


MARGINALIZED LEISURE AND CONTEMPORANEITY: INSTIGATING ACTION AND CONVERSATION AS PART OF POSTGRADUATE COURSE

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ABSTRACT: The objective of this study is based on an experience report lived during an elective discipline entitled “Marginalized Leisure and Contemporaneity” structured within the scope of a *Stricto-Sensu* Postgraduate Program. Aiming to broaden the discussions of leisure practices socially labeled as ‘marginalized’, theoretical articulations with authors still little explored in the specific field of Leisure Studies were advocated, so that new analytical perspectives, especially less dichotomous ones, are empirically undertaken. In addition to the new conceptual dialogues, there were also didactic advances in the management of class engagement, as well as criticisms and suggestions regarding the operation of new research methods. In summary, it is a valuable experience under the dialogic approach employed and the friendly exchange arising from the teaching-learning process.

KEYWORDS: Experience report. Marginalized leisure. Postgraduate course.

LAZERES MARGINAIS E CONTEMPORANEIDADE: INSTIGANDO E DIALOGANDO NA PÓS-GRADUAÇÃO *STRICTO-SENSU*

RESUMO: O objetivo desse estudo porta sobre um relato de experiência vivenciado no transcorrer de uma disciplina optativa intitulada “Lazeres Marginais e Contemporaneidade” estruturada no âmbito de um Programa de Pós-graduação *Stricto-Sensu*. Visando ampliar as discussões das práticas de lazeres etiquetadas socialmente como “marginais”, preconizou-se articulações teóricas com autores(as) ainda pouco explorados(as) no campo específico dos Estudos do Lazer de sorte que novas perspectivas analíticas, sobretudo menos dicotômicas, sejam empreendidas empiricamente. Para além dos novos diálogos conceituais, observou-se igualmente avanços didáticos no manejo quanto ao engajamento da turma, bem como críticas e sugestões no que tange à operação de novos métodos de pesquisa. Em suma, trata-se de uma experiência valiosa sob à égide dialógica empregada e à troca amistosa oriunda do processo de ensino-aprendizagem.

PALAVRAS-CHAVE: Relato de experiência. Lazeres marginais. Pós-graduação.

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Introduction

The worst diagnostic ever is normality as it is hopeless
(Jacques LACAN, 1901-1981).

In this work, we will discuss a classroom experience, specifically in an elective course, face-to-face mode, structured within the Interdisciplinary Graduate Program in Leisure Studies at the Federal University of Minas Gerais (PPGIEL/UFMG), entitled "Marginalized Leisure and Contemporaneity". The course was held throughout the 2nd semester of 2022 with the students engaged in master's and doctoral research.

This discussion is significant because the field of Leisure Studies, although not recent, still shows reluctance in analyzing leisure practices that in some way subvert what has been established as 'normal' or 'healthy'. Usually, the use of free time is seen as something sacred and should be enjoyed with educational and enriching practices. However, by using adjectives to describe leisure activities, we take the risk of fostering dichotomous and antagonistic societal views. In this aspect, the use of illicit substances, for example, is often condemned categorically, although it is possible, and desired, a more elaborate analysis of the phenomenon through multiple academic perspectives, such as social aspects, psychological issues, individual records, economic nuances, among others.

George Canguilhem (2011), author of the classic 'The Normal and the Pathological', warned us, even before his most notable disciple, Michel Foucault, of the danger existing in what we call the "pathologization" of behaviors. Now, by defining what is health, we consequently create the opposite category of disease. Hence, the dangerous concept of normality arises, which presumably brings with it what is perceived as 'abnormal'. With that said, the theory of labeling or tagging, as Howard Becker called it (BECKER, 1991), is born. Over time, society and its individuals label behaviors, actions,

and practices without paying attention to the complexity of this action, let alone its deleterious consequences in the lives of individuals and social groups.

The most accurate portrait of this scenario can be summarized by the voluminous ‘Diagnostic and Statistical Manual of Mental Disorders’, better known by the acronym DSM-5, published in 2013 and currently in its fifth updated and increasingly amplified edition (APA, 2014). There are about 300 pathologies spread over more than 900 pages. Among the newest disorders, some that refer to behaviors considered ‘abnormal’ stand out: i) hoarding disorder; ii) disruptive mood dysregulation disorder; iii) binge eating disorder; iv) hypersexual disorder; v) excoriation (skin-picking) disorder; vi) internet addiction disorder; and vii) avoidant/restrictive food intake disorder. Far from investigating the degree of commitment that each of these behaviors can trigger, what is in question is the biomedical need to classify and diagnose behaviors, in an increasingly individualized manner, so that, in a short time, we will all be labeled as mentally ill. Eliane Brum warned us in 2013, saying that “the DSM-5 has turned being ‘normal’ into an ‘abnormality’”. (BRUM, 2013, p. 1).

When analyzing the classical theories of Leisure Studies, especially those related to psychological analysis, one can perceive a hegemony of behavioral and/or behaviorist currents. Among them, one can highlight Positive Psychology, which commonly simplifies research on human behavior, reducing it to the pursuit of pre-established happiness, regardless of issues related to anxiety and its consequences. According to Cabanas and Illouz (2022, back cover), ‘happiness has become another product of neoliberal society. People are motivated to live as entrepreneurs of themselves, oriented to maximize their well-being and to become happy citizens.’ But what model of happiness, work, and individual can we oppose to this dominant form of meritocratic happiness ready for consumption? In other words, which individual are we referring to?

