

## LEISURE AND TECHNOLOGY IN THE AGE OF GLOBALIZATION AND COVID - 19

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*Abstract: In this article we have focused on the factors that influence students' free time, especially during the isolation due to COVID-19, but also in the context of globalization, the general research question being: "how do young people prefer to spend their free time? With family or friends? We will analyze the extent to which young people are influenced by technology, how many prefer to socialize face to face and how many strictly prefer the virtual environment. We aim to obtain information about the criteria that students consider when choosing how to spend their free time, why they choose to spend time in clubs or in front of the computer.*

*Free time is part of time, dedicated to active recovery after classes or after completing the work program, given the fact that more and more students choose to work during college. Leisure is also an important component of quality of life and an indicator of living standards.*

*In this age of globalization, the ways of spending free time are among the most diverse, but we will focus on presenting the influence of social networks, such as on students' free time and if students prefer direct socialization to socialization.*

*We are positioning ourselves in an era of globalization, of fast communication and scattered in space, and many people prefer to spend their free time in front of the computer socializing with "virtual friends", instead of going to clubs and other places.*

*Keywords: globalization, free time, socialization, technology, communication.*

### **Introduction**

Social networks are the place where the user is closely connected to the interested parties, directly or indirectly, it is the place with the greatest exposure, intimacy becoming invaded by any strangers. We have taken as an example for the research from the last chapter in research of the socialization network Facebook due to its massive popularization both through the mass media and through unconventional means of promotion. Wherever we go, with whoever we interact with, Facebook has become a model of self-recognition, so that not infrequently when we interact with people, we often hear: "Give me your Facebook." As a result, and not just among young people, Facebook has become a way of identification.

The number of Facebook users, whether we are talking about individuals or companies, is growing day by day, and the novelty of this theme is that we can monitor leisure time online through it. Those who spend most of their free time online and in clubs are young people between the ages of 18 and 29.

Depending on the topic approached, we consider the following main objectives:  
Determining the main ways of spending free time among students in Bucharest.

Identify students' preference for spending time in clubs or in front of the computer.

Determining other leisure modes preferred by students in addition to the two variables analyzed.

Presentation of the implications of social networks in the way of spending free time and using the Internet.

Observation and interpretation of virtual interactions, as a form of manifestation of leisure functions.

The research method used in the last chapter is the interview, applied to a number of eight students, through which we validated or invalidated the research hypotheses.

### **Literature review**

Free time has become a determining element of the standard of living, but also of the quality of life, expressing at the same time the material and spiritual standard of living. Without free time, the multilateral development of man cannot take place, the fulfilling of functions of restoring the organism, formative and instructive-educational, cultural and social. In pre-modern times, leisure was located on religious holidays and on holidays established on the basis of religion, customs, and custom.

### **Defining the concept**

Throughout history, conceptions and definitions of the notions of "time" and "free time" have undergone significant changes and evolutions. The premise from which we will start in this subchapter is that between life expectancy, working time and free time there are certain interdependencies that we will analyze.

The evolution of organizations, of society has determined an obvious reorganization of time, this becoming a resource that must be optimized. If in the past the main preoccupations of people were the household, agriculture, hunting, and the obvious time was organized only according to the basic activities, now the western wage earner is looking for a "magic time" for his own work and aspirations.

From the etymological point of view, the notion of "free time" comes from the Latin *lychee*, and through the French chain from the word "leisure". (Cosmescu I., 1998, p. 20) The term is also known as "leisure", a term that we will use during this paper. (Oxford English Dictionaries, Dictionnaire Etymologique) in England, in the United States as "non-working time or free time", and in Germany as "freizeit".

The definition of free time has been a concern since antiquity, referring in this sense to the pair "work - free time". Even today, free time is viewed in opposition to elements such as work and culture, which is considered unproductive.

Sebastian De Gracia (next to Angelescu C., Julá D., 1997, p. 23) states the fact that "rest and free time are two separate worlds". According to his opinion, rest is a state, while free time refers to a method of calculating a certain category of time.

