

125 - TREKKERS REPRESENTATIONS ON A GEOPARK

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This study focuses on research environmental responsibilities represented among trekkers², trekking practitioners of a Geopark, an area that has to be protected with well-defined limits, which contains a number of places of geological interest of special scientific importance, uniqueness or beauty, representative of the geological history of a region and events or processes that formed them. These areas may include archaeological values, ecological, historical or cultural. We chose as the site being investigated Parque Natural Municipal de Nova Iguaçu (PNMNI), being the first Geopark in the State of Rio de Janeiro and so we seek to describe and investigate statements from 04 trekkers, from this unit, their environmental responsibilities with the local area, knowing how well these represent it.

The environment resulting from the interaction of man with nature, which suffered and still suffers changes due to human action. In some places, this reality is changing and that the transformation Geopark lives, land, water and air, that is, was created for man to live with the environment, take responsibility for it and preserve it for our own survival. The Geopark incorporates the interests of the visitors for contact with nature, causing them, among them trekkers, find on the natural environment of your walks, the pleasure of enjoying leisure, adventure, challenges and emotions, leading them the experience of well being and quality of life. (Pinheiro, 2008).

To know the reality and start studying, I went to PNMNI for more than a dozen weekends from January 2010 to July 2010 to soak in the paths of who exercises over there. When faced with the fact that trekking is the case with lower adhesion of the regular people in the park than walks to waterfalls and to search for physical activity pleasurable in nature, my intention was to perceive the researcher as an autonomous and independent with several of these walkers are directed to the trails on the mountain, practicing a type of trekking found there. Many of them, instead of going to the park via the main road and notify administrators in charge of security, and maintenance of the park and for those who attend it, leave for actions in defiance of the existing order, choose alternative routes without proper control by breaking standards explicit regulations. Such procedures can call attention to denote addition of adventure and risk infringement procedures to the established order, which could bring harm to the environment and the practitioner's own security and those who frequent this Geopark.

The restrictions that are present on the plates: hunting and fishing, catch or maltreat animals, pick herbs of any kind, come with any kind of pets, leave trash out of collectors, to enter the trails without authorization, riding camps of any kind, deposit religious offerings, to damage built or natural heritage.

The Geopark PNMNI constitutes a field of socio-environmental construction of citizenship where we investigate how the trekkers appropriate paths and trails therein and as reevaluated. The strategies of knowledge production have used it as four individual interviews with trekkers, study participants and writing a field diary. Here we gather socially available discourses for making sense of experience of these actors, their relations with the activity and the environment, their lives. "We take the words as the meaning of lived experience that is thought, which is narrated in shared action, signing her new meanings" (BALESTRIN, 2007. p. 10). Our intention, with these procedures is to clarify questions on the issue of environmental responsibility, emotions, subjectivity and possible policies and pedagogies for environmental education. We are learning a movement that seeks to create that emotion knot, leisure, nature, work, subjectivities, breaks, responsibilities and recovery, the feel / think about these subjects and their implications on the experiences in this park.

The representations of the Geopark and responsibilities to the environment are part of a rhizome material and immaterial, intertwined in the complexity of the search for leisure and quality of life close to nature, combined with the personal satisfaction to the context of life, a story crossed relational the material aspects of social, family, ethical and aesthetic. In these speeches are other voices that depict the daily life. For that, we removed portions of those reports where trekkers noticed responsibilities, identities and ecologies.

"... The trail, all right, dense forest and tranquility, clean air, over the hill all right. There on the Rock, next stop, a leg stretched, sit and admire the place. Here observe, observe and I'm glad it exists here, very near here and so different, beautiful... The silence speaks, laughs, the natural sound, birds sing, unknown animals make their noises. Me and the forest, a moment of reflection forget all of my reality... bills, wife, laughs, and the day to day hard time"(INFORMANT 01).

"I tend to plan to go on Sundays, at least two a month, leave my house at 7am, reinforced with a breakfast, take plenty of water and fruit in my backpack. I leave home, live at the foot of the opposite side of the park entrance. Before starting the trail, pass by more than 10 wells (all appropriate for baths) crowded in summer, but what I like is the day with many people. Kicking off the trail of Pau Pereira, it goes behind the Well of Snakes..."(INFORMANT 03).

"...guy I got lucky on the day identified a snake, which one? Do not know, yellow, beautiful, I hope she crossed the road - it's in your territory, I am the intruder..."(INFORMANT 01).