For example, is there no pleasure, joy, or even happiness in practices considered 'marginal' by society? How enjoyable is it to subvert the law/the rule/the norm? Who is responsible for social labeling?

The purpose of this course, within the scope of graduate studies, sought to experiment with existing theoretical bases, in other words, new perspectives that could be articulated with the field of Leisure Studies in a critical way, expanding the perspectives of analysis of societal practices. Without prior pretensions of answering all the aforementioned questions, the discussions focused on deconstructing rigid forms of research - whether in the debate fostered by the reading of new authors or in the appropriation of new research methods. Below are the details of this academic learning built by several hands throughout the 2nd semester of 2022.

Preceding Ideas of the Discipline

Over time, Leisure Studies have been solidifying as an interdisciplinary research area in Brazil and in the world, however, like any other field of knowledge, it must be critically reanalyzed. It is worth noting that most research envisions a positive approach to the leisure phenomenon, whether as a social practice or as a public policy. It is not up to us, definitively, to criticize such approaches regarding their numerous social and individual advances and benefits. On the contrary, what is sought, through the structuring of the discipline, is to broaden the outlook on the field, expanding the scope of investigations and, above all, articulating other theories with those that already exist. In other words, it is a theoretical invitation for other authors, already discussed and appropriated in other areas, to dialogue with social leisure practices.

Some internationally renowned contemporary authors, among them we can highlight Robert A. Stebbins (Emeritus Professor at the University of Calgary, Canada)

and Francis Lobo (Honorary Professor at the University of Western Australia), as well as other academics who appropriate their theories, promote investigations in the field of leisure primarily focusing on aspects seen as healthy, formative, and measuring happiness and other human emotions (LOBO, 2011; 2021; STEBBINS, 2007). Even when analyzing deviant behaviors, as in the case of Robert A. Stebbins in the book entitled ‘Commitment to Deviance - The Non Professional Criminal in the Community’ (STEBBINS, 1971), his theoretical bases rely on the exhaustive attempt to classify behaviors and social practices, as if it were possible to ‘fix’ individuals (CASTILHO, 2014). In 2013, under the editorship of Professor Teresa Freire (FREIRE, 2013), Stebbins published an article entitled ‘Research and Theory on Positiveness in the Social Sciences: The Central Role of Leisure’ (STEBBINS, 2013, p. 03). It is clear, when scrutinizing the work as well as its title, that such investigations are based on the theories developed by Positive Psychology, appropriating leisure, as described in the book, ‘in positive living, human development, and well-being.’ In the preface of the book, the renowned author Mihaly Csikszentmihalyi, states that:

the studies range from describing how leisure affects the formation of a positive personal identity in adolescence to how it brings fulfillment in later life, from what opportunities it presents to prevent adolescent deviance to how it can enrich family relationships, or moving from ontogenesis to phylogenesis, how leisure contributes to cultural development in an evolutionary framework. (...) or how leisure well spent leads to a happy life (CSIKSZENTMIHALYI, 2013, p. IX).

In the excerpt above, Csikszentmihalyi reiterates that a positive formation of identity in adolescents could prevent deviations and enrich family relationships. At the end of the quote, the author declares how well-lived leisure could lead to a happy life. In just this small passage, the healing aspect of leisure or its potential to bring families together is evident. Without any further theoretical judgments, it can be said that Leisure Studies, composed of its practices, require more complex and at the same time less

dogmatic analyses. As researchers, it is not our role to foster reductionist dichotomies, and even less to instrumentalize leisure as a tool for preventing deviations in adolescents. After all, what would be a 'leisure well spent'? Who could judge leisure, the use of individual free time? Starting from the premise of freedom of choice, how could we incorporate theories without falling into the traps of a classificatory prescription of good and/or bad leisure?

In order to question and expand such theoretical notions, we have thought about organizing the course 'Marginalized Leisure and Contemporaneity,' avoiding both the reductionism of the object of study and the fallacy of pre-established dichotomies. But why the term 'marginal'? This question, already present in the first class, generated interesting debates and continues to intrigue some of the students.

The term incorporates exactly what is at stake in the discipline. It is known that, in the field of Human Sciences, the term 'deviant' is more accepted and, in a certain way, more universalized, as it is a closer translation of the English expression 'deviance'. However, by opting for 'marginal', we also opted for its pejorative inflection, which already places the subject on the margin, outside the square. In Brazil, 'marginalized' carries with it other socially discriminatory adjectives, such as 'trickster', 'peripheral', 'black', 'strange', 'grotesque', 'drugged', 'pothead', 'lazy', among others. On the other hand, 'deviant' refers more strictly to behavior, excluding what was thought of as central in the discipline, that is, the social gaze towards the subject who does not fit into what is predetermined. In other words, one could refer to the 'abnormal', the 'monster', addressed punctually by Foucault in the book 'Abnormal' (FOUCAULT, 2011), one of the referenced works in the course.

In short, this report aims to justify and contextualize the theoretical construction of the discipline, as well as its main objectives as formative and provocative content

within the Interdisciplinary Postgraduate Program in Leisure Studies (PPGIEL). In the next topic, we will delve into the detailed experience shared throughout the semester, during which theoretical discussions and heated debates forged new perspectives and new keys to reading the leisure phenomenon.