A famous analyst of "free time" was the French sociologist Joffre M. Dumedazier (1962, pp. 44-46), who states that free time seems to be the objective support of society,

and "leisure" is the expression of individual choice. The leisure excludes any obligation, although the activities chosen for this duration depend on the traditions, the money available, the technical progress, etc. "

Dumazedier provides four important definitions of the term analyzed in this subchapter: (Dumazedier J., 1962, pp. 44-46):

"The first definition starts from the statement that free time is not a category in itself, but a style of behavior that can be complementary to any activity. It is appreciated that this approach has the advantage of offering arguments to support the idea that various elements of leisure tend to intersect any other activity, that free time can be the source of a way of life and that it contributes to life.

The definition has its drawbacks such as the following: refers in particular to individual behaviors; it does not allow the identification of specific activities in the set of activities that take place within the company and creates confusion about the relationship between the reduction of time for institutional obligations and free time.

The following definition analyzes free time in relation only to work time, which leads to the definition of "free time as being equal to time outside work". The advantage of this definition lies in the fact that it represents fundamental relationships that are found in the "production" and evolution of free time, working time being, from an economic point of view, at least the main source of creation and limitation of free time.

The third definition removes from the content of the notion of time presented above also the time of marital and family obligations. "This approach gives the advantage that it makes possible the analysis of the most important factors that determine the creation and limitation of free time, on the one hand, the reduction of professional working time and, on the other hand, the reduction of time."

According to the last definition given by the quoted author, a distinction is made between free time and duration and free time viewed from the point of view of the content of the specific activity, and Dumazedier, as a sociologist, considers it the most expressive. Free time is defined as: "a set of activities to which the individual dedicates himself freely, willingly and with pleasure, either to rest or to have fun and to satisfy his aesthetic needs, in order to enrich their information and selflessly complete their training / preparation, in order to expand and develop their voluntary social participation or creative capacity, after being released from their professional and social obligations ". (Dumazedier J., 1962, pp. 45-46)

Free time is an essential element of quality of life and an indicator of living standards, determined by size, structure, content and possibilities of use (daily, weekly, as part of the whole life). It is influenced by the nature of work, by the historical period, by the system of social relations and determines the human personality specifically, differentiated according to age, sex, education. (Drobotă N., 1999, p. 473)

Free time is an objective necessity, determined by working time and is an implicit value, having a complex cultural function and an important economic role. It can be seen and analyzed as individual and / or social free time, in its dimensions as real free time. Considering the content and the role of free time in economic development in general, a careful analysis of its size and mainly of the way in which it is used is necessary.

### **Study on leisure in Europe**

The British are the most partyful people in Europe, the Greeks are champions on the continent in terms of restaurant attendance, while household occupations, gardening are the most popular in Romania, reveals an opinion poll on how to spend time in Europe. 22,000 subjects from 21 countries.

After the actual parties, after which the British compliment themselves, being the only Europeans who prefer to go out in various places than to stay at home in their free time, the two most popular leisure activities is the frequentation of restaurants and clubs. The most widespread form of entertainment, especially in Great Britain, the Netherlands and Sweden. At the top of the list in terms of dining in the city are the Greeks, Italians and Spanish, but not the French, who are known as the gourmet nation of the continent, who prefer to eat at home. On the last place on this chapter, however, are the Germans, according to the poll, quoted by the American daily The Wall Street Journal. The Austrians are the least inclined to venture out the door and do something that would cause them to spend too much money. Their main preoccupation in their free time is gardening, a field in which they do not equal Romanians, in which 56% spend their time around the house. The Spanish are the biggest fans of sports, movement and fitness events, followed by the Danes and the Swedes. In Eastern Europe, the sport is most popular with Czechs. (B. M., Top European entertainment, in "Day", no. 2766, July 21, 2003)

### **Leisure: between: past and future**

If at present, the speed of social time is increasing, and free time is also shorter and more anarchic, at the end of the nineteenth century the coordinates of this time were different, the margin of free time being much more consistent.

