
**LEISURE AS URBAN RESISTANCE AND DECOLONIAL PRACTICE:
WOMEN'S EXPERIENCES IN THE CITY****LAZER COMO RESISTÊNCIA URBANA E PRÁTICA DECOLONIAL: EXPERIÊNCIAS DE
MULHERES NA CIDADE**Simone Rechia¹¹Federal University of Paraná, Curitiba, Paraná, Brazil.**RESUMO**

O lazer, enquanto campo de estudo e prática social, tem se constituído historicamente por perspectivas que invisibilizam as experiências das mulheres, especialmente suas formas de ocupar e disputar a cidade. A partir desse pressuposto o objetivo deste artigo é compreender como o lazer pode operar como resistência urbana e prática decolonial, a partir das vivências corporais e culturais de mulheres na cidade. O método utilizado foi a autoetnografia feminista, realizada entre 2021 e 2023, com observação participante em rodas de conversa, cafés, feiras, aulas de dança e yoga, registradas em diário de campo, priorizando as vozes das mulheres como saberes situados. Alguns resultados foram: fortalecimento da autoestima, reconexão com o corpo, ampliação da circulação no espaço urbano e ocupação de lugares de lazer antes interditados, construindo autonomia e presença feminina na cidade. A partir do exposto foi possível concluir que o lazer se apresenta como linguagem estética e política, que desestabiliza normas de gênero e colonialidades cotidianas, permitindo que as mulheres afirmem seu direito à cidade.

Palavras-chave: lazer; feminismo; autoetnografia; corpo; cidade.

ABSTRACT

Leisure, as a field of study and social practice, has historically been shaped by perspectives that render women's experiences invisible, especially regarding their ways of occupying and disputing the city. Based on this premise, this article aims to understand how leisure can operate as a form of urban resistance and a decolonial practice, grounded in women's bodily and cultural experiences in the city. The method adopted was feminist autoethnography, conducted between 2021 and 2023, with participant observation in discussion circles, cafés, fairs, and dance and yoga classes, recorded in field diaries, prioritizing women's voices as situated forms of knowledge. The results indicate strengthened self-esteem, reconnection with the body, expanded circulation in urban space, and the occupation of leisure spaces previously restricted, contributing to the construction of autonomy and female presence in the city. Based on these findings, it is concluded that leisure functions as an aesthetic and political language that destabilizes gender norms and everyday colonialities, enabling women to assert their right to the city.

Keywords: leisure; feminisms; autoethnography; body; city.

Introduction

Leisure, as a field of study and social practice, has historically been shaped by perspectives that obscure women's experiences, particularly in relation to how they occupy and negotiate urban space. Urban space, marked by patriarchal norms and everyday forms of coloniality, regulates presences, movements, bodies, and possibilities for experiencing free time.

Women who move through the city alone, enter bars, dance in public spaces, access museums, cinemas, bookstores, and theaters, choose what to wear, and assert their presence engage in both symbolic and material disputes that challenge the established social order. Understanding leisure as urban resistance requires recognizing it as a political practice that questions who is allowed to be present, visible, and mobile in the city.

This study adopts a feminist and decolonial perspective that understands the body as a territory of existence and struggle. From this standpoint, leisure is not approached merely as enjoyment or rest, but as a practice through which women's presences are lived and produced within the polis.

This study examines the experiences of women participating in activities held at Espaço Simone Rechia, a women's community space in Curitiba, Brazil, between 2021 and 2023. These activities included discussion circles, shared coffees and community markets, as well as dance and yoga classes, documented in field diaries based on my dual role as researcher and participant.

The aim of this article is to understand how leisure can operate as a form of urban resistance and a decolonial practice, grounded in the embodied experiences of women who seek to inhabit the city beyond the restrictions historically imposed upon them.

The relationships between body, territory, and leisure have been increasingly contested by different social movements, particularly by women who occupy the city as a space of existence and resistance. In Brazil, intersections of gender, race, class, and generation produce inequalities that directly affect access to leisure and the occupation of urban spaces^{1,2}. This article reflects on these dynamics based on the experience of Espaço Simone Rechia, conceived as an affective, pedagogical, and political territory oriented toward women's collectivity.

Inspired by the principles of intersectional and decolonial feminism^{3,4}, this paper proposes to understand leisure not merely as free time or consumption, but as a language of insurgency, creation, and belonging. Through cultural and relational practices, Espaço Simone Rechia becomes a site of symbolic and material confrontation with structural oppressions⁵.

