


**VARIATIONS ON LEISURE: REFLECTIONS ON THE LEISURE-PLOT
CONCEPT BASED ON THE SCHIZOGRAPHS OF FAVELAS**

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*Renan de Lima da Silva*¹

Universidade de Caxias do Sul (UCS)

Caxias do Sul – RS – Brazil

<https://orcid.org/0000-0001-9468-9870>

*Maria Luiza Cardinale Baptista*²

Universidade de Caxias do Sul (UCS)

Caxias do Sul – RS – Brazil

<https://orcid.org/0000-0002-7096-1160>

ABSTRACT: the text has an essayistic character and aims to present the epistemological basis for leisure-plot, as variations on leisure from favela Ecosystem. In theoretical terms, the orientation is ecosystemic-complex. The prism is the Schizoanalysis of Deleuze e Guattari (2004), based on the conceptual proposition Schizographies, applied to leisure in favela, taking as inspiration the variations on pleasure by Rubem Alves (2011). Methodologically we used the Cartography of Knowledge and Rhizomatic Matrices (Baptista; Eme, 2023). The cartographic trails present a mutant and schizographic constitution, while the Matrices present themselves as a synthetic framework that helps to systematize the writing. As considerations, we present the way in which the Schizographies of favela leisure signal the need to recognize and expand the variations on leisure, from its inside out plot, as proposed by Baptista (2021a).

KEYWORDS: Leisure-Plot. Schizographies. Slum. Desire. Pleasure.

**VARIAÇÕES SOBRE O LAZER: REFLEXÕES SOBRE A CONCEPÇÃO
LAZER-TRAMA A PARTIR DAS ESQUIZOGRAFIAS DE FAVELA**

RESUMO: o texto tem caráter ensaístico e objetiva apresentar, base epistemológica para o lazer-trama, como variações sobre o lazer a partir do Ecossistema favela. Em termos teóricos a orientação é ecossistêmica-complexa. O prisma é da Esquizoanálise de Deleuze e Guattari (2004), a partir da proposição conceitual Esquizografias, aplicada ao lazer na favela, tendo como inspiração as variações sobre o prazer de Rubem Alves

¹ Master's Degree in Tourism from Universidade de Caxias do Sul [University of Caxias do Sul]. Technologist in Tourism Management from Universidade Federal do Pampa.

² Ph.D. in Science from School of Communications and Arts at USP, with a Post-doctoral internship in the Postgraduate Program in Society and Culture of Amazonas (PPGSCA-UFAM). Coordinator of the Postgraduate Program in Tourism and Hospitality at Universidade de Caxias do Sul. Editor of Magazine Conexão – Comunicação e Cultura. Coordinator of Amorcomtur! Research and Production Group in Communication, Tourism, Affection and Autopoiesis (CNPq-UCS).

(2011). Metodologicamente usamos a Cartografia dos Saberes e as Matrizes Rizomáticas (Baptista; Eme, 2023). As trilhas cartográficas apresentam constituição mutante e esquizográfica, enquanto as Matrizes se apresentam como quadro síntese que ajuda a sistematizar a escrita. Como considerações, apresentamos a forma como as Esquizografias do lazer da favela sinalizam para a necessidade de reconhecer e ampliar as variações sobre o lazer, desde a sua trama do avesso, como proposto por Baptista (2021a).

PALAVRAS-CHAVE: Lazer-Trama. Esquizografias. Favela. Desejo. Prazer.

Introduction

I was provoked, and in return, I provoked someone else. From the tension created by the provocation between the authors of this text, the intention is to produce a provocative study. Therefore, we would like to begin by borrowing the words of Rubem Alves (2011, p.18), “My body is not entirely in this book” and, in this case, it does not inhabit only this text.

Thus, drawing from the same inspiration lent by the phrase in “*Variações sobre o Prazer*” by Rubem Alves, we will talk about variations on leisure. From the provocation of writing about the indescribable, about perceptions that are not systematically oriented, it was proposed to talk about leisure by building bridges between theories already epistemologically consolidated, and the abstract variations that, based on Schizographies of Favela (Silva; Baptista, 2022), we are able to perceive in the desiring sprouts of leisure in this place (Favela).

When we talk about productions, we are also talking about productions on an abstract and subjective level, which are therefore dissipative and fractal elements that cannot be fully cataloged, separated, or even segregated, like a snapshot in a photograph. At this point, it is important to remember that schizographies are plural writings, produced in various directions, from intense and sensitive interactions. Those who produce schizographies write from schizo multiplicities and intensities, that is, those that spring from and derive from and in multiple directions. And so we continue,

dissecting Tourism and Leisure in favelas in Rio de Janeiro, Brazil, in doctoral-level research in Southern Brazil.

As was said, however, the body does not inhabit only this text, and here we begin our first subjectivations—the sensitivities and cunning³ of those who wander through alleys and narrow streets⁴. It should be noted that this provocation gives rise to a subjective, not subjugated, unease, which is of interest to us here in relation to factory production, but which, at the same time, is provoked. From this condition arises the perception that, in favela, for favela, leisure activities are a spontaneous sprouting in a territory of harsh conditions (Silva; Baptista, 2022).