If Today, the use of the notion of free time also refers to the activity of those in the (still) traditional world of the Romanian village, in the 19th century and in the first half of the next century, the notion applies to the social life of the citizen and in particular to the elite where leisure consumption was a habit with a specific and obligatory character. From that period on, leisure was conceived as the freedom to dispose of one's own time after fulfilling ordinary obligations (Aug. P., 1931, p. 504).

Instead, at the end of the twentieth century and at the beginning of this century, leisure is considered as free time, including the predominant entertainment, which a person is outside the ordinary occupations (Le Petit Larousse, 2004, p. 604). The unproductive consumption of free time introduces, in modernity, the ostentatious exposure of the social status and consecration. This happened even on the occasion of a walk in the parks arranged for this purpose, or "sunbathing", or frequenting a swimming pool or spaces that facilitated the social relationship. For example, coffee beans appeared in Transylvania in the 18th century, and a century later they became a visible presence in the Principality as well. Also, there are cabins with "variety" shows, theater performances, watching art films, weekend dances, the racetrack, openings, popular conferences, restaurants.

There are not many details in the literature on how to spend free time through walks and recreation as "leisure". The island of St. Elefterie and the "Băneasa forest" offered opportunities to get out of the normative framework of the "Bucharest fair". In the 19th century, public gardens such as Cismigiu or Posevel Kiseleff Road were imposed in Bucharest, public spaces modeled according to Western norms, a sign that modernization also enters the way of spending free time.

In Transylvania, the city centers, like the "Great Ring" in Sibiu, once a space of execution, becomes in modernity a place of leisure and green areas arranged outside this small space inaugurated in Gherla in 1864, the Sibiu park "Sub Arini" established in 1856 - places that today, preserved and redeveloped, fulfill the same social functions).

Also in Transylvania, the culture of hiking has been of interest for the German minority since the end of the century. The purpose of these "hiking movements" was the recreational and educational consumption of free time through excursions and the practice of mountaineering, the development of mountain tourism, attachments and ethnocultural solidarity. This form of culture conquered the other ethnic groups and resisted the transformations of the twentieth century, ie wars, totalitarianisms, the transition to a market economy, surviving and wearing new forms of manifestation after 1989.

Walking, as a traditional way of spending free time and as a means of relaxation / regeneration was practiced during the communist period, but even today, in the "civic center" (the old "corso") and in the public parks created during the communist period with elements of themed parks "(plastic with a playful theme and / or with references to the identity heritage), equipped with new supports for cultural-sports "activities," outdoor artistic performances ", outdoor concerts, cross-country and tourist orientation etc.).

Currently, these offer, through the green area and through the new artesian wells, a kind of natural artefacts in which retirees, mothers or grandmothers with children, dog owners, urban sports practitioners walk; after 1989, in the kiosks in these parks, the fans no longer sing; in fact, they became a memory, although they were an attractive and festive present since the second half of the 19th century.

For a complete picture of the phenomenon of "free time" it is necessary to refer to the field research on the concrete ways of spending it, the way in which the population perceives the possibilities of spending free time. The analysis of free time that we try to perform starts from the definition and functions of free time presented below. It is based on the results of the research "Diagnosis of quality of life" (Mărginean I., 1998, pp. 101 - 102), undertaken annually by the Research Institute for Quality of Life on a sample representative of the population.

The specifics of the research do not allow an analysis of all leisure concerns, but only of those presented in the questionnaire: television, reading (literature), newspapers and magazines, cinemas, shows, meetings and / or parties with relatives, sports, field trips week and church attendance. The perception of leisure opportunities varies depending on the socio-demographic characteristics of people, the size of this time segment and is influenced by their own economic resources, the possibilities and

facilities available for the party. The higher the income, the more multiple variants of leisure time are taken into account, but when they have tight budgets, people reconsider their variants of leisure consumption.

Next, we will carry out a comparative analysis of some leisure and leisure modalities mentioned in Romania and in the European Union countries. Watching television programs is a way of spending free time, which manages to satisfy on the one hand, the need for relaxation and entertainment, and on the other hand, the concerns of information and personality development.

