



Integration of Spiritual and Moral Education Using Leisure Activity

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ABSTRACT Leisure time is an important process of socialization of a young person. It affects many spheres of life, including occupational, family, socialization, and educational dimensions. In fact, it is important because the most intense recreational processes occur during this time, which resolve physical and psychological stress. Therefore, researchers affirm that leisure activities comprise extensive educational opportunities through the use of cultural values, accumulated by the society. So, the modern society tackles a complex task; that is, revival of traditions of the past centuries while using children's free time. Thus, leisure activity is an important component in the formation of life skills, namely, meeting individual's needs in intellectual, cultural, and moral development, formation of children's citizenship and enhance ability to work and live in terms of modern civilization, using the experience of generations to educate children and youth and make them worthy citizens, providing spiritual and cultural continuity, and maintaining preservation and augmentation of moral, cultural, and scientific values of the society.

INTRODUCTION

Free time is a resource that can be effectively used for the purposes of personal development and self-development. Actually, leisure is a part of non-working time, which a person has after performing immutable duties. It is a central element of culture that allows an individual to unlock the creative potential and have deep and complex relationships with general work and family problems. In society, leisure time is important for stabilization, relieving stress, prevention of social conflict, reinforcement of solidarity, interrelation of generations, communication, and meeting individuals' needs with joy and entertainment (Wise 2014; Berg et al. 2015).

According to the studies, free time refers to one's core values; so special attention is paid to the issue of value orientation of leisure activities. For example, Hodgetts and Stolte (2016), define material and spiritual leisure values. They refer to material leisure values as the objects of the natural and cultural environment, which allow carry out various leisure practices (Hodgetts and Stolte 2016). Spiritual leisure values are a set of terminal values, which have a significant impact on the implementation of vital, socializa-

tion, and life-purpose needs in the field of leisure (Kekäläinen et al. 2018).

Nowadays, feasible free time organization is accompanied by a significant change in social values characterized by striving for eccentricity, manifesting identity, and for making decisions based on their own preferences. There are multiple different typologies of modern leisure (Kourkouta et al. 2018; Van Delden and Reidsma 2018; Veal 2019). The most significant typologies are active, daily, weekly, vacation, festive, home and out-of-home, organized individually, and in groups. The human activities are conventionally divided into just rest (entertainment, games, meditation, etc.), education (cultural values acquisition), and creativity (technical, scientific, artistic). The first basic values of leisure are relaxation and movement that are used to restore physical strength and emotional balance. The second group of activities in free time is education and enculturation. Leisure preferences are one of the defining characteristics of a person's lifestyle. Thus, the concept of "leisure" and "free time" are interchangeable but not identical in meaning. When talking about free time, we emphasize the potential opportunity to use it on whatever we want.

It is notable that the researches of free time as a space of leisure emerged in Russia in the 70s and 80s of the XIX century. In fact, leisure has been almost focused since Dahl time who defined leisure as “free, unoccupied time, partying, hanging out, free from business” (Komissarova 2012). However, most authors define leisure as the time free from work that is distributed among various types of activities focused on the satisfaction of various types of people’s (physical, spiritual, social) needs. In the 1970s, the content of free time was supplemented by the point of view, which introduced the factor of freedom of choice and subjective perception of activity in the analysis of free time. For example, Gordon and Klopov (1975), believed that free time is a special form of the implementation of any (or almost any) activity that has inherent value (Gordon and Klopov 1975).

According to modern scientific literature, leisure is defined as an opportunity to do different activities in your free time to satisfy different needs. In these studies, leisure is emphasized as a factor of self-expression, a means of immersion of a person into a culture, a way of turning spare time into a means of recreation, pursuing physical, spiritual, and moral education, and motivation for self-improvement, self-expression, and self-realization (Whiting and Hannam 2015). The content of leisure activity focuses on:

- Expansion of cultural horizons of the individual,
- Creation of conditions for successful social integration of young people and manifestation of their social mobility,
- Humanization of the environment of their activity,
- Development of abilities, aptitudes, and interests, and
- Skill formation to make rational productive use of free time and to relax.

Thus, the field of leisure is an essential part of daily life, which undergoes a peculiar “revolution of preferences” during the years of economic change in the country. This is reflected not only in substantial expansion of the possibility of filling their leisure time, but also in the fact that there are qualitative typological shifts relative to leisure and its value as much as it is. That is why in modern society there is an urgent need for proper organization of leisure as peo-

ple’s free time is the most important social sphere that needs state support and proper organization. Moreover, the way how leisure is organized depends on moral and psychological climate in society, cultural level of the society, and physical and moral health of the society.

Objectives

The purpose of this study is to investigate the impact of integrating spiritual and moral education of children/youth using leisure activities.