From the segregative order of variations on leisure, from the perspective of the right to leisure (Carvalho; Vargas, 2010), there is segregation that peripherally exposes favela in a condition of ‘lack’/desire. The subjects living in favelas, however, realign and condition ‘desiring power’, based on the logic of desire presented by Deleuze and Guattari (2004). Like someone who learns to cope with scarcity, so that it can overflow (Bob do contra *et al.* 2018), leisure is inscribed in favela in fractal and subjective dynamics, which do not appear socially structured as leisure studies would suggest.

Thus, we believe it is essential to have a text that can present these variations as inherent to a daily life that does not fit into the category of everyday routine. In practice, this means a daily life that is filled with adverse conditions, where what is common or ordinary is unexpected, and therefore arises from the extraordinary. As presented by

³ The expression here is used in the specific sense of acknowledging the movements of subjects who, even when living under harsh conditions, still manage to create possibilities for life. It's about understanding that the limits of 'misguided walk', in this case, are ways of walking, glimpsing and expanding the possibilities and potentialities of 'walking'... through alleys and backstreets, in a state of potential and becoming.

⁴“Alleys and Lanes” here is a conceptual pair developed extensively in the doctoral thesis, which is the source of this text and others presented here. We emphasize that this conceptual duo must be understood both literally and metaphorically, being presented at the same time as material reality and as a condition of struggle for survival in harsh environments.

Morin (2020), the only possible certainty is the condition of uncertainty, a complex condition so clearly marked after the pandemic.

Therefore, what we present here is an essay derived from the doctoral studies of one of the authors, supervised by the other author, whose theme is the Schizographies of Favelas of Rio de Janeiro, Brazil. Specifically, we present here essays, discussions, and reflections inspired by ‘*Variações sobre o Prazer*’ by Rubem Alves (2011), with the aim of presenting an epistemological basis for leisure-plot, leisure in its plot of complexities, considered here as variations on Leisure, based on the Schizographies of favela leisure.

In this sense, we seek to present epistemological bases for the study of Leisure, guiding the construction of bridges between knowledge (Santos; Meneses, 2010). The aim is to try to build bridges over the possible variations that can be perceived, based on the knowledge and practices of favela.

As the matrix of this Ecology of Knowledges (Santos; Meneses, 2010), there is the recognition, based on Schizoanalysis (Deleuze; Guattari, 2004), that in the desiring sprouting of favela, the movements are subjective and originate from the unconscious, in directions that are not linear, but dissipative, fractal, as a singular characteristic of subjects who have learned to exist by moving between alleys and backstreets.

The following text attempts to capture and synthesize these dissipative fractals, demonstrating these variations as elements of schizographic variation in leisure within favela ecosystem. To that end, we present our epistemological conception of Leisure; subsequently, considerations on Schizographies, which dynamically connect the existential universes of favela, leisure, and even tourism; and finally, we present indicators of variations on leisure, based on narratives told by one of the authors of the text, about the unique elements that help to give rise to this reflective essay.

Methodological Pleasures, Mapping What is Desired

We consider addressing this topic in relation to the position and the title, as a continuation of the possibilities for provocation in this text. The issue is that, as an essay, we could not propose, based on the fractal theoretical reflections and empirical observations that appear throughout the text, an attempt to methodologically position the text only after presenting the theoretical reflections.

Furthermore, as variations on pleasure, a hedonistic characteristic presented by Rubem Alves (2011), the following text acknowledges dimensions of pleasure for the subjects who write it. At the same time, these are subjective-affective traits aligned with epistemological-theoretical frameworks, which help to reflect on Leisure in the emergence of the web of desires, within the possible existential conditions, both of the researchers' existential universe and of the universe investigated.

As a derivation of research being developed at the doctoral thesis level, the intention here is to reinforce the concept of Schizographies of Favela (Silva; Baptista, 2022; 2023), expanding it by coupling it with Baptista's concept of Tourism-Weaving (2021a), presenting variations on leisure based on Schizographies of Favela.

Thus, as in other years at the ANPTUR Seminar, we undeniably speak of Favela as a matrix of spontaneous sprouting in a territory of inclement weather (Silva & Baptista, 2022). We recognize that, from this sprouting, emerges a meaning close to the condition of favela as a desiring power, with a matrix constituted in desire as a force and not as a lack, as presented by Deleuze and Guattari (2004).

Even so, this power of favela emerges in a dissipative, schizophrenic, fractal way, as is characteristic of the movement of a fragmented and often discontinuous insertion of writing. Schizographies, in order to be perceived, identified, and presented,

require methodological strategies that recognize their fractal nature and adapt to their mutational characteristics.