Reporting the Experience

Guiding Principles of the Discipline, its Schedule and General Structure

Firstly, we will highlight the summary proposed by the elective course ‘Marginalized Leisure and Contemporaneity’:

The proposed syllabus for the elective course ‘Marginalized Leisure and Contemporaneity’ includes the analysis of contemporary marginalized leisure and their interrelationships with leisure studies. The objective is to encourage students to take a critical look at the dichotomies still rooted in leisure studies, such as "good" and "bad" leisure, "healthy" and "unhealthy" leisure, "normal" and "abnormal" leisure, among others. By studying heterogeneous social groups (e.g. drug users, prostitution, bodybuilding, shamanic rituals, electronic games, extreme/high-risk practices, among others), supported by theoretical readings and visual artifacts, the aim is to broaden research possibilities in the field, as well as the use of new data collection methods (Teaching Plan and Schedule for the Course, 2022).

When we take a closer look at the summary of the discipline, we realize the challenge of the discussions and the numerous possibilities for dialogue. Furthermore, due to the Post-Graduate calendar, the course was offered with a workload of 30 hours, which compromised the depth of some of the more heated arguments, as well as the more vigilant reading of some of the suggested key authors in the bibliography. The course was divided into 15 weeks, or 15 classes, with an average duration of 140 minutes for each meeting.

There was a great demand for the discipline, with the 17 available spots being filled promptly, 15 of them reserved for the students properly enrolled in PPGIEL, and 2 opened as an elective course for non-enrolled students in the program. As it is an

interdisciplinary postgraduate program, the different backgrounds of the attending students are noteworthy: Physical Education, Psychology, Social Communication, Design, Tourism, Administration, Socioenvironmental Sciences, Law, Occupational Therapy, and Public Security Management.

In general, the course was presented in a simple way to build a more direct dialogue between the teacher and the students. One of the objectives of the course, in addition to what has already been presented, was to allow the students, through the appropriation of the theoretical framework discussed in the classroom, to investigate leisure practices considered ‘marginalized’ and to instigate the rest of the class through provocative debate. Thus, two units were developed: i) Unit 1: theoretical basis of the perspective of ‘Marginalized Leisure’; and ii) Unit 2: Analysis of Contemporary Case Studies (Group Presentation). In the table below (Table 1), the contents covered and the proposed schedule are highlighted.

Table 1: Schedule and Content/Activities of the Course (2nd semester of 2022)

CRONOGRAMA: Marginalized Leisure and Contemporaneity		
Classes/Dates	Units	Content/Activities
01 – 01.09	Unit 1	- Introduction to the discipline and presentation of the content; - Howard Becker (Theory of Sociology of Deviance);
02 – 08.09	Unit 1	- Howard Becker (Theory of Sociology of Deviance); - Georges Canguilhem (The Normal and the Pathological);
03 – 15.09	Unit 1	- Michel Foucault (Abnormal); - Freud (Instincts and their vicissitudes);
04 – 22.09	Unit 1	- Freud (Instincts and their vicissitudes); - René Girard (<i>Mimetismo, identificação e competitividade</i>);
05 – 29.09	Unit 1	- Elsa Dorlin (Self Defense: A Philosophy of Violence);
06 – 06.10	Unit 1	- Teacher’s Introduction; - Case Study 1: Extreme Leisure (High-Risk);
07 – 13.10	Unit 2	- Group 1 Presentation: Imagetic Artifacts;
08 – 20.10	Unit 2	- Theoretical discussion proposed by Group 1;
09 – 27.10	Unit 2	- Group 2 Presentation: Imagetic Artifacts;
10 – 03.11	Unit 2	- Theoretical discussion proposed by Group 2;
11 – 10.11	Unit 2	- Group 3 Presentation: Imagetic Artifacts;
12 – 17.11	Unit 2	- Theoretical discussion proposed by Group 3;
13 – 24.11	Unit 2	- Group 4 Presentation: Imagetic Artifacts;

14 – 01.12	Unit 2	- Theoretical discussion proposed by Group 4;
15 – 15.12	Unit 2	- Final class of the course and self-evaluation;

We can think of two major blocks. The first one, titled Unit 1, lasted for 6 weeks, during which six main authors and their respective theories were discussed: Howard Becker (Outsiders), Michel Foucault (Abnormal), Georges Canguilhem (The Normal and the Pathological), Elsa Dorlin (Self-defense), Sigmund Freud (Theory of Drives), and René Girard (Mimetic Desire). For each reference author, the reading of at least one essential work (or text) was suggested to construct a preliminary theoretical foundation for the analytical gaze of marginalized leisure (Table 2). In this sense, much more than complementarity between theories, possible epistemological interpretations regarding marginalized societal practices were discussed. In addition to this foundational reference, other readings were suggested to complement some perspectives.

In general, the readings were done in advance and discussions took place during the face-to-face meetings. At first, in the first part of the class, a theoretical exposition was undertaken in which the theories and proposals of the authors were contextualized. In a second phase, probably the most interesting moment, we moved the theory from its original context in order to establish connections with Leisure Studies and the research objects of the different students in the class. As it was a Postgraduate class that had already taken the mandatory disciplines related to classic authors in the field of leisure, it can be said that the discussions were complex and stimulating. In a dialogical manner, the aim was to broaden some analyses related to the search for certain types of leisure, dissolving dichotomous views between what is seen or labeled as good or bad by society. Morin (2015, p. 153) called dialogical "a logic between two, double logic in one, whose two terms are simultaneously irreducible to each other and inseparable from each other".

