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"LEISURE" IS AS A SOCIAL INSTITUTE

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Аннотация: Бўш вақт инсон камолотини белгиловчи муҳим омиллардан биридир. Мақолада “Бўш вақт” ижтимоий институт сифатида инсон фаолиятининг турли соҳаларини тартибга солувчи ҳамда меъёрлар, роллар ва мавқелар йиғиндиси кўринишида ифодаланади. Замонавий шароитда бўш вақтни кўпайиши касбнинг ижтимоий мавқеига ва корпоратив хусусиятига таъсир этиши ҳамда бўш вақтдан фойдаланиш хилма-хиллиги эса жамиятнинг ижтимоий, демографик, касбий тузилишида миқдорий фойдаланиш тизимини яратилиши тўғрисида таъкидланади. Шунингдек, дам олиш даражасининг муҳим кўрасаткичлари нафақат мафкуравий истаклар, балки жамиятнинг моддий фаровонлиги даражаси билан белгиланиши айтиб ўтилган.

Калит сўзлар: Бўш вақт, касб, меъёр, эркинлик, ижтимоий мавқе, истеъмолчи, жамият, ёшлар.

Аннотация: Досуг - один из важных факторов, определяющих зрелость человека. В статье описывается «Досуг» как социальный институт, регулирующий различные сферы человеческой деятельности и представляющий собой совокупность норм, ролей и позиций. Отмечается, что увеличение количества свободного времени в современных условиях влияет на социальный статус и корпоративный характер профессии, а разнообразие использования досуга создает систему количественного использования в социальной, демографической, профессиональной структуре общества. Также было отмечено, что важные показатели уровня отдыха определяются не только идеологическими желаниями, но и уровнем материального благополучия общества.

Ключевые слова: досуг, профессия, норма, свобода, социальный статус, потребитель, общество, молодежь.

Annotation: Leisure is one of the most important factors in determining one's maturity. The article describes "Leisure" as a social institution that regulates various areas of human activity, as well as a set of norms, roles and positions. In modern conditions, the increase in leisure time affects the social status and corporate nature of the profession, and the diversity of leisure time emphasizes the creation of a system of quantitative use in the social, demographic, professional structure of society. It was also noted that important indicators of the level of recreation are



determined not only by ideological desires, but also by the level of material well-being of society.

Keywords: Leisure, profession, norm, freedom, social status, consumer, society, youth.

Introduction. Today in Uzbekistan the attention to the human factor is becoming more important than ever. Man's readiness for social life, his ability to develop, the historically formed system of socio-cultural, political, psychological relations, the formation of criteria and norms for the perception of various life situations, the ability to integrate into the structure of social life – all this and so on. not included in the time field.

A social institution is a stable set of formal and informal rules, norms, and guidelines that regulate various areas of human activity and include them in the list of roles and positions. Thus, we can express a social institution in two ways: on the one hand, a set of norms, on the other - a set of roles and positions.

Literature review. Leisure is a social need. The socio-economic status of leisure is a natural consequence of its vitality and dependence on working time. These include the length of the working day, the work week, the flexibility of the work schedule, the proportionality of the composition of social employment in production and non-manufacturing sectors, and so on. In many cases, the content of leisure time was defined as similar to the production process and served as a continuation of them. Henry Whitehead, a British sociologist, noted that the problem of freedom was first recognized anew in connection with the emergence of social institutions. The doctrine of the unification of freedom and coercion in society is based on the concept of profession [13].

The formation of people in the community of professions through social institutions of self-government, especially in medieval organizations or corporations, was evident. This is a special form of freedom - the freedom of an autonomous social institution, which has the power to be limited to specific purposes and does not require direct interference in the affairs of state [9]. Freedom is not freedom in general, but the special permission of a particular social community to organize itself in a particular field of activity. It was not about freedom, but about freedoms, that is, about the privileges granted by the state to one or another professional corporation of the organization [1].

The professional corporations of the “Free Masons' Union” promoted the historical prototype of the Masonic lodge, the concept of profession as a socially significant personality of the human concept, and the form of corporation affiliation. Profession is not a moment of human socialization, but a universal definition of human will, free life. Although humanistic forms of human relations are rare in corporations, the idea of corporate itself has once again shown that freedom has a socially defined dimension.

In the Middle Ages, it was already distinguished by occupations that were the privileges of a free master. Medieval universities were also professional corporations. University corporations of professional intellectuals also enjoy freedom and privileges. During this period, universities were understood as a universal, multi-faceted, all-encompassing association that performed a variety of functions. The

freedoms of global corporations have at times been so widespread that they have become a source of instability for society.

In modern conditions, the social tendency to increase leisure time and reduce the number of employees, the need for adaptive professionalism has changed the social status of the profession, its corporate nature. The profession becomes an attribute of partial, functional education of the person. However, professional skills, professional activity as a labor activity is still of paramount importance in defining the freedoms granted to man by society [14].