Therefore, we made use of the methodological strategies created by Baptista (2014) and updated by the author with the participation of Eme, in demonstrating the use of the strategies (Baptista; Eme, 2023). The strategies are the Cartography of Knowledge and the Rhizomatic Matrices. The Cartography of Knowledge proposes five major paths that follow the changing landscape of research and guide the journey through the alleys and lanes, which are here schizographed. The first, the Pathway Weave Interlacing Knots of Research, involves the study's key words and runs across the entire writing process. From this process, the following four pathways derive: the Pathway of Personal Knowledge or Subjective Dimension relates to the acknowledgment of adjacent knowledges, as well as the researcher's experiences and lived realities; the Theoretical-Conceptual-Bibliographic Weave Pathway represents the 'con-versation' with the ⁵authors who underpin the research; the Production Hub Pathway or Weave of Practices refers to the technical dimension of research production; and the Intuitive Dimension of Research Pathway refers to the weave of interlacements and the spontaneous discovery process, which involves meanings and sensibilities beyond the physical and objective.

Regarding Rhizomatic Matrices, they are a kind of synthesis of research in frameworks, viewed and reviewed recursively to verify internal coherence and narrative flow. They are presented as guidance and safety measures for fractal qualitative research, and, in this case, have been adapted based on the objective of this text, as a way to guide the writing and reflection process developed.

⁵ 'Con-versations' here is presented in the sense presented by Baptista (2021b), in which the author takes as inspiration the ontological logic of Humberto Maturana for the meaning of 'con-versations' as an act of going around together. In this regard, the author proposes that this meaning is embedded in a relational logic that composes "us" of encounters and meanings between places and subjects that "con-verse".m-
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Table 1: Rhizomatic Matrices adapted for the article

Title	Study Focus or Design	General Objective	Interlaced Nodes	Authors' Plot	Section List
Variations on Leisure: Reflections on the Leisure-Frame Conception Based on the Favela Schizographies	Variations on Leisure: Reflections on the Leisure-Frame Conception Based on the Favela Schizographies	To present, based on the Favela Schizographies an epistemological basis for leisure-plot as variations on leisure.	Leisure Leisure-Plot Schizographies Pleasure Favela Desire	Gomes Marcellino Baptista Silva and Baptista Deleuze and Guattari Rubem Alves Silva and Baptista Deleuze and Guattari	Introduction Methodological Approach Variations on leisure Desire and leisure Final Considerations

Source: produced by the authors, adapting the Rhizomatic Matrices of Baptista and Eme (2023)

In operational terms, in addition to bibliographic mapping, schizography itself, besides being an epistemic proposition, is a guideline for the organization of procedures. This implies the use of multiple devices, resources and materials, also from multiple sources: people from the favela, photography, music, theoretical texts, but not only that, internet searches for records of the investigated universe.

Variations on Leisure: Epistemological Foundations

As presented by Gomes (2008), in studies on Leisure, there has historically been a scarce production in relation to scientific bibliography until the 1970s. The author (Gomes, 2008) argues that leisure has often been considered superfluous and sometimes disregarded in relation to its importance for social well-being.

Based on Gomes (2008) and Carvalho and Vargas (2010), it is understood that this scenario begins to change from a scientific point of view, with the inclusion of

debates on Leisure, marked in the conferences given by Requixa and Dumazedier promoted by SESC SESI⁶, at the end of the 1960s and beginning of the 1970s.

During this period, there was a noticeable emphasis on structuralist studies in the field of leisure research, a trend that continues to this day (Gomes, 2023). However, a certain degree of complexity can be found in some studies. The problem is that, in many instances, this matrix of complexity is neglected due to the prevailing scientific paradigms that have been hegemonic in the study of Leisure in the country since the last century.

It's worth saying, then, that this is a fact, rather than a criticism. The prevailing theoretical view emerges in coherence with the lived ecosystem. In this sense, the epistemological-theoretical orientations, stemming from studies on Leisure, follow predominant paradigmatic lines and a kind of contamination of hegemonic thought related to the practices of this universe.

The point to be emphasized here, in this sense, lies in the direction and the watertight nature that the universe of action regarding Leisure can represent. Some examples can be found in classifications and validations, such as the logic of possible knowledge related to leisure. It is not uncommon to come across phrases such as: “that’s not leisure”; “that’s debauchery”; “that’s just an excuse not to work”; or even “why bother, when the most important thing is the economy”. These phrases appear as flows of narrative crossings that contaminate society, culture, economy, politics, etc. There is a connection here with Guattari’s thought (1985)⁷, when the author refers to the coupling with the conditions of an Integrated World Capitalism (IWC), which, like a machine, subjectively inscribes and rewrites the conditions of subjectivity production in maintenance of the existing status quo.

⁶ Sesc - Social Service of Commerce, Sesi - Social Service of Industry.

⁷ Guattari (1985) presents the idea of Integrated World Capitalism as a colonization of power crystallized in subjective conditions of control.