In this excerpt the trekkers expresses its environmentally conscious, with explicit responsibility and thought, preserving the biotic balance by admitting being the intruder in that environment and respect the time and so wild animal in its territory across the trail.

For them these trails and paths are moments of joining nature and enjoy them as an escape from your daily routine:

"I will tell exactly how it happens, wake up early, watch the sky and happy with the weather forecast leave to make my adventure, join me to nature, climb on to the Park and from there to regain my strength and live my life"(INFORMANT 01).

The subjectivity of the actor in relation to PNMNI is described in its input routine:

"My girlfriend drives me to the entrance of the Park and set with her to pick me up in about 05 hours, well, but it is better to come 05h30min (laughs). She takes the car and I identify with the guys in the gate entrance, notice: - Listen I'll come out the other side. Stop on the road, stretch and breathe a different air, clean air, beginning my journey. It's simple to go to the Trail of Contenda, I get in by the gate entrance cross the Contenda and leave the other side there on Tatu Gamela or on the University". (INFORMANT 01)

So drew a symbolic mapping of the Geopark on other views, as how are produced images of roads, trails, how they are achieved and are visualized as the processes of the subjectivity of those actors, besides the possible environmental impacts caused by them.

We can say that the discourses of these actors in the social environment of the concerned Geopark structure representations contributing to this positive development and the construction of a positive ECOSOPHIC exercise, that Guattari (1990) specifies to be an ethic-political linkage between the three ecological records (environment, social relations and human subjectivity), that space close to nature. The meetings produced between trekkers and nature and movements built by these subjects in the scenario involving the Geopark in exchange for affection in a territory open to connections with nature and the environment leading to interpret that this way of acting in the Geopark becomes a motivation device. It's as if they were experiencing more than the Geopark, living life forms, their subjectivities. The human subjectivity entwined with socio articulates new ecological practices, the trekkers contemplates, rebalance, undertakes, appreciates and cares about keeping the environment in harmony.

These trekkers represent activity along the trails as well as re-energizing their bodies to re-integrate into their nature and go on day by day:

"I think right at the sound of birds in the clear water and cold that spring from the bowels of this place that is magical to me and I find another solution: escape, even for a few hours, to this "concrete jungle" to invigorate the energies on a direct contact with nature...(INFORMANT 02).

"We end our brief adventure with an invigorating shower in the waterfall and return to our humble lives taking with them sights, smells and sensations that as drugs, floods with pleasure our minds turning us increasingly dependent. If you stay too long without experiencing these feelings, the stress will manifest itself and you realize that it's time to get into the forest" (INFORMANT 02).

The conduct and habits of those trekkers, related to environmental impacts and their effects on areas reflect their positions on environmental perceptions of loveliness, and the nature of their responsibilities. The statements below lead us to this understanding:

"We were lucky. We were rewarded with the presence of various animals that make up the local atmosphere. We witness the lightness of squirrels, monkeys and many birds moving through the rich forest vegetation. Witnessed a number of insects of different colors, shapes and sizes. We were privileged to view the beautiful Caninana, a black and yellow snake about two feet long that subtly slipped on the rocks of waterfalls that met along the way. (INFORMANT 02).

On witnessing the local inhabitants respect in only to watch them in the knowledge of knowing that these beings are part of the fauna of the Geopark and still wonder at the "walk" of a snake show their responsibility towards environmental balance. See, hear, smell, hear, feel, preserve, are integrate sensations and feelings that are with these trackers.

"...to enter the already tight uphill trail encounter with the fruit and can not resist, I harvest more than 10 large lemons on the floor, but not caught right in the lemon tree, those are sufficient, the lemon on tree stays for those who passes later, then I enjoy the dense forest..." (INFORMANT 01).

"... the human silence alone is my company, wonderful, I think in the life and enjoy the sounds of nature..." (INFORMANT 03).

The destruction of the forest by burning is a factor also present in Geoparks, according to a report in The Science Journal O Globo, September 2, 2010, fires still account for 75% of emissions of carbon dioxide (CO₂), as reported in this research, a major greenhouse gas, an effect revealed by one of our trackers:

"burning shows their face, also a week without rain, the dry air so that any fire outbreak is immense." (INFORMANT 04).

An example of educational activity obtained from one of the trackers interviewed who benefited us with images of one of their raids in the Geopark with students from City School performing a task with them. In addition to emphasizing knowledge to the students about the trails, how to behave in such as to preserve them, the leisure options present in the Geopark, the responsibility for communicating the entrance to administrators gate control and the exiting confirmation after arrival at the destination point (the opposite side to the administration).

