

Free Time Culture in a Networked Society

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Abstract--- *The article reflects the importance of analyzing the development of a leisure culture, which should be carried out on the basis of theoretical reflection and methodological development of new approaches to the study of culture and the cultural formation of personality in modern society. The purpose of the work is to consider the features of the formation and transformation of a free time culture in a network society. The scientific novelty of the work lies in the consideration of the concept of “downshifting” in the sphere of free time culture, as well as in the analysis of the actual results of empirical sociological research in the context of changing leisure practices in reflecting age, regional and other differences in the studied indicators. The authors also drew attention to the fact that human interaction with culture is never completely harmonious and all-encompassing. It is emphasized that the new information culture gives leisure certain stable forms of functioning. The concept of “virtual” becomes a key in the organization of modern society. It has been shown that an important social phenomenon in the life of modern youth has become new types of Internet hobbies: blogging and the Wikipedia web encyclopedia. The importance of the Internet as a means of transmitting and receiving information is noted. Based on the analysis of a representative sociological survey, it was concluded that the Internet is a very popular and attractive means of communication. The problem of Internet addiction as a negative social consequence of the development of the information society is analyzed. The data and conclusions presented in the article can be used by government bodies, educational institutions, youth and other organizations to optimize youth leisure activities.*

Keywords--- *Culture, Free Time, Information Society, Youth, Virtual Reality, Information Culture, Network Society, Internet.*

I. INTRODUCTION

Culture functions as a dynamically developing system that forms the essence and life of a person, exerting a powerful influence on the development of social relations. In this context, serious attention should be paid to the development and formation of a free time culture, since in the sphere of leisure and spending free time there is an opportunity for the formation and transformation of the whole system of individual value orientations. This circumstance requires theoretical understanding and methodological development of new approaches to the study of the individual's cultural education and free time culture, arising against the background of active transformations in society (Safiullin, 2019).

It should be borne in mind that each historical era defined the term “culture” in its own way. Since the second half of the XVIII century. The phenomenon of culture has become the subject of scientific research. Accordingly, culture began to be perceived as a holistic phenomenon, on the basis of which researchers tried to create a single

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picture of the development of man and society. During this period, a number of concepts and theories were formed that served as the basis for modern cultural trends emerging and developing in a network society (Scoraya, 2019).

II. METHODOLOGY

In the 19th century, the word “culture” begins to correlate with the term “civilization” (from lat. Civilis - citizen), and cultural studies are formed as an integrative scientific direction (Golovina, 2010). For this time, the works of the founder of sociology and positivism O. Comte were important, in which cultural problems were first considered from the point of view of evolutionism. A similar position was taken by the English philosopher and sociologist G. Spencer. The work of these thinkers laid the foundation for a scientific understanding of culture (Corkia, 2008).

At the present stage of the genesis of social relations, culture acts as a means and form of self-knowledge, self-proclamation, self-transformation of society and man. The energy potential of culture and its social orientation are largely due to the fact that a person interacts with culture on a daily basis in the most important areas of relations: first, he assimilates culture as an object of cultural influence; secondly, he acts as a carrier and exponent of cultural values in the sociocultural space; thirdly, it creates cultural values and is the subject and subject of sociocultural creativity (Sadykova, 2015).

Culture is always connected with a person and does not exist without him, but since this is a complex unity of phenomena and processes, it is relatively independent of the tendencies of the existence and functioning of people, which are included in it in the process of socialization, training and education (Miftakhov et al., 2019). The interaction of man with culture is never completely harmonious and comprehensive. The foundations of life, being social and individual, often do not coincide with elements of culture, and constant changes in the system of cultural and historical meanings significantly affect the entire sphere of human existence, including everyday practices, especially those that formed around vital cultural constants - history, work, personality, freedom, etc. The ambiguity of interpretations of the historical and cultural past, the multiplicity of which casts doubt on the existence of a single, undivided space of historical experience, has exacerbated the whole complex of problems associated with self-identification of a person conceptualized in the social and humanitarian discourse of culture (Golovin&Vedernikov, 2016). So, for a modern active subject of social activity, it turns out to be necessary to revise the entire system of attitudes in combination with a number of uncertainties that inevitably arise in changing cultural factors. Therefore, the current society, which entered the era of globalization and networkization, must necessarily perceive and understand the sociocultural processes that take place in it. On the one hand, it is necessary to study the trends that contribute to the development of culture as a condition for improving modern society, and on the other hand, theoretically understand the facts that contribute to a change in the cultural level of society. One of the important aspects here is the processes taking place in the sphere of free time culture.

In the scientific literature, the definition of free time culture in the sociological aspect is reflected in the works of such researchers as A. I. Vishnyak, E. I. Dobrinskaya, E. V. Sokolov, V. I. Tarasenko, B. G. Mosalev, G. E. Zborovsky, L. I. Mikhailova and others. By the definition of G. E. Zborovsky, free time culture is a qualitative characteristic of the use of leisure and denotes the relationship between leisure and cultural activity, more precisely,

the density of this connection. Its level is determined by a number of objective and subjective factors: 1) the presence and ability to choose the type of cultural and leisure activities; 2) the degree of freedom of such a choice provided by society; 3) cultural and leisure needs, interests and value priorities of different population groups (Aryamova, 2014).