METHODOLOGY

In Russia, leisure has never been an idle pastime but was filled with a variety of content for resolving certain cultural challenges. Therefore, it is possible to understand the meaning of leisure and its features only if we reveal the type of culture where different forms of leisure exist. Leisure activities have a great potential for forming moral values of young people. Correspondingly, the shortage of positive moral guide may have a negative destructive effect on the personality development, triggering antisocial activity.

Leisure activity is the process of creation, expansion, and enhancement of spiritual and moral values. This is confirmed by the definition given by Surtaev, “Leisure activity is a specialized subsystem of spiritual and moral life of society, which functionally unites social institutions aimed at expanding spiritual and moral values and their active and creative mastering in order to form a developed, creatively active individual” (Komissarova 2012). Leisure activity is a unique means of socialization for a child. Leisure involves voluntary activity based on personal interests, children’s claims, and their satisfaction. Thus, the attitude to oneself, other people, and to society is formed in leisure activity. Therefore, a relevant pedagogical task is to help the child to find “the best of himself” and “new of himself”. Hence, “creative areas of freedom” are needed to resolve that activity without shouting, scolding, and overorganizing. Finally, children always need favorable conditions for self-expression and involvement in the proposed activities.

It should be mentioned that the children’s needs must be addressed with peace and pa-

tience. The child should always have a personal search, experience, and success. Many children have neither experience of a successful activity, nor practical means to state their preferences. On the one hand, school activity is strictly scheduled, whereas leisure activity is free both in content and in forms of implementation and in entry list. Thus, in order to organize leisure activity, it is important to show different models and forms and involve children in diverse activities relying on the existing value orientations, positions of reference people; that is, the respected adults, peers, and teachers.

However, many scientists argue that leisure is an opportunity for a child to get approval and achieve “acceptance” in a group of peers (Singh 2007; Kovacs 2007; Park et al. 2011; Komissarova 2012; Fakhrutdinova et al. 2013; Lupu et al. 2014; Schreuer et al. 2014; Spracklen 2014; Nozdrenko 2015; Mefodeva et al. 2017; Jones 2018). Leisure for children is always a way of self-realization and self-rehabilitation. In fact, good organized leisure time is a universal means for preventing despiritualisation, redressing emotional poverty, overcoming intellectual narrowness, and Practical and Activity Limitations. In other words, in leisure activities, children have a right to certain privileges, for example become indispensable, be close to each other, identify leaders, improvise, make creative choices, and so forth. In a broader sense, we can observe the child’s need to space, freedom, and independence. Thus, leisure becomes a means of successful socialization if only there is a diverse set of conditions, roles, games, and competitions and making space for their participation in creative activities and, allowing each participant to be successful.

Moreover, under certain conditions, leisure can be an area of active self-education. In fact, it is in leisure activities where children often impose conventional requirements to themselves like adults do: “be honest, patient, persistent, strong-willed, tolerant, and so forth”. This condition is mandatory in adults without any motivation. Otherwise, the activity will not just happen. And the goal will not be achieved. In other words, leisure activity shows “limits of independence and difficulties”, so that they may overcome them, as they grow up. In leisure activity, a

child is able to do miracles and surpass him/herself. Therefore, success comes to children if every leisure training brings them to the edge of their capabilities. And thus teachers hold a view that the winner in life is the one who, as being a child, learned to overcome himself, his inertia, fear, and uncertainty.

In this regard, analysis of the features of the influence of leisure activity on the formation of personality and identifies the following leisure organizing fields:

1. Leisure provides the ground for formation of a new circle of contacts and person’s claim to recognition that is associated with the formation of a new role status, which is important for individual self-development.
2. Leisure activity is an activity, which contributes to the development of interest and emergence of needs, which the interest is connected with.
3. Leisure activity forms skills of social activity, self-organization, and self-management.
4. Leisure activity, being a socialized one to a large extent, is a factor in the management of individual behavior. Of course, it is about socialized forms of leisure. However, personal involvement in the activity of the library, museum, club, cinema, theater, and other leisure facilities, regardless of the level of interest and activity of the individual, is already a pedagogically positive one.
5. Changing the context of communication and freedom of choice of activities is an important factor for the harmonious development of the individual.

RESULTS AND DISCUSSION

Today, youth centers and clubs (Demant and Østergaard 2007; MacDonald and Shildrick 2007; McPherson 2015; Fakhrutdinova and Kondratyeva 2016; Mefodeva et al. 2016) have great opportunities in terms of organizing leisure time of the younger generation. In 2019 practice, work with teenagers in the conditions of the youth center or club is focused on cultural and esthetic education, enrichment of creative opportuni-

ties, which corresponds to the concept of spiritual and moral development, and education of the personality of the Russian citizen.

