

Recreational activities and the environment: perceptions of students and crabbers of Barra Nova in the State of Espírito Santo

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Abstract: The purpose of this study is to assess how crabbers perceive and define what they do in their free time. The study intends to identify their workplace and recreational activities, overlapping the scenario of relationships, whereby it is evidenced that spaces/space/venues can be transformed according to the individuals' perception. Recreational activities can be translated as a voluntary action, which crabbers perceive as a notion of time and space structured to be enjoyed.

Key words: Recreational activities. Work. Education. Physical Education.

1 INTRODUCTION

The notion that guides and explains the “environmental issue” is the logic that drives academic knowledge, i.e. systematised knowledge based on the utilitarian and productivity bias. In an attempt to break free from other means of understanding and even prescribing human behaviour, school-oriented knowledge addresses the issue of perceiving and proposing possibilities to use environmental spaces/space/venues in a sustainable manner without causing a negative impact on the continuity of natural life.

Over the last few decades, emerging environment-related themes have arisen, the scope of which are the proposals in international and national agendas. These agendas discuss possible policies that address the impacts resulted from industrial development on ecosystems, the emission of

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polluting gases and the possibility of subsidies for new less-aggressive energy technologies (BRYON, 2004).

In terms of Physical Education, the study of the relationship between man and nature currently takes on different approaches and is multiplying the variety of theoretical references and methodological practices. This has been addressed by Sociology and Anthropology, and Physical Education makes its own theoretical interventions due to the growing number of radical and outdoor sports aficionados that go under these names according to authors specialised in this field.

The study of theoretical texts addressing body-related practices, recreational activities and the environment shows that their scope fails to denounce the consumption connectivity between the capitalist world and the individuals that practice and enjoy outdoor activities. Along this same line, methodologies at hand analyse the discourse of individuals that engage in outdoor activities, generalising the individuals or observing them within the scope of gender, age, occupation or geographical location. The axis and the relationship between body vs. environment and physical activities does not constitute a study trilogy in these findings. Due to their intervention on and the response by society, recreational activities have been the object of different analyses that are often associated to the fields of politics and economic relations.

The axis of the academic discussion on recreational activities and the environment is based on objects that can be analysed and critiqued in the light of Sociology, Anthropology and Philosophy references, providing clear elements for contextualisation. Hence, the discussion locus provides the means to assess recreational activities and the environment, based and addressed according to the institutions that foster schemes structured on the consumption model whereby sports, physical activities and how they relate to the environment are promoted by the producers of recreational activities, which in

their turn are evaluated by the media, providing the means to enjoy them according to the individuals' consumption power.

This study focuses on structural recreational activities carried out in the Barra Nova community in Guriri, 218 kilometers from Vitória, the capital city of the State of Espírito Santo. Given the particular aspects involved in the study of how and what crabbers do in their free time, the study aims at identifying their workplace and recreational activities, overlapping the scenario of relationships, whereby it is evidenced that spaces/space/venues can be transformed according to the individuals' perception, i.e. human volition. It should be noted that the study is extended beyond the scope of students and crabbers in order to address ideologies that might be associated with discourses on pedagogical and environmental knowledge.

2 THE STRUCTURAL LIFE OF THE BARRA NOVA COMMUNITY

Barra Nova is a township comprising four communities in the São Mateus and Guriri region, one of which is the Barra Nova communities under study. Most of the population is made up of small-scale farmers that live off their crops, a large number of whom are individuals 35+ years old, as the younger generations that are still at school tend to move to urban areas to live with relatives.

In Barra Nova, houses are not built according to plans. Fences and walls are seldom seen dividing properties; limits are set by wire tied or nailed to small posts. A great number of chickens roam freely between the neighboring backyards, which makes it difficult to establish who owns them.

In terms of social infrastructure, the community has a health centre, a community centre, two churches and the Municipal Fundamental School. The over-scaled school building is not in-keeping with the local environment, as

classrooms can sit up to sixty students. They have high-ceilings with dark-green chalkboards that take up the whole wall, suggesting that the teacher should use all this space with the subject that is being taught, according to the reports of some students.

