

Theoretical basis of the spatial development of rest at Lake Baikal

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Abstract. In persisting work theoretical questions existence, social structure and valuables of the rest are considered as reflection material and spiritual essence to vital activity of the person. The Brought forth idea to modernizations of the beliefs about dug the rest of the person in modern natural history on base of the theories of the rest. The Presented results of the development basis to theories of the rest. In scientific terminology are incorporated new notions to theories of the rest: rest, social structure of the rest, history of the development of the rest in Terrestrial civilization, value of the rest, lieves rest and others. On base ценностного approach are offered general concepts real, ideal and equitable rest.

1 Introduction

Among the countless number of social phenomena, work and rest, as dialectical opposites, appear as the most fundamental. Man's labor is written in mountains of folios, different theoretical systems, covering work from different angles, were created. Man's rest is not so lucky. Today rest remains less understood theoretically and not adjusted practically for many people. As the whole phenomenon of human life, rest is not sufficiently studied. Polls show - in the public mind rest is considered to be socially humiliated. It indicates its significant underestimation in men survival strategy in this constantly changing World. However, the study of common problems of rest and of its individual aspects has a high level of public concern. The results of rest research have direct or indirect impact on many areas of scientific and practical activities, primarily on those, in which human needs are realized.

2 Materials and Methods

The problem of rest and its specific aspects were addressed to in writings of classics and neo-classics – K.Marx, F.Engels, T.Veblen, S.G.Strumilin, G.A.Prudensky, L.A.Gordon, E.V.Klopov, A.S.Orlov, A.N.Logunov and other researchers. In the USSR, the tradition of theoretical and empirical sociological research in this area dates back to the 1920s (S.G.Strumilin), and in 1970-1980s revives in the works of A.Prudensky. In the West, this tradition is called "Sociology of Leisure" and is historically associated with the work of R.

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and X. Lind, J. Lundberg (USA, 1934) and other sociologists. It is mostly developed after World War II in the works of D.Riesman, L.Lowenthal, M.Kaplan, C. de Gracia, G.Vilensky (USA), J. Dyumazedo, J. Friedman, P.Shombar de Lova (France) [22]. However, despite a number of interesting studies of generalizing, the theoretical and methodological concepts of rest, as the fundamental philosophical category have not been formed, which obviously hinders the formation of general theory of life. Its knowledge is based on the laws that underlie any particular theory of the nature, society and man, growing up on the generalization of empirical experience data.

The methodological basis of rest study authors believe dialectical and materialistic theory of knowledge. Appropriateness of its use is associated with the multifaceted problem of interaction between man, society and nature.

In this context, the analysis of the dialectics of work and leisure as related parts of human activity requires consideration by general philosophical categories of "motion" and "rest". The movement of the material world in all its forms is absolute, there is relative peace, that manifests itself as a moment of the same movement. In the social forms of matter motion leisure as an expression of rest is relative to labor as its dialectical opposite, reaching his identity in negentropic and entropic forms.

In motion objective law of self-organization-self-disorganization of world phenomena acts, synthesizing all the rest fundamental laws while transiting phenomena from Chaos to Order and back (from the archaic order to the new chaos). For all that in any Chaos there are the beginnings of Order, and in any Order, there are the remnants of Chaos. These laws include:

- the interaction of opposites;
- the transition of quantitative changes into qualitative;
- the negation of negation.

In the socio-humanitarian form of motion, work and leisure streamline the livelihoods of people, inextricably linking it to the natural forms (mechanical, physical, chemical, biological), providing survival, including entire Earth's civilization ensuring the survival.

Rest as a phenomenon of human activity can objectively be studied in many sciences. The category of rest in the context of the proposed research are given the following logical definition: Rest - unconsciously-reflex and purposefully-conscious human activity carried out in space and time, aimed at maintaining and improving the life of the individual, group, or society as a whole, for the reconstruction and development of abilities to work to meet the specific utilitarian and creative needs for survival and development of Earth's human Civilization on the Earth and in Space.

In the process of learning rest manifests itself in two ways: as the natural and public relations. Vividly rest manifests itself in multiple aspects of its social utility, the formation of human capital, labor [5-7, 18-21]. It constantly feels the impact of casual (due to work) and random (natural and social) factors - the driving force of development.