The purpose of the work is to consider the features of the formation and transformation of a free time culture in a network society. The scientific novelty of the work lies in the consideration of the concept of “downshifting” in the sphere of free time culture, as well as in the analysis of the actual results of empirical sociological research in the context of changing leisure practices in reflecting age, regional and other differences in the studied indicators. Based on the analysis of the studied literature on the leisure culture of the individual in a network society, it is concluded that a holistic, multidimensional study of this issue is necessary. In conclusion, it was suggested that youth as the most dynamic and unstable segment of developing relations in society, with all its activity, turns out to be a malleable link for the manifestation of the destructive sides of a network society.

III. RESULTS

The term “free time culture” includes not only the size and structure, but also the content and essence of cultural-creating discourses: knowledge, values, norms, models of life. Free time is not only personal, but also social value, and attitude to it is an important indicator of a person’s culture. This is the degree of realization of a person’s sociocultural potential in leisure conditions, a measure of the ability to regulate one’s behavior and a person’s willingness to participate in socially significant types of leisure activities. In free time, moments of transformation, implementation and evaluation of sociocultural processes occur, which are carried out mainly in the form of communication (Ibatova, 2019; Kamaeva, 2014). Their effectiveness depends on the culture of the individual, where the determining factor is the person’s ability to meaningfully solve the problems that arise before him, to react sensitively to the conditions and requirements of society. It is also important to consider how developed the individual has a sense of new, the ability to “keep up” with the pace of development of society and at the same time determine to what extent these qualities permeate the understanding of human priorities (Golovin&Vedernikov, 2016). Thus, the culture of free time as part of the personality culture should be studied taking into account sociocultural activity, both from the point of view of its manifestation in the processes of development of a network society, and from the point of view of personal education and human formation.

The sociocultural environment in a networked society opens up wide opportunities for various types of leisure, but at the same time creates for the individual a problematic situation in the effective use of leisure potential necessary for the development of a personality’s free time culture. Various forms of events establish various kinds of explanations for the culture of behavior, leisure communication, the development of personal qualities of a person, spiritual, physical and other socially significant interests, which is reflected in individual socio-cultural activities. In this regard, the importance of socio-cultural needs related to various types, forms of organization, functions and content of leisure is being updated, which makes it necessary to study the formation of an individual leisure culture as a factor in the development of a modern (network) society. E. I. Tyurina noted: “Poorly organized and unfilled leisure is a source of “anti-culture” (Aryamova, 2014).

Therefore, the problem of free time should be considered relevant in the context of modern society, which has entered the era of globalization. It is not surprising that in this situation the tradition of a new attitude toward leisure begins to emerge, the bearer of which is the downshifting movement (Butonova, 2012).

A unified concept of downshifting among scientists has not yet been formed. However, the decisive moment giving rise to this phenomenon is the conflict of values between social goals (wealth, career, status) and the internal values of the individual (thinking, self-knowledge, reflection, including the meaning of life), hobbies, communication with loved ones, etc. e. all that is called leisure space. Downshifting is not a disease or a mental disorder, but the socio-psychological state of a person who wants to change his life as he sees fit, this is the most suitable order of things for him in a situation of uncertainty (Kleiberg, 2015).

In modern society, according to the outstanding Spanish-American philosopher and sociologist M. Castells, the ability to generate, process and transmit information has become a fundamental source of its development, which is why the scientist calls the post-industrial society “information” and considers it network: it is in it that the dominant functions and processes implemented on the basis of networks. According to the scientist, “the society represented in this theory” has actually broken up into separate fragments - “atoms”, which exist and are realized only through a temporary connection through the transmission of information. However, the message does not report anything other than the fact of its existence. Society itself becomes a society of the symbolic reality of messages and information”(Castells, 2019).

Each individual acts simultaneously in different information spaces (national, regional, professional, etc.), which can be either related to each other or autonomous. At the intersection of these spaces is a man, where his personal information space is created. The environment of the individual is the result of a large number of factors: it is formed and develops in direct proportion to many reasons. But the environment itself actively influences these factors, preparing the appropriate changes in them (Pronina, 2008). Virtual sociality is, in a sense, a modified copy of real sociality.

In the era of networkization of society, the person himself changes, his spiritual and moral imperatives, his axiological codes, necessary to comprehend his place in the world. The problems of the formation and improvement of the free time culture in a network society aggravate the need to study ways to improve leisure activities in order to increase the general human culture in the information society.

Currently, the information society is understood as “the creative type of society that is being formed as a result of a new global social revolution caused by the shock development and convergence of information and communication technologies; a knowledge society in which the main condition for the well-being of each person and each state is competencies obtained as a result of unlimited access to information and the ability to work with it; a global information society in which the exchange of information has no time and space restrictions. On the one hand, this contributes to the interpenetration of cultures, and on the other, it opens up new opportunities for each community for self-identification”(Golovin&Vedernikov, 2016). The information environment opens up wide opportunities for various types of leisure, but at the same time creates a problem situation for a person, which is associated with the effective use of the potential of free time for personal development.

