

GENDER AND LEISURE: A BIBLIOGRAPHIC REVIEW ON THE USES AND REPRESENTATIONS OF DISSIDENT BODIES IN SCIENTIFIC PUBLICATION

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ABSTRACT: Gender and sexuality stereotypes can influence people's perceptions and expectations regarding the bodies and behaviors of dissident genders, including their uses and representations in leisure spaces. Starting from the understanding of leisure as everyone's right, it is questioned how these stereotyped bodies are represented and discussed in leisure studies. In this sense, the aim of this article is to investigate the panorama of leisure research that addresses/discusses gender dissidence, especially non-binaries, regarding the representation of their bodies and uses of leisure spaces. This is a qualitative, descriptive and exploratory study, with a multi- methodological perspective, combining a bibliographical analysis based on the production of the main international leisure journals (classification A) and a narrative review of the results, with an analysis inspired by the paradigm of complexity. It is revealed that the inexpressive production on the themes demonstrates a scarcity of discussions of bodies beyond the perspective of binarism. At the same time, it indicates the relevance and possibilities for scientific production in a complex field with expressive originality, especially through the lens of queer studies.

KEYWORDS: Leisure. Dissident bodies. Non binary. LGBTQIAPN+. Scientific production.

GÊNERO E LAZER: UMA REVISÃO BIBLIOGRÁFICA SOBRE OS USOS E

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AS REPRESENTAÇÕES DOS CORPOS DISSIDENTES NAS PUBLICAÇÕES CIENTÍFICAS

RESUMO: Os estereótipos de gênero e sexualidade podem influenciar as percepções e expectativas das pessoas em relação aos corpos e comportamentos de gêneros dissidentes, inclusive nos usos e representações destes nos espaços de lazer. Partindo do entendimento do lazer como um direito de todos, questiona-se de que forma esses corpos estereotipados são representados e discutidos nos estudos de lazer. Nesse sentido, o objetivo deste artigo é investigar o panorama das pesquisas de lazer que abordem/discutam a dissidência de gêneros, sobretudo não-binários, quanto a representação de seus corpos e usos dos espaços de lazer. Trata-se de um estudo de natureza qualitativa, descritiva e exploratória, com perspectiva multimetodológica, aliando a análise bibliográfica a partir da produção dos principais periódicos internacionais do lazer (classificação A) e a revisão narrativa dos resultados, com análise inspirada pelo paradigma da complexidade. Desvela-se que a inexpressiva produção sobre as temáticas demonstra uma escassez das discussões de corpos para além da perspectiva do binarismo. Concomitantemente indica a relevância e possibilidades para a produção científica de um campo complexo e com expressivo ineditismo sobretudo pelas lentes dos estudos queers.

PALAVRAS-CHAVE: Lazer. Corpos dissidentes. Não binário. LGBTQIAPN+. Produções científicas.

Introduction

Gender stereotypes are widely shared beliefs in society about the characteristics, roles, and behaviors considered appropriate for men and women (Scott, 1995). These stereotypes can influence people's perceptions and expectations regarding the bodies and behaviors of different genders, including their uses and representations in publications about them. Gender and body stereotypes aim to understand how they can affect the way men, women and non-binary people are represented and perceived in tourist leisure spaces.

Tourist leisure is an important sphere of contemporary society, offering moments of rest, entertainment and cultural experiences. However, even though it is considered a space of freedom and pleasure, the way in which dissident bodies¹ are represented and used in these environments is still an open question. Gender, as a fundamental dimension of social relations, plays a central role in the construction of

leisure experiences, influencing both social interactions and collective perceptions of diversity (Goellner et al., 2010).