We find in Marcellino (1996) some indicators of the logic of complexity. An example of this is presented in the following excerpt: “The various interests involved in aspirations for leisure activities form an interconnected whole, not constituted by watertight parts.” (Marcellino, 1996, p.17). Marcellino, as one of the forerunners of leisure studies in Brazil, seems to present an important clue in this excerpt regarding what we are discussing here as variations on leisure. In this passage, the author presents a prominent characteristic of leisure: its discontinuous, dissipative, and essentially undefined nature.

In the author’s studies (Marcellino, 1996), the significant social conditions for the universe of knowledge of Leisure become clear. Even so, the author makes clear a sense of completeness, not only related to studies on Leisure, but also encompassing events linked to leisure activities and, consequently, Leisure itself.

For us, these aspects are indicators of the holistic nature inherent in Leisure. This Holism, as presented by Crema (1989), is the recognition of the unattainable character of completeness, but considered as a glimpse into the perception of the phenomena studied. In the case of leisure, the holistic dimension is intrinsic and understandable, in the perception that, in the multiple facets presented when studying leisure, there is a recurrence of flows of multiple movements, captured and not captured by the researchers’ gaze at a given moment. We therefore recognize here the complex web-like nature of Leisure, which leads us to consider Leisure-Web, as a derivation of the concepts of Communication-Web and Tourism-Web, by Baptista (2021a).

In this sense, the approach of Gomes (2008; 2023), corroborated by Carvalho and Vargas (2010), is interesting, pointing to some aspects of conflict in Leisure studies. According to Gomes (2023), this occurs even within the current that is "favorable" to

these studies, generating a certain argumentative difficulty in favor of the universe of studies on Leisure.

Nevertheless, these studies emerged and established themselves as epistemologically important in the relationships between social and human studies. An important and prominent example of this is the work of the authors Marcellino (1996) and Camargo (2019), cited by Silva *et al.* (2017), as precursors to the application of Mauss's theory of the Gift (2002). These works underwent drifts and differentiations and contributed to the development of this universe of studies. It seems to us that the theory of the Gift has left a certain mark, as significant for the characteristics of sociological studies on the universe of knowledge of Leisure.

We have, for authors like Silva *et al.* (2017), the recognition of the important contributions of Mauss's studies in "The Gift", as derivations for the studies of Hospitality and Leisure, largely embraced by Camargo and Marcellino respectively in Brazil.

In the case of leisure, the topic that concerns us at this moment, the orientation "giving; receiving; reciprocating" is a relational justification dynamic that is implicit in leisure as an act of socialization, well defined by the studies of Dumazedier and Marcellino as presented by Silva *et al.* (2017).

Silva *et al.* (2017), however, point to a need for caution, so that studies on Leisure are not restricted to the limiting modeling of specific experiences. For us, this signaling is important in proposing broader perceptions of meaning for Leisure studies.

The market and media's encouragement of the consumption of leisure-related activities and products reinforces the idea that individuals are merely consumers of goods. Often, there is no educational or awareness-raising process to help individuals become builders of new values that benefit the collective, sociability, and relationships with others, thus contributing to their own personal development. (Silva *et al.*, 2017 p. 159).

Thus, it is possible to perceive that even a certain degree of structuring on the logic of the Gift, as proposed by Mauss (2002), needs to be critically examined. It seems to us that, subjectively, within this logic, conditions are being created for the overlapping of the subject's desiring production, in accordance with a dominant logic, directing it towards the capture of desire, as presented by Guattari (1985).

Regarding this capture, the senses of desire need not only to be respected, but encouraged, towards a broadening of thought and the liberation of its spontaneously arising nature. In practice, capturing desire has become common in leisure activities, guiding what is leisure and what is not, what is tourism and what is not, according to the maintenance and benefit of the power of Integrated Global Capitalism, which permeates leisure practices.

The intersection of multiple ecosystems related to travel and leisure practices is systematically marked by a series of variables that, at times, do not appear to affect this reality, but they do. Therefore, social issues related to leisure often interfere with the world of travel, and vice versa. This demonstrates the holistic and complex transitive nature of ecosystemic interrelationships that presents variations in leisure activities.

Gomes (2023) presents, in the narrative about Leisure studies, the various movements and currents. The author highlights some key concerns: the relationship with time (leisure vs. work); the relationship with the use of free time; the condition as a subjective experience; and as a dimension of culture.

The variations on leisure appear in the indication that these multiple concerns, in fact, constitute it as a complex universe of knowledge, know-how, and practices. Nevertheless, it is worth noting that in this text we are particularly interested in the elements of deprivation and/or empowerment that may appear or be opposed in the dynamics of leisure existence. Here, we can highlight that among the elements of

deprivation is the hedonistic dimension of leisure. It seems to us that, in some way, the hedonistic aspect of leisure has been disregarded as one of the important elements in the discussions and meanings presented for it. The point is that, as appears in Gomes's text (2023), in many instances, theories have touched upon pleasure as a representative element of leisure production, and even for practitioners, pleasure appears as something that signals and signifies their understandings of leisure.

It's about understanding that, to some extent, for some people, the condition of felt pleasure and affection is lost in the construction of desire, giving way to a capture that deprives in order to belong, to a society that capitalistically segregates within the order of desire.