The performance of the trackers - the physical education professional, rescues thinking/feeling, developing a process-based educational practice self-eco-organizers (CAVALCANTI, 2010; MORAES, 2010), an experiential culture on the environment and respect for nature, because they are interactions with the environment, trade, and exchanges, which according to Moraes (2010) trigger structural changes in internal and external, selecting those that are relevant to what was experienced. Doing it in an environment that fosters uncertainty, unpredictability, indeterminacy encourages the experience of an interdisciplinary education that seeks to wholeness of being and responsibility of youth to the planet. It is a transdisciplinary experienced in the construction of knowledge through daily activities, social life, with nature and with himself.

Trails and paths are a means of access to our Geopark in question, the PNMNI, which provide opportunities of contact with the local nature, areas of Mata Atlântica and also areas now marked by deforestation of the past until the arrival in the preserved areas and so prized for bathing in the water wells and trails that today mark a context of struggle for its preservation, the modification must be contained, some sports present there had detected its action, such as the open road for the practitioners of free flight to arrive at the site of ramps with his equipment, however, to practice activities in sports or leisure, this action also changes the natural environment.

CONCLUSION:

The trekkers that characterize a Geopark as a local of frequency must respect it to keep it sustainable and thus minimize their impact when entering the trails, knowing that these impacts will exist if the environment is important to emphasize a passage from the introduction of Chapter 13 from Agenda 21 cited by Pinheiro (2008, p.30) "the mountains are an important source of water, energy and biological diversity. Further sources are of vital resources such as minerals, forest products, agricultural and separation means. Because it is an important ecosystem that is represented by a complex and interdependent ecology on the planet, the mountain environment is essential for survival of the global ecosystem". Thus, characterized and seek to rebuild a Geopark, the PNMNI, under the gaze of trekkers-goers. The methodology enables us to overcome the physical dimension and makes the park marked by new rationales and emotions of their users, poeticization of its functionality, by subjectivized biocentric notions.

2. Those who choose to walk for recreation trails of a Geopark.

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HIKERS' REPRESENTATIONS IN A GEOPARK**ABSTRACT:**

This study focuses on research environmental responsibilities represented among hikers, trekking practitioners of a Geopark. We chose as the site being investigated the Parque Natural Municipal de Nova Iguaçu (PNMNI), being the first Geopark in the State of Rio de Janeiro and so we seek to describe an investigate through statements from four hikers. In this unit, their environmental responsibilities with the local knowing how well they represent it. The Geopark (PNMNI) is constituted by a field of social environmental construction of citizenship where we investigate how the hikers appropriate the trails and ways existent there and as reevaluated. The strategies of knowledge production have used as four individual interviews with hikers, study participants and writing of the diary. We design looks on a symbolic mapping of the Geopark, how are produced the images of roads, trails, and how they are achieved and are visualized as the processes of the subjectivity of those actors, besides the possible environmental impacts caused by them.

We can affirm that the discourses of these actors in the context social environment of Geopark in issue structure representations contributing to this positive development and make possible a construction of positive exercise ECOSOPHIC that Guattari (1990) specifies to be an ethical-political between three ecological records (environmental, social relations and human subjectivity), that space close to nature. The methodology enables us to overcome the physical dimension and makes the Geopark marked by new rationales and emotions of their users, the poeticization of its functionality subjectivized by notions biocentrics.

REPRESENTATION DES "TRILHEIROS" DANS UM GEOPARC**RESUME:**

L'objectif de ce résumé c'est la responsabilité 'ambiental' représentée entre les 'trilheiros', les praticants de trekking, d'un géoparc. On a choisi comme lieu à être recherché le Parc Naturel Municipal de Nova Iguaçu (PNMNI), parce que c'est le premier géoparc de l'État de Rio de Janeiro et on a essayer de décrire et rechercher à travers des dépositions de quatre 'trilheiros', leurs responsabilités 'ambientais' et comment ils le représentent. Le géoparc se constitue d'un champ de construction de citoyenneté 'sócioambiental' où on surveille comment les 'trilheiros' s'approprient des chemins et 'les trilhas' et comment ils le résignent. Les stratégies de production de connaissance utilisées ont été de quatre enquêtes-dépositions individuelles avec les 'trilheiros' qui ont participé de l'étude et l'écrite d'un journal de champ. On a dessiné des regards sur un mapéament symbolique du géoparc, comment les images des chemins sont produites, les 'trilhas', comment ils sont disponibilisés, comment les procès de la subjectivité de ces acteurs sont vus et les possibles impacts 'ambientais' causés par eux.

