

183 - HISTORY OF LEISURE: A SOCIOCULTURAL APPROACH.

RENILTON OLIVEIRA SANTOS
 VERA LÚCIA DE MENEZES COSTA
 MANOEL JOSÉ GOMES TUBINO
 Universidade Castelo Branco – Rio de Janeiro – Brasil
 nillsanttos@hotmail.com

INTRODUCTION

Leisure is a phenomenon that has almost the same age of humanity. It is part of culture in a rich mixture of conformity, pleasure, freedom and creativity. According to Campbell (2004, p.13), leisure activities are enjoyable, with some restrictions. "Where is the pleasure of the individual bored at the end of a night of partying in front of an empty glass?". Conceptualizing and locating leisure deserves an analysis that extends from antiquity to modern times, taking all their chances of integration in different contexts of different types of society.

History leisure

In antiquity the Greeks understood the free time as leisure, with a significance far greater than the work. The wisdom that he had cultivated in his leisure essential, "was a means, an instrument, and idleness an end in itself, something to be achieved to be enjoyed." (Moraes, apud EMMENDOERFER, 2002, p 11).

In the period of Pericles, every Athenian citizen had at his disposal an average of seven slaves, which allowed him a dedication to study, gym, public management, philosophy and aesthetics. Today it is estimated that in industrialized countries, based on technological revolutions, the people have the disposal machinery, equipment, computers, which are approximately equivalent to thirty-three slaves. However, one has the feeling that the man has much less time than in the past for the cultivation of leisure. (DE MASI, 2001).

With the advent of industrial society, leisure and took a significant boost in works by nineteenth-century social. Marcelino (1996) reports on his studies of leisure that Europe was the place where human dignity was little respected, thus creating an atmosphere of motivation to produce the thinkers of the first manifest on the Rec. Paul Lafargue, a militant socialist, wrote the law laziness for the leisure of the workers, which was published in 1880. At that time Lafargue considered leisure as a right, today indicate how one should (DE MASI, 2001). In his book, Lafargue (1999), discusses how the bourgeoisie managed to work as central to our lives. The workers should fight for the right to work is not unlike the alien structure of overproduction that the bourgeoisie was necessary. The idea was to propose a working three hours a day for six months a year to allow the man time to rest and might believe in the virtues of laziness (the good life, parties, music, dance, sex, and rest), a time for the worker care of themselves and can engage in the arts, culture, among other areas of interest playful. It was a revolutionary proposal to allow time for the emancipation of the worker is prompted by the importance of leisure.

As Russell (2002), in 1930 the work should not be regarded as a supreme good, for if they were, everyone would love to work considerably. According to the author this idea was not the case the applicant, however he believes that the world should be a place where everyone could enjoy a pleasant affair. Free time should be devoted primarily through play contributed to increasing knowledge and capacity for reflection. As Lafargue (1999), Russel (2002) considered that the work should be better distributed among men in relation to workload. The working day could be reduced to an average of four hours, and thus reduce unemployment and would work for everyone.

Friedman (1983) discusses work and free time in extended sense, since the leisure should be practiced as a pleasurable activity, chosen in a nice moment and that could contribute to personal development. All obligations in their spare time that relate directly or indirectly to work, and family tasks or activities to fill a need on the basis of economic need (training courses, etc.) are considered by their characteristic coercive like work. Thus, Friedman (1983), the mean free time as an activity not influenced by the obligations when a man can express themselves and develop.

At the end of the 1960s of the twentieth century Dumazedier (1994) states that leisure is a time for individual expression and group that does to people, lots of influence in the everyday through their social practices. Everything that is outside of the obligations work, family, educational or spiritual is what is called pleasure.

Leisure, second author quoted above is a free time of the obligations when setting up as a free time, but it is important to consider the observation of Marcelino (1996) when he says that some time can be considered free of the constraints and rules of conduct social, preferring to accept the time as available, a short time allowed and freedom.