Gomes (2023) presents the condition of being lawful as an etymological characteristic of the word leisure. This is a matrix that links the expression to a legal condition, to what is permitted and what is not. The problem is that the intertwining of leisure in a society dominated by Catholic moral ideas, coupled with conditions of romanticism, may have produced a scenario in which the hedonistic condition of delighting in pleasure and enjoying desire has been lost in the sense of what is permitted.

Furthermore, Gomes (2023) emphasizes that this demonstration of value judgment positions the idea of leisure as a possible type of social control, but control of whom? For whom? And by whom? And against whom? Given the complex nature of this activity, we believe the answer is: 'it depends'. Undoubtedly, however, the condition for capturing desire lies in leisure, stemming from the dynamics of subjective control within Integrated Global Capitalism.

It seems to us that the condition of life-giving, as presented by Baptista's metaphor (1996), needs to be resumed for leisure, based on Communication. It is about

understanding the logic of leisure, not as something that needs to be validated or that can be criticized as related to ‘lost’ subjects, but as a potential for the enjoyment of desire, a desiring condition that generates life, for subjects and places.

We use Baptista’s (1996) metaphor to approximate the condition of pleasure/leisure, aiming at the production of (auto)transpoiesis of places and subjects. In the text, the author presents, from the perspective of Communication, the metaphor of mother to discuss communication in soap operas as the sprouting of life from desire, in contrast to the communication of the metalworkers’ union, as a metaphor of father, to discuss the restricted condition and associated lack with which communication from these entities is treated.

Here, we are interested in approaching the metaphor of motherhood as a way of reclaiming meaning in connection with pleasure, in order to think about leisure. This means realizing that, in leisure conceived from the perspective of structures, there is a possibility of neglecting the condition of life’s sprouting, the mother metaphor, hidden beneath the prism of leisure variations aligned with the father metaphor, rigid and conditioned by lack.

From this understanding, we realize that, from the alleys and backstreets of the favela, it is possible to perceive variations in leisure activities that prioritize pleasure as a condition for the emergence of life. This involves recognizing the potential for enjoyment of travel contained in the mother metaphor, as a power for the sprouting of life, a condition of (self-)transpoiesis, in variations on leisure that acknowledge the subjectivity of experiences from their cognitive constitution.

We understand, therefore, that in order to resume and broaden discussions about leisure, the hedonistic character of the desire for pleasure, the pleasure of desiring, must

be redefined and rethought. And it is this order (or disorder) of desire that we will discuss next.

Desire and Leisure: Variations between Alleys and Lanes

We then move towards a discussion of the mother metaphor presented by Baptista (1996), in search of a cartography within the logic of becoming and its meaning for the compression of desire presented by Deleuze and Guattari (2004). According to the authors, desire, as understood from the perspective of lack in Psychoanalysis, subjectively condemns the subject to a state of paralysis, which neglects and conditions the potential for life's enjoyment.

Alternatively, the perception of Deleuze and Guattari's (2004) schizoanalytic proposal recognizes the possibility of lack as a desiring dynamic, but does not restrict it to the only possibility of the agency of desire. Conversely, the authors broaden the meaning based on this perception, contrasting it with the idea of lack as a paralyzing condition associated with the capture of desire.

This contrast unfolds through a movement that re-signifies the subject's potential in surpassing the condition of lack, by enabling an enjoyment of movements oriented toward jouissance through the act of desiring. To put it another way, there is a representative duality here in leisure and pleasure, based on the chosen meaning for thinking about desire. On one hand, there is Psychoanalysis, which defends the constitution of desire as lack, and on the other, Schizoanalysis, which proposes desire as potential.

In Schizoanalysis, Deleuze and Guattari (2004) present the movements of desire as stemming from potency, in processes of deterritorialization, simulation, and reterritorialization. They explain that there is a transversal coupling, on the part of the

subject, with machines and mechanisms⁸. Therefore, desire cannot remain confined to the unconscious. When we identify this possibility of restriction, for some forms of enjoyment, we perceive the capture of desire, serving a fantastical condition, created from the coupling with Integrated World Capitalism (Guattari, 1985), which is dedicated to maintaining the power of this great machine.

Therefore, we propose here to look at another desiring and variable condition, aligning it with the resumption of leisure associated with pleasure, as variations towards desiring and (auto)transpoietic becoming.