Research Pathways and Methodological Choices

This study is characterized as qualitative research grounded in feminist autoethnography, which understands the researcher's body as part of the field and recognizes knowledge production as emerging from situated experience. In this perspective, the researcher's involvement with the group is not treated as bias, but as an analytical and ethical resource.

The activities took place at Espaço Simone Rechia, located in Curitiba, Paraná, Brazil, between 2021 and 2023. They included discussion circles, coffee gatherings, community markets, as well as dance and yoga classes. The participants were predominantly adult women aged between 40 and 75, residing in different neighborhoods of the city.

Data were generated through participant observation, with systematic records kept in field diaries, including the researcher's perceptions, spontaneous conversations, and reflections on the encounters. Participants' statements, presented here in quotation marks, were anonymized to ensure confidentiality and protect identities. Generic identifiers were used, without personal data (e.g., "Participant").

The women involved in the project, aged between 40 and 75, with an average of approximately 30 participants per activity, were predominantly residents of central neighborhoods, although some came from peripheral areas, highlighting the unequal territorial distribution of access to the city. Their educational backgrounds were diverse, with a predominance of higher, secondary, and primary education levels, reflecting social conditions historically shaped by structural inequalities.

Regarding labor conditions, participants included formal and informal workers, retirees, and women responsible for domestic work and unpaid care, underscoring the centrality of gender in the organization of everyday and urban life. Most participants identified as white women, while a minority identified as Black women (including both Black and mixed-race women), belonging to working-class and middle-class backgrounds, reinforcing the intersection of race, class, and gender in shaping urban experiences.

Prior to their participation in the project, their accounts indicated a restricted and

predominantly functional use of the city, associated with work, care, and necessary mobility, as well as recurring feelings of insecurity and limited symbolic appropriation of public spaces, particularly in peripheral areas. This aligns with Berth's analysis⁶, which argues that the city, as it is produced, does not equitably accommodate women's experiences, especially those of Black women, for whom the right to the city is constantly mediated by markers of gender, race, and class.

The research process followed ethical principles for studies involving human participants. Participation was voluntary, based on verbal agreement and ongoing consent reaffirmed throughout the activities. Although no clinical or sensitive data were collected, all measures were taken to ensure confidentiality, in accordance with feminist ethics grounded in listening, care, and non-exposure.

The analysis was conducted through triangulation of field diaries, literature, and dialogues with participants, seeking to identify meanings attributed to leisure, the body, and the city. Affective and political dimensions emerging from the narratives were considered, understanding that knowledge production is shared and constituted through the group's experiences.

Feminism, City, and Spatial Inequality

Women's urban experiences are shaped by a range of historical and structural inequalities. The city, far from being a neutral or universal space, has historically been produced through patriarchal, racist, and capitalist logics that define who is able to circulate, inhabit, and access urban goods^{2,6}.

According to Rolnik², urban production in Brazil reflects and reproduces social inequalities, directly affecting women's mobility and access to public spaces. This critical perspective also resonates with Collins⁷, who argues that urban space, as both a symbolic and material construction, has historically been masculinized, thereby shaping mobility, safety, and access to leisure.

In discussing the right to the city, Lefebvre⁸ emphasizes that it must also encompass the right to the body and to time. For many women – especially racialized and peripheral women – the city is configured as a hostile space, hindering the full appropriation of public spaces and the exercise of leisure. Thus, the claim to this right is intertwined with broader struggles for visibility, voice, and political presence in everyday urban life.

As Berth argues^{6:159}:

We can confidently state that minority groups – understood not in numerical terms but in terms of access to rights – do not fully experience the city. We might go further and assert that cities are not designed for women, for Black populations, for Indigenous peoples, for LGBTQIA+ individuals, or for low-income populations. The city itself constitutes a primary privilege, produced through the dynamics and articulations of the oppressions that sustain this society.

Violence against women in Brazil remains a persistent, multifaceted, and structural phenomenon. It is not merely a matter of individual aggression, “isolated cases” or moral deviation; rather, it is embedded in how the city is conceived, built, and organized. Brazilian urbanization continues to produce spatial segregation. This raises critical questions: Who is able to circulate freely, experience leisure, and move with autonomy? Who is pushed into unsafe routes, precarious transportation systems, and urban voids?