An extensive analysis of the literature on this issue shows that so far no serious attention has been paid to issues of the culture of leisure of the individual in a network society, there is no holistic, multidimensional study of this phenomenon. It is no coincidence that in our time, both developed and developing countries have focused on the leisure sector. In modern society, characterized by a change in the culture of free time of all social groups and strata, for each person new opportunities open up for self-realization in leisure activities. They are aimed at meeting the needs for new information, entertainment, psychological assistance and communication. Many types of modern forms of leisure are primarily aimed at young people, as this social group is most susceptible to various social innovations.

It should be noted that it is leisure that is for young people one of the most important values in the cultural picture of the world, which determines the nature, direction and significance of their activities. Therefore, the problem of youth leisure for researchers is very important and does not go beyond their scientific interests.

In a network society, the attitude has changed not only to existing activities, but also activities have become different. Thus, the Internet creates excellent opportunities for fulfilling the leisure needs of young people, through which they are introduced to cultural and moral values, and people are being integrated into the world of art and culture. The Internet is one of the independent unorganized types of leisure preferences and serves to develop a variety of life skills, opportunities for creative expression.

Researchers identify three main types of needs that young people realize through the Internet: communicative, cognitive, and gaming. Communicative needs are met through correspondence by e-mail, chat and forums. Cognitive - by reading the online press, searching for specific information or reading current news and distance learning. Examples of satisfying a game need are single and group games with a computer or with real partners via the Internet (Grushetskaya, 2012).

A means of cultural integration of youth in society is a new type of leisure - Internet leisure, including Internet hobbies. Worldwide resources of the Global Network are replete with sites offering to create a work of their own hands, and there are an incredible variety of hobbies of this type, and the number of do-it-yourself items is growing steadily. Through the Internet, you can also take advantage of various training courses, learn foreign languages, learn dancing, etc. An important social phenomenon in the life of modern youth has become new types of Internet hobbies: blogging and the Wikipedia web encyclopedia.

It should be noted here that the Internet also contains a number of threats. Since spontaneous youth associations of interest belong to unorganized forms of leisure, in modern conditions these associations can appear not only in the form of real social contacts, but also as virtual associations in social networks. Many young people in their free time look for dangerous adventures, so uncivilized games appear on the verge of life and death, as a kind of challenge for the social system of law and order. Amateur initiatives in this situation are not positive, and leisure turns into a zone of increased risk and destructive behavior. In this regard, it is very important to exercise effective social control of unorganized forms of leisure for youth in order to prevent antisocial, deviant behavior.

Frequent communication with computer systems often leads to an informative infection of a person with a machine vision of the world: an individual creates an adaptation to a machine picture, first at the level of the visual

apparatus, and then at the level of logical and mental structures. Continuous communication with a computer carries the risk of increasing social exclusion and loneliness during the period of personalization, as personal contacts are crowded out. The affairs and interests of the entire world community become accessible to man and at the same time he is socially isolated. Today one can observe the phenomenon of "computer loneliness", which is expressed in the fact that a person communicating with the whole world, as a result, does not communicate "with anyone." In addition, it is necessary to highlight the expansion of the processes of "information expansion", the distribution of cultural codes according to ready-made formulas developed by information technologies. Influence in society belongs to those who are able to create new cultural ciphers used to reflect reality and make decisions (Pronina, 2008). One of the serious social consequences of the development of a network society is the problem of Internet addiction, which has become a global phenomenon. Of course, these problems are largely associated with the psychological characteristics of the individual, the degree of social tension, low living standards and other objective reasons. However, one cannot fail to take into account that the Internet in many cases is a background for their development (Varlamova et al, 2015). Determining the limits of the risk threshold for the emergence of a particular dependence is one of the most important areas of modern sociology. In his works, Yu. A. Zubok draws attention to the "need for a thorough theoretical study of risk problems both for the various stages of modernization of society as a whole and for individual social groups," because it is young people who are especially strongly exposed to risk factors (Tooth, 2007). Under certain conditions, any type of activity can become risky.

In a network society, the type of "addicted person" is actively being formed. A person depends on the global mass culture that shaped him, and on the social models that she offered him. Society loses the criteria of normality, it forms a tolerant attitude towards deviant leisure activities.

IV. CONCLUSION

The network society is characterized, first of all, by the changes in the needs and values of the individual that take place in it. The development of a culture of free time in a network society is characterized by the following main features:

1. The possibility of human interaction with the virtual world has reached a completely different level: not only man creates new forms of reality, but also the new reality itself has qualitatively changed the life environment of the individual.
2. New types of leisure activities and ways to use free time are being formed and are rapidly spreading, both positively and negatively affecting human life.
3. Young people as the most mobile and unstable segment of developing relations with all their activity are a malleable link in the manifestation of destructive aspects.
4. The proper use of free time to a large extent forms the characteristic features of the cultural world of the individual, being one of the important ways of his socialization.

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