In the form of rest there is person's communication with a wide range of other people from different backgrounds, which promotes its self-affirmation in the social hierarchy. In the content of leisure the class interests, preferences of social groups, personal motivation are inextricably intertwined in social being (physical aspects of rest opportunities) and consciousness (spiritual motivations of rest). Rest – is one of the fundamental human rights accepted by the international community in the constitutional obligations of many states.

In the process of understanding the issue of identity of the objectively existing phenomena of rest (**A**) and our feelings, ideas, judgments, reasoning and concepts about it (**A'**), remains open [15,17]. Based on the principle of ascending from the abstract to the concrete, from the general to the particular and the individual, real rest is identical to itself and relatively identical as the subject of study because of its immensity.

The most common case of consideration of the identity $A = A$ 'is its ontological and epistemological (including logical) aspects. The first means the reality of the phenomenon of "rest" - the identity of the subject itself, the second - the relative identity of the thought the subject "rest", if its judgments, concepts are objectively true.

From the standpoint of the materialistic dialectics the phenomenon of "rest" seems to us a holistic unity of the form and content (Fig. 1).

The form of rest as a unity of appearance (Abris) and internal composition is comprehensively structured. It is possible to divide it into two main types – the physiologically needed and socially-specific, in which there are interconnected "quasistructural" components.

The form of rest includes its content and essence. The actual content of rest are the specific human activities, ensuring the unity of relations between work and leisure, and other phenomena of the world. The content of some types of rest activities are considered as the principal, the other as the secondary, which can be neglected. The essence of rest seems to us dual and consists of the restoration and reproduction of the ability to work. The neglect of rest essence is unacceptable, it results in the destruction of the phenomena in general and the end of vital functions. Rest in cognition process is both as natural and social relations, completely analogous work. [8] The social structure of rest consists of public relations, which largely determine the functioning of separate spheres and institutions of human activity (Fig. 2). In the first stage of socio-structural abstraction rest acts in the specific and abstract aspects [14, p.72].

In some aspects of the particular rest, researchers [1, 2, 3, 10, 12, 20, etc.], first of all, see:

- The social-class specificity (differentiation depending on the individual membership in a particular social group);
- The spatial and territorial features (continents, geographical regions, individual states, recreational areas, protected areas, tourist-recreational zones, etc.);
- The professional guidance - what should physiologically and psychologically relax: body or soul - the material and the spiritual rest;
- The specification of the personal rest by sex and age, state of health, wealth, time (short-term) and other features.

In the economic and demographic sphere of abstract rest, you must specify its close relationship with the existing mode of production (the level of development of the means of production and scientific and technical progress). In this context, it makes sense to consider aspects - the "productive forces of rest" and "production relations of rest." Relations in the field of rest, like any industrial relations, are, first of all, property relations, which, in the first place, should be divided into private and public. Besides, the industrial relations of rest also include the relationships of people in the rest, that are personally-group (personal rest, mass rest).

In the socio-political sphere the development of rest activity is complex at the level of the individual, the particular and the general. It seems necessary to distinguish the following aspects and features of rest of a personality, family, clan, tribe, ethnic group (set of tribes), nation (combination of nationalities). Next, a set of nations is ethnos, and finally, ethnic groups are united in society. For all of these levels of social organization we can determine the characteristics of rest. Class differences in the nation suggest the dominant classes (exploiting, in the classic view) and exploited (alienated from ownership of the means of production), as well as to ascertain the presence of these differences in the field of rest.

3 Discussion

Many authors, from the ideological and psychological positions, marked and continue to mark the connection between rest and worldview, in particular, the impact on the understanding of the organization of material and spiritual rest under transition to the sustainable development of Earth's civilization [9, 11, 13, etc.], which suggests ideological aspects in the examination of rest. In this regard we cannot but note the actualization of socially just rest issues. In a society, which is heterogeneous in class or other socio-group characteristics, are always the criteria of justice and injustice in the consumption of leisure. This raises a very important value aspect, which is reflected in the value of rest theorem [16].