We believe that these interwoven variations constitute, for many, the power of life's sprouting, as is the case with the spontaneous sprouting among the alleys and lanes of the favela. The perception stems from the observation presented by Guattari (1985), in association with Baptista's (1996) mother metaphor, in the understanding that the opposition of man X woman serves as a watertight condition that restricts modeling in certain genealogies. According to the author (Guattari, 1985 p.36):

More generally, every "dissident" organization of libido must thus share in a becoming-feminine body, as an escape route from the repressive social order, as a possible access to a "minimum" of sexual becoming, and as a last resort in the face of the established order. I insist on this point because the becoming of the female body should not be assimilated to the category "woman" as it is considered in the context of couples, families, etc. This category, moreover, only exists within a particular social field that defines it! There is no woman in herself! There is no maternal pole, nor any eternal feminine... The opposition between man and woman serves to establish the social order, preceding oppositions of class, caste, etc. Conversely, everything that breaks the norms, everything that disrupts the established order, has something to do with homosexuality or with becoming animal, becoming woman, etc. All semiotic rupture implies a sexual rupture. Therefore, in my view, the question should not be about homosexual writers, but rather about seeking what is homosexual in a great writer, even if he is also heterosexual.

⁸ In this case, machines as presented by Deleuze and Guattari (2004), that is, in their dimension of plural couplings and transversalizations, materialize as agents in the existential universe, in this case, of desire or the desiring condition. They are not necessarily physical, material machines; they can be abstract, powerful machines, also producers of subjectivity.

Based on Guattari's reflections (1985), we can see that some agencies of desire production are inscribed in lines of flight, that is, 'desiring paths' towards becoming. Paths that escape the paths conditioned by the logic of power. These desired paths are not restricted to the segregating structures that serve Integrated World Capitalism.

Guattari (1985) presented the idea of 'becoming woman' as a metaphor for these lines of flight, highlighted in the previous section and which we relate here to Baptista's (1996) Mother Metaphor. This becoming is inscribed here as the condition of variation in leisure, beyond structures, in a desiring movement that insinuates itself into variations on pleasure and, at times, is treated as libertinism, against morality and good customs.

In this way, the favela and its walkways, between alleys and narrow streets, are sometimes labeled, stigmatized, as faces that escape this moralizing logic, precisely because they give rise to these variations on leisure. Alignment with hedonistic logic, which recognizes the movements of one's own desires, provides favela residents with the potential to glimpse pleasure in leisure activities.

Thus, the favela dweller's desire for leisure stems from the alleys and narrow streets, recognizing the movements of stopping/alleyways, glimpsing, and enjoying the alleyway as a possible way to move and set in motion their own desires, in a broader sense as presented in the introduction to this work. This gives rise to the ability to make a samba circle, a parade, a funk party spring forth in inclement weather, to make life spring forth.

Thus, leisure in the favela emerges, from these living conditions, as escape routes from what is segregated, denied, and sometimes taken away from the people of the favela, as forms of denying access to spaces, cultural facilities, travel elements, tourism, and leisure facilities.

As indicated in the previously paraphrased song, I present below the expanded lyrics to illustrate how these variations on desire for leisure manifest themselves:

So come on, come on, come on
Come over to my rooftop, come over here
It may not even have a view of the sea
But I promise we'll touch the sky.
Well, I don't know, I was thinking and maybe
We could disappear and find a place to stay[...]
What we created is supernatural.
What was inexplicable, today we call love
I tried so many times
To settle for little.
That's the craziest part.
To be able to live with someone who makes you overflow with joy[...]
I feel like a piece is missing, that's just how life is [...]
I'm learning to deal with the lack
And today the hangover hurts less than my chest[...]
(Bob do contra *et al.* 2018)



We learn to speak of love as one who recounts the desiring condition of being able to say that one loves, beyond all that is denied, love cannot be denied to us. Similarly, the enjoyment of one's own sexuality emerges as the power to produce one's own forms of existence, the sprouting of life, control over one's own body, something that, according to the Latin concept of what is lawful (Gomes, 2023), does not apply to the variations of a people who learn to live among alleys and backstreets, to sprout in harsh territory.

Furthermore, notice that, from the poetic lines of a song that aims to speak of love, elements such as "learning to deal with absence" and "that's the craziest thing, being able to live with someone who makes you overflow" emerge. These passages may represent the transition from desire as lack, to the "overflow", the excess that guides one beyond stagnation in what is lacking.

Notice that when we sing this, we sing it as if inviting you onto our own rooftop, so that you understand that much of this is a choice and is not lacking, even though much is also lacking. It is about being able to enjoy conditions of existence – a “production plant,” as presented by Baptista (Baptista; Eme, 2023) – of mechanisms

that are not restricted to their capitalist couplings, without denying them, but overcoming them towards variations on their own pleasures.

As the song says:

*Honey, forgive me if I sometimes freak out.
Aside from these waves that I enjoy
And I don't remember going back.
You know very well, my sweet soulmate.
Those who have a bohemian soul
Can't hold on
Because samba catches on like a spell.
And when it catches me, I get stuck.
I'm only leaving when it's over.
I'm going to Gamboa, and from there I'm going to
That's where common sense escapes me.
Love, I don't know how to avoid it.
I climb the hill and, to my surprise
Someone says in Santa Teresa
The day is about to dawn.
I die of pleasures that you give me.
When I'm not out of the loop, I'll take you with me.
You go to bed early, and I'm just going to lie down.
When I set the tone for the rooster to crow on the guitar
I die of pleasures that you give me.
When I'm not out of the loop, I'll take you with me.
You go to bed early, and I'm just going to lie down.
When I set the tone on the guitar for the rooster to crow (Oh, love)
(Toninho Geraes, 2009)*



Morro dos Prazeres, a favela in the center of Rio de Janeiro, is used here as a poetic device to describe variations in the desiring leisure of a subject who schizophrenically recounts his activities, his pleasures, his experiences, and fractal glimpses of a schizo-woven existence.