One of the graduate students, for example, whose research focuses on conflicts between organized male football fan groups, reported to us that, through his fieldwork, the confrontations and sense of belonging reveal themselves as multifaceted analytical elements. That is, it is not possible to label such groups as "troublemakers" or "violent" under the imminent risk of subjugating such actions. On the other hand, it is necessary to understand the social, psychological, economic, and physiological aspects that articulate and interact with this leisure practice, commonly seen as "marginal" by society in a simplistic way. After all, why do these individuals feel welcomed by organized fan groups while they see themselves as excluded by society? What is the possibility of pleasure or enjoyment in these practices? How does mimetic behavior occur in these confrontations? These are some of the questions that arose during the classroom debate and that permeated the discussions.

Table 2: Theoretical framework of the discipline and basic bibliographic references

THEORETICAL FRAMEWORK OF THE DISCIPLINE		
BASIC BIBLIOGRAPHY (REQUIRED READINGS)		
<i>Authors</i>	<i>Basic bibliographic</i>	<i>Objectives and initial dialogues with Leisure Studies</i>
Howard Becker (1928 – 94 years-old)	- Outsiders: Studies in the Sociology of Deviance	Framework of studies on deviance, throughout which we can identify important shifts in focus: from the essentialized idea of "crime" to the term "deviance", which implies a social relationship; from a focus on the individual to a focus on relationships, which produce rules and require their compliance; from the naturalization of rules to the social production and process of labeling (labeling theory).
Georges Canguilhem (1904-1995)	- The Normal and the Pathological	Direct criticism of the biomedical discourse that advocates for health as the absence of disease through specific and measurable physiological parameters. It breaks with the dichotomous notion of a healthy individual as synonymous with normality. It brings the idea of health as the possibility of tolerating deviations from the habitual norm, the vital normativity.
Michel Foucault (1926-1984)	- Abnormal: <i>Collège de France</i> (1974-1975)	It recapitulates the anomaly throughout the 18th and 19th centuries through the constitution of three main elements: the monster (legal notion); the individual to be corrected (familial notion and nearby institutions); and onanism (notion of intimacy, hidden and moralizing spaces). For Foucault, the abnormality of the 19th century is a direct descendant of these three figures.
Elsa Dorlin (1974 – 49 years-old)	- Self Defense: A Philosophy of Violence	To question the violence suffered by minorities and the tradition of natural law which determines that only property holders have the right to exercise legitimate defense. In this context, marginalized subjects, seen as without property (including their bodies), would not be able to enjoy this right, thus resorting to self-defense.
Sigmund Freud (1856-1939)	- Instincts and their vicissitudes;	Freud, by breaking with the idea of the motor body through the premise of the erogenous body, discussed important concepts in the analysis of leisure practices, such as repression, repression, projection, pleasure/displeasure, and drive. The psychic formation, whether conscious or unconscious, holds within it the idea of the life drive and the death drive. The psychic marks guide us, always repeating themselves in the search for a maximum pleasure that is never fully achieved.
René Girard (1923-2015)	- Anorexia and mimetic desire;	Girard presents us in his work with the idea of "mimesis", or imitation. For the author, conflict arises from mimetic desire, and every desire seeks to imitate another person, through a model or mediator. The relationship between subject and object is not direct, as there is always a triangular relationship between subject - model - object. That is, in reality, it is the mediator that is truly desired, not the object itself.

In the second block, lasting eight weeks, it was suggested that each group, composed of approximately four students, choose a theme, previously discussed with the professor of the discipline, and present it to the class over the course of two classes. The first part, titled as the ‘instigating’ class, the group should appropriate various image artifacts (movies, photographs, objects, among others) related to the theme and present them to the rest of the class, without any theoretical discussion planned. The focus at this moment was only to incite the rest of the class, to provoke it. The discomfort caused, depending mainly on the themes alluded to, was ‘digested’ over the week and returned vividly in the following class. In the table below (Table 3), we present the themes examined by each of the groups.

Table 3: Division of topics and presentation titles

Themes addressed by the students	
<i>Group 1</i>	Artistic productions and mental health: The Antimanicomial Movement and the current situation of mental health in the Unified Health System (SUS).
<i>Group 2</i>	Funk music and its social interrelationships: The favela, dance, music and its societal stigmas
<i>Group 3</i>	Prostitution and the characters of horror circuses (freak shows): The social monsters that ‘should’ be corrected.
<i>Group 4</i>	Organized football fan clubs in Brazil and their confrontations: Between enjoyment, violence, and mimicry.

In the second meeting, once the topic was presented to the colleagues through iconographic methods, the group was supposed to analyze the selected social practice from the theoretical perspectives discussed in class, pointing out similarities and possibilities of analysis in the field of Leisure Studies. In other words, beyond the appropriation of reference authors, the main objective was to have a timely dialogue with other existing theories in the field of Leisure Studies, in other words, new reading keys of the phenomenon. It was certainly the pinnacle of discussions that engendered original and aggregating theoretical constructions, a sort of epistemological insights.

Forging Interest and Experimenting with New Formats

Once the overall arrangement of the course, as well as other structural details, were presented, the goal was to highlight two interventions that greatly facilitated individual engagement in the course and the dynamics of group presentations. Awakening the desire of the class, especially in the present day, has been a difficult task in the classroom context, even in postgraduate studies. In this sense, some interventions are necessary and, when recalling the key moments of living in the classroom, these two scenarios certainly stand out.