For Milton Santos⁴, urban space is not merely a backdrop; it acts as an agent that produces relations of exclusion or freedom. In Brazil, recent data reveal the severity of this

issue: 1,450 femicides were recorded in 2024, alongside 71,892 reported rapes. Nearly 200 women experience sexual violence each day. National surveys indicate that 71% of women report having experienced violence during urban mobility, while 38% have faced harassment on public transportation⁹.

These figures demonstrate that the street – often considered the quintessential symbol of urban life – becomes a constant site of threat. The city, which should enable encounters and freedom, instead produces a continuous state of alert.

Berth⁶ further emphasizes that urban inequality operates not only as an economic outcome but as a spatial structure of control over certain bodies. Thus, public space, ostensibly intended for interaction and coexistence, becomes a mechanism of exclusion when viewed through the experiences of women, particularly Black and peripheral women.

It is at this intersection of body, space, and power that the centrality of leisure emerges – not as escapism or reward, but as a concrete dimension of citizenship in which visibility, participation, and recognition are actively contested in everyday urban life.

Leisure as Political, Aesthetic, and Decolonial Practice

Leisure is often reduced to a liberal logic of consumption and rest, detached from the structures of power and exclusion that shape everyday life. However, several authors highlight its potential as a formative, political, and culturally resistant practice^{1,5}.

When conceived beyond the capitalist logic of productivity, leisure becomes a space of insurgency – a language that challenges the dominant order and opens possibilities for affect, creation, and belonging. In Lefebvre’s terms⁸, leisure is directly linked to the right to produce and inhabit the city fully, disrupting the symbolic and material enclosures imposed by the neoliberal urban system.

This understanding also resonates with decolonial perspectives. As Rivera Cusicanqui argues¹⁰, decolonial practices involve everyday gestures that challenge hierarchies of knowledge and colonial-modern regimes of control. When women gather to engage with their bodies, interact, share clothing, cook, or occupy public space through music, literature, writing, dance, and celebration, they are also producing alternative ways of existing and narrating the city – ways that escape hegemonic logics. The right to leisure is thus connected to the possibility of circulation, occupation, and expression within urban space. For Lefebvre⁸, the right to the city entails both appropriation and participation, generating forms of presence that challenge the normative use of public spaces.

In this sense, the city is not neutral. It produces bodily hierarchies and inequalities, reinforcing who is allowed to be present, to occupy, and to inhabit urban spaces. Caldeira¹¹ demonstrates that urban experiences are shaped by fear, control, and restriction, which disproportionately affect women’s bodies. As Segato argues¹², patriarchal order operates through the control of women’s bodies, limiting their mobility and autonomy.

Leisure practices, when enacted by women, can disrupt these mechanisms of control and constitute forms of resistance. As hooks asserts¹³, the female body that appears, dances, occupies, and moves in public space challenges patriarchy, reclaiming joy as a political force. One participant expressed: “I didn’t know it was possible to go to a bar by myself [...]. After our gatherings, I found the courage to go and I felt strong.”

From this perspective, understanding leisure as a decolonial practice requires recognizing the body as a territory of existence. The body bears the marks of coloniality - racism, sexism, ageism, fatphobia – while simultaneously emerging as a site of re-signification. Another participant reported: “I loved the message on the wall of our space: ‘your body is your own home.’ It made me realize why I had abandoned myself [...] I had never really treated my

body as my home [...] now I want to reclaim my body – I want time for myself. Until then, I had been living according to other people’s time and choices!”

Drawing on Lefebvre’s contributions¹⁴ on the social production of urban space and Bourdieu’s analysis¹⁵ of cultural capital and symbolic practices of distinction, this study understands leisure not as mere idleness or consumption, but as a site of symbolic contestation, embodied practice, and forms of existence that challenge social norms. From this perspective, leisure as experienced by women in urban contexts becomes an act of affirming body, gender, presence, and belonging, repositioning the city as a territory of contestation, subject formation, and re-existence. This approach resonates with the critical perspectives advanced by Bruhns¹⁶ and Rechia¹⁷ in the Brazilian context, while also engaging with broader debates in urban sociology and everyday life studies, reinforcing the political and symbolic character of leisure as a social practice.

Between movement and silence: dance and yoga as practices of reconnection and autonomy

Bodily practices – understood here as culturally situated and socially produced forms of embodied action – particularly dance and yoga, play a central role in promoting holistic well-being, body awareness, and the development of women’s autonomy. Dance, understood as a form of embodied expression and cultural practice, enables reconnection with emotions and supports processes of identity formation.