This song sets the tone for the development of a leisure activity that is referred to here as a plot due to its variations, which do not necessarily follow a linear path. These variations are dissipative, affected by a certain degree of chance, in the expectations of those who experience them. This involves recognizing that, beyond the facade⁹ presented as "the samba circles of Rio de Janeiro", for example, there exists, on the

⁹ Here, facades and reverse sides are treated as opposing dimensions of tourism and leisure, etc. The facades represent the most visible configuration, architecturally designed with an emphasis on materiality and prioritization of capital and financial return. On the other hand, there is the complex web of existence of subjective tourism-communicational ecosystems, according to Baptista (2021a), which we transpose here to Leisure.

reverse side of the aesthetics of this leisure element, a web of knowledge and practices that condition the existence of this leisure activity, sometimes neglected, but equally important (Baptista, 2021a). Here, facades and hidden sides are treated as contrasting dimensions in tourism and leisure. The facades reveal the most visible configuration, architecturally designed with an emphasis on materiality and prioritization of capital and financial return. On the other hand, there is the complex web of existence of tourist-communicational-subjective ecosystems, which we transpose here to Leisure.

These opposites of what is ‘sold’ in the media, presented as the ethical aesthetics of leisure, are often a dead end for those in the favela who find themselves prevented from producing in that direction, under those conditions. Camilo (2011) presents a very interesting discussion about the leisure practices of a favela in Rio de Janeiro, which brings to light issues of social identification and the social cleansing of favelas through the denial of access to superficial leisure spaces.

Similarly, the author shows how, from this dynamic of denial and often segregation, favela residents bring forth their own essentialities in their practices, knowledge, and actions, related to the enjoyment of desired leisure (Camilo, 2011). We understand that, in the same way that funk today presents itself as an element of meaning in the alleyway, in the reverse side of leisure, this once arose and emerged through the ‘charme’ dances, the samba circles, and Carnival.

These elements - some characteristic and ‘sold’ as the ‘leisure’ of Rio de Janeiro - are, in fact, the insurgency of the reverse side of things, reaching places that are only superficial. They are becoming ‘legitimate’ as the variations accepted today fit into Integrated Global Capitalism. Today, they are seized and used to maintain the CMI, denying and neglecting access to those who constitute its inner workings.

Although we do not use here the terminology used by some authors such as Camilo (2011) and Pessoa et al. (2023) work, they have research that presents, based on databases, illustrative considerations on the themes ‘Leisure’ and ‘periphery’ – which we consider more coherent to treat here as favela. In Camilo’s text, we find important descriptive elements about how, sociologically, leisure appears in the favela; and in the text by Pessoa et al. (2023), it is possible to perceive from the bibliographic analysis, the way in which leisure and the favela have been addressed in specific periodicals in the area of Leisure studies.

It can be seen, from the study by Pessoa et al. (2023), the limited inclusion of the topic compared to the number of works found. Furthermore, the authors highlight the difficulties faced by those living in the periphery in accessing public policies, leisure facilities, and cultural resources that the city itself offers.

Here we demonstrate a little of this, based on stories that emerge from our own experiences, in our conversations where the experience of one of the authors as a favela dweller converges, in the relationships and ‘conversions’ constituted between authors who write and produce what they desire as variations of leisure and pleasure.

We recount and discuss, for example, dynamics about the UVA (Union of Anonymous Vagabonds) group from Santa Margarida, Cosmos, Rio de Janeiro – RJ. This group, from the 1970s, was initially made up of young people, young adults and some children, sisters, friends and neighbors from this favela in Rio de Janeiro. At the time, these young people would gather to talk on a specific corner of the favela, which would later become known, and remains to this day, as the UVA corner. The group, in its formation, sought through social interaction the power to provide, produce, and fulfill the desire for leisure in its various forms. This was true even though, from the perspective of young people living in favelas, it was economically unfeasible to

organize leisure activities in facilities that were difficult to access, either due to distance or the need for financial resources.

From the alleyways of life encountered by this group, there are now narratives, stories, and reflections that have shaped the group's members as citizens and, at the same time, help to tell the story not only of this favela, but also of the young people now living in this favela and experiencing their own harsh conditions.

This perception stems from the possibility of an encounter with some remnants of this group, in whom, among the many narratives heard and felt, some of them touched us, in the dynamic that we are reflecting on here, in the conditions of becoming woman, of leisure-desiring and schizophrenic plot. From this encounter, we came into contact with narratives that presented a certain playfulness with revolutionary attitudes, such as how to get into parties in the neighborhood without paying; walking in groups to parties in other neighborhoods due to difficulties or lack of resources to access transportation; creating 'collections' with the community and producing services to raise money to participate as a group in soccer tournaments, June dances, or events in other neighborhoods; and the group behavior to access places and other territories that they didn't understand how this group of young people was able to be so present, so powerful, and so united.