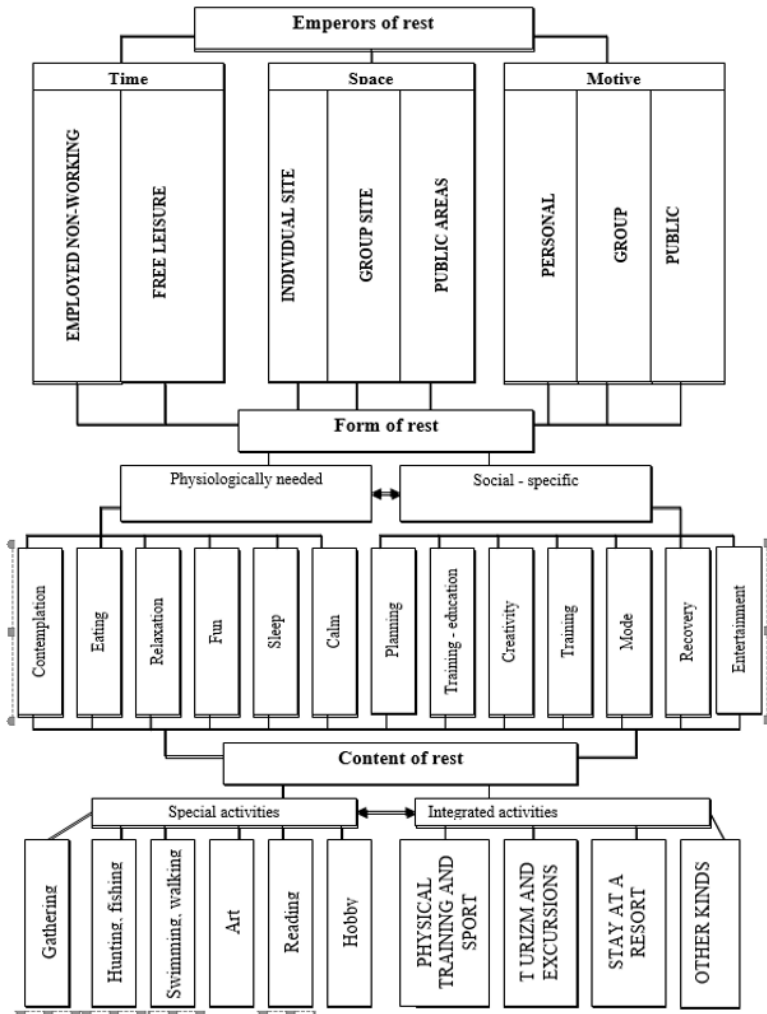


Fig. 1. Existence vacation.