In this context, one of the leisure practices developed at Espaço Simone Rechia was dance, as many women in the group expressed feelings of shame or trauma related to their bodies, shaped by experiences in school, family environments, and fitness culture. One participant shared: “I always thought I was fat. Even when I wasn’t, I felt like I was the biggest and slowest among my teenage friends [...] Now I can see how much my body was held back by the way I saw myself [...] I never felt confident enough to go to a gym. It was like society was telling me: this place isn’t, and never was, for your kind of body.”

Experiences in dance and yoga sessions fostered processes of reconnection with the body, in which self-esteem and self-care shifted from being perceived as privileges to being understood as rights. As another participant stated: “After I started going to the gatherings and yoga sessions, I began to feel more beautiful and more confident. I realized I have my own body, my own choices, and my own way of dressing and living.”

This reflects processes of aesthetic autonomy that align with understandings of expressiveness and fashion as forms of self-expression rather than normative imposition¹⁸.

Therefore, the theoretical framework of this study articulates leisure as a social practice, the body as a political territory, and the city as a field of contestation, examining how the women in the group enact forms of resistance through appearing, being present, speaking, listening, reading, dancing, dressing, occupying, and desiring within urban space.

Body, physical culture, and aesthetics of resistance

Within the field of body culture and movement – understood here in line with the Brazilian concept of *cultura corporal do movimento* – the female body has historically been objectified, disciplined, and domesticated. However, practices associated with body culture and alternative aesthetics, such as circular fashion, community-based thrift exchanges and reading gatherings, constitute micropolitical acts of resistance embedded in everyday life¹¹. Moving and dressing thus become languages of affirmation and subversion: against the erasure of dissident bodies, against standardization, and in favor of autonomy and care.

The notion of fashion activism, as discussed by Geczy and Karaminas¹⁸, provides a compelling lens for understanding fashion as a cultural and political practice. When Espaço

Simone Rechia promotes an affective, inclusive, and critical approach to fashion, it also challenges the normative standards of physical culture, while opening up new ways of dressing, expressing and relating to one's body, beyond the standardized ideals imposed by society. One participant shared: "For a long time, I hid my body in loose clothes and dark colors. I felt like my body wasn't meant to be seen."

The body, present, sensitive, and collective, is the primary territory of resistance. By inhabiting the city with bodies in movement, alive, expressive, autonomous, and shaped by their own choices, rather than by unattainable and pre-established norms, women inscribe a politics of everyday life into urban space, transforming leisure into an insurgent practice.

Bodies that re-exist in the city: confronting violence and (re)occupying public leisure spaces

Within the scope of projects developed at Espaço Simone Rechia, the initiative "A tour around the city with them" (um giro pela cidade com elas) is currently being developed. It consists of collective cultural experiences, including visits to gyms, cafés, parks, theaters, cinemas, museums, restaurants, and bars, among others. The proposal stems from the recognition that the city remains a selective territory, where access to leisure and culture is shaped by markers of gender, race, and class. The project aligns with the claim to the right to the city⁸, understanding that occupying public space involves not only circulation, but also the construction of belonging and the collective resignification of territory. According to Berth⁶, the city is gendered, which calls for an engagement with affect and emotion.

For Raquel Rolnik², the production of urban space in Brazil is shaped by historical legacies of exclusion that manifest in contemporary forms of spatial, symbolic, and subjective segregation. In this context, Black and peripheral women are often denied full access to urban assets, particularly leisure spaces, which are frequently shaped by racist, sexist, and elitist dynamics.

Women's experiences in large urban centers are marked by a constant tension between the desire for freedom and the imposition of fear. As Sueli Carneiro¹⁹ observes, Black women experience the city through a dual form of violence: structural invisibility and everyday risk. Patricia Hill Collins⁷ further argues that places of collective knowledge production and care are crucial for challenging what Carneiro²⁰ describes as "everyday epistemicides," which erase the knowledge and lived experiences of racialized women.

Inspired by these reflections, the "tour around the city with them" project creates safe, affective, and collective experiences in which participants are encouraged to occupy the city with their own bodies and desires, beyond the logic of male tutelage. As hooks¹³ teaches us, resistance begins with the body: by dancing, walking, laughing, sitting in a park, or occupying a café, these women challenge a system that has historically confined them to domestic spaces or to the margins of the city.

