

Os Estudos do Lazer no Brasil - Apropriação da Obra de Marx e Engels

Leisure Studies in Brazil – Appropriation of Marx and Engels’ Works

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Resumo: Balanço da apropriação da obra de Marx e Engels pela produção do conhecimento referente aos estudos do lazer no Brasil, correspondente à análise de 15 estudos que afirmam que Marx **elege** o trabalho como necessidade e obrigação suprema do indivíduo, sem, no entanto, fazer referência às obras lidas. Destacam-se os estudos e os estudiosos que repetem esta afirmação para, em seguida, debater e comprovar sua inverdade, com o apoio em passagens das obras de Marx e Engels. Destacam-se os desafios que os estudiosos devem enfrentar para promover o avanço da produção do conhecimento acerca da problemática do lazer.

Palavras-Chave: Atividades de lazer. Estado da arte. Marx. Engels. Marxismo. Bibliografia como assunto.

1 INTRODUCTION:

I would like to foretell a future time in which nobody will ask whether the authors are Marxist or not, because Marxists could be then satisfied with the history transformations obtained with Marx’s ideas. But we are far from such utopian condition: the class struggles and ideological and political freedom struggles of the 20th century make it inconceivable. Concerning the foreseeable future, we will have to defend Marx and Marxism inside and outside history, against those who attack the political and ideological fields. When doing that, we will also be defending history and the man’s capability to understand how world has come to what it is today and how humanity can move on to a better world (HOBSBAWM, 1998, p. 184).

The statement of Saviani (1987, p. 51) “[...] if one does not dominate what is known, it will be impossible to detect the unknown [...]” suggests that we cannot progress in any field of knowledge if we do not know the stage of production progress, its developments and limits. Bringing this orientation to the production and knowledge sphere regarding the leisure studies¹ in Brazil, specifically the studies that address leisure/work relations, we propose to discuss their developments and limits in terms of appropriation² of Marx and Engels’ works, discussing the implications of such appropriation applied to leisure studies.

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¹ The utilization of key words *recreation, leisure, entertaining, spare time, free time, available time, rest time*, etc. was critical to find the 2664 studies briefly referred to in this article. However, we opted for not using multiple key words and multiple meanings attributed to them in the identification and limitation of authors that contribute to the understanding of leisure issues, making in a reference to all studies indicated as *leisure studies*.

² This words means ‘taking for one’s own use’. Therefore, the intention here is to use the appropriation process in terms of taking it for own use, to indicate whether this reference is valid or not to understand the leisure issues, to indicate whether this is a legitimate reference to understand these issues or not, considering the universality of knowledge and

It should be noted that the selection of this observation point of the leisure studies was not done purposeless, as the study on knowledge production (PEIXOTO, 2007a, 2007b) enabled to find, among the 2,664 studies conducted in the 20th and 21st centuries, at least 107 texts of 68 authors that made any type of reference to Marx and Engels' works in their discussions. This fact shows that the authors discussing the leisure/work relation are obliged to establish positions in relation to the Marxian and Marxist thought, either for adhesion to the work of these classical authors or for negation, as relevant references for the understanding of leisure issues.

Considering this determination, we understand that these 68 authors analyzed Marx and Engels' works and their function was to explain in what sense knowing these classics of social thought contributed, or not, to the understanding of leisure issues today. Due to the space available for discussion, we will mention in this article the analysis of studies that make references to Marx or Engels, but no work title reference. This presentation is preceded by a brief description of the procedures utilized in this investigation and the main studies found.

2 GENERAL DATA ON THE APPROPRIATION OF MARX AND ENGELS' WORKS APPLIED TO LEISURE-RELATED STUDIES

In order to find and select the texts with appropriation of Marx and Engels' works, we considered the reference to these authors or their works: (1) in the titles; (2) in bibliographical references; and/or (3) in the body of the articles, books or book chapters, concluded studies spread in various periodicals and events, and some dissertations and theses³. Based on this first criterion, we selected 65 authors, who were initially analyzed using the reference to sources as base. The table below shows the results obtained:

Situation	Authors	Total
Reference to Marx or Engels with no work reference	Amaral (2006); Camargo (1990, 1993, 1998, 2003); Cavalcanti (1984); Cortella (2003); Dacosta (2003); Werneck (2000, p. 48-49); Gomes (2003, p. 73- 74; p. 75, note 26; 2003, p. 75-76) ⁴ ; Gutierrez (2001); Marcellino (1983, 1987, 1992); Mwewa (2005); Nascimento (2005); Reale (1980); Ritter (2003); Salomão, Carmo (2005); Sodré (1938).	15
Reference to Marx or Engels with work reference	Alves (2006); Andrade (2006); Antunes (1999, 2001); Becker (2002); Bruhns (2000); Café (2001); Chemin (2003); Costa & Maia (2003); Cunha (1987); Faleiros (1979, 1980); Feres Neto (1996, 1997); Freitas (1995); Gawryszewski (2003); Gebara (1994); Guimarães (2001); Inácio (1997, 1999); Inácio, Silva, Pereti, Liesenfeld (2005); Isayama & Moura (2000); Leiro (2002a, 2002b); Lopes (1986); Marcassa (2002, 2003a, 2003b);	50

comprehensiveness of Marx and Engels' works. The question is: to what extent has it been done with quality, in terms of strictness and radicality?

³ We referred to dissertations and theses mainly when the author's study was relevant to this investigation.

⁴ Gomes (2003) and Werneck (2000) are the same author: Christianne Luce Gomes.

	Marin (1999); Mascarenhas (2000a, 2000b, 2001, 2005a, 2005b); Mota & Souza (2000); Navarro (2006); Oliveira (1986, 2001); Oliveira (2005); Pacheco (1992, 2001); Padilha (1997, 2000, 2003a, 2003b, 2004a, 2004b, 2006); Palafox (1997); Paro (2003); Pellegrin (2006); Polato (2004a, 2004b); Sá (2003a, 2003b, 2003c, 2003d); Sadi (1999); Silva (1997, 1999, 2001); Silva (2003); Silva (2005); Silveira (2003, 2005); Sousa (2002, 2005); Sousa, Húngaro, Requena, Polato (2000); Sousa, Severino, Oliveira (2000); Sussekind (1950); Taffarel (2003, 2005); Valente (1997); Valle (1987); Veronez (2003); Vieitez (2002); Witiczac (2003); Zingoni (2001).	
Impossible to evaluate ⁵	Finocchio (1993); Gariglio (1995); Santin (1997).	3

Table 1 – Correspondence between references to Marx and Engels and reference to their works.

Considering all 65 authors evaluated, 15 (23.1%) of them did not present any reference to the sources versus 50 (76.9%) that had such references. We will analyze in this article the characteristics of the appropriation of Marx and Engels' works by the fifteen authors that do not make any reference to the direct sources on which they are supported to affirm or negate the contribution of Marx and Engels' works to the understanding of leisure issues.

3 CHARACTERISTICS OF THE APPROPRIATION WITH NO WORK REFERENCE

In general, the authors that make no work reference express themselves negating Marx's contribution to the understanding of leisure issues, with seldom references to Engels⁶. Such negation is founded on the thesis that Marx's ideas express work exaltation and mystification, which in turn are based on economic transformations that occurred in the 18th and 19th centuries. This idea is spread among the several authors, constituted as a truth multiplied and disseminated by renowned experts. In the studies collected, we found:

- ✓ High rate of reference to authors referring to reviewers or with no work reference, which indicates absence of direct appropriation, one of the essential criteria of any scientific production, especially when they aim at criticizing the mentioned author (AMARAL⁷, 2006; CAVALCANTI⁸, 1984; Da COSTA, 2003; MWEWA⁹, 2005; NASCIMENTO¹⁰, 2005; RITTER¹¹, 2003);

⁵ Despite the efforts to obtain all texts, the publications of events in which these studies were disseminated and listed by Guimarães could not be found.

⁶ This is case of Camargo, 1998, p. 144.

⁷ "Munné (1980), [...] says that, according to Marx, time is not separated from work and leisure, as they are intrinsically linked [...]. For Marx, only after concluding the determined work, freedom will be able to rule and the human being's powers will be able to be developed [...]. Utopy is the creation of a society in which the free time and the work time will be only one thing, only one freedom time" (AMARAL, 2006, p. 171-172).