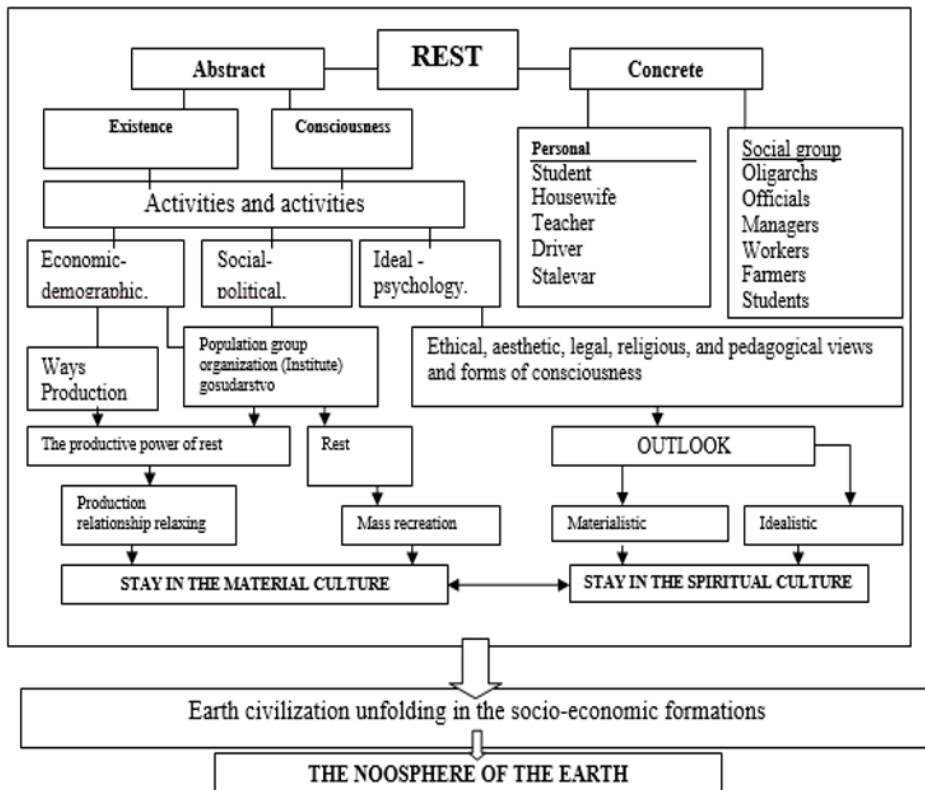


Fig. 2. The structure of social relations rest.

For rest theory the issue of developing a system of values in the intersubjective relationships is very important because, from axiological point of view, it is the gap of value intersubjective relations is the source and the basis of man's alienation from other people, from himself, from the society and nature. In this regard, the interpretation of the essential content of intersubjective conception of G.P. Vyzhletsov [4] was carried out in the specifics of the structure of rest values (Fig. 3).

4 Conclusion

The truth of reflection of "rest" phenomenon in the knowledge is confirmed by the socio-historical practice, which shows that with the formational development of Earth's civilization rest content is becoming more multi-factorial and multi-dimensional (in the increasingly growing range of leisure activities), while maintaining its form invariance [14, 17]. However, the imperative-substantial expansion of rest entails an increase of the period of human life, and vice versa.

The eternal value of rest is the restoration and most importantly - the reproduction of ability to work (due to the purposefully-conscious forms of rest). This is extremely important for the preservation and the extended reproduction of human activity. At the same time it should be noted that the content of rest has values and anti-values. The criteria for the value of rest act: life expectancy, life efficiency (the ratio of the economically active period of life to the time of life), human reproductive ability (the number of births), human capital (as a set of spiritual and material results of life activity of the individual, social groups and society),

sciences, and not just social, views of rest theory seem to be necessary attributes of the process of knowledge.

Rest, just like labor, is assigned and alienated by property relations, which have a direct effect on the formation of its values. Today we are witnessing a booming leisure industry, the subjects of which are greatly interested in forming in public opinion the new values of rest and their commercialization. Value benchmarks of rest closely interlock with a sense of justice. A man can have a sense of justice, which consists of the fact that your rest is quite fair, only when there is the presence of injustice in rest activities.

In the ethical aspect moral and legal grounds of fairness is always the equality in the possibility to be happy and to possess the necessary for it benefits. Therefore, any holistic concept of fair rest must proceed from the fundamental, equally available to all individuals rest values. Every social practice of implementing fair rest offers a historically specific set of material and spiritual wealth (from a free food distribution and organization of spectacles in the ancient city-states to freedom of residence and movement in modern liberal democracies), to which all citizens have equal access initially.