Research Methodology. The social institution exists as a set of social norms and guidelines that define the right types of behavior. It is closely connected with the ideology of society and the system of values. Institutional forms of action are controlled by society, and the institution itself controls the behavior of individuals. The social institution has the necessary material resources and resources, thanks to which the norms and guidelines underlying the institution are more or less successfully implemented.

Every social institution, including free time:

- to a certain extent clearly defined goals of its activity;
- a set of social positions and roles assigned to individuals;
- a system of sanctions that control the behavior of individuals;
- has specific specific tasks aimed at meeting the needs (in addition to these, the desired social institution will always have another task - to ensure solidarity among the moving individuals) [5].

Analysis and results. The institutionalization of leisure has different values. First of all, this is due to the fact that leisure is limited to a specific social sphere of life. Second, there is a system of mobile dependence of forms of cultural organization of leisure on the general social organization, which is reflected in the nature of leisure funding. From patronage of ancient art to state policy in the field of culture, science and education, various forms of social control - financial, political, ideological, moral, religious, psychological, etc. - are developed by "young talents", "young scientists" and "educational initiatives". creation of various funds for strengthening and others. Including the creation of leisure and show business. However, with all the various features of a social institution, it is still important to establish a social scale of leisure and free time.

Undoubtedly, the sphere of consumption, which is associated with leisure time, cannot be excluded from the cultural aspects of human life. The culture of leisure is determined not only by ideological desires, but also by the degree of material prosperity of society. Sociology works with the following indicators of the level of recreation:

- The amount of fiction and special literature read, visits to cinemas, theaters, museums, art exhibitions, etc. (per year, per month and others);
- frequency of watching TV and video films, radio broadcasts and listening to music (again, for a certain period of time);
- the amount of time spent on favorite hobbies, walks in the park, sports, daily problems, family, friends, cafes, bars, discos;



- the number of monthly and annual investments of the individual, family, as well as the number of holidays and related material expenses [12].

The diversity of leisure activities allows for the creation of a meaningful system of quantitative use of leisure time by different social communities in relation to the social, demographic, professional structure of society, as well as regional characteristics. It is necessary to determine the direction of cultural demand, sustainable directions, financial costs for cultural and leisure services, ie to develop a system of measures that will transform the leisure time into a special consumer industry.

A modern civilized society is a consumer society. The concept of consumer society is widely reflected in the culture of postmodernism - a new image of the cultural consciousness of modern civilized man. Achieving cultural values for the broadest segments of the population and helping them to enter daily life is the basis for the formation of a new cultural consciousness. Ordinary household items are distinguished by their unique social environment. Culture becomes something glorious and distant, living not only in museums and books, concert halls and theaters. Culture becomes one of the means of communication and mutual understanding of people - mass communication.

In modern conditions, leisure and leisure are becoming a popular cultural value. It is the opposite of professional activity and becomes a special value of human life. The definition of human cultural life includes the concepts of tolerance, pluralism and others, and the theory of communication emerges, which raises important issues of modern society. As long as pluralism and tolerance are maintained, overcoming the fragmentation of the individual's daily consciousness is one of the leading values of modern culture [7].

The essence of communication comes from the sources of mutual understanding and understanding of the world of life. Mutual understanding is the basis of free forms of human communities and social organizations. Mutual understanding and solidarity act as the basis of the social union of people and as the defender of the world of human life and its basic requirements. In other words, communication is seen as a necessary condition for survival, a resource for further social development, that is, the development of the world of human life. It is reflected in the theory of the relationship between production and consumption, working time and leisure [15]. The private nature of consumption, which includes the consumption of information and culture, leads to a natural fragmentation of the consumer's daily consciousness. This is a social phenomenon that cannot be overcome at the level of politics and power.

It is no coincidence that Jürgen Habermas says that the mind that consumes free time is fragmented. According to him, this is also facilitated by passive, entertaining and privatized media. Leisure and consumption, as the dominant ideology of daily life, lead to a fragmented consciousness. This is one of the basic requirements of modern human life. The protection of demands, that is, the values of leisure and the rights of consumers, is seen as a sufficient reason for new social integration [4].



In modern sociology, there is a unity and dualism of the concepts of life and space. Since the world is only a world of human beings, the principle of the free cultural unity of human beings opposes the forced labor of slaves or the instinctive unity of the animal kingdom. For the ancient worldview, the world is a symbol not only of the living environment, but also of the meaning of human life. The universe, unlike the world of human life, is interesting not because it is one of the forms of life, but because existence itself is the only definition of human unity, the living world of human unity. Although the theory of relativity took the problem of social life beyond social production, it still maintained the definition of man within the boundaries of economics and production. If leisure is a field of consumption, then man himself and his leisure time are the continuation and condition of the process of production. In the theory of communication, a person is defined as a consumer of leisure time. Communication is a means of protecting the rights of consumers, only a means of protecting the production process and ensuring continuity. The result of the theory is the economic organization of leisure, that is, the creation of leisure industry, the transformation of leisure into a special social institution - the Institute of Public Freedoms.