One of the narratives demonstrates the dynamic variation of pleasures based on desires, which schizographically present the variations of leisure-plot from the Class U.V.A.. The group was mostly made up of boys, who at the time were much more socially likely to be allowed to roam outside their homes, into alleys and backstreets.

One of the celebrations, or commemorative events, that this group most wanted to participate in were the traditional São João festival dance competitions held in Rio de Janeiro during the months of June and July. The big problem, however, was that, in

order to participate, in addition to paying to compete, it was necessary to have transportation to get to the venue and to have girls available to dance in pairs. These were requirements that the group did not possess.

Because of this, the group organized itself in the favela, produced a "golden book" (in which people signed a commitment to make donations to the group), convinced the owner of a transport bus to take them to the events, and, due to the distrust of some parents about letting girls participate, they decided to divide themselves into groups, some dressed as gentlemen and some as ladies.

Those who had sisters or cousins, or even the girls who defied their families and still frequented the UVA group, contributed with clothes and makeup. These events were a great opportunity for change, without knowing or considering the competition as the most important thing; what was at stake were the conditions of access, the opportunity to participate, to make one's presence felt and to be present.

A great example of this is the comments made by the class members. The group, which had already won first and third place trophies, requested, upon winning a competition, that they also receive the trophy for second place. This moment is remembered because, on that day, the members say they celebrated more than in any victory they had ever had in competitions.

The records are memories, but they reveal and justify logics of production of escape routes, of variations of leisure associated with schizophrenic pleasure, which produces, as singular marks, materializations such as the following photo:

Figure 1: Photo of the Class U.V.A.



Source: Silva, Manoel Messias – Provided to the authors in contact with the group.

These experiences leave marks of budding life, taught in the favela and to today's youth so that they can move through alleys and narrow streets, enjoying their variations on leisure, respecting their desired pleasures. The son of one of these young people could also be the author of this text today, demonstrating that the budding desires continue to generate life for the people of the favela. This group, comprised solely of people who were part of those moments, allowed some of these narratives to be heard and shared here. The following photo shows a record of this meeting:

Figure 2: Barbecue of the Class U.V.A. – Santa Margarida – Cosmos – RJ



Source: Silva, Manoel Messias - Provided to the authors in contact with the group.

From this encounter emerge signs of the constitution of favela subjects, who, from the harsh territory, learned to make life sprout, to deal with the transit between alleys and lanes, starting from the UVA Corner. Today, these same individuals produce leisure and joy, some in the same place, others in more distant locations, but what still matters is the association for the sprouting, for the production of variations on leisure and the desire for the pleasure of desiring.

Final Considerations

This reflective essay aimed to present, based on the Schizographies of the favela, an epistemological basis for leisure-plot, as variations on leisure. We present this, based on Baptista's Cartography of Knowledge and Rhizomatic Matrices (Baptista and Eme,

2023), in which the authors present guidelines for evolving qualitative research and the organization of fluid equilibrium, in synthesis frameworks called Rhizomatic Matrices.

We were guided by the research question: what variations on leisure presented in the Schizographies of favelas justify the logic of leisure-plot? To answer this question, we point to the idea of Schizographies of leisure in the favela, indicating a plot of the reverse side of leisure based on Baptista's (2021a) idea of facades and reverse sides.

For the theoretical and reflective construction of the study, we made an epistemological overview based on Gomes (2023), discussing the theoretical importance of revisiting conditions of variation in Leisure studies, understanding that the pleasure dimension can contribute to a hedonistic pursuit in a subjective current of studies on this theme.

We understand, based on Rubem Alves (2011), the importance of recognizing pleasure as the source of life, of recognizing oneself in its subjective, affective, and emotional dimensions. It is about understanding that, even within rationality, there is a movement of affectivity that directs the floors in schizo, fractal, and dissipative conditions, as presented by the idea of Schizographies (Silva and Baptista, 2022), and that it can represent a plot in leisure from its reverse side.

Thus, we consider that the desiring dimension (Deleuze and Guattari, 2004) leads to the perception of the need for variations in leisure activities to maintain the budding of life in places and subjects. From the leisure-oriented fabric of the favela, from the harsh conditions, we create, like Class U.V.A. (a student group), conditions for life and leisure, in the simple styrofoam cooler, Sunday barbecue, and the heat of Bangu. We create the conditions for life through the act of loving and experiencing pleasure, as a revolution against harsh conditions. Favela dwellers who schizophrenically inscribe the fabric of leisure, pleasure, and desire.

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Endereço do(a) Autores(a):

Renan de Lima da Silva
Electronic Mail: renan.turismo@gmail.com

Maria Luiza Cardinale Baptista
Electronic Mail: malu@pazza.com.br