

ΙΩΑΝΝΟΥ ΜΑΡΚΑΝΤΩΝΗ, Δρ. Φιλ.

τ. 'Επιμελητοῦ τοῦ 'Εργαστηρίου
Πειραματικῆς Παιδαγωγικῆς

FUTURE LEISURE NEEDS AND EDUCATION

«Also life as a whole is divided into business and leisure, and war and peace: war must be for the sake of peace, business for the sake of leisure...». Arist. Polit.: 1333 a30 f.

«Also happiness is thought to involve leisure; for we do business in order that we may have leisure, and carry on war in order that we may have peace». Arist. Nic. Eth.: 1177 b4 - 6.

«...that it is the duty of the lawgiver rather to study how he may frame his legislation both with regard to warfare and in other departments for the object of leisure and of peace». Arist. Polit.: 1334 a3 f.

Bearing in mind Aristotle, it is possible to sustain every discussion on leisure needs, even nowadays especially among European speakers. According to the stagyrite philosopher :

- a) life is divided into business and leisure;
- b) happiness is to be sought in leisure;
- c) city-states whose legislation is based on leisure and peace, as a central aim of life are saved and thus prosper, otherwise these city-states are misgoverned and disappear from earth and then «...the lawgiver is to blame, because he did not educate them to be able to employ leisure»; (Pol. 1334 a 9);

d) therefore the happiness of nations and of individuals, based on leisure, is the duty of the lawgiver who takes care of the citizen's leisure.

Since ancient times civilized man :

a) spends his life-time on work and duty of a binding nature, such as school, his job, his military service etc.,

b) on satisfying elementary and primary needs, e.g. sleep, food, the caring of his body (from a hygienic and decorative aspect). A large part of his life-time is devoted:

c) on completion of aims set by him independently, on activities free from work or duty or on various forms of non-activity, e.g. aimless wandering, free discussion, contemplation etc.,

Therefore, leisure is one of the three areas of man-realization in society. Principally, leisure and work or duty are not contradictory, that is, leisure does not imply denial of work. In this direction, it is instructive to note that among the ancient Greeks and Romans occupation (greek : ἀ-(not) + σχολή = leisure, lat. : negotium ne-g-(not) + otium = leisure) had a negative character, leisure being the positive side of life.

This third area of life-time although having its own individuality is differentiated by interaction with the work and place variables. Therefore, there is a relevant difference in the meaning among the greek «scholè» (σχολή) the roman «otium», the hebrew «sabbat», the christian holiday, the anglo-saxon «leisure» (from the latin licere > loisir > french loisir), and the german «Freizeit» (distinguished from «Musse» = ancient greek σχολή). By the german word «Freizeit» the central meaning of leisure is amply expressed : The release and deliverance from work and duty as a compelling harass and from the tedious industrial high-specialized work.

The desire of release from anxious work-processes is to a certain extent natural; but it becomes stronger as work compulsion becomes more oppressive.

The paradox is that leisure-desire in our time, although connected historically with work, constitutes a broader social plea of the last quarter of our century.

The thirst for leisure is a phenomenon more of a psychological-cultural than of a social-economic nature. Thus the problem of leisure seems during the declining years of our century to take on a new meaning : The meaning of a general deliverance from a network of factors oppressing personality, one of which is work.

Primarily, we can summarize the main research conclusions as follows :

a) A reciprocal interpenetration and interaction is noted in structure and function between work and leisure area in which the latter dominates the former.

b) Leisure can be differentiated into the following free time categories : (1) the *micro-leisure time*, the minimum break of work of a 5 - 10 minutes duration; (2) the *middle-leisure time*, a few days holiday owing to national and/or religious, regional or other special festivities extending from a period of 4 days up to 2 weeks approximately (e.g. Christmas, Easter etc.); (3) the *macro-leisure time* for a longer period of absence from work which extends from a 20 days period up to 2, 3 or 6 months, or even in certain cases, to a whole (sabbatical) year.

c) Leisure formation depends either on the conditions of work and the individual social implication or on the deepest personal plea for self-disposition.

d) Although it is still premature to discuss taxonomic problems in the domain of leisure needs, it seems permissible, in this direction, to emphasize the significance of man as a psychosomatic and metaphysical whole, dynamically from within self-developed, and, under the influence of an ever changing environment, reconstructed.