The writer Carolina Maria de Jesus²⁰, in her everyday writings on favela life, already denounced how access to urban space was denied to poor women, and how small gestures, such as walking, dreaming, or observing the city, were also forms of existential affirmation. In this sense, the project not only promotes leisure, but also acts as a strategy of re-existence²¹ in the face of both visible and invisible urban violence that continues to shape the lives of many women.

In this way, the space not only promotes conscious movement and care for the body, but also contributes to the social and political empowerment of women by ensuring their active and autonomous presence in public spaces. This approach aligns with contributions from the pedagogy of the body, which understands the body as a space of resistance, experience, and social transformation.

Thus, the integration of practices from the field of body culture and movement with access to the city's cultural and leisure spaces reinforces the importance of the body as a central agent in personal, emotional, and social development in the pursuit of a more inclusive and equitable urban experience. During one of the group's visits to a traditional leisure space in the city, a participant exclaimed: "I've lived here for 50 years and didn't know we had so many leisure spaces." According to Berth⁶, we must produce a form of "continuous resistance," reorganizing ourselves within the territory we occupy in order to restore some level of citizenship that the rest of the city undermines.

Education, subaltern knowledges, and the pedagogy of everyday life

Leisure, in the context of Espaço Simone Rechia, is also a pedagogical practice. Although it takes place outside traditional school settings, it constitutes a formative space in which everyday life is reframed through situated, affective, and collective knowledges. As bell hooks proposes¹³, transformative education emerges from radical listening and dialogue; it is within this relational space that pain can be named and resistance cultivated.

This perspective challenges the centrality of academic knowledge as the only valid form of knowing. In contrast to hegemonic logic, the pedagogy of everyday life recognizes the value of knowledges that emerge from experience, sharing, memory, and ancestry. As Paulo Freire and Donaldo Macedo argue²², it is in the encounter with the other, in the recognition of their history and voice, that learning takes place in a liberating way.

The discussion circles, a central activity of the Space, always begin with shared readings, books, articles, or excerpts from theoretical works, carefully selected by the facilitators. This theoretical starting point serves as a critical provocation and as the basis for the discussions that follow. After the reading and presentation of key concepts, the circle is opened for dialogue: questions arise, memories surface, and forms of resistance take shape. It is through this process that clarification, sharing of knowledge, formative processes, and, above all, an affective form of listening that validates each participant's experiences.

This is a feminist and decolonial epistemology that values lived experience as a legitimate source of critique and creation. For Lélia Gonzalez²³, this everyday knowledge is shaped by the intersections of race, gender, and class – a form of knowledge often silenced by institutions, yet present in the gestures, languages, and territories of the periphery. Boaventura de Sousa Santos and Maria Paula Meneses refer³ to these as "Epistemologies of the South": ways of producing meaning and world that have historically been rendered inferior by the coloniality of knowledge. Recognizing them also means destabilizing the monoculture of science and eurocentric rationality, opening space for an ecology of knowledges.

Paulo Freire and Donaldo Macedo propose²² a form of critical consciousness that involves knowing who one is, where one is, and why one occupies a given social position. More than that, critical consciousness requires an understanding of the oppression experienced within a society that seeks to control bodies. In this sense, one participant shared: "the discussion circles are 'opening my mind,'" indicating that these encounters have been expanding her ways of seeing both the world and herself.

Results and discussion

Leisure as a space of listening, autonomy, and presence in the city

The experiences revealed processes of reconnection with the body, expanded urban autonomy, and the redefinition of leisure practices, highlighting leisure as a political and decolonial action. “I had never experienced leisure just for myself; sometimes I even feel guilty for being here, enjoying myself and learning so much!”

The narratives also showed that moving through the city autonomously emerged as a key achievement for many participants. “After hearing in the circle that some women go alone to the movies, museums, a bar, or simply walk around the city [...] I did it too, and I felt so strong!” This reflects important subjective and material shifts related to occupying the city and strengthening citizenship.

By occupying spaces previously perceived as off-limits to women alone, such as public leisure spaces, participants engage in urban contestations, affirming the right to the city⁸. Leisure thus becomes an insurgent gesture, producing female presences that confront fear, judgment, and violence.

Body-territory: re-encounters and ruptures

The body emerged as a territory marked by shame, control, and silences, but also as a site of re-existence. Many women reported traumatic experiences in Physical Education classes at school, often marked by mockery and exclusion. “The Physical Education teacher used to say I was the least skilled in the class. I never learned to play sports. I was shy, very embarrassed to expose myself [...] and he would say that in front of everyone [...] the more he said it, the more my body froze.”