In the countries of the European Union, compared to Romania, the endowment with televisions is bigger, and the viewing of televised programs is done by almost all the population: 97.6% of the population over 15 years old watches the television; the most watched shows are: business news and information (88.9%), documentaries (61.6%) and sports shows (50.3%). (Eurobarometer, August-September 2015).

Reading newspapers and magazines is the second most important leisure activity after watching television programs. (Living Conditions Survey, 2014, I.N.S.)

The computer and the Internet generate concerns both for work time and for free time, being on the third place in the preferences of leisure time among the population of Romania, especially among young people. (Living Conditions Survey, 2014, I.N.S.)

Church attendance and other forms of manifestation of religious concerns are sometimes considered to be specific to leisure. We appreciate that these are spiritual concerns that only in certain forms are expressed in free time. At the same time, through its holidays, religion is a producer of free time. These ways of spending free time are manifested especially in rural areas, where a traditional way of life is observed, in compliance with unwritten social norms. This way of spending free time can also have an impact on the tourist activity, in the sense that many people, on the occasion of some religious events, want to spend their free time inside some places, making monasteries or monasteries.

Excursions and fun on weekends are part of the group of concerns with out-of-home activities. Tourism as a way of spending leisure time was a preference of Romanians in the years 1970-1980 and the last century, even if it had not become a mass phenomenon. Leisure trips depend on a large extent on the standard of living, there being the possibility acquired by Romanian citizens of travelers in other countries of the European Union and even on other continents. The travels of Romanian citizens in other countries must be analyzed from the perspective of possible undeclared reasons, such as finding a job in the destination country. If we refer to the citizens of the European Union as the expression of a high standard of living, they set a certain amount of money each year for trips and holidays outside the country of residence.

As a conclusion, one can deduce the statement that the modern world has enriched the dimensions of daily life, that it has become more and more aware of free time as a fundamental resource, with an important role in assessing the quality of life.

### **Structure and rationalization of free time**

In this chapter we will analyze the problematic relationship between the structure of free time and its rationalization. Free time can induce rationalization by behaving as a vehicle for modernization and social change. Free time designates a series of perceptual and actional schemes through which the time defined individually and / or collectively is defined as “free” in opposition to the one defined as “work”. These schemes can be subjected to processes of rationalization through transformative emulation of practices coming from other social spaces, such as the western ones, thus inducing the modernization of mentalities. We evaluate the relationship between free time and rationalization starting from the hypothesis that free time can constitute an action space in which it can be exercised and which can induce the rationalization of the self and the relations with the other.

Free time is the time intended for rest, recreation, entertainment, leisure and self-training, self-education, hobbies, etc. (Ionciță, 2000, p. 70) that a consequence of this, by increasing the dimensions of free time, the foundations were laid for the development of new industries, specific to make possible the leisure. Free time is, therefore, a factor generating social mutations. (Angelescu & Julà, 1997, p. 215)

The structure of free time is determined, like the structure of the time budget, by a multitude of factors of varied nature, either factors related to the personality of the individual, or external factors: social, cultural and economic. Starting from the pyramid of needs realized by Maslow, the needs that can be met in his free time can be grouped in two categories: biosocial needs (need to compensate for the effort made, need for information and development, etc.) and social needs (, need for social participation, etc.)

Consequently, the structure of leisure must ensure the satisfaction of the requirements for the recovery of physical and mental abilities in order to resume work, as well as the development needs of each individual, of life in different social groups.

Factors of influence and structure of leisure are: socio-demographic characteristics (sex, age, marital status); level of training; degree of culture; occupation; income level; living and transport conditions; cultural conditions (traditions, customs); subjective factors (the aptitudes, desires, aspirations of the individual, the acceptance that each one gives to his free time, the degree of commitment to social and political life).

Resting, listening to radio broadcasts, religious activities are to a greater extent preferred by the elderly, widows and in rural areas; going to the cinema / theater and disco by the people of Bucharest; reading by people with a higher level of education. At the same time, people with higher education prefer to spend less time in front of the TV than others.

The fast pace in which the changes of social, economic, technical and cultural nature take place, requires adaptations accordingly to man, and the analysis of the modalities of use of free time must be done in three hypostases, namely: daily free time; periodic free time: on weekends; seasonal leisure: for holidays and vacations.