Despite advances in the fight for LGBTQIAPN+ rights (Lesbian, gay, bisexual, transgender/transvestite, queer, intersex, asexual, pansexual, non-binary, more possibilities) and gender equality in many social contexts, it is necessary to understand and problematize the way these dissident bodies are perceived, used and represented in tourist leisure spaces. Understanding this dynamic is crucial to identifying existing gaps and seeking effective strategies for inclusion and respect in leisure environments, providing authentic and safe experiences for all individuals. In leisure, the representation and perception of bodies can be influenced by gender stereotypes prevalent in society (Daolio, 2006). For example, women may be portrayed as sexual objects or associated with activities considered more passive, while men may be depicted as active, adventurous, or dominant. These stereotypical representations can shape expectations about how different genders should behave, dress, and enjoy these tourist leisure spaces.

Furthermore, gender stereotypes can also affect how users are perceived and treated by other tourists, site staff, and the tourism industry itself. Therefore, there may be judgments or prejudices regarding the clothing choices, behavior or leisure preferences of men, women and non-binary people who do not fit traditional stereotypes, as well as the simple use of a bathroom.

In this sense, this article proposes to investigate and discuss the representations of dissident bodies in tourist leisure in publications in journals with a Qualis Score A. To this end, a survey will be carried out in the main scientific publications in the SCOPUS database based on titles, abstracts and keywords, constructing a bibliographic review focusing on dissident gender bodies. Through a systematic analysis of the most

relevant publications, this work will present a narrative review of the main theoretical and methodological approaches adopted, contributing to identifying existing knowledge gaps on the relationship between gender and stereotypes in leisure studies. Through this bibliographic review, we hope to contribute to the advancement of scientific knowledge on gender relations in tourist leisure spaces, opening a dialogue promoting reflection on the representations and uses of dissident bodies. Furthermore, the results of this research can help tourism professionals, destination managers, and others involved in leisure promotion to develop more inclusive and gender-sensitive practices.

Methodology

The methodological approach of this article begins with qualitative, descriptive and exploratory research (Veal, 2011), with a multi-methodological perspective (Flick, 2009). It includes preliminary data regarding the panorama of research on dissident bodies in leisure, combining bibliographical research with a theoretical discussion through the lens of complexity theory.

Through the paradigm of complexity, it is understood that the whole is in the part, just as the part is in the whole (Morin, 2006), based on the principles: dialogic, which enables the understanding of the object in the coexisting, contradictory and complementary dialectic; recursive, which deals with the relationship and production between objects, that is, it both produces and is the product of the other; holographic, in which the whole constitutes the parts, and the parts the whole, both are present in the constitution of the other (Morin, 2006; Silva, Silva and Santos, 2021).

The first stage of the research consisted of collecting data to identify gaps and formulate the problem. Thus, a search was carried out for the guidelines that relate the three themes (Bodies AND gender AND leisure) in the Google Scholar

platform/database search engine. The Boolean operator/ “AND” was adopted to allow combinations of terms in the search, enabling a more accurate result. The result substantiates the theoretical discussions of the research theme, relating to the theory and practice of leisure. In the second stage, the database selection consisted of the SCOPUS list of the main journals that address leisure, considering those with a qualis score of A: *Annals Tourism and Leisure Research*; *Leisures Studies – Journal of Hospitality Leisure Sport & Tourism Education*; *Africa Journal of Hospitality, Tourism and Leisure*; *Journal of Leisure Research*; *International Journal of the Sociology of Leisure*; *Podium: Sport, Leisure and tourism review*.

On June 19, 2023, when the search was carried out, the criteria listed were to analyze the titles, abstracts and keywords of the published articles. Data collection considered all fields for selecting the articles that comprise the object of study of this research, without a temporal cut, involving the following terms: “Gender dissident” and “bodies dissident”, “lgbtqiapn+”, “transsexual”, “body”, “non-binary” and “queer”. The “gender” category was disregarded as a criterion, since the articles, when addressing this topic, are referring to equality between women and men or representation of binarism in the area of leisure, replacing such search with specific terms of gender and sexuality dissidence.