e) As fundamental conditions for the wise and useful satisfaction of leisure needs are broadly admitted : (1) the regeneration and renovation of the human organism; (2) various forms of compensatory activities; (3) the idealization of the leisure area.

f) The geographical and idealogical boundaries of the nations seem to become steadily more and more open to the influence of the leisure processes. That is why it is not allowed, in a framework of ethnic leisure planning, to be overlooked the fact that, further from the individual needs and the national perspectives, there also exist the hyperethnic leisure needs, goals and tendencies to be filled.

g) The increasing leisure time is realized in the framework of a high mass-consumptionsociety, which demands an ever greater participation of the consumer to the consumer goods. Because buying power which stems from the work space seems not to correspond to the ever increasing provocation of the market, the free-time of the individual consumer changes necessarily into working time. And so the relationship between work-leisure takes the form of a «*circulus vitiosus*».

h) The leisure area is nationally bound in the sense that there exists an inward structural dependency from national tradition and the perspectives of the national development. In leisure planning-and-performance setting both of them must be equally revered.

According to the above mentioned statements, it is possible to define the following categories of leisure needs for the near future and to trace the framework of an ethnic and polyethnic educational leisure plan.

I. Human leisure needs.

Primarily, leisure needs derive from the personality structure of man and his development in a world of transition.

These needs are differentiated by the passing of time, are multiplied and entangled in conjunction with the social-cultural implication of man as an individual, as a person and as a metaphysical being :

a) As an *individual*, man is considered as a member of one or of many social groups.

During the post-war years, his membership in various social-leisure groups has been increased as never before.

The above stated groups can bind the individual in a way which is much more painful than in their respective work relationships. Beyond the danger of the economic exploitation and the ideological-religious brainwashing, the individual, in his spare time, undergoes the sequences of the anxieties and stresses from the continuous role changes and conflict in intra — and inter-group relationships.

b) As a *person*, man is considered in relation to these intimate problems which derive from his development and his human relationships with his fellow-men, as a carrier and creator of cultural goods. As a person man becomes all the poorer from the ethical and psychological standpoint. As leisure-life becomes more and more automatic, especially in the area of his leisure activities, it restrains his self-realization as a person.

This impoverishment has as a result the development of a defence behaviour, in the psychoanalytical sense, which will characterize the individuals of the developed countries of the West in the next decade in the realm of leisure activities : The defence mechanisms of the person can be realized by compensative or hyper-compensative, regressive or aggressive, projective or injective behaviours.

The vocation of the competent authorities or social leisure groups is the institutionalization and the discreet control of the different leisure forms of satisfying personal leisure needs in combination with the taking up of rules against automation in life and mass-mentality in an ever developing future-leisure society.

c) As a *metaphysical being*, man is considered by his possibility to proceed beyond the sphere of individual and personal experiences and requests, and to ask himself about the meaning of his existence and destiny in the world as well as of certain limit-situations according to Jaspers (*Grenzsituationen*) in life such as deep sorrow, illness, struggle, responsibility, death. The question on the meaning of being becomes more tragic in crisis periods. In this sense man is mainly realized in the leisure area; if the individual is deprived of the recognition of his requests to satisfy such existential needs, he acts arbitrarily. In the past the various religious or the metaphysical meditation provided sufficient possibilities to satisfy leisure needs of a metaphysical nature. Nowadays both have dangerously weakened, although the civilization crisis is increasing the individuals' search for substitutes of magic, apocryphism, satanism, and psychedelic world etc., the satisfac-

tion of latent or suppressed spiritual needs. Which is the role of the competent social groups to this direction? This is a burning problem of the coming generation.