Depending on these situations, we consider the development of perspectives for organizing the life of cities, their surroundings, other leisure areas, including resolving issues related to transport. Every day free time can be used both in the urban space and

in the vicinity area, through a multitude of activities. Periodic and seasonal leisure, although with a longer duration than the daily one, takes into account the same determinations, and the modalities of use can include the whole possible range.

Regarding the process of rationalization of time, this can be highlighted since the socialist period (Szelenyi, 1978; Szelenyi, Beckett, King, 1994). Rationalization is coincident with modernity, and in the socialist society a series of subsystems have been subjected to modernization (Chiribucă, 2004).

Thus, the relations with oneself and with the other are such subsystems in which rationalization began before 1989, and after this date the process was intensified under the influence of various factors and modernization. After 1989, a number of new forms and ways of "mass leisure" entered Eastern Europe or the old ones were transformed under the impact of openness to Western society.

Free time is often perceived as a space of sociability and relaxation, actions that are traditionally associated with irrationality. Modern visions of the world are demythologized visions: modern society is denaturalized, and nature is desocialized (Habermas, 1984). On the one hand, society is seen as a natural fact on which man can act, it is now understood reflexively. Society is seen as a society, that is, a system of human and cultural relations, a network of meanings that can be challenged and judged. On the other hand, nature has become the domain of the objects on which the human agent can act. It has differentiated itself from both the supernatural, metaphysical world and the human world. The two processes allowed the company to take possession.

By rationalization (and its major reflexivity component) modern society not only takes possession of that society, but rather, individuals pass from the possession of mythical and magical forces into their own possession. The modern self is now subject to the pressure of arguing and justifying its own actions, which are no longer based on the religious belief systems and social authority of the significant and prestigious other. The self is no longer a "metaphysical gift"; it is a set of cognitions, aptitudes, motivations, feelings, action drives, etc., internally organized, symbolically linked to reality; therefore, questionable at three levels: (a) internal organization, their consistency, (b) perception of "reality" (c) the connection between "reality" and the inner world. In order to realize the self, it must be based only on itself, as its own project, through its rationality. (Giddens, 2000, p. 117)

Modernization in leisure time can also be treated at the level of other social groups and even at the level of the 19th century, once the upper classes began to study in Western Europe. Access to the elite was conditioned by a certain composition of capitals, and style capital was a desirable form in this portfolio at the beginning of modernization. Most aristocrats of the time used the study trip as a method of initiation into Western lifestyles and forms of leisure, rather than as a way of acquiring cultural capital.

Free time is correlated with the general level of development of society and the economy. Through its content and functions, it manifests itself as a factor of progress, with a significant contribution to increasing the efficiency of the individual.

Traditionists in the public space consider that the forms of free time: disco, bar, club, television as a form of entertainment, are fallen forms of the Western lifestyle, they being an undesirable vehicle of an involution through modernization. These new forms of leisure determine in one way or another to rationalize.

In this chapter we have focused more on the traditional way of spending free time, and we have defined the coordinates of leisure, content and evolution of the concept, so that we can see in the next chapter the link between the evolution of technology and free time.

### **The link between the type of society and the way of spending free time**

Throughout its expansion, the Internet has come to be accessed by a growing number of users across the planet. However, it is impossible to establish this number accurately due to the decentralized character of the Internet and the fluctuation of accesses. In terms of the distribution of users worldwide, it is heterogeneous and directly conditioned by a number of factors.

The level of economic development reflects the costs of the profile technology, which determines a differentiated and varied access to the Internet, but also the qualitative dimension of the volume and range of services offered online. If in developed countries (USA, Western Europe and Japan), the issue of administration and e-government is a topical issue, in less developed countries, there are still difficulties generated by the quality of Internet provision (Nadol, 2004).