On peut affirmer que les discours de ces acteurs dans le contexte 'sócioambiental' du géoparc contribuent par un développement positif et possibilent la construction de forme positive de l'exercice 'ECOSÓFICO', que Guattari explique être une articulation 'ético-política' entre les trois registres écologiques ('meio ambiente', relations sociaux et celui de la subjectivité humaine), dans un espace à côté de la nature. La méthodologie adoptée nous possibilite dépasser la dimension physique et rend le géoparc marqué par des nouvelles rationalités et tendresse par leurs utilisateurs, la poésie de sa fonctionnalité, subjectivée par les notions 'biocêntricas'.

REPRESENTACIONES DE EXCURSIONISTAS EN UN GEOPARQUE**RESUMEN:**

Este estudio tiene por foco de investigación las responsabilidades ambientales representadas entre los excursionistas, practicantes de trekking, de un Geoparque. Elegimos como local a ser investigado el Parque Natural Municipal de Nova Iguaçu (PNMNI), por ser el primer Geoparque del Estado de Rio de Janeiro y así buscamos describir e investigar a través de testimonios de 04 excursionistas, de esa unidad, sus responsabilidades ambientales con ese local, sabiendo así como ellos lo representan. El Geoparque PNMNI se constituye de un campo de construcción de ciudadanía socio ambiental donde buscamos

investigar como los excursionistas se apropian de los caminos y senderos ahí existentes y como lo resignifican. Las estrategias de producción de conocimiento utilizadas se dieron cuatro entrevistas-testimonios individuales con excursionistas, participantes del estudio y la escrita de un diario de campo. Postulamos perspectivas sobre la ubicación simbólico del Geoparque, como son producidas las imágenes de los caminos y los senderos, como son viabilizados y como son visibilizados los procesos de la subjetividad de esos actores, además de posibles impactos ambientales causados por ellos.

Podemos afirmar que los discursos de esos actores en el contexto socio ambiental del Geoparque mencionado estructuran representaciones contribuyendo para su desarrollo posibilitando la construcción de forma positiva de ejercicio ECOSÓFICO, que Guattari (1990) especifica ser una articulación ético-política entre los tres registros ecológicos (el del medio ambiente, el de las relaciones sociales y el de la subjetividad humana), en aquel espacio junto a la naturaleza. La metodología adoptada nos posibilita ultrapasar la dimensión física y torna el geoparque marcado por nuevas racionalidades y afectos de sus usuarios, la poetización de su funcionalidad, subjetivadas por nociones biocéntricas.

REPRESENTAÇÕES DE TRILHEIROS EM UM GEOPARQUE

RESUMO:

Este estudo tem por foco de investigação as responsabilidades ambientais representadas entre os trilheiros, praticantes de trekking, de um Geoparque. Escolhemos como local a ser investigado o Parque Natural Municipal de Nova Iguaçu (PNMNI), por ser o primeiro Geoparque do Estado do Rio de Janeiro e assim buscamos descrever e investigar através de depoimentos de 04 trilheiros, dessa unidade, suas responsabilidades ambientais com esse local, sabendo assim como esses o representam. O Geoparque PNMNI se constitui de um campo de construção de cidadania sócio ambiental onde buscamos investigar como os trilheiros se apropriam dos caminhos e trilhas aí existentes e como o resignificam. As estratégias de produção de conhecimento utilizadas se deram na forma de quatro entrevistas-depoimentos individuais com trilheiros, participantes do estudo e a escrita de um diário de campo. Desenhamos olhares sobre um mapeamento simbólico do Geoparque, como são produzidos as imagens dos caminhos, das trilhas, como são viabilizados e como são visibilizados os processos da subjetividade desses atores, além de possíveis impactos ambientais causados por eles.

Podemos afirmar que os discursos desses atores no contexto sócio ambiental do Geoparque em questão estruturam representações contribuindo para o desenvolvimento positivo desse e possibilitando a construção de forma positiva de exercício ECOSÓFICO, que Guattari (1990) especifica ser uma articulação ético-política entre os três registros ecológicos (o meio ambiente, relações sociais e o da subjetividade humana), naquele espaço junto à natureza. A metodologia adotada nos possibilita ultrapassar a dimensão física e torna o geoparque marcado por novas racionalidades e afetos dos seus usuários, a poetização de sua funcionalidade, subjetivadas por noções biocêntricas.