When the Space proposed (re)signified experiences of practices within the field of body culture and movement, such as yoga, the participants’ reports indicate that new bodily inscriptions became possible, guided by care, affection, and joy. “Now I understand that I need to be gentle with my body [...] I want to return to it. I’m loving letting go, breathing, stretching, realizing that I’m not as unskilled as I thought.” These reports resonate with perspectives that understand the body as a political territory, where oppressions and resistances are inscribed¹³.

I, too, often feel my body tightening, perhaps from carrying within it the weight of age-related prejudice. But I resist: I dance anyway, I attend yoga classes, I meditate, I stretch, I work out. I embrace my 61-year-old body. I use my autonomous body to express myself and to confront ageism. There is no age for movement. There is no gym for the young or the old. There is no fashion for older or younger women. We must break these aesthetic and social barriers that seek to regulate women’s bodies based on age.

Fashion, aesthetics, and autonomy of taste

The aesthetic field emerged as a political dimension of leisure. Many women reported feeling ashamed of their bodies in front of the mirror or relying on their partner’s gaze when choosing how to dress, even when selecting colors. “I love the color green, but people say it doesn’t suit my skin tone.” Another participant added: “I love red, but my husband doesn’t like it – he says it looks vulgar. He doesn’t even like me wearing red or having short hair.” A third participant intervened: “I used to be like that, but I’ve realized that neither fashion nor anyone else defines me... I rarely thought about what I preferred, but now I choose my favorite colors, my style, and my way of being in the world.”

This movement reflects a reconstruction of aesthetic autonomy, reshaping the relationship with the body and with everyday objects²⁰. Aesthetics becomes a site of transformation when it expands presence and desire.

These dynamics point to a critical approach to fashion that seeks to subvert consumption devoid of personal meaning, fostering awareness and forms of aesthetic and political positioning. The practice also generated discussions among participants about changes in standards of fashion, beauty, and aesthetics, as well as the normalization of bodies and choices.

Family relations and the management of leisure time

Women's time continues to be structured by marital dynamics and caregiving responsibilities. "I can't come to the circle on Wednesdays because my husband plays soccer at that time [...]. If I ask him to stay with the kids, he gets upset. That soccer is everything to him. But now, hearing about my right to leisure, I realized that these gatherings are also essential for my well-being. I need to talk to him about it."

These narratives show that women's leisure remains conditioned by the burden of care, requiring everyday resistance to exist as subjects rather than merely as family roles.

The findings also suggest that leisure, when experienced collectively among women, fosters awareness of rights, courage, mutual listening, and a sense of belonging, strengthening subjectivities and expanding women's presence in the city. As one participant shared: "Sometimes I just come for a coffee. I like being with them [...] this little time just for me is so refreshing. I always leave feeling better than when I arrived, rethinking my life, my time, my leisure."

As noted by Bonalume and Isayama¹, women face significant constraints on free time, whether due to caregiving overload or symbolic and physical violence. The participants' narratives offer a counter-narrative, expressing a growing awareness of the need to claim the right to leisure – creating pauses, encounters, and new ways of engaging with public space with greater safety and autonomy.

Final considerations

The experiences at Espaço Simone Rechia demonstrate that leisure can be understood as a political, pedagogical, and decolonial practice. By transforming everyday life into a place of creation and resistance, these practices reveal ways of living that move beyond the dominant logics of consumption and productivity.

The analysis of these experiences shows that leisure, when led by women, constitutes an urban and decolonial practice of resistance, enabling new forms of female presence in public space.

Reconnecting with the body, claiming time for oneself, expanding autonomy of movement, and re-signifying aesthetic practices emerged as central to the construction of more autonomous subjectivities. The experiences demonstrate that leisure is not limited to the consumption of activities, but rather fosters belonging, courage, and collective re-existence.

In this sense, affirming women's right to leisure is also affirming their right to the city, challenging the silences and barriers that have historically regulated their bodies, voices, and movements. Dominant groups often control urban space and shape the dynamics of segregation and exclusion, yet they cannot prevent certain experiences from becoming active, meaningful, and micro-revolutionary.

Therefore, transforming urban public leisure spaces into sites of knowledge exchange, the coming together of different ways of life, and opportunities for more dignified forms of existence requires breaking with hierarchies, inequalities, and norms that sustain oppression.

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