The third stage involved screening the collection results, based on a cross-sectional reading and identification of the terms “gender dissident”, “lgbtqiapn+”, “queer”, “transsexual” and “non-binary” to verify the existence of leisure productions that related to dissident bodies, even with a queer identity, since in the acronym the queer identity, as well as the trans transverse, is more related to gender dissidence, in the absence of results for non-binary. Then, the fourth stage corresponded to reading the material suitable for screening, preparing a critical review and citation file for later

analysis and interpretation.

Given the result of a single article, a narrative review was chosen as it is more appropriate to discuss the “state of the art” from a theoretical point of view, constituting only the analysis of the literature published in the journal in the personal interpretation and critical analysis of the authors of this article (Rother, 2007).

Analysis and Discussion of Results

From the survey, it was possible to compare and identify, using keywords, the scarcity in the approach with a specific focus on gender dissidence, as well as the object of studies with the dissident body. Furthermore, it is not possible to analyze the bodies that use leisure without looking at the parts that make up this complex relationship.

Thus, using the Complexity Paradigm (Morin, 2006) was essential to understanding the analysis proposed here. It is important to emphasize that the results presented for the keywords "gender dissident" and "LGBT+" showed articles that addressed gender issues solely from the perspective of the male/female binary, mostly regarding issues of equity or roles in leisure spaces, as in the acronym as a monolith of identity politics that represents a community without delving into the themes of non-binary and dissident people. In view of this, a summary table is presented below with the journals analyzed, as well as the keywords used and the respective results for these searches:

Table 1: Journal indicators, classifications, keywords used with results

Periodicals	Classification	Keyword	Result
Annals Tourism and Leisure Research	A1	Non-binary;LGBT+;Transsexual;dissident gender; queer	03 – Articles that address LGBT+ in perspective of the identity acronym

Leisure Studies	A2	Non-binary;LGBT+;Transsexual;dissident gender; queer	02 – 01 article that specifically addresses “Gender Dissidence” and the another that does not address in a way direct.
Journal of Hospitality Leisure Sport & Tourism Education	A2	Non-binary;LGBT+;Transsexual;gender dissident; queer	02- Articles that only mention the community LGBT+
Africa Journal of Hospitality	A3	Non-binary;LGBT+;Transsexual;gender dissident; queer	09 – Articles that address only gender from the perspective Binary
Tourism and Leisure Journal of Leisure Research	A3	Non-binary;LGBT+;Transsexual;gender dissident; queer	02 – Articles that address only gender from the perspective Binary
International Journal of the Sociology of Leisure	A4	Non-binary;LGBT+;Transsexual;gender dissident; queer	01 – Article that addresses only Gender from the perspective Binary
Podium: Sport, Leisure and Tourism Review	A4	Non-binary;LGBT+;Transsexual;gender dissident; queer	01 – Article that addresses LGBT+ from the perspective of identity acronym

Source: The authors

As shown in the table above, most of the results, even though they deal with gender, discuss it from a binary perspective, disregarding issues involving dissident bodies. Even in the results that include the acronym LGBT+, when mentioned, it is from the perspective of a sense of community or identity politics and even then it is only a peripheral element of the discussions.

Among the relevant results, it is important to highlight the result found in the journal *Leisure Studies*: *Gender Dissidence in Leisure and Travel: Exploring Social Vulnerability and Resistance in Latin America* (Monterrubio; Madera and Mendoza-Ontiveros, 2022) is an article that recognizes that gender dissident people are a very

vulnerable social group, being ignored in leisure, travel, and tourism studies. The aim of this work is to explore the leisure and travel experiences of gender dissident people, as well as their resistance strategies that they adopt in Latin America, with a discussion that dialogues between necropolitics (State policies) and necropraxy (interpersonal relationships), thus contributing to the adoption of a new conceptual framework such as the inclusion of the theme in Leisure and Tourism studies.

The authors conclude that cultural and social factors that are structurally infested with gender-based violence and prejudice limit dissident individuals from enjoying leisure in Latin America.