⁸ Referring to the interpretation of Gadotti: "Based on the classical view of ideology, such as that in Marx's works, the author demonstrates that permanent education dissimulates inequalities upon education [...]" (CAVALCANTI, 1984, p. 74-75).

- ✓ Marx presented as an ideologist who elects work as a necessity and supreme obligation of each human being, contributing to an attitude of conformism and resignation upon the technical conditions of work (CAMARGO¹², 1990; 1993; Da COSTA¹³, 2003; GUTIERREZ¹⁴, 2001, p. 93);
- ✓ Comparison of Marx to Adam Smith, in terms of lack of alternatives for the society that did not consider work. Marx presents a positive dimension when contrasted with Smith, as it enables to denounce the society division among those who dominated the means of production and profit and deprived the exploited ones of their fate, encouraging the organization of the exploited by means of a revolution, with the appropriation of the means of production and benefits of their own work. But, for Marx, work kept as the main necessity of man. The entertainment was for the future. The remaining free time should be dedicated to useful things, such as politics (CAMARGO¹⁵, 1998; 2003¹⁶);
- ✓ Frequent contraposition between Marx and Lafargue's thoughts, in which the latter is considered as a family member of the former opposed to the election of work as a

⁹ "When Marx's thought is accepted as true, with labor power as a commodity in the bourgeois society and, consequently, labor objectification, then the word 'hobby' leads to the paradox that in that state, understood as the opposite of objectification, as an immediate life reserve in a completely mediated system, it is in turn objectified the same way as the rigid delimitation that separates work from free time" (ADORNO *apud* MWEWA, 2005, p. 65).

¹⁰ "Culture is understood in the perspective of social movements boosted by the class struggles, corresponding to each historical period, which is an aspect defended by Hegel and Marx... (CHAUÍ, 1996)" (NASCIMENTO, 2005, p. 3491).

¹¹ "Regardless of the ideological segment, some thinkers from the beginning of the 19th century presented what for them was the function of leisure. Marx attributed to this period the possibility of human development; [...] Engels postulated reduced working hours in order to enable a higher number of people to take part in the general issues of the society" (DUMAZEDIER *apud* RITTER, 2003, p. 2).

¹² "Religions (despite a certain resistance of the Catholic Church) and ideologies (both Marx and Adam Smith agreed in the election of work as a necessity and supreme obligation of every human being) that have been dominating in the last two hundred years contributed to an attitude of conformism and resignation upon the technical conditions of work" (CAMARGO, 1990, p. 70). "Both Adam Smith, the first theoretician of capitalism, and Karl Marx, the main theoretician of communism, did not see any alternative other than work to the human society" (CAMARGO, 1998, p. 146-148).

¹³ "Along the history of philosophy, the question of work has always been present [...]. A more analytical, but not necessarily contradictory, insight into these conceptions, *is found in the Marxist theory that places work in the central positions of social relations, exalting 'the principle of work as a generic essence of man'*. [...] A summary of Marx's propositions, based on these assumptions of historical materialism, is offered by Ernest Fisher [...] 'the action of real freedom is exactly the work'. [...] the historical evolution of work interpretation changed from nullification to sublimation, from slavery to emancipation, from eventual action to social transformation process" (DA COSTA, 2003, p. 12).

¹⁴ "[...] the role of work category is crucial in both Marx and Weber & Durkheim's works, which would make all of them conservative in terms of explicative models that did not favor the social work category. This coincidence in the three major classics of sociology is not accidental, but determined by the historical moment when their works were written [...]" (OFFE *apud* GUTIERREZ, 2001, p. 93).

¹⁵ "Work is boring, just as school is boring, to most people. The society incorporated to the highest degree the concept that work is everything. Adam Smith and Karl Marx, for instance, used to say the same things and promised happiness in this world, but only after the future lucky person worked hard all the life, sixteen hours a day, every day of the week. Lamenting that the Marxists did not benefit from the thought of Paul Lafargue, Marx's son-in-law, who, in his manifesto, *The right to be lazy*, criticized the foolishness of workers who were fighting for the right to work, instead of fighting freely, without subterfuges, for the right to the same leisure privileges of the employers" (CAMARGO, 1993, p. 8-9).