The authors discussed throughout the semester, in addition to their undeniable contribution in theoretical terms, end up touching us as individuals and social groups. Thus, on numerous occasions, it was observed that some students brought personal issues that were related to the theme of ‘marginality’ through the lens of social labeling, in addition to their research objects in the postgraduate studies. In other words, most of the class felt concerned when we debated leisure practices seen as ‘marginalized’, either through individual experience or through the perspective of an observer/researcher in the society in which we are inserted. Now, in qualitative research, ‘dialectics assume that the quality of facts and social relationships is their inherent property’ (MINAYO, 2010, p. 25). It implies, from a philosophical point of view, the dissolution of dichotomies, and as Jean-Paul Sartre (1978, p. 177) had affirmed, it ‘refuses to reduce, it transcends while preserving.’ The social researcher must be attentive and subject to a true epistemological revolution. Such a metamorphosis begins with the researcher's own perspective, which ultimately ends up displacing their own subjectivity.

Based on these perceptions, an evaluation was developed so that the students could freely express themselves about the subject matter. The essay format was chosen since it is a less rigid and more colloquial text. Thus, a direction guided by two central

questions was recommended: i) My approaches (or experiences) about/of marginalized leisure; and ii) My impressions of marginalized leisure. The work was done individually and should be posted on the digital platform of the discipline on the institution's website. Formatting according to ABNT standards and a minimum of two pages was also suggested.

The result of this evaluation was surprising. Beyond the quality of the essays in textual terms, the maturity of the accounts stands out. If there was any doubt about the need to expand discussions about preconceived ideas regarding human behaviors and practices in the context of leisure, at this point, throughout the readings, all fears and doubts vanished. It became evident that, although we are in the second decade of the 21st century, it is still extremely necessary to dissolve dichotomies and societal labeling. Furthermore, the writing exercise brought the class closer to the teacher and functioned as a kind of 'therapeutic couch', where talking feels good, and it eases the soul. Some topics were cut out in the readings of the essays and discussed together with the students anonymously, without exposing the authors' names.

The second intervention, more focused on didactic issues, focused on group work. Although the guidelines had been detailed beforehand for the class, emphasizing the format and content of the presentations, it became clear that some students seemed doubtful. This may have to do with the degree of freedom of the activity and the non-restriction regarding other, more creative possibilities for the presentations. At the time of the self-evaluation of the course at the end of the semester, this episode resurfaced and some students reported difficulty in less hierarchical relationships with teachers, where freedom and creativity are valued and welcomed. It is worth noting that we are talking about graduate students who were still stuck in the power relationships established in the academic environment. We will return to this discussion in the next section.

Once such a conundrum was detected, a change in the schedule was proposed. To facilitate the understanding of the work format, the teacher offered to make the first presentation, addressing a related topic and using visual media as a stimulating tool. However, unlike the format proposed to the students, the presentation would not cover two classes. Thus, during the week 6 meeting, the teacher presented four documentary videos addressing extreme (or high-risk) leisure activities, and subsequently stimulated the class to consider possible theoretical analyses already discussed in class. The dynamic proved fruitful, as the class involvement was effervescent, as well as the dialogue with the referenced authors.

Despite their apparent simplicity, such interventions were essential in the dynamics and progress of the course. The classroom should not be seen as a static place, averse to changes. On the contrary, the schedule should be flexible according to the atmosphere that is created with the class. The dialogic, already approached in theoretical terms, needs to be incorporated into the teacher-student relationship, especially in graduate studies. The schedule previously developed serves as a guide, but in the chaos of practice, new formats and adjustments are and will be required. It is up to the teacher, through a critical reading of the academic environment, to readjust in order to regain the harmony of the teaching-learning process.