Even so, discriminated people encounter resistance, even if strategically, symbolically or physically, seeking to occupy these spaces. Thus, the article leaves a gap for further studies to point out ways to combat necropolitical structures, recognizing the complexity of social interactions.

Another result, which we consider to be relevant to the subject, although it deals with dissent from a racial perspective and does not directly address gender dissent, is the article: Salsa cosmopolitanism? Consuming racialized difference in the European social dance industry (Boullila, 2016). In this text, they deal with the issues of cosmopolitanism as a discourse, just as multiculturalism is ambiguous. The entire discussion will permeate racial processes that will necessarily invoke differences that will only be incorporated through consumption in times of more polarized politics.

In the journal *Annals Tourism and Leisure Research*, we find the article: The impact of discriminatory experiences on lesbian, gay and bisexual people in sport (Symons, O'sullivan and Polman, 2017), a study that examines the nature and impact of sexist and homophobic discrimination experienced by lesbian, gay and bisexual (LGB) people in Australian sporting contexts. Their results corroborate that participants experienced sexism and homophobia directly and indirectly in sports.

Already in his second article found: A review of gay and lesbian parented families' travel motivations and destination choices: gaps in research and future directions (Lucena; Jarvis and Weeden, 2015), which addresses the neglect of tourism studies in addressing family issues, lesbian and gay parents find four gaps in their literature review, which are: travel motivations; destination choice; family decision-making; and strategies that lesbians and gays use to manage their sexuality in public.

In the Third publication found: Family Leisure and the Coming Out Process for LGB Young People and Their Parents (Trusel; Xing & Oswald, 2015) examines how the coming out process for young people who identify as lesbian, gay, and bisexual (LGB) has shaped the meanings and experiences of their engagement with family leisure, with the result that shared family activities (media in the family home, family outings and vacations, visits with extended family members) may be altered in relation to the coming out process and cultural norms related to heterosexism and homophobia.

Theoretical Reverberations: The Constitution of Binarism in Gender Studies and the Relevance of Non-Binary Perspectives

To discuss the concept of dissident bodies from the perspective of gender, we need to understand in philosophy that conceptualizing, that is, creating a concept is an event as Deleuze says, where we do not exempt ourselves from our own interpretations, where the creation of a new world is implied as Gallo (2003) says in his work on Deleuzian readings:

...the creation of concepts is a way of transforming the world; concepts are the tools that allow the philosopher to create a world in his own way. On the other hand, concepts can also be weapons for the action of others, philosophers or not, who use them to criticize the world, to establish other worlds. (...) Let us not make an idealistic reading of the concept: it is not a matter of affirming that it is an idea (concept) that founds reality; in a completely different sense, the concept is immanent to reality, springs from it and serves precisely to make it comprehensible. (...) the concept is always an intervention in the world, whether to preserve it or to change it. (p. 35-36).

Every concept is heterogeneous, multiple, not simple, it is “a fragmentary whole”, because “there is no concept of a single component” (Deleuze and Guattari, 1992), at the same time that it always refers to other problems and, consequently, to other concepts (forming what Deleuze calls a “constellation” of concepts); every concept is “incorporeal”, even if “it is incarnated or effected in bodies” (Deleuze and Guattari, 1992, p. 33), and thus cannot be confused with the things themselves; it is absolute and relative at the same time: “relative to its own components, to other concepts, (...) to the problems that it is supposed to resolve, but absolute due to the condensation that it operates, the place that it occupies on the plane, the conditions that it imposes on the problem. It is absolute as a whole, but relative as a fragmentary one” (Deleuze and Guattari, 1992, p. 34). The concept, in the Deleuzian reading, is a “transformer” (Holland, 1996) because it operates not only as a product, but also as a producer:

“...the concept is precisely what makes us think. If the concept is a product, it is also a producer: a producer of new thoughts, a producer of new concepts and, above all, a producer of events, insofar as it is the concept that outlines the event, that makes it possible” (Gallo, 2003, p. 43).