¹⁶ "Work is the primary purpose of man, Adam Smith and Karl Marx say, as well as priests and herdsmen and politicians, despite the strong, but still inaudible, voices of Fourier, Lafargue, in France, Noailles Thoreau in the United States" (CAMARGO, 2003, p. 36).

necessity and supreme obligation of each human being, and for this reason, he is the first to defend the right to be lazy (CAMARGO¹⁷, 1993; 1998; MARCELLINO¹⁸, 1987; WERNECK, 2000 and note 26; GOMES¹⁹, 2003b and note 26; CORTELLA²⁰, 2003);

- ✓ Allusion to work as one of the configurations promoted by changes and transformations, partly due to the implementation of the capitalist production system between the 18th and 19th centuries, when the idea that work is what effectively allows to increase the nations' wealth is disseminated, combined with the allusion that in this period, men are animalized to the extent of affecting their assertions, attributed to Marx, that work is what differs man from animal (WERNECK²¹, 2000);
- ✓ Allusion to Marx and Marxists, stating that they criticize leisure, highlighting the existence of position differences among them, which generate two segments, sometimes favoring work, sometimes favoring time out of work for human satisfaction. They state

¹⁷ “Everything happened in such a hypocritical form that Paul Lafargue (1842-1911), son-in-law of German thinker Karl Marx (1818-1883), wrote a manifesto named *The right to be lazy*, in which he ridiculed the starting industry workers, who worked 15 hours a day and claimed the right to work, even under such conditions...” (CAMARGO, 1998, p. 31).

¹⁸ “Although what we see today is the impossibility of reference to Marxism as a thought of unity, due to its several segments, in almost all of them the work exaltation is sure to happen. Ironically, that’s Marx’s son-in-law, Paul Lafargue, who bravely elaborates one of the first systematizations defending the workers’ leisure, in late 19th century, being opposed to not only the work mystification, as a restriction of the worker’s life, but also to the usufruct of exploitation effects, by the dominating people, who were also suffering life restriction due to the obligations imposed by consumption” (MARCELLINO, 1987, p. 23).

¹⁹ “According to the preface written by Marilena Chauí, who wrote the introduction of the 2nd Edition of *O direito à preguiça* (LAFARGUE, 1999), the Portuguese version of *The right to be lazy*, Paul Lafargue wrote several texts summarizing Marx’s ideas with the intention of disseminating them among the French revolutionary workers, being one of the most important people to which the appearance of French Marxism is attributed, in the transition from the 19th to 20th century. However, considering mainly the questions involving leisure and machine, Oliveira (2002) indicates that in *The right to be lazy*, Lafargue diverges in many points from the Marxists ideas” (GOMES, 2003, p. 74, note 26). In another part: “The workers claimed the reduction of daily working hours to eight hours, but for Lafargue (1999) only three would be enough. The author proposes to reduce the quantity of production hours, which does not fully agree with Marx’s ideas, to whom capitalism provides the development of forces of production and is required for the implementation of socialism. For Lafargue, on the other hand, that was the high quantity of hours spent with the capitalism work that was depriving the workers of their right to be lazy. According to him, laziness was a thousand times nobler and more sacred than the Rights of Man elaborate by bourgeoisie. Such argumentation on laziness was taken as a real offense to the productivity logic, ardently wanted in urban and industrialized centers in order to occupy the free time” (GOMES, 2003b, p. 75-76).

²⁰ “Not by chance Paul Lafargue, a French-Cuban married to Laura, Karl Marx’s daughter, and founder of the French Workers’ Party, was misunderstood with the irony he incorporated in some of this writings. In 1883, when the social movement strongly claimed the right to work, i.e., the end of any type of free time, Marx’s son-in-law published *The right to be lazy*, a disorienting and – only in the appearance – paradoxical analysis of human alienation and exploitation in the capitalist system” (CORTELLA, 2003, p. 2).