Presentation and Discussion of Results

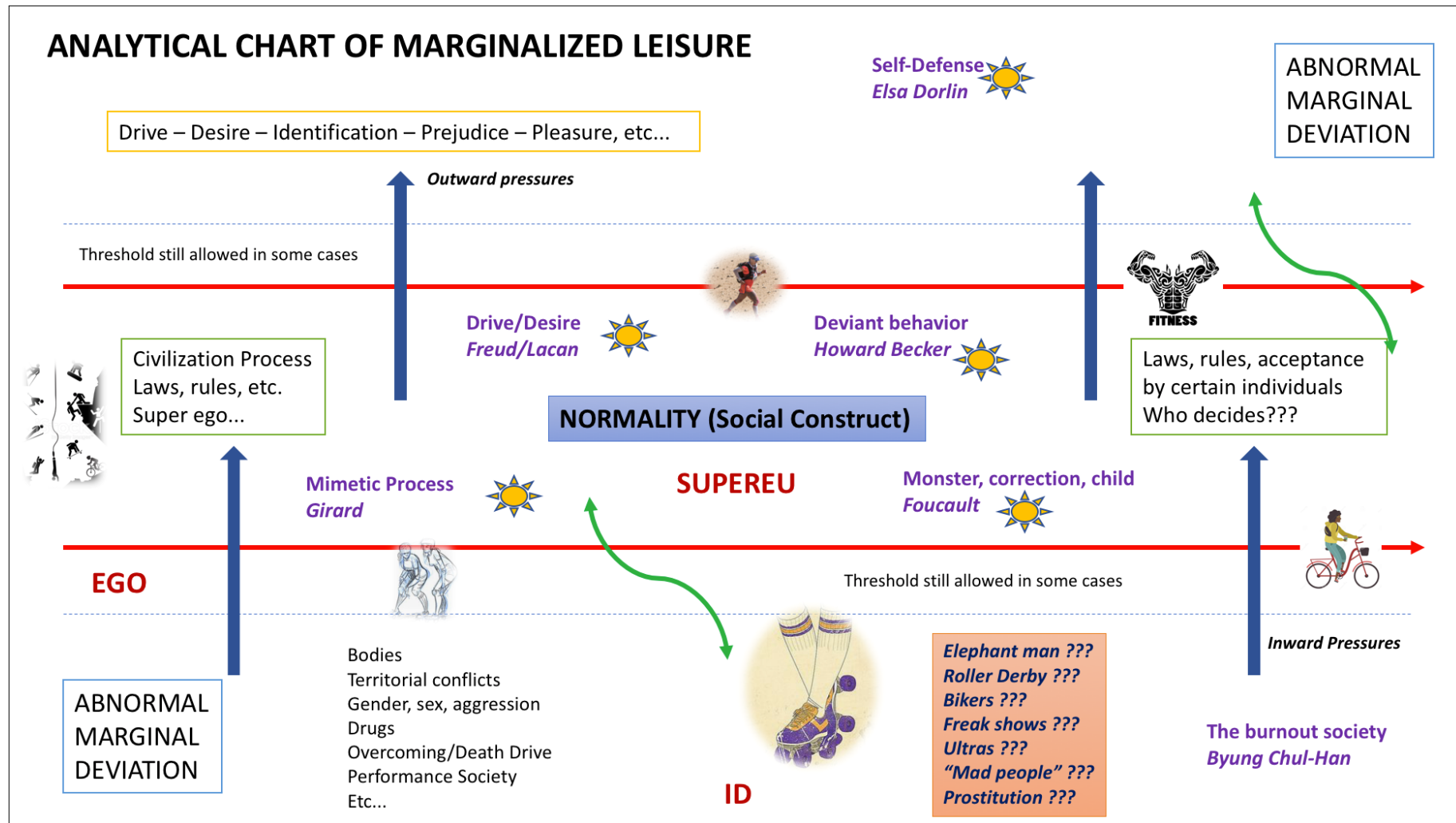
In this section, we will present, in topics, the most valuable results (experiences) built up throughout the course. It is worth noting that this is the first edition of the course and, as will be discussed, a second offering is anticipated in the second semester of 2023. The critiques and suggestions discussed during the self-assessment were and will be essential for future adaptations to the schedule.

Formulating an Analytical Model on Marginalized Leisure Activities

The experience of the ‘Marginalized Leisure and Contemporaneity’ course made it possible to rethink the analytical structure of marginalized leisure practices based on the authors discussed throughout the semester. Through the readings, discussions, and dialogues with the students, whether in theoretical classes or in presentations, it was possible to sketch a model or organizational chart for theoretical analysis in the sphere of Leisure Studies. Thus, in addition to the classical theorists of the field, it becomes feasible to engage in dialogues with other theories in order to broaden the perspective in the persistent attempt to dissolve dichotomies, in other words, of greater social acceptance in the face of what is labeled as ‘different’.

In this way, a scheme was elaborated, displayed in the table below (Table 4), in which one can visualize the theoretical articulations summarizing the authors approached in the discipline, specifically in the field of Leisure Studies. It is, at first, a first sketch that aims to assist researchers who delve into this subject and in these dialogues in a didactic way. Probably, throughout the new experiences that will be carried out in the graduate programs, other changes will be made as a result of dialogical exchanges with students and feedback. The chart also represents a concrete result of the discipline, built by and through the teaching-learning process, a kind of summary of experiences in a scheme format.

Table 4: Analytical chart of Marginalized Leisure



New Perspectives, New Theoretical Analyses

The book that inspired the structuring of this discipline, published in 1998, and which is listed in its complementary references, was the thesis of the Brazilian anthropologist Gilberto Velho, completed in 1975, titled *Nobres e Anjos: Um estudo de tóxicos e hierarquia*. The first reading of the work was conducted over 25 years ago, nevertheless, the features and memories remained. The ethnographic study aimed to understand the use of illicit substances, called ‘toxic’, in two different groups of middle-class youths residing in the affluent areas of the city of Rio de Janeiro. Velho (1998) aimed to compare their ‘lifestyles’ and ‘worldviews’, using phenomenological terminology from the symbolic interpretations of Clifford Geertz (1989).

The aforementioned study could, with some adjustments, be undertaken in the Interdisciplinary Graduate Program in Leisure Studies (PPGIEL). Analyzing the use of free time, in all its complexity, is to encompass the essence of individuals, their most intimate pleasure(s), their subjectivity(ies). Starting from the notion of leisure as a ‘human necessity and a dimension of culture’, a concept proposed by Gomes (2014, p. 3), as well as through the idea that the use - or enjoyment - of free time implies freedom and gratuitousness, one can conclude that analyzing leisure practices, whatever they may be, reflects crucial societal aspects for a better understanding of individuals' habits, behaviors, ghosts, tastes, judgments, choices, fears, among others. With this aim in mind, classificatory and dichotomous theories would not assist in the required dialogical interpretations of the field, quite the opposite, they could be used to maintain the status quo, which is so averse to essential social changes. Even more alarming would be the implementation of public policies in the area of leisure, a duty of the State provided for in the 1988 Brazilian Constitution, whose theoretical foundations blend with strictly behavioral empirical.