The time off should not be lived in anarchy, poverty and lack of education. In this case there will be a greater manifestation of emptiness by facilitating individual and social pathologies. For the free time is significant, it is important as it relates to other dimensions of facilitators, such as the distribution of income and level of education and health. Leisure is a lived process hedonização time marked by the condition of human temporality where everything changes. The possibilities of values, feelings and ways of life offered to people vary according to age, sex, level of living, education and culture (PADILHA, 2004).

Marcelino (1999) states that leisure should consider the option that the individual is to consider the historical influences, social and cultural rights which are involved in the choice of activity.

Two aspects seem to be important for a good understanding of leisure activities, attitude and time. With the attitude, leisure can be interpreted as a lifestyle and with respect to time, as released from work or free, not just work, but as other family and social obligations, as discussed above. (Marcelino, 1996)

The leisure as an attitude is characterized by the satisfaction caused by the activity. Any activity can therefore be considered leisure, even the job, but what we see in contemporary society is a component of obligation and strong dissatisfaction at work what time then as a form of recreation. (Marcelino, 1996).

The appointed time for leisure in the design of Marcelino (1995) refers to confusing situations. An individual may well develop in the same period two activities, such as listening to music while working. Thus, the subject can produce culture through various cultural opportunities that leisure is inserted and develop autonomy, creativity and pleasure.

The experience of play to Bramante (1998) is the central axis of leisure. The individual achievement a time for human expression involved in a rich blend of socialization, motivation and freedom. Their practice is determined by access to cultural goods made with love and faith and is provided by environmental influences and the socio-political and economic factors.

Leisure time is marked by the time the obligation not conquered by the workers. Bramante (1998) states that there is

minimal difference between the critical areas of work and leisure, as the present values at work are present in the leisure and vice versa. Thus, a practice of leisure can be determined by schedules, rules and responsibilities that are also part of the basic work. Many companies have invested in leisure in labor relations for purposes of improving the quality of life and well-being in view of increased productivity.

To Werneck (2000), leisure is housed in a historical context and currently has its different characteristics of work, despite being related to him as compensation and break routines, allowing for a rest, fun and development, away from work productive.

As the studies and Alves de Melo Junior (2003), leisure is considered a phenomenon of modern society. The bourgeois classes sought to maintain social control of the lower classes concerned with moments of not working that enhanced on the basis of workers' struggles and triumphs, because they saw that these were moments that the people creating the strategies of struggle and resistance. According to the authors above, there have always been forms of entertainment in human society, while receiving other terms. It can be argued that leisure is a social phenomenon that is part of a chain of social processes.

Observed in studies of Marcelino (2001) that leisure is a dimension of culture and suffer the influence of societal values. Seeking the pleasure has always been a need of human beings, according to the story, the meanings of leisure change every time. Can be seen as a commodity, contributing to an unjust society and dissatisfied, they can provide values in cultural questioning when produced historically in society. These trends are influenced consumption growth, organization and civil government. It's 1988 Constitution that the right to legal recourse under Title II, Chapter II, Article 6 will be encouraged by the government as a means of social advancement. As Marcelino (2001) are assistentialist defects that deprive the individual of the right to happiness by changing the scope of leisure. These flaws are old, came from the offices of the ladies 1's and even today there remains in the politics of leisure.

Marcelino (2001) states that leisure is only taken seriously when connected to another area of great social interest, such as leisure and health, leisure and social advancement, leisure and violence, pleasure and safety, among other relations. Leisure as a matter related to the problem seems to have a greater concern for society and becomes more valuable. However, there is no problem splitting the social issues have a holistic character.

For Marcelino (2001), the population does not express the appreciation of leisure while recognizing its importance in quality of life. As the social impact of leisure is still very little in society, people usually rank among the seventh to tenth place on a scale of priority. People feel embarrassed to claim leisure because it is still frowned upon by society, can only express it when connected to another area "serious", as discussed above.

Marcelino (2001) states that a policy of leisure is not confined to political activities, means reducing working hours without reducing salaries and reorganizing the time, transport, urban spaces and leisure facilities, housing and environment and training of professionals and volunteers. According to the author up, "leisure is unique, even as public policy, but can not be dealt with in isolation from other social issues" (MARCELINO, 2001 p.11).