²¹ “This way, the 18th century in Europe is one of the most expressive moments of our history. It configured society, politics, economy, culture, education, work and the man himself. Such changes are due to, among other aspects, the transformations resulting from the implementation of the capitalist production system, which granted new characteristics to leisure. Such characteristics appeared especially as a result of the non-work time, i.e., the time established in opposition to the production work. The idea that work is what effectively allows to increase the nations’ wealth was quickly disseminated during the 19th century. Old links of subordination to the land and land owner are changed, transforming most people into free workers – free, evidently, to sell their labor power to anyone who could give them a job. This new thought is built on the capitalist domination and salaried worker exploitation, affecting the Marx’s idea, which says that work (i.e., the possibility of transforming objects and the world) is what basically differs man from animal, giving the salaried workers no alternative other than the alienated work” (ENRIQUEZ, 1999 *citado por* WERNECK, 2000, p. 48-49).

that the two segments are found in Marx, with the first one showing clear predominance (MARCELLINO²², 1983; 1987);

- ✓ Allusion to Marx and Marxists as disseminators of work exaltation and mystification (MARCELLINO, 1987);
- ✓ Allusion to a communion that adopts the same production doctrine, shared by capitalist and socialists, with such doctrine being attributed to Karl Marx when he, breaking links with the utopian socialism, intended to establish the workers' emancipation under the production coordinates (REALE²³, 1980);
- ✓ Marx presented as the idealizer of class struggles (SODRÉ, 1938);
- ✓ Intent indication of future studies on Marx's thoughts (SALOMÃO & CARMO, 2005).

The determinations above lead to two questions: **first**, if such assertions are true, in terms of the driving power of the scientific knowledge production, and **later**, explain the consequences of such determinations for the professional formation and the production of knowledge and the knowledge field under construction, which we are generically referring to as leisure studies.

4 DISCUSSION

First, the frequent assertions of leisure scholars with references to Marx and Engels but with no reference to the work they read hide a deep lack of knowledge in terms of: (1) the original work of Marx and Engels²⁴; (2) the historical and philosophical bases that

²² The criticisms to leisure are also made by Marxists, although the thinkers of this line are divided into two segments, one favoring work and one favoring time out of work for human satisfaction, since Marx has texts of both segments, but strong predominance of the first one (MARCELLINO, 1983, p. 23).

²³ "Work projection has become so strong as a historical-economic category – in both capitalist and socialist perspectives – that it has occupied the central place of the *cultural* scenario, with the appreciation of the time referred to as rest, on daily, weekly or annual basis, or that coming with the 'retirement'. In general, treatises of the Labor Rights have not been emancipated from this hermeneutical prism, when they analyze, for instance, the problem of vacations, understood always as a break between work periods. The same mentality is found in the elaboration of legislative texts, under strong domination of a production view of the social life, a perspective that paradoxically has joined capitalists and socialists since Karl Marx, when breaking links with the utopian socialism, intended to establish the workers' emancipation under the production coordinates, which, for him, should be changed from an individual to a collective production, or, better yet, entrusted to the State as an expression of the new dominating class: the working class. Capitalism and socialism share the same production doctrine of work exaltation, with the variation, obviously, in terms of means and process to obtain maximum production and maximum shareable wealth. In fact, no wonder Marx's fundamental work is not titled *Work*, but *Capital*. Beyond the Iron Curtain, including today the Bamboo Curtain (without any depreciative meaning to the Chinese communism), the dominating idea is the work exaltation, basically admitting that man should rest only to recover energy and return to work" (REALE, 1980, p. 116).

²⁴ Bottomore (2001, p. 406-411); Marx and Engels (1980, 1981; 1982a; 1982b; 1985).

support this work²⁵; (3) the historical, economic and political context in which the work was elaborated²⁶; and (4) its further development, related to: (a) the implementation and experimentation, in some countries, of some theses defended in the work, generating the Socialist Block; (b) its conception by different thinkers who develop it, leading to what today we call Marxism²⁷.

Only the non-understanding of the foundations of the Materialistic Conception and History Dialectics can justify the statement that Marx **elects** work as a necessity and supreme obligation of every human being. Marx neither elects nor invents work; he **evidences** work as the man's life activity, a condition of human existence, a necessity of the man (MARX, 1980). In this case, the assumption of matter preceding thought is considered²⁸, something difficult to be understood by idealists. In a materialistic perspective, mythical explanations lose centrality and the conditions that enable human existence production and reproduction take over – work is ontologically the life activity that allows the human existence production and reproduction. For Marx and Engels – who remind that men should ensure survival for their existence and to make history –, it should be recognized and denounced how men are producing and reproducing their existence under the production capitalist system.