That being said, we highlight the importance of the critique brought by the organization of the discipline ‘Marginalized Leisure and Contemporaneity’, through the debates proposed by authors who are still little requested, in order to expand the references of the research objects of the program's students. In the conversations proposed by Group 1, for example, during the presentation of the theme on artistic production and mental health, the centrality of art, of ‘making art’, in the psychic organization of schizophrenic patients was discussed. One of the films chosen for the group's first class, ‘Nise: The Heart of Madness’ (2015), alerts us to the importance of the patients' leisure time enjoyment, still locked up in a *Manicômio* (Psychiatric Hospital). Through the genius of the Bahian doctor Nise Magalhães da Silveira (1905-1999), patients exchange ‘lobotomy’ for a paintbrush. The madman is no longer ‘abnormal’, the madman is an artist and exhibits his works in the Museum of Images of the Unconscious. This change of perspective, where the ‘monster’ is welcomed, was and is fundamental in the continuity of the ‘The Antimanicomial Mouvement’ in Brazil.

The Group 3, whose theme was articulated around the issue of prostitution, especially among transsexuals, and the so-called Freak Shows, was theoretically based on authors Howard Becker and Michel Foucault, as well as on the discussions of author Elsa Dorlin. Firstly, one can question how the labeling of individuals based on gender occurs in the case of prostitution; and the prejudiced gaze towards individuals who have some malformation in the case of Freak Shows. According to the group, both cases can be interpreted through the work ‘Abnormal: Lectures at the Collège de France, 1974-1975’ (FOUCAULT, 2011). Both the notion of the monster and the notion of the individual to be corrected reveal how the subject is marked by medical knowledge, legal knowledge, and the institutions around them. The transsexual and the subject with malformation denote a transgression of the limit of what is considered natural in society.

Such individuals end up being transformed into entertainment for other people as a form of 'marginality'. They become 'marginal' leisure for society, which, in a way, does not integrate them as subjects. Those labeled as 'bizarre', 'eccentric' attract the attention of others. The group was based, among other works, on the film 'Elephant Man' by David Lynch from 1980.

The conflicts between organized male football fan groups in Brazil, the subject of Group 4, brought to light the issue of Freud's drives, discussed along with the concept of sublimation, and Girard's theory of mimetic desire. Getting involved in a generalized fight at first seems like banal violence. However, upon hearing the life stories of these individuals, it becomes clear that the marginality they are confined to, in association with overwhelming club passion, goes beyond mere physical conflict. In that space, these individuals are valued as warriors and find a greater cause that was not possible or accepted in the 'divided city' (VENTURA, 1994), equally full of violence. Their behavior (and discourse) reveals a kind of need to let out, to sublimate a drive that remains trapped in the psyche. Additionally, with the club's symbols tattooed on their skin, the members of the fan groups mirror the directors, those who already have a consolidated status within the organization. Hence arises mimicry, an admiration that seems more like competition. One day I want to be admired like my hero, or would it be my opponent? The issue of identity is very present, whether in the social group or in the love for the club. For those involved in the confrontations, it is not about violence, as there are rules and norms of their own. Free time, which becomes work, reveals practices of individuals full of contradictory feelings, like any other citizen, especially those rejected by the narrow 'margin' of social acceptance.

Appropriating New Research Methods

The format of the case study presentations sparked a relevant debate among the students regarding data collection methods in the field of Leisure Studies. Recalling the process, in the thematic group work, the use of various image artifacts (films, documentaries, objects, photographs, works of art, among others) was suggested as a way of instigating the class throughout the first meeting. The dynamic proved to be extremely clever, arousing the interest of the class and, at the same time, aiding in the analysis of research objects since they were documents and sources of information. Consequently, questions arose, fueling the debates on the subject matter.

Traditionally, in the Interdisciplinary Postgraduate Program in Leisure Studies (PPGIEL), for several reasons, the use of iconographic data collection methods is timid. There are few studies that use, for example, sociological photography as a methodological tool. However, when we come across research objects that dialogue with marginalized leisure activities, we emphasize the potential of visual representations, in their various manifestations, in the analysis of these social practices. The mere fact of being situated on the margins, which refers to the territorial and geographic notion, already justifies the use of iconography. Sociological photography, for example, would reinforce the exercise of ethnographic fieldwork, its empiricism. Additionally, photography serves as a method of note-taking - a visual field notebook - and a means of interacting with research subjects. (MARESCA; MEYER, 2013; CASTILHO; EVRARD; CHARRIER, 2016).

Beyond its limited use as illustration, photography (and other media) is included in the data collected and is equally open to analysis and interpretation. It ultimately represents the researcher's gaze, their analytical angle. It is suggested to combine photography with extracts from the field notebook, a combination that allows a change in writing style, making it possible to acquire a more romantic style, full of emotion,

highlighting the subjectivity of the researcher-photographer who shares their life with the life of the subjects (HARPER, 1988; 1998). In the presentation of Group 2, whose theme was Funk, the image is essential, as well as its territorial component. It is a cultural manifestation located, at first, in the outskirts of the metropolises and which, when appropriated by other societal groups, spreads to other spaces, other territories. Funk has a specific and unique aesthetic character, which can be analyzed and portrayed through iconography. Another equally powerful example, discussed in terms of visuals, was the spatial issue of confrontations between organized football fans, not to mention the marked bodies of the members. These subjects' bodies reflect their own history, their own leisure practice.

