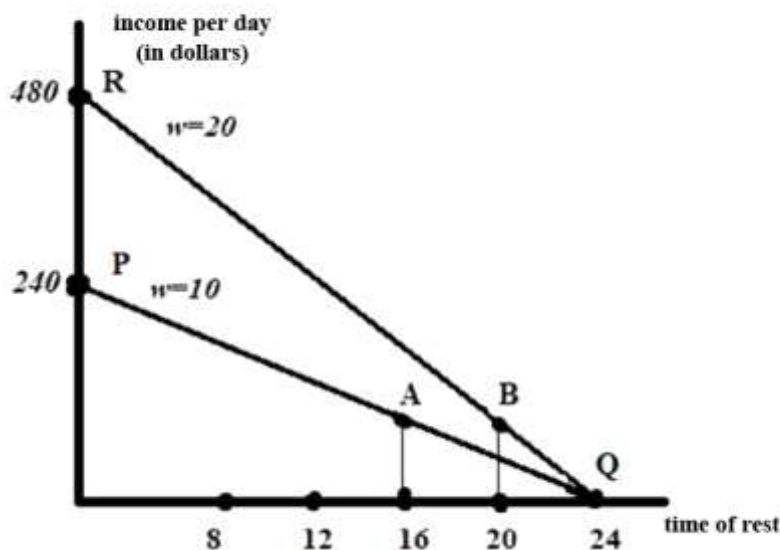
$$U = U(t, T) \rightarrow \max .$$

Further increases in income will not encourage all people to reduce their leisure time and increase their working hours. The shortening of the rest time increases its value to man.

Wage growth affects the ratio between rest time and working time. The wage rate measures the value of leisure time for a person, which means that the salary reflects the amount of money a person spends on leisure time. Usually, when wages increase, many try to work harder and earn more. However, as working hours increase, so does the value of free time. Man also strives for spiritual growth. This means that the increase in working hours has its limits. After all, people spend their earned income on recreation to enjoy it more.

An increase in wages after working hours have increased to a certain point leads to a reduction in working hours. When wages increase, there is a substitution effect as well as an income effect. Higher wages as a result of substitution increase an individual's real income. When a person earns a lot, he buys more blessings, one of these blessings is a good rest.

"If a person spends more on leisure, the increase in income will encourage him to work less. When the increase in income is too large, it reduces a person's working hours and the labor supply line lies down.





This picture shows a decision on the choice of the ratio of working time and rest time. The horizontal arrow indicates the number of hours of rest per day, and the vertical arrow indicates the income generated by the work. Initially, the salary is \$ 10 per hour, the budget line is given in the form of PQ. Point P, for example, indicates that a person who works 24 hours a day earns \$ 240. A person who chooses point A will rest 16 hours a day and work 8 hours a day, earning \$ 80. When wages are transferred to \$ 20 per hour, the budget line becomes a straight-line RQ. Now a person maximizes income at point B, chooses to rest 20 hours a day and works 4 hours and earns \$ 80. The income effect outweighs the substitution effect and shortens the working day from 8 hours to 4 hours.

It appears that income growth will increase the demand for recreation. This is reflected in the reduction of working hours and the increase in leisure time. As wages rise, so does the cost of vacations.”[9]

Typically, in developed countries, as the average income of the population is much higher, they tend to rest more. Because wages are low in developing countries, wage growth encourages workers to work longer hours and earn more.

As a result of market economy relations and scientific and technological progress, labor processes are constantly becoming more complex. This, in turn, requires the intellectual development of young people, the improvement of their profession, knowledge and skills, the satisfaction of their spiritual needs, the effective organization of leisure. The solution of these problems depends on the improvement of educational work, proper organization of work, good organization of leisure. Because study, work and leisure are interrelated. The education and upbringing of young people, the organization of their leisure and cultural recreation is an important social event of state importance.

Nowadays, the rational organization of people's leisure time, its proper organization is also an urgent task for cultural and educational institutions. Therefore, it is expedient to consider the work in this area on the basis of the requirements of the time, to think about their methods and forms of work, to generalize practical experience.

REFERENCES

1. Batueva, B.B. *Free time and culture of leisure: theoretical aspect // Bulletin of the Buryat State University*. 2009. No. 14. - p. 268-271.
2. Sokolov, E. V. *Free time and culture of leisure*. Leningrad: Lenizdat, 1977.
3. *Pedagogy of leisure: terminological dictionary / comp. O. N. Khakhlova*. Ufa: BSPU Publishing House, 2007.
4. *Krestyanov, V.P. Pedagogy of leisure: a textbook for students of pedagogical universities and higher educational institutions of culture*. Orel: OSU, 2010. -- P. 156.
5. *Kendo T. Leisure and popular culture in dynamics and development: an abstract presentation and trans. A.I. Kravchenko // Personality. Culture. Society*. 2000. T. 2. Iss. 12). - p. 283-308.
6. *Personality-oriented sociology*. Moscow: Academic project, 2004. - P. 608.
7. *Robert Pindyk, Daniel Rubinfeld "Microeconomy" "Shark", T. :, 2002.332-333-p.*
8. *Rybakova N.V. Problems of identity in the modern world // Interuniversity collection of scientific papers / E. N. Bogatyreva*. Saratov, 2007. - p. 60-66.
9. *Ryleeva, A.S. Organization of cultural and leisure activities of the population of Russia: a tutorial*. Kurgan: publishing house of the Kurgan State University, 2014. - p. 13-14.
10. *Smirnov A. V. Essence and phenomenon // New philosophical encyclopedia*. Moscow: Mysl, 2001. Vol. 3. - P. 682.
11. *Frolov E. D. Paradoxes of history - paradoxes of antiquity*. St. Petersburg: Publishing house of St. Petersburg. University, 2004. -- P. 420.