Jonathan Gershuny (2003) presents in his book, *Changing Times: Work and Leisure in the Post-Industrial Society*, a historical evolution of leisure activities, taking into account the variable status and gender:

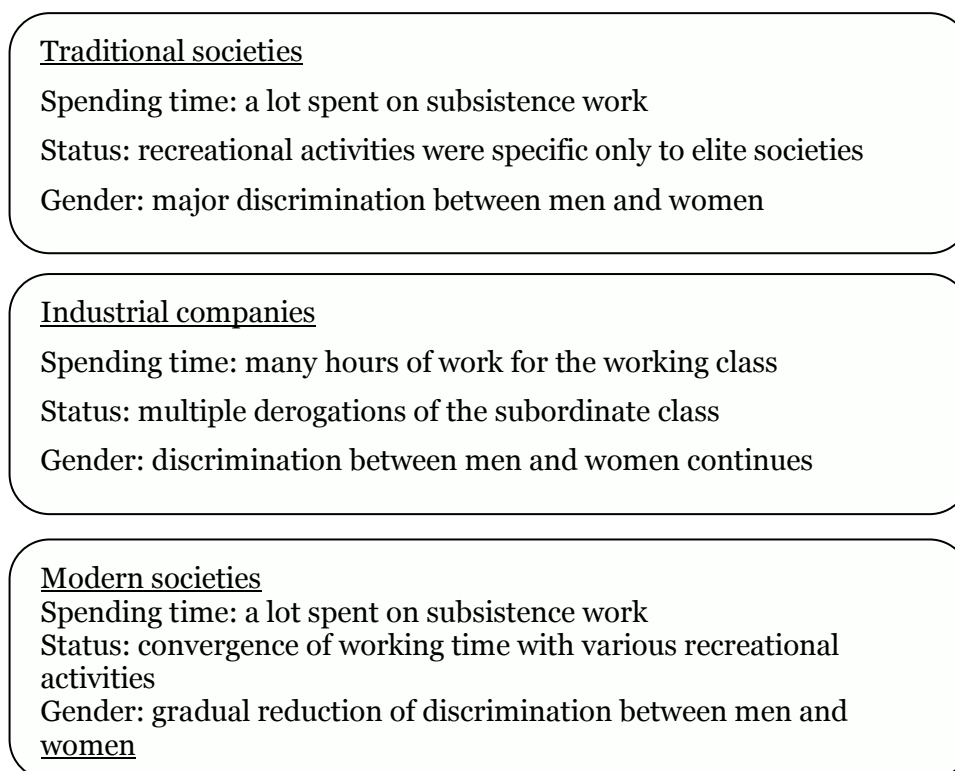


Fig. 1. The evolution of the way of spending free time according to status and gender

Source: Jonathan Gershuny (2003), *Changing Times: Work and Leisure in the Post-Industrial Society*

Research on the Internet shows different uses based on race, gender, and age. Thus, the majority of users are white men, from the middle class and / or from the academic and professional spheres (Eurostat, 2004); Among the middle-aged and elderly population, there are still delays in accepting and using the Internet, although the conditions for access and use are minimal.

Most virtual communities are based on their existence and support, the exchange of information and social interaction, but there are also communities structured according to sexual preference, with variations from the most pronounced commercial and chrome forms. or deviance, such as pedophilia.

### **The Internet and the antisocial dimension of leisur**

Deviant leisure activities have been identified (Katz, 1988) as sources of entertainment and self-esteem for some individuals. According to studies conducted by Rojek (2000), leisure activities are causal factors in explaining drug abuse, alcoholism, deviant sexual acts, crimes and other manifestations. The anonymity conferred by cyberspace, the formation of ideographic virtual communities, the easy communication and the free access to the Internet resources favor the exchange of images and information with the deviant and illegal characters on the ground and the conflicts, the steps and the general.

The concept used by Rojek (2000) to describe leisure activities is "liminal", which designates a linear and continuous approach. Recreational activities are described on a continuum, from moral and legal to moral and legal deviance and limit.

The introductory activities are specific to websites focused on conspiracy theory, censorship and the promotion of democracy, websites organized around deviant activities such as pedophilia and fetishism, which extend the limits of social standards to the legitimate use of the forum. respective virtual; In some situations, communities encourage their members to manipulate deviant behaviors outside of the time they spend online, so in actual, everyday life.