The statement that says Marx elects work as a necessity and supreme obligation of every human being **confuses** – and **proposes a fusion** of – the bourgeois ideology²⁹ and a deep Marxian analysis of the way to process men's existence production under the capitalist production system. Marx fights against this bourgeois ideology in several of his writings from the 1940s, which include the debates on the law punishing wood thefts (1842), his several notes that comprise the Manuscripts of 1848, including the Estranged Labor, Grundrisse (1857-1858) and the entire Capital (1867).

In this sense, the frequent assertion on the differences between Marx and Lafargue³⁰ is a great distortion in terms of the relevance they attribute to the free time, the time not spent with work. The main difference in the discussion of Marx and Lafargue³¹ – always an unequal comparison, as we consider only one work of the second in a comparison to the

²⁵ Lenin (1978); Engels (1979; 2000; s/d); Marx (2005); Marx & Engels (1980).

²⁶ Roces (1981; 1982).

²⁷ Anderson (1989).

²⁸ Marx & Engels (1980; 1993).

²⁹ The *religion of work*, as defined by Lafargue (1980).

³⁰ LAFARGUE (In: FROMM, 1975, p. 190-206).

³¹ And, in this case, the comparison of Marx, considering all his works, to a single text Lafargue, *The right to be lazy* (1880) is very frequent, which is once again a basic mistake in the scientific knowledge production.

group of works of the first – is that the second writes a manifesto to mobilize the working class, in opposition to the work exaltation abnegated and diffused by the bourgeois liberalism, using one of the seven deadly sins³²: sloth. Lafargue emphasizes the defeat of the exploitation condition under which workers were living as a collective desire, daring to imagine the several possibilities if the workers had a reduction to 3 or 4 working hours. According to Marx, the social prison of the alienated work is explained in its historical progress, and only under these conditions, historically determined and in changing process, workers can revolutionize this situation.

Those who know Marx's works will certainly notice his deep concern about man animalization in the capitalist production relations. The author denounced in the Manuscripts of 1848 that, in this existence production system, men are prevented from developing their potentialities, and the worker feels freely active only in this animal functions (MARX, in FERNANDES, 1989, p. 154). For Marx, a materialist, work is the man's life activity (1989, p. 155) which, in the capitalist production system, is considered as alienated/estranged, a system which places man distant from this human potentialities, restricting him to his animal functions (eating, drinking, procreating), taken as ultimate and exclusive purposes of the human existence.

In Marx's own words:

Estranged labor not only (1) estranges nature from man and (2) estranges man from himself, from his own function, from his vital activity; because of this, it also estranges man from his *species*. It turns his *species-life* into a means for his individual life. Firstly, it estranges species-life and individual life, and, secondly, it turns the latter, in its abstract form, into the purpose of the former, also in its abstract and estranged form.

For in the first place, labor, *life activity*, *productive life* itself, appears to man only as a *means* for the satisfaction of a need, the need to preserve physical existence. But productive life is species-life. It is life-producing life. The whole character of a species, its species-character, resides in the nature of its life activity, and free conscious activity constitutes the species-character of man. Life appears only as a *means of life*.

The animal is immediately one with its life activity. It is not distinct from that activity; it is *that* activity. Man makes his life activity itself an object of his will and consciousness. He has conscious life activity. It is not a determination with which he directly merges. Conscious life activity directly distinguishes man from animal life activity. Only because of that is he a species-being. Or, rather, he is a conscious being – i.e., his own life is an object for him, only because he is a species-being. Only because of that is his activity free activity. Estranged labor reverses the relationship so that man, just because he is a conscious being, makes his life activity, his *essential being*, a mere means for his *existence*.

The practical creation of an *objective world*, the *fashioning* of inorganic nature, is proof that man is a conscious species-being – i.e., a being which treats the species as its own essential being or itself as a species-being. It is true that animals also produce. They build nests and dwellings, like the bee, the beaver,

³² Chauí (1999), Lafargue (1980), Lafargue (1975).

the ant, etc. But they produce only their own immediate needs or those of their young; they produce only when immediate physical need compels them to do so, while man produces even when he is free from physical need and truly produces only in freedom from such need; they produce only themselves, while man reproduces the whole of nature; their products belong immediately to their physical bodies, while man freely confronts his own product. Animals produce only according to the standards and needs of the species to which they belong, while man is capable of producing according to the standards of every species and of applying to each object its inherent standard; hence, man also produces in accordance with the laws of beauty.