Douglas Harper (1998), an American sociologist and photographer, conducted a doctoral study on the lives of 'vagabonds' in the northeastern United States. For the author, it is the choice of visual methods that makes it possible to connect with the discourse of research subjects and, consequently, reveals their social practices. It opens up the possibility for greater expression of the researcher's sensitivity, allowing for an essential physical and psychological involvement in the lives of those who are marginalized, in his research referred to as 'vagabonds' (HARPER, 1998, p. 7). In short, it is clear how enriching the recruitment of iconographic methods, especially sociological photography, would be in the analysis of marginalized leisure in the field of Leisure Studies. Of course, like any other research method, its use must strictly adhere to all required epistemic and ethical issues.

Suggestions, Self-evaluation and Future Expectations

The experience of the course seems to transcend the chronological time of classes, the semester during which the discussions took place. Perhaps it is these concerns that feed us as educators and researchers in order to ‘deconstruct’ as a way of forging new perspectives. Interdisciplinary research areas, although not so recent, remain rigid and have difficulties in assuming themselves as areas of dialogue and intersection. The academic model in Brazil remains boxed in, hindering new advances towards transdisciplinarity. The quality of the debates and discussions experienced in the course was only feasible due to the characteristics of the program, as well as the various perspectives and student backgrounds enrolled in the course.

That being said, we would like to highlight some planned changes for the upcoming editions of the ‘Marginalized Leisure and Contemporaneity’ discipline within the Postgraduate program. These adaptations are the result of discussions held during the last meeting, which was dedicated to listening to the opinions of students, especially regarding criticisms and suggestions for improvement. This act of ‘listening’ involves allowing the interlocutors to speak and express themselves, as it is through speech that individuals become reconciled. The teacher should be prepared not to interrupt or take things personally. This is a skill that will undoubtedly bring future benefits. The classroom is still a stage for the teacher, but through a dialogical method, there is no transmission of knowledge, only an exchange. At the end of the process, it is the teachers who learn the most, and everyone comes out transformed. (FREIRE; HORTON, 2003).

A first criticism emphasized and shared by the majority of the class concerns the workload. As previously mentioned, due to the Postgraduate calendar in the 2nd semester of 2022, the discipline was organized with a workload of 30 hours. However, we noticed that some discussions and readings were compromised. The authors and referenced theories are dense and require more time for understanding, maturation. Therefore, in the

upcoming editions of the discipline, the workload will be 60 hours in order to promote better understanding of the key readings and subsequent dialogues.

In addition to its duration, it was also suggested the possibility of conducting field trips to experience ethnographic practices of leisure activities labeled as "marginal". Such actions need to be planned in advance, but undoubtedly, they would greatly enrich the students' experience. One could also consider incorporating such experiences into the group work already present in the first version of the discipline. Leaving the classroom environment, experiencing other interaction sites, especially in the Postgraduate context, will not only strengthen the relationship with the discussed theory but also the interaction between the class and the research objects.

A third point highlighted was the inclusion of content specifically focused on methodological issues, preferably regarding iconographic methods. To avoid the risk of excessively increasing the content already proposed in the discipline, we would suggest the specific discussion of sociological photography, which, beyond the subject matter of the discipline, could assist other researchers whose themes would benefit from this resource. Likewise, photographic practice could be incorporated into field trips, where data collection would be carried out through photography and field notes, a kind of technical training in the use of photography and training of the ethnographic eye.

Other ideas and proposals were discussed and will be analyzed over the next semesters. Once again, the importance of flexibility and adaptability of the teaching plan and schedule of the disciplines offered in both graduate and undergraduate curricula is emphasized. The course contents need to be in tune with social changes and their most pressing needs, aiming primarily to alleviate inequality and create a fairer society.

Final Considerations

This experience report aimed to dialogue with the academic field, through an original theoretical proposal in the field of Leisure Studies, incorporating authors and theories already discussed in other academic domains, but that remain incipient in the practice of researchers in the Postgraduate Studies of Leisure. Far from the novelty of theories, quite the contrary, it was intended to instigate the field through new perspectives, new angles of interpretation.

Historically, Leisure Studies, especially in regards to psychological analyses with social support, conceptually relies on behavioral theories. Such forays have proven to be ineffective in dissolving the dichotomies still rooted in society. The studies have been prescriptive and categorical, especially regarding leisure practices seen as unconventional, here called 'marginal'. A deleterious consequence in this sense is the growing use of this theoretical foundation, especially in the field of Positive Psychology, in the development and implementation of public policies (CABANAS; ILLOUZ, 2021). Notwithstanding the individualistic and neoliberal biases of the positive perspective, the authors point out that these educational programs and interventions sell a false rhetoric of empowerment. (ECCLESTONE; HAYES, 2008; CABANAS, 2018).

There is a warning against oversimplifying the analysis of social practices and their instrumentalization, envisioning a discursive practice of curing habits and behaviors seen as unhealthy, as marginalized. This compromises the depth and complexity, as well as the numerous social influences in the process of identity construction in contemporary times, a fact warned by Stuart Hall (2006) and other social thinkers.

In short, it is important to highlight the need to 'deconstruct' stagnant knowledge in the academic world as a possibility of provoking new ways of interpreting the Humanities and other fields of knowledge. To achieve this, transdisciplinary partnerships should be fostered as a way of expanding not only the possibilities of investigation, but

also of crossing the methods and methodologies used in data collection and content analysis, which are crucial exercises that directly affect the quality of research. The shared experience will continue to emphasize the importance of social transformation through the educational field, which is still understood as a core element in the search for a more dignified world.

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