Another term used to describe deviant and illegal acts in cyberspace is that of "wilderness" (Stanley, 1997), which was originally used to designate urban spaces in which there are various boundaries and boundaries. References are often made to the virtual space as to an environment favorable to deviant acts, specific to wild areas, due to anonymity and virtual ambiguity.

In the virtual world, anonymity allows individuals to create new autobiographies. Peter Steiner's well-known sketch suggests the concept of anonymity: "On the Internet, no one knows you're a dog." The humorous implication of this drawing is that the identity indicators present in the face-to-face interaction - gender, race, voice - are absent in cyberspace so that we cannot distinguish between human beings and other creatures as we cannot perceive it. is the person on the other end. Deviant acts of an invasive nature are undertaken by individuals who feel excluded from society and who access virtual spaces precisely in order to express themselves repressed by social norms (Rojek, 2000). It is the case of individuals who engage in deviant behaviors that result from a lack of respect for their own person but also for others.

In the previous section we discussed the role of technology in determining local and global relations between the center and the periphery. Most of the activities carried out on the Internet are in accordance with the legal and moral social support and constitute an alternative to real life, to the traditional ways of spending free time. This majority can be conceived as the center. The technology available to contemporary society can encourage the flow of information from the periphery to the center and can thus lead to the normalization and growth of tolerance and acceptance of deviant ideologies and content, (Lash and Urry, 1999).

### **Methodology**

The method that will be used in this research is the sociological survey based on an interview. The authors C. Zamfir and L. Vlăsceanu are of the opinion that this is a "research method that incorporates techniques, procedures and interrogative tools for collecting information, specific to the interview and the sociological questionnaire. The sociological survey has an inexperienced character, with a relatively low degree of control of the researcher over the analyzed variables. Its object of approach is the social reality, events, phenomena and characteristic processes, as well as the attitude of people towards it, the meanings they attribute to their sphere of aspirations, interests, interests,

culture and behavior, pre-election options, leisure activities, public opinion, propaganda, etc." (Zamfir & Vlăsceanu, 1993, p. 36).

In order to verify the research topics, the interview was chosen as the main research technique. This is a way of "obtaining through questions and answers verbal information from individuals and human groups in order to verify his hypotheses for the scientific description of socio-human phenomena" (Ibidem, pp. 311-312).

## Results

The studied population refers to the community of young people aged between 20 and 25 in Bucharest. I interviewed eight students, some of whom were employed, aiming to idealize the differences between students who work and have limited free time and those who do not work and can capitalize on their free time through various models.

We will analyze the answers given in the interview for each topic addressed, in order to observe the main opinions regarding the methods of partying and rationalization of free time. We will highlight only the answers that are of interest, considering that we also have a series of non - answers from the people less interested in the purpose of the interview. The analyzed population is not representative, which is why the opinions expressed cannot be considered as a reference for an employment research, but it can represent a starting point for a more laborious and representative quantitative research.

Although students and pupils are the main target, Facebook has introduced another feature, namely the workplace network. By joining this network, you can get in touch with all the people who work in the same company. This application is useful considering that many companies have grown into large corporations and opened branches throughout the country.

Another downside to Facebook is that it doesn't provide much information before you become a member. When viewing [www.facebook.com](http://www.facebook.com) at first glance it is difficult to tell if the site can be used for free.

The majority of social networks inform you of this aspect immediately, but not Facebook. Other information you will need before you sign up would be how the site works, why you should become a Facebook member, how the search process for friends works, and general rules and restrictions.

In conclusion, Facebook is not a preferred way for students to spend their free time, they are more likely to opt for a direct socialization, being aware of the negative effects on the social plan and behavior of social networks of social and social development. Facebook is not a way to rest, given the negative health implications of using your computer or phone.

Regarding the dimension regarding the preference for spending free time in clubs, discos among young people in Bucharest, I noticed the following answers:

The results show that more than half of the students surveyed tend to spend their free time in nightclubs, the percentage of those who answered "yes" being more than half compared to three subjects who answered "no".