It is, therefore, in his fashioning of the objective that man really proves himself to be a *species-being*. Such production is his active species-life. Through it, nature appears as *his* work and his reality. The object of labor is, therefore, the *objectification of the species-life of man*: for man produces himself not only intellectually, in his consciousness, but actively and actually, and he can therefore contemplate himself in a world he himself has created. In tearing away the object of his production from man, estranged labor therefore tears away from him his *species-life*, his true species-objectivity, and transforms his advantage over animals into the disadvantage that his inorganic body, nature, is taken from him (MARX, in FERNANDES, 1989, p. 155-157).

When determining work as the man's life activity, i.e., the activity of human species production and reproduction, including its aesthetical dimension, Marx denounces that, in the capitalist existence production system – in which the whole society has to be sorted as either owners or workers without properties (MARX, 1989, p. 147) – the class of those with no properties (the working class) is prevented from developing potentialities of the human species.

It's the revolutionary consciousness of history³³ that enables Marx and Engels, when criticizing the social labor division under the capital production system, plan another reality to be implemented by the working class and organized according to its interests and needs, within the given historical conditions³⁴:

And finally, the division of labor offers us the first example of how, as long as man remains in natural society, that is, as long as a cleavage exists between the particular and the common interest, as long, therefore, as activity is not voluntarily, but naturally, divided, man's own deed becomes an alien power opposed to him, which enslaves him instead of being controlled by him. For as soon as the distribution of labor comes into being, each man has a particular, exclusive sphere of activity, which is forced upon him and from which he cannot escape. He is a hunter, a fisherman, a herdsman, or a critical critic, and must remain so if he does not want to lose his means of livelihood; while in communist society, where nobody has one exclusive sphere of activity but each can become accomplished in any branch he wishes, society regulates the general production and thus makes it possible for me to do one thing today and another tomorrow, to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticize after dinner, just as I have a mind, without ever becoming hunter, fisherman, herdsman or critic. This fixation of social activity, this consolidation of what we ourselves produce into an objective power above us, growing out of our control, thwarting our expectations, bringing to naught our calculations, is one of the chief factors in historical development up till now.

³³ Fernandes (1989, p. 146).

³⁴ Marx (1978; 1980 – v. 1; 2002); Marx & Engels (1980).

The social power, i.e., the multiplied productive force, which arises through the co-operation of different individuals as it is determined by the division of labor, appears to these individuals, since their co-operation is not voluntary but has come about naturally, not as their own united power, but as an alien force existing outside them, of the origin and goal of which they are ignorant, which they thus cannot control, which on the contrary passes through a peculiar series of phases and stages independent of the will and the action of man, not even being the governor of these.

This “*alienation*” - to use a term which will be comprehensible to the philosophers - can, of course, only be abolished given two *practical* premises. For it to become an “intolerable” power, i.e. a power against which men make a revolution, it must necessarily have rendered the great mass of humanity “property-less,” and produced, at the same time, the contradiction of an existing world of wealth and culture, both of which conditions presuppose a great increase in productive power, a high degree of its development. And, on the other hand, this development of productive forces (which itself implies the actual empirical existence of men in their *world-historical*, instead of local, being) is an absolutely necessary practical premise because without it *want* is merely made general, and with *destitution* the struggle for necessities and all the old filthy business would necessarily be reproduced; and furthermore, because only with this universal development of productive forces is a *universal* intercourse between men established, which produces in all nations simultaneously the phenomenon of the “property-less” mass (universal competition), makes each nation dependent on the revolutions of the others, and finally has put *world-historical*, empirically universal individuals in place of local ones. Without this, (1) communism could only exist as a local event; (2) the forces of intercourse themselves could not have developed as *universal*, hence intolerable powers: they would have remained “home-bred” conditions surrounded by superstition; and (3) each extension of intercourse would abolish local communism. Empirically, communism is only possible as the act of the dominant peoples “all at once” and simultaneously, which presupposes the universal development of productive forces and the world intercourse bound up with communism. Communism is for us not a *state of affairs* which is to be established, an *ideal* to which reality [will] have to adjust itself. We call communism the *real* movement which abolishes the present state of things. The conditions of this movement result from the premises now in existence (MARX & ENGELS, 1980, p. 40-42).