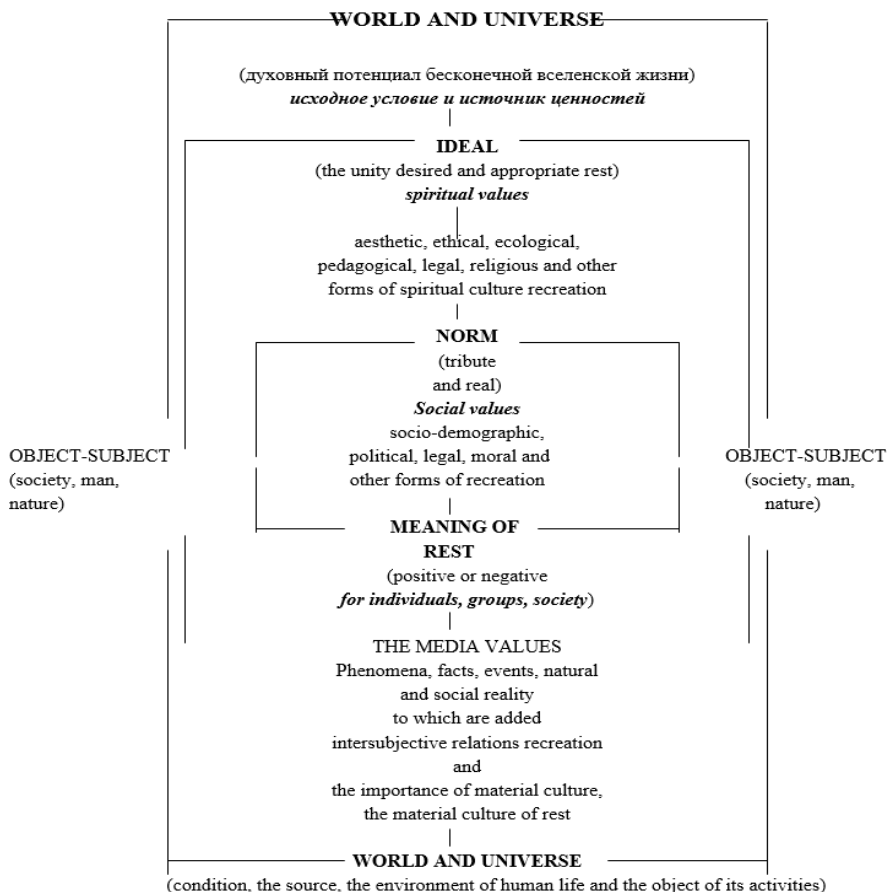


Fig. 3. The structure of the values of leisure and levels of culture.

In view of the foregoing, the socially fair system of rest values seems based on standardization (organization of proper and real rest for everyone). Ideally, its development should strive to achieve the unity of the desired and proper in rest for everyone.

When forming the scientific concepts of rest in a number of studies provisions were formulated, which may be considered the basic postulates of rest theory (its axiomatic kernel). According to the authors they are:

- The principle of historicism of rest development in the evolution of nature, social structure of Civilization formations, negentropy and entropy processes of Chaos and Order;
- The axiom of dialectical contradictoriness and continuity of work and rest;
- The theorem of rest value in activities of the individual, social group and society;
- The theorem of many aspects of rest in the life of people, their livelihoods and survival in the Universe.

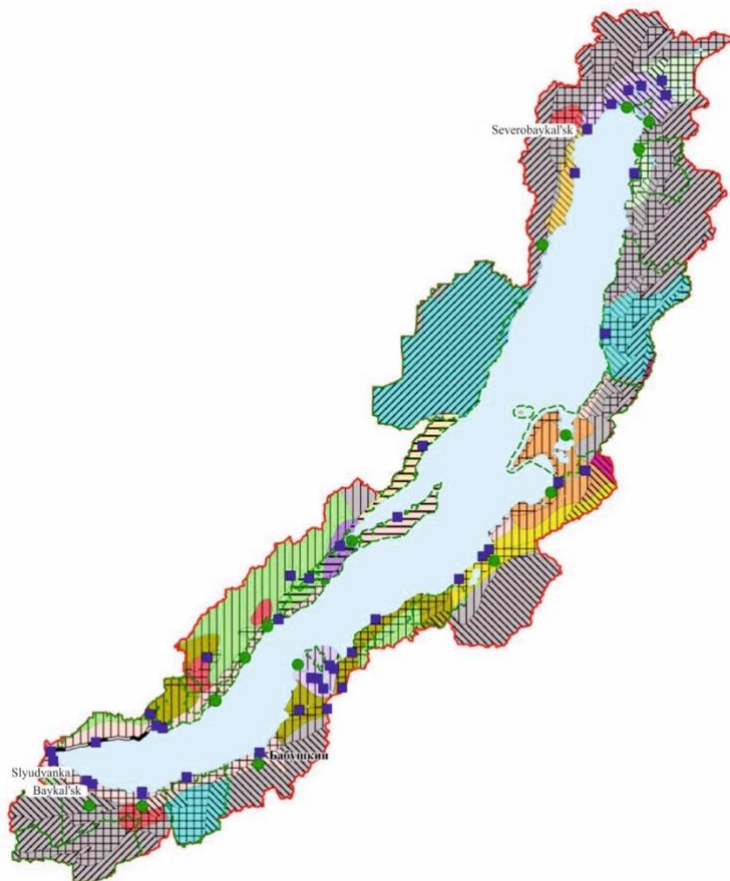


Fig. 4. Territorial and spatial potential of rest in the Central ecological area of the Lake Baikal.

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