From the obtained results it is observed that the main reason why the students choose to spend their free time in a nightclub or disco is the atmosphere of these places. Also, a fairly large number of students choose nightclubs for themselves and to meet friends.

The most important factor according to which students choose a certain nightclub is represented by the atmosphere in clubs that was paid by the majority of students surveyed in the first place. The music played in club ranks as the second, followed by the existence of spacious rings. Then, depending on the importance, the price, cleanliness and clientele of these places follow. The most unimportant factor for students is the decor of a club or disco.

Most of the students go to nightclubs about 2-3 times a month. A quarter said they go to clubs about once a month and a respondent less often than once a month.

This relatively high frequency of students attending clubs is primarily due to the fact that the respondents are young people aged 20-24, eager to have fun.

Students who have a job go to clubs less often, preferring other forms of leisure, such as tourism, leisure or personal development.

The study reveals a series of features that describe the attitudes, opinions and behaviors of students at the University of Bucharest regarding leisure time in nightclubs / discos in Bucharest.

A very large number of students from the University of Bucharest usually spend their free time in nightclubs. Young people choose to go to a nightclub first for the atmosphere of these places, then for the opportunity to meet friends, to dance and listen to music. The styles of music that the vast majority of students prefer to listen to in clubs are: house, pop, hip-hop, commercial. Most students go to nightclubs with some of their closest friends in larger groups of friends / colleagues. The main factor according to which students choose a certain nightclub is the atmosphere, then the music and the price. Less important for students is the decor and service. Students go to nightclubs about 2-3 times a week, and spend about 4-5 hours in these places. There are very few people who stay in a nightclub for less than 2 hours or more than 5 hours.

In general, students are satisfied with the quality of events organized in Bucharest, but are dissatisfied with the way they are promoted, they often do not reach certain events due to lack of information.

From the research we can deduce the following:

1. When students create an identity in the virtual environment, the likelihood that they will spend their free time on Facebook increases. This research topic proved to be false, as the majority of respondents were not decisively influenced by social networks, being only an optional means of spending free time, not a favorite.

2. Analyzing the dimensions of free time: fun, rest, self-development, we notice that young people opt for fun. This research topic has proven to be correct, especially among students who do not work.

3. If students work and have a higher income level, then they will prefer to travel and develop their personality, to the detriment of clubs and social networks. The research topic has come true, especially among students who work and prefer to travel.

## Conclusions

The evolution of the Internet has exceeded the limits of a simple way of obtaining information, it has become a vital means of communication for most young people, but also a way of spending free time. Unfortunately, the Internet has also become a way of invading privacy, especially since we often provide a lot of personal data through it.

Free time is a factor of great importance in the development of tourism in general and, in particular, of the tourist services offered, from which leisure services acquire new dimensions and enriching themselves with new types of activities.

One of the most useful forms of using free time, hence the time that has become available for rest and recreation, is tourism, which can be identified, once again, with the notion of qualified leisure activities for rest and leisure. The link between leisure and tourism is very strong, with more than 30% of the time available to the population of developed countries being dedicated to tourism. The effects of this connection are felt in both directions both from leisure to tourism and from tourism to leisure.

As the dimensions of free time increase, in the conditions of a high intensity of the time spent at work, loaded with innumerable problems that lead to the increase of the stress level of the people but, and in the conditions of special changes on the social plan thus increasing the interest of the people. In the most original and enjoyable way of the free time they have, the contribution of tourism to the occupation of this category of time has increased significantly.

The free exchange of information and opinions and the opportunity to interact with people from various geographical locations, with various ethnic, cultural and social backgrounds, generate significant transformations in traditional social interactions, between the center and the periphery. It is also possible that these differentiations are not relevant in cyberspace, which is by definition, heterotopic and inhomogeneous. The anonymity and ambiguity specific to the Internet, as well as the existence of virtual communities allow the development of ideographic supports, of communities described by illegal and immoral actions. Virtual communities that promote pornography and violent and deviant ideologies are priority issues for researchers, Internet generators, law enforcement and governments.

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