The long texts we transcribed above enables to evidence that the assertion saying Marx elects work as a necessity and supreme obligation of each human being is not correct. After explaining that above, we will discuss the implications of diffusing this false interpretation (i.e., incompatible with the proofs) for a radical and rigorous understanding of leisure issues within the context of the capitalist existence production and reproduction system to which we are subordinate, with criticism strictness and radicality concerning the knowledge production of leisure studies in Brazil.

First, this assertion, repeated by the authors included in this investigation group, promotes the dissemination of a thesis that says Marx and Engels’ works are inadequate to the study of leisure issues, as it would be favoring the labor sphere in their studies. This insistently repeated statement leads to the negation of the possibilities offered by Marx and Engels’ works such understanding. In this sense, scholars that make this assertion – with evident lack of knowledge, as we mentioned above – have the ideological role of

eliminating the updated contribution of Marx and Engels' works for the: (1) structuring of the Materialistic Conception and History Dialectics, which is essential for the (2) interpretation of how men have been producing and reproducing their existence in the last five centuries; and for the (3) understanding the revolution of production relations is in the hands of men dissatisfied with the existing production system. Only in this context we can understand the social practice, the public policies and the production of knowledge related to leisure studies in Brazil and worldwide.

Those who refer to Marx and Engels' works searching for effectively revolutionary answers, as well as a reading of group of their texts, know that understanding the leisure issues is dependent on the apprehension of the typical production relations of the capitalism, in which, as demonstrated by Faleiros (1980)³⁵, all human needs (fulfilled through assets and services of different use values) are converted into commodities to achieve the capitalist target: the production of value. Upon such determination, two new questions are made: (1) discussion, through leisure studies, of the problem in explaining this social practice, public policies and production of knowledge, regarding leisure in the capitalist production system; (2) the analysis of knowledge production related to leisure studies to determine the contributions of such production, in terms of efforts made in the interpretation of these issues, supported by Marx and Engels' works.

We recognize the first question has been addressed by leisure studies (FALEIROS, 1980; CUNHA, 1987; PADILHA, 2000; 2003; MASCARENHAS, 2005; TAFFAREL 2005; TAFFAREL et al, 2003), in an attempt to understand the connections and contradictions of leisure issues under the capitalist production system, supported by Marx and Engels' works. The second question is a result of this first movement, associated with the review of existing production to map its progresses and limits. In this sense, we presented the efforts whose results are described in this article.

Leisure Studies in Brazil – Appropriation of Marx and Engels' Works

Abstract: This is an overview of the appropriation of Marx and Engels' works through the production of knowledge related to leisure studies in Brazil, which corresponds to the analysis of fifteen studies that affirm Marx **elects** work as a necessity and supreme obligation of each human being. This overview does not mention any title of Marx and Engels' works. Studies and scholars that they repeat this assertion are highlighted to later discuss and try to prove its untruthfulness based on Marx and Engels' works. The challenges faced by scholars when trying to promote the production progress of knowledge concerning leisure are also highlighted.

Keywords: Leisure activities. State of the art. Marx. Engels. Marxism. Bibliography as topic.

³⁵ See also Peixoto (2007c).

Los Estudios del Ocio en Brasil - Apropiación de la Obra de Marx y Engels

Resumen: Relato parcial de balance del estado del arte de la producción del conocimiento referente a los estudios del ocio en Brasil, correspondiente al análisis de los estudios que apropian la obra de Marx y Engels. Se destacan los diferentes modos como la obra de Marx y Engels va a ser referida e interpretada, centrándose, en este artículo, en el debate de los estudios del ocio que afirman que Marx elige el trabajo como necesidad y obligación suprema del individuo. Se exponen los estudios y los estudiosos que repiten esta afirmación para enseguida debatirlos, con el apoyo de la cita de pasajes de las obras de Marx y Engels, comprobando la falta de veracidad de esta afirmación. Se destacan los desafíos que los estudiosos deben enfrentar para promocionar el avance de la producción del conocimiento sobre la problemática del ocio.

Palabras-clave: Actividades recreativas. Estado del arte. Marx . Engels. Marxismo. Bibliografía como asunto.

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