Based on this principle about the concept, we seek to understand how representations and concepts about bodies and their images are in today's society. According to Ferreira and Tavares (2017), the market, in contemporary times, regulates new ways of being, producing “standard profile kits” or “subjectivity kits” as a means of psychosocial belonging in society. They therefore represent choices of “ways of life” whose identities are disposable, based on overvalued and unsatisfied desires.

Post-industrial capitalism [...] increasingly tends to decentralize its power centers from the structures of production of goods and services to the structures that produce signs, syntax and subjectivity, especially through the control it exercises over the media, advertising, polls, etc. (Guattari; Deleuze, 2011, p. 30/31).

In agreement, Almeida, Alves and Toloy (2015) differentiate the importance given to the object/product and production in the disciplinary society, from consumption and the promise of affection and happiness valued in the control society, through brands; and they add: “We are bodies that open ourselves to the passage of what we do not even know what it is about, thus we become the apathetic guinea pigs of cosmetics, automobile, tourism companies, etc.” (Almeida; Alves; Toloy, 2015, p.35). In this context, the tourism market relates the visitor's “way of being”; reinforcing the differentiation between the tourist's and the traveler's tourist practices (Urry, 1996): in which the former maintains distance and a stereotypical view of the local culture, while the latter experiences the authenticity of places and cultures. In other words, it attributes to tourism a “culture-value” (Guattari; Rolnik, 2011) as a brand to be consumed (Deleuze; Guattari, 1995) in the control society.

In other words, the control society (contemporary society) “transforms non-capital into capital, not only landscapes, rhythms, but also ways of being, of doing, of having pleasure [...], in the intuition of anticipating the public's desires” (Pelbart, 2003, p. 104) and produces images, authenticity and originality in tourism through spectacularization (Debord, 1997): “The coordinates of relative value are lost: things can have any meaning, they have no meaning at all. It is a true failure of the credibility of all kinds of subjectivity: a generalized short-circuit” (Rolnik, 2014, p. 95).

In this way, the control society imposes “what one must have in order to be”, personifying products as an extension of individuals' identity (Deleuze, 1992), based on the subjectivities produced in rhizomatic capitalism that (re)create meanings and desires (demands) for consumption (Deleuze & Guattari, 1995).

What is sought in tourism is distraction, escape, fun, sensation, pleasure: all the things that are arranged under the practical rubric of exoticism. Exoticism allows us to escape from everyday life and its violence, to become disoriented. It must also allow for encounters: encounters with other men, with other habits, with other ways of thinking and feeling. With

certain precautions and within the conditions that allow for a safe encounter, which cushion the shock with the stranger. Through exoticism, the tourist seeks someone other than himself, with identities different from his own, whose encounter gives him the feeling of leaving himself, thus making him believe that he knows better what he is. (Michaud, Y., 2003 *apud* Sá, A, 2006. p 1).

Finally, there is a dichotomy between the exclusivity (and distancing) of the individual, and this being part of the society to which he feels he belongs: “In another fold, capitalist logic captures the two registers, individual and society, separating them and bringing them closer together; the subject feels in an “absurd chaos”.

When we start talking about what the body is, we will find many paradigms among the theoretical currents that, on the one hand, start from a more biologizing study where scientists map the human genome and look for answers only through genetics, as well as the discussion through philosophy that considers the soul, here understood as intelligence in which this body transcends physical barriers, being considered desires, thoughts, bringing representations of both a machine body and a libidinal body (Rouanet, 2003).

Spinoza, in his philosophy, argues that the body should not be seen simply as a physical object, but as a power in constant movement and transformation. For him, the body is intimately linked to the mind and our ability to act in the world. This view contrasts with the dualistic conception, which separates the body from the mind and places it in a subordinate role (Chauí, 2011).

Here we will understand the body as a social and cultural phenomenon, where it can represent symbolic and imaginary objects (Le Breton, 2007). For Featherstone (1994, p. 67-68) Western society has left its mark on its contemporary history, producing and disseminating images of bodies, standardizing and typifying them in the press, films and television.