Leisure is present in several areas of knowledge. According Bellefleur, (apud PADILHA, 2004), leisure does not follow a single school of thought or particular, is an eclectic and interdisciplinary approach, since the existential reality of leisure generally transcends the disciplinary contributions. Leisure is included in a comprehensive approach to structuring the set of human behavior which he is a mediation among others, a mediation likely to contribute to the development of personal and collective life.

Final considerations

Leisure for Marcelino (1999) is a dimension of culture in the time available, considering the time and attitude. The entertainment for the people should not be restricted to activities offered by private or public. The individual must take ownership of a critical awareness to make choices from their chances in the general culture. The main axis of leisure for Bramante (1998), is the playfulness, human expression is a time and has gained a great potential for socialization. Cultural goods are determined by social and political factors involved in creativity and pleasure. Gomes (2004) considers that leisure is related to the obligations, duties and needs dialectically, especially with the work.

According to Melo Alves and Junior (2003), leisure is the cultural dimension by claiming that values determine a representation, so if you change the values, change the representations. However it is observed that leisure is influenced by the values of society.

It is noticed that the leisure needs of today counter the marketing strategies of the cultural industry that operates as a commodity. It is necessary to facilitate a common belief in the specificity of action in cultural terms to promote positive change. It would distance themselves from the actions of leisure as a commodity and as mere entertainment and make it easier to promote a sense of the human community, but also provide activities to suit people in the time available.

Renilton Oliveira Santos
Avenida José Rato, 156/104 Bairro de Fátima.
Serra - ES - CEP 29160790
Phones: 27 8831 8805 and 27 3347 4210
Email: nillsanttos@hotmail.com

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HISTORY OF LEISURE: A SOCIOCULTURAL APPROACH.

ABSTRACT

This study makes a historical and social boarding of the main authors who had searched the leisure of the antiquity until the current days. It makes an analysis on as the leisure closely is related with the time of the work and not work. It explains as the free time was used as ócio in the antiquity until developing itself as leisure in modernity. It concludes that the leisure in the present time needs one better applicability of the public and private agencies for its use as parameter of quality of life.

HISTOIRE DE LOISIRS: UNE APPROCHE SOCIO-CULTURELLE.

RÉSUMÉ

Cette étude fait un historique et social d'embarquement des principaux auteurs qui ont cherché le loisir de l'antiquité jusqu'à la jours actuels. Il fait une analyse sur les loisirs est étroitement relatives au temps de l'œuvre et ne fonctionnera pas. Il explique que le temps libre a été utilisé comme Lio dans l'antiquité jusqu'au développement elle-même comme de loisirs dans la modernité. Elle conclut que les loisirs l'heure actuelle a besoin d'une meilleure applicabilité du publicet des agences privées pour son utilisation comme paramètre de qualité de vie.

HISTORIA DE OCIO: UN ENFOQUE SOCIOCULTURAL

RESUMEN

Este estudio hace un histórico y social de embarque de los principales autores que habían buscado el ocio de la antigüedad hasta el días actuales. Se hace un análisis sobre como el ocio está estrechamente relacionados con el tiempo de la obra y no el trabajo. En él se explica como en el tiempo libre se utilizó como ócio en la antigüedad hasta el desarrollo de como de ocio en la modernidad. Se concluye que el ocio en la actualidad necesita una mejor aplicabilidad de la opinión pública y organismos privados para su uso como parámetro de calidad de vida.

HISTÓRIA DO LAZER: UMA ABORDAGEM SOCIOCULTURAL.

RESUMO

Este estudo faz uma abordagem histórica e social dos principais autores que pesquisaram o lazer da antiguidade até os dias atuais. Faz uma análise sobre como o lazer está intimamente relacionado com o tempo do trabalho e não trabalho. Explica como o tempo livre foi utilizado como ócio na antiguidade até desenvolver-se como lazer na modernidade. Conclui que o lazer na atualidade necessita de uma melhor aplicabilidade dos órgãos públicos e privados para sua utilização como parâmetro de qualidade de vida.

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