II. Leisure needs and ethnic implications.

The pluralistic, mass-consumption, post-industrial society of the last quarter of the 20th century is expected to be further developed toward a mosaic-automatic leisure society, in which leisure time will define the work-time and not vice-versa; then also the problem of effective management of human resources and manpower planning will be put necessarily and basically not on the work but the leisure provision. Under this light the question of taking measures to develop national or supranational perspectives on the leisure area seems to be very urgent from this day onward. To this purpose the carriers of power and civilization either in each nation separately or in an integrated group of nations must be activated into various sections of socio-cultural life as follows :

1. Legislation, school organization, programmes.

In most countries legislation has either not been taken into proper consideration or not at all the ever increasing leisure needs. However both the traditional system of educational arrangements and the socio-cultural leisure activities impose radical reconstructions. Problems like the one of training personnel to man institutions of leisure time are still under consideration. A limited number of countries like Sweden and the Netherlands have already given examples of their ability to face the problems successfully by establishing colleges (Opleiding jeugdleiders, Nether.) for the training of «Fritidspedagog, Sweden). Moreover the planning and organization of the paraschool, complementary, continuing or open education as form of satisfying and reasonable completing of leisure needs, and the revision of programmes in all educational levels and types are among the most important problems of leisure provisions requiring to be seriously reconsidered by the legislator.

2. The socio-cultural aspect.

The leisure area of educational and socio-cultural activation is offered to an ever increasing number of individuals and groups in four directions : (a) *the popular education* (popular libraries, festivals, provincial cultural centres, galleries, exhibitions, museums etc.); (b) *social-welfare activities* (social aid to physically and mentally handicapped persons); (c) *sports and*

recreation (sports, clubs, gymnasiums etc.); (d) *youth groups* : (scouts, girl-guides, sunday schools, religious organizations etc.). The vigilance and social aid on these areas by the State and the Church is necessary because of the existence of unfavourable factors. State and Church authorities can act benevolently: (1) by limiting the mass-character of many leisure activities and developing various forms of cultural, educational and social activities; (2) by coordinating the relevant state, church and private groups; and (3) by the international cooperation meetings and exchanges on such topics.

3. Educational goals and ways.

From the educational point of view and under the pressure of the increasing leisure needs, it seems that both the goals of teaching and the classical methods of school and paraschool work must be modified in the future leisure society. New technological methods (including teaching machines and programmed learning instructions) must be introduced in the modified leisure education of the future. Many of the technological methods of education are useful not only for the leisure education nowadays but also for the understanding and communication among nations.

The participants of the various leisure institutions in the framework of an effective leisure education can be trained in two sections :

a) *Educational goals*: The participant can be educated to face without anxiety, with coolness and tolerance frequent status and role changes, places and ways of work, different social attitudes or ethnic stereotypes, to react against automatic, impersonal and mass-behaviour, and to select the appropriate compensative non-duty activities to raise or to anticipate the frustration, anxiety, alienation, aggression etc., as a consequence of an one-sided, extremely specialized intensive work.

b) *Educational ways and methods*: Particularly effective in the domain of leisure education there seem to be methods of learning or acquisition of behavioural qualities by conditioning, dialogical, anti-authoritarian forms in learning or training situations and by unconventional ways of genuine interpersonal encounter beyond dogmatisms, typical work stages or compulsion and monologue ex cathedra. These ways of didactic, instructive, spiritual, recreative or merely interpersonal approach are proved by practice and research as the most convenient to all kind of political, religious propaganda and advertisement in leisure area.

4. Economic aspects of leisure needs and education.

Increasing leisure needs of individuals do not motivate only the mission-

nary inspiration or the philanthropic sentiments of those who can contribute to their fulfilment, but mainly the speculative tendency of the various groups of economic interest. As a consequence a chain of leisure and recreation industry has already developed owing to private initiative for the production and consumption of ever renewed leisure goods for every taste, age, sex, season, economic or educational possibilities of the consumers. The sums of money disposed to cover at least the elementary costs of leisure needs are already of a very high class and they will be further increased. The sums of money to secure the spiritual conditions of satisfying such leisure needs are not equal in proportion to the above mentioned sums. In many countries the intellectuals, destined to cover the finest leisure needs in a society, are neither rewarded in proportion to their effort to spiritualize the leisure area all over the world, nor are they socially secured; moreover the public funds for the establishment, maintaining and exploitation of the national intellectual sources, e.g. national libraries, galleries, museums, theaters etc., in many countries are still inadequate.

Besides, the participation of the various socio-economic groups of population to the enjoyment of leisure goods does not seem to be equal for all people nowadays, because the economic possibilities of the lower working class are much inferior to the average costs for this participation.