These images are confused with images of big cities, shopping malls and

entertainment venues. Therefore, our bodies in the social world do not act as things but rather are mediated by culture (Brunhs, 2000).

Another author, Baudrillard (1975, p.157), who corroborates the mediation of culture over the body, talks about the body/pleasure relationship, how advertising reinforces to us the fact that we need and have only one body and how we need to save them, inducing us to aesthetic consumption, promoting better health. At the same time, it leads to more puritanical discourses, under a false sense of physical and sexual liberation, only for bodies covered by social media. It is worth highlighting that despite the transgression seen in pagan societies in their festivities, many of them were absorbed by the Catholic Church to establish the rituals and festivities present in its calendar (Sennett, 2003).

These representations in the Western world dialogue perfectly with the concept of ciscoloniality, which is nothing more than an intersectionality that crosses institutionalized and non-institutionalized violence and can break with the colonized cisnormative paradigm, causing a necessary disorder to include dissident bodies (Vergueiro, 2016).

In addition to understanding the body issue, it is also important to discuss the concepts of what gender is so that we can think about and differentiate what gender expressions and identities are to overcome non-binary issues.

In every society, gender stereotypes are widely accepted beliefs that describe the characteristics, roles and behaviors considered, in a binary way, appropriate for men and women. People's perceptions and expectations about how other genders behave and how they should behave as a result of these stereotypes can influence people's perceptions and expectations of the bodies and behaviors of different genders.

It is possible to analyze the influence of gender stereotypes on the representation

and perception of bodies in leisure spaces, as well as their impacts on individual freedoms (Goellner et al., 2010). Non-binary people identify outside the traditional gender binary, challenging conventional notions of masculinity and femininity. However, the way leisure spaces deal with this diversity of gender identities and bodies is still little explored.

Discussions on gender studies, which have gained prominence in contemporary social issues, shed light on discussions about binary and non-binary people. It is in the Social Sciences, specifically Anthropology, through ethnographic methodology that we conceptualize, nominally, what it means to be male or female.

In human nature, sexuality is an inherent element, whether through creationist or evolutionary theories, since the beginning it has brought the idea of man and woman. The acronym LGBTQIAPN+ (Lesbian, gay, bisexual, transsexual, queer, intersex, asexual, pansexual and non-binary plus other possibilities) is just an identity typification that helps us analyze the importance of identities that reveal dissident bodies.

In the 1970s, with the publication of several feminist studies, a pattern of power dominance between men and women was observed in various cultures. After the second wave of feminism, studies point beyond the issues of a Marxist vision, which only aimed at workers' reform as a structural change, and begin to analyze the domination of structure in gender and sexuality relations (Reis; Pinho, 2016).

Among the currents of anthropological and feminist studies, as epistemologically universalist and relativist, gender studies enable understanding of the relationships established between subjects (Goularth, 2015).

In the context of gender and sexuality studies, in the 1990s, there were many discussions about the existence of the gay gene, creating the idea that people consider their own sexuality and that of others as innate (Wolf, 2022).

The binary characterization of gender is sometimes taken out of context as a single factor to describe supposed dichotomous differences between men and women. Furthermore, we point out that binary gender characterizations are often taken out of context and seen as the only way to define binary differences between masculine and feminine.

In societies in general, femininity tends to be more marginalized and is widely discussed in issues of equity in our society, ignoring other intersectional aspects such as social class and race, and gender can be thought of as a spectrum (Reis; Pinho, 2016).

Binaries as oppositions are a Western metaphysical legacy that constructs the duality between identity (the self) and otherness (the other), the latter being everything that escapes the ideal, surpassing the limits of identity and reaching the strange (Hermann, 2014).

In order to seek to understand the binary gender subjection of being a man or a woman, we have the Marxist critique that in capitalism determines these gender roles by the need to obtain unpaid reproductive work done by women in their homes (Wolf, 2022).