The aforementioned aspects are highlighted as the central task of the development of modern society. In fact, by building their work based on the interests of young people, as well as development trends of the modern world, youth centers and clubs often become an integral part of the teenagers' daily life, their favorite leisure place, a place where they meet their friends. Consequently, it is here where the children implement their natural needs in freedom, independence, communication, active activity, and self-expression; That is, they can find at school or in the family what they cannot always find. Actually, this friendly atmosphere in a club work provides the younger generation a positive opportunity for pursuit of creativity, and self-confidence, broadens their outlook, and develops their virtue and interests (Kekäläinen et al. 2018).

Komissarova (2008) highlighted the following social and cultural objectives of modern centers and clubs:

1. Socialization and social adaptation of different population groups in the sphere of leisure,
2. Implementation of social models of leisure behavior promoting moral development and cultural activity of the population,
3. Formation of a healthy lifestyle and humanization of the social and cultural environment,
4. Formation and satisfaction of mass leisure requests of various groups of the population, promoting their social and cultural development, and
5. Implementation of social and cultural potential of clubs to solve problems of disadvantaged groups of the population through various cultural and leisure programs.

In addition, the importance of modern centers and clubs is steadily increasing and their activities have many aspects. Therefore, Komissarova (2012), defines the following functions to determine the socio-cultural nature of the centers and clubs:

- Recreational, which involves revival of human forces that are spent in immutable duties and helps to relieve fatigue of the individual in certain areas of life,

- Educational, which expands the outlook and allows a person to develop their cognitive interests,
- Nurturing; it refers to activities that are necessary for comprehensive social existence and professional growth,
- Compensatory-relaxing, which implies the impact of the culture on the general mood, well-being, perception of the world, bringing talent to light, possible change of personal preferences, and key words.

As mentioned earlier, centers and clubs have a very large social and cultural potential and form a variety of models of social behavior that contribute to the physical, mental, moral, and aesthetic development of the individual. The basic activity of the club as a socio-cultural institution for most people is to organize recreation and entertainment. However, it is well known that harmful, immoral-destructive inclinations can lead to kind of anomie. Therefore, the issue of entertainment is now one of the main aspects contesting the spiritual health of a person.

The issue of club leisure, as a socio-cultural phenomenon, (Cook 2001; Komissarova 2008; Holt et al. 2013; McPherson 2015) is also important as diagnosis, prevention, and treatment of mental states of the individual which are caused by deviations in social behavior. Thus, an extreme form of such behavior is a misconduct or "anti-leisure". Therefore, it is necessary to organize such programs that initiate the manifestation of the individual and even those of its Assemblies that are sometimes hidden and not implemented in non-leisure areas like workplace, family, school, and so forth. In any case, clubs type and show samples of healthy lifestyle among different social groups. Studies show that the main condition for a healthy lifestyle is the full spiritual development of the individual. "Disease of the spirit" causes disease of the soul, and emotional distress leads to ailments of the body. The disease of the spirit means the loss of the life meaning. Discovering this sense is possible by communicating with authoritative people who can help to find a moral spiritual core, and the latter in turn provides the necessary level of optimism, vitality to prevent diseases and combat them. Thus, center and club work happen to be important elements of the social

process, which forms the prerequisites for a healthy lifestyle.

Hence, socio-cultural essence of the club of institutions according to Komissarova (2008), is that the tasks of social and cultural development should be the main ones, and participation in a particular club activity, the achievement of certain cultural and creative results should be auxiliary (Komissarova 2008).

Thus, leisure activity in a youth center or club provides significant opportunities for the manifestation and development of interests: 1) possible creative self-realization in the area of interests and needs of teenagers as a result of cognitive and creative activity, 2) equal spiritual contact between adults and teenagers based on joint activities, partnership, personal, and social interaction, 3) freedom to choose activities in accordance with the interests of teenagers, improvisation, and variability while developing classes.

CONCLUSION

In the modern era of global socio-economic changes, leisure takes up a part of free time, which is a personal sphere of man, and provides him with big opportunities for voluntary choice of occupation according to interests and needs. Leisure activity is a conscious and pedagogically appropriate directed activity of the individual where he meets the needs of knowledge, action, and transformation of the surrounding reality.

In fact, social and cultural activity is regulated by the "Fundamentals of the legislation of the Russian Federation on culture" of 1992. This legislative act defines such concepts as "cultural activity", "cultural values", "cultural rewards", "creative activity", "cultural property", "state cultural policy", and areas of cultural activity.

RECOMMENDATIONS

For other future studies in this field, it is suggested to consider the integration of spiritual and ethical education using leisure activities and other unemployment and recreation activities in various Russian cities to diversify and create the necessary and sufficient scope.

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