The more stable the society, the more widespread the social conformism, that is, it can be considered as the adaptation of a person to the socially established cultural goals and norms of social life. People are generally focused on certain values and norms. Conformism is not only a form of human adaptation to society, but also an assessment of the value of society in the world of human life. Police training in ancient Greece can be called the development of social conformism. The opposite trend towards conformism is associated with a decline, a decline in social values - social anomie or deviation, a deviation from the norms of social behavior [11].

Conformism and deviation, that is, deviations from the norms of behavior, are two mutually exclusive tendencies in relation to social norms and values, and are considered the weakest in social theory. According to the philosopher Baruch Spinoza, the concept of social norm itself has a certain ambiguity. People, as usual, praise such a human nature, which is nowhere to be found, in all respects, and disgrace what really exists. The problem is that the search for objective criteria and norms of human behavior is constantly confronted with the impossibility of taking a neutral observer position. At the heart of conformism lies the possible microbes of deviant behavior. Thus, in the 70s of the last century in Europe, the so-called "prescription strikes" spread [8]. The most developed countries in Europe, the United States and Japan, as well as Canada, have shown great interest in the development of psychoanalytic services. Their services are mainly used by people from the most socially vulnerable segments of the population. In modern society, in essence, all innovative tendencies belong to deviant, deviant forms of behavior. Because to one degree or another, any innovation becomes an aggression against the existing norms of social life [16].

As a result of the social activism of young people in the 1950s, the unity of deviant and conformist movements became especially relevant. Then there is an independent socio-cultural phenomenon: youth leisure, youth labor market, youth demand market, and others have become a detonator that reveals the unique social

processes. The fact is that, for the first time in the history of post-war Europe, a more or less universal "saturation" has given rise to a new attitude to labor. This is important, as it will force the population, including young people, to stop conformism. As a result of the rise of industry, the global release of the time of decline has become the basis for a change in the system of traditional values, which are voluntary in the modern conditions of the norms of life in the past, and have become a turning point in the recent past. The transition from the values of labor associated with changes in the share of work and leisure to the values of leisure and consumption, with the devaluation of profession and labor as social norms and values, the sphere of leisure, first of all, the re-creation and re-creation of labor. Leisure has become an experience of popular wealth and daily life, and new youth has become an integral part of culture [3].

The emergence of the concept of youth culture has expanded the peculiarities of the alternative cultural situation of the younger generation. The evolution of youth culture marked it as an element of a new cultural state in general. Social and historical life has become more clearly involved in history than in its traditional definition of culture as a collection of achievements in art, science, and education, but in aspects related to the definitions of everyday life, quiet majority culture, and so on. Cultural studies helps in the formation of youth culture. It is a piece of knowledge that studies the history of culture and development processes, cultural connections in conjunction with social relations. Each period reveals something that is in harmony with its social and cultural experience in the past. The daily life of perception as a cultural value is one of the achievements of leisure time that has become the order of daily life [2].

The new cultural thinking, perhaps for the first time since the decline of the ancient world, made leisure a social institution of culture rather than a private sphere of cultural life. Tolerance and pluralism, the recognition of deviant behavior as one of the conditions of social unity and social harmony, provided priority for leisure in shaping not only the social ideal, but also the social norms of human behavior in society. At least this is unique to the ancient world - Ancient Greece and Ancient Rome [10]. Aristotle considered the ancient ideas of tolerance to the cultural norms of everyday life as the norm, the virtue - the evaluation. But he stated in Ethics, not certain rules and state judgments. "Assessment is a form of self-confidence, the basis of Greek confidence, mutual understanding or cultural unity. Suffice it to say that the real punishment for a person can be a public verdict issued by a people's assembly" [6].

Conclusion/Recommendations. Although historical evolution led to the devaluation of the value system, in ancient Greece, in ancient Rome, there was cruelty, treachery. Nevertheless, the experience of placing the issue of the common man freely and culturally later became a source of example and model. Democracy and politics are the art of living among people - a gift of ancient times. It is the only social institution that embodies democracy and art, culture and leisure - the education that shapes democratic thinking in the younger generation. Since then, the concepts of democracy and politics have undergone tremendous changes. But they continue to



operate, enriching the content of democracy, politics, leisure, and the interdependence and interdependence of education.

Democratic changes and reforms in our country further strengthen the human factor and serve to increase the role of leisure as a social institution.

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