Thus, when we expand new concepts and seek to address the inclusion of dissidents in the area of leisure, we will see that in a historical review, we had narratives where the idea of cities considered their uses by their citizens, establishing a body-city relationship.

Thus, these new conceptions of gender studies allow us to revolutionize humanity's understanding of the body and sexuality, and how the reinvention of pleasure can contribute to leisure in large cities. Sennett (2003) presents the Thesmophoria and the Adonijah as feminine celebrations that made use of urban space, playing with sexuality in the female body. The Thesmophoria were festivals of the

official calendar, while the Adonijahs were suspicious, private festivals, and were barely tolerated. Such celebrations allowed bodies, fictionally, to subvert the order imposed on oppressed bodies, a transmutation operated in space and by the body. In urban spaces, the Thesmophoria had their meaning reinvented: from an agrarian rite linked to the land, it became a rite of human fertility, accentuating the interplay between desire and sexual abstinence. The Adonijahs probably involved women outside the statutes of legitimacy, such as concubines. The drama of Adonis, a mythological figure related to Aphrodite, was celebrated, particularly with regard to female sexual desire.

Throughout the construction of the idea of the West, dominant images of the body play an important role. As a result of the influence of the body in the construction of essential urban social facilities over the last four thousand years, its idealized image has transferred its values to the geography of cities, leading to feelings of repression and insensitivity, especially among bodies that differ from the desired standards and how these ideals have created feelings, repression and insensitivity. According to Sennett (2003): “In a society that generically extols “the body”, there is a risk of denying the needs of bodies that do not fit the current paradigm” (p.22). In public space, the right to voice reveals the visibility given to bodies that subjugate and are subjugated and indicate different power relations in public space.

In recent decades, researchers have been discussing how much leisure is influenced by ideologies related to the construction of gender (Henderson; Hodges; Kivel, 2002; Harrington, 2006; Pilcher, 2011). Leisure experiences are quite different between men and women, and social expectations regarding each of our genders are responsible for a large number of restrictions that we encounter in our daily lives, including during leisure time (Arab - moghaddam & Henderson, 2007; Chick & Dong, 2005; Lewis & Johnson, 2011).

In the field of Leisure Studies, sex differences have been analyzed through various prisms, such as gender identity formation (Henderson & Shaw, 2006; Foley; Holzman; Wearing, 2007; Espiner; Gidlow; Cushman, 2011), leisure geography (Aitchson, 1999; Scraton & Watson, 1998; Henderson & Frelke, 2000), leisure constraints (Shaw; Bonen; McCabe, 1991; Henderson & Shaw, 2006; Crawford & Jackson, 2005) and sexuality (Pritchard; Morgan; Sedgley, 2002; Skeggs, 1999; Taylor, 2007). Seeking to understand pleasure, sexual freedom in tourism and leisure, Trigo (2009) understands that:

Since sexual freedom and mass tourism are equally recent phenomena and the result of possibilities for experiencing pleasure in increasingly broader fields, it is natural that there are more intimate connections between sex, leisure, tourism, hospitality and entertainment (Trigo, 2009, p. 142).

Corroborating this idea, Krippendorf's (2001) understanding is:

Tourism functions as a therapy for society, a valve that keeps the everyday world functioning. It exerts a stabilizing effect not only on the individual but also on the entire society and economy.

In this context, the individual begins to need leisure, to travel for a well-deserved rest. While Molina (2005) points out that “The great transformations suffered by different human societies have notably influenced the conceptualization and practice of tourism.” Thus, it can be stated that tourism has been adapting to the needs of society and its respective segments. Traveling has become an inherent fact of human beings, especially since modern times.