Every expense of the State, the Church and the various economic trusts or groups in a country to secure the limits and possibilities for a wise and reasonable satisfaction of the leisure needs by the many is indeed — and it must be so considered — a productive investment. Because the psychosomatic health of the individuals can be maintained in a high level, the productivity can be raised, the delinquency can be limited the socio-economic balance can be promoted, if the equal participation of all citizens to the leisure goods is secured by planning leisure in a wise and reasonable way of using it; and this is of course and it must be the responsibility of the lawgiver in the near future. The equal satisfaction of the leisure needs of the citizens in a country should be taken into consideration in the distribution of the public funds; and, in particular, no economy is permitted in the exploitation of all educational means to this direction.

III. Leisure needs and international communication.

The forms of satisfying leisure needs have been very quickly developed after the Second World War on an ever enlarged scale in an international level. Many factors contribute to that, such as the ever increasing macro-leisure planning possibilities of various working groups, the ever multi-

plied and popularized transportation means, also the measures taken by State in the framework of the governmental policy on Tourism, the increasing economic possibilities of the middle classes, the common economic and cultural interests of different national groups etc.

The more the desire to use leisure is satisfied, the more it is developed, and, in particular, in certain seasons and countries it sometimes takes the character of a real mania. Tourism is not in all cases related to recreation. Reasons of scientific research, hygiene, international politics and economy, as well as professional and other private reasons are combined with the recreational and educational reasons; all these must be taken into account in a perspective of a new international work-leisure reality.

Moreover the ever increasing international communication has as a result to lessen the tension among nations, to differentiate the social attitudes and ethnic stereotypes to a more objective degree, to create friendly relations among individuals or even families of different nationality, and to exchange cultural goods and behaviour. But it also carries certain unpleasant consequences or even dangers: the exploitation of moving masses by skilful leisure impostors, who do not spare money, honor or morality.

Besides, by the exchange of leisure needs and forms of satisfying them among different nations certain ethnic traditional motives and forms of life, as well as ways of filling leisure needs, are gradually denationalized; the introduction of leisure goods, attitudes or practices, strange from the viewpoint of structure and function, is reasonably met with suspicion by the authorities, mainly in countries under development.

Therefore cooperation among nations proves to be especially necessary for the next few years in the leisure area. It is not enough that nations should give increased leisure time to their citizens; the main goal of the national activations to this direction is to secure the limits and the conditions of a reasonable and wise satisfaction of the leisure needs for the good of individual and ethnic groups.

Some general conclusions

1. Leisure needs and activities are increasing more and more and define effectively future work and educational areas. Society in the coming quarter of the century will develop steadily toward a leisure ideal.

2. Leisure needs, structures and functions, penetrating in work-area, tend to become normative for work and school organization, manpower problems, production-assumption interactivity as well as man comprehensiveness and communication.

3. Leisure time is neither merely an area of action compensating the weakness and damages on human organism during work time, nor a process complement in optimizing work productivity; it is rather the area of integrating personality by harmonious satisfaction of man's psychosomatic needs and metaphysical requests.

4. Satisfaction of leisure needs in real freedom and equality regarding participation of people in leisure goods, are both a constant legal claim of the individuals in post-industrial societies and permanent obligation of the state to secure gradually more equal possibilities for satisfying basic leisure needs to all people.

5. Leisure is not a human life area of uncontrolled affectively unloading, compensative activities or complementary action; it is, to a great extent, independent and self-sufficient; it also has its own character, its own goals and means, its own rules and laws; thus it must be considered, legislated and equipped not exclusively with reference to work organization, circumstances and perspectives.

6. The basic objective of leisure activity and education is the personality integration; State and Church authorities must contribute to the fulfillment of the above mentioned goal through continuous intra-and interethnic cooperation.

7. State and Church authorities must strengthen the pursuit of certain leisure targets such as internalization and idealization of human life.

8. General, higher and professional, as well as leisure education must be reorganized taking under consideration the increasing of man's non-professional and free from work or duty life-time in the future.

9. One of the most urgent problems in leisure planning is the education of personnel for the future leisure institutions in Higher education.

10. State costs scheduled to cover future leisure needs must be mainly considered as a productive investment.

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