The urban experiences of non-heterosexual people are strongly repressed, made invisible, considered abnormal and targets of systematic violence in various societies and, more specifically, in Brazilian society (Peixoto, 2018). Studies conducted in England (Skeggs, 1999. Pritchard; Morgan; Sedgley, 2002. Taylor, 2007).

also presented discussions on sexuality and visibility in urban spaces. Skeggs

(1999) argues that cities are full of power relations, and gays and lesbians must learn to negotiate heteronormativity to be able to occupy public spaces “appropriately” and safely (Pritchard; Morgan; Sedgley, 2002).

With all this, it is important to understand that the relationship between dominant bodies and subjugated bodies is not entirely passive. Throughout history, marginalized groups have overcome restrictions imposed on the appropriation of public spaces, building new spaces and adapting prohibitions on manifestations inherent to being to current codes, redefining the meanings of the rituals and beliefs that they are allowed to practice with respect to them.

Sexuality was built on the ground of restrictions, impositions and power relations, which also redirected the history of humanity itself, or at least changed the history of its invisible bodies. Since humanity has existed, its intimate history has never been static.

This article aims to raise awareness of the negative effects of gender stereotypes on bodies, promoting greater diversity, inclusion, and equal opportunities in tourist leisure spaces.

A relevant limitation in investigating body and gender stereotypes in tourist leisure spaces is the scarcity of studies focusing on the experiences of non-binary people, as many studies have explored the effects of gender stereotypes when discussing the male/female binary.

However, the way tourist leisure spaces deal with the diversity of genders and bodies is somewhat explored. Analyzing non-binary people who do not identify with the traditional male and female gender system will help us understand how their experiences in leisure spaces will be essential for the promotion and equity in these spaces.

Final Considerations

There is a recent and fruitful production on the discussion of genders and/or dissident bodies in leisure, with gender being a category that still addresses, for the most part, a binary cis-hetero model of man and woman and when it contemplates gender cuts for issues pertinent to the LGBTQIAPN+ population, beyond the letters that identify binarism, bringing only the meaning of queer, trans and non-binary identities, including with regard to research on dissident bodies, which has proven to be low in the scope of leisure in international journal publications. On the other hand, leisure is a right for Brazilian citizens, a country that has been making legal progress in laws that protect the LGBTQIAPN+ community.

Beyond scientific knowledge, from the perspective of public policies that encourage leisure as a guaranteed right, in favor of a universal perspective of the inclusion of more vulnerable populations, focusing on the privileges of bodies that benefit from the socially accepted binary model, the discussions brought up in this article support a critical position, especially because: 1) since these are genders and bodies that are more oppressed and violated, there are prerequisites that need to be met to generate acceptance and access in the choice of leisure practices; 2) despite the expansion of legal laws that criminalize LGBTphobia, global leisure indicators suggest that its enjoyment is still thought of within the male and female model.

This controversy highlights the complexity and relevance of future research that relates the practices and perspectives of these dissident bodies, in order to contribute to the production of scientific knowledge, illuminating the theme of leisure for people who identify and/or express themselves in a non-binary way. Based on the principles of complexity, one can question, confront, and weave new relationships to understand the

whole—what publications say about leisure, specifically about gender dissidents—including more relevant studies on the topic in gender studies, segmentation, public policies, social movements, etc.; understanding that the part is the whole and the whole is in the part.

Furthermore, considering the civil rights agenda as a premise that also encompasses leisure as a right to choose, it demands investigations beyond the bias of biologizing body studies. In this context, it is necessary to understand new forms of participation and leisure production that include this group, bringing together contributions to the fields of Leisure and Tourism, Anthropology and Social Psychology. In this sense, the relevance of constructing multi/inter/transdisciplinary research is evident, above all, for the understanding of complex themes, non-binarism allowing intersections that dialogue in favor of a more inclusive leisure in Brazilian scientific production.

In this essay, the fruitful result that reveals an inexpressive production on dissident bodies in leisure periodicals in the context of international magazines with a qualis A score, ratifies the innovative theme with regard to the existing literature. Thus, it indicates the relevance and possibilities for scientific production in a complex field with significant originality, especially through the lens of Queer studies.

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