3 WORK AND RECREATION AND THEIR TRANSFORMATIONS

Inhabitants and students were interviewed in order to understand the crab hunting work carried out at the Barra Nova community and their workplace. Interviewees involved were eight subjects living in the community, e.g. three men (two fishermen and one farmer), four married women, a ten year-old boy and a group of eighth graders from the community school. Interviews were of the direct and open-end format held on the interviewees' porches and backyards, and in one of the school's classrooms. They were held on three different occasions; the first one to become familiar with the region and the second and third to actually carry out the interviews.

The study was started by identifying the crabbers. The first interviewee revealed that he was a "lifelong fisherman and card holder" like every other crabber. The card serves to identify the registered crabber from the unregistered. This is a bureaucratic situation as the craft of being a crabber has its own relationship with labor structures.

Alves and Nishida (2003) studied the economic and environmental aspects of the mangrove-crabbers of Mamanguape, in the State of Paraíba and concluded that they comprise an unstructured category of workers, as they typically do not belong to any cooperative or association. The same aspect was confirmed by Maneschy (*apud* ALVES; NISHIDA, 2003) in relation to crabbers in the State of Pará. This author purports that the lack of structure is a reflex of the undervalued image that is incorporated into the work they

perform in society. This political *status quo* was observed by the authors to differ from Barra Nova in relation to the political-associative stage of involvement.

The next question was if someone can be a crabber and not hold a fisherman's card. Answers were laconic: "To be a crabber you need to like it"; "You have to love the mangroves [...]. The mangrove is like your second home". These answers point to the direct relationship between the workplace and the individual, where it is possible to perceive a distinct relationship between the crabber and the workplace.

The indistinct space configuration also applies to the social aspect and can be perceived when the following questions were answered: "When was electricity introduced? When was the school built? When did public transportation start? Answers that required dates or periods were not accurate, but rather were based on seasonal occurrences that affect the community, e.g. floods and droughts.

Anthropologist Evans-Pritchard described the life of the Nuer Tribe in Sudan, thus inaugurating a theory that ponders on the system for time keeping by tribal groups. The Nuers base their chronology on climate changes, i.e. "[...] dominated by the rhythm of the seasons" (PRITCHARD, 1968, p. IV). Thus, time is dated and narrated according to the rhythm of floods, droughts, humid soil and production. It is noted that physical material aspects become social aspects.

The regional population is stratified and there are indications of groups. The population is not regarded as a set of groups, but rather as fractions of each group, discriminated and identified according to their behaviour or age brackets. Hence, when people were asked about how many individuals moved to Barra Nova, the answers were "[...] there's a whole lot of people here... there are so many kids... There're a lot of children, young people... boys and girls too".

According to the answers, the community falls under the so-called structural group theory under Evans-Pritchard's

Anthropology, as it does not take into account the community formed by individuals, but rather by groups such as the Nuer tribe found by Evans-Pritchard, revealing a phenomenon of the aspects of group affiliation. However, it is the thinking that the answers point to a community structured in groups.

The issue at hand is not a structured community under a population or a contingent. What is addressed is a structured community with distinct behaviours, genders and occupations; the group characterises the individual as the member of a certain space demarcated by relationships and he or she is identified by a certain degree of belonging to one group or another. The individualised person translates his or her belonging to the group when there is a relationship established with the whole, pointing to the characteristics as a distinctive act of belonging or social relationships that show to which group he or she belongs and with which group he or she relates to creating and building social micro-relationships.

The crabber-mangrove relationship is guided by information provided to the Brazilian Institute for the Environment and Renewable Natural Resources (IBAMA). Interviewees explained that in the past crabs could be hunted anytime, “[...] But not today”.

The disease that attacks the crabs is not the only problem in Barra Nova. Climate factors also affect the lives of community members. Time is seasonal and the ecological connotation determines the rhythm of life and work in Barra Nova: “if it’s dry, farming doesn’t ‘have work’; if it’s wet, everything is killed... everything gets drowned; if it’s the time of reproduction... we go to the fields”.

Information flows when an interviewee talks about how he fishes for crabs [...] “before we used to do it by hand... it was manual... now it’s more difficult because we have to use a net. You go there and set up your net and then pick the critters”.

When asked about why they have to use a net Zé Coco explained: “Crabs are digging their holes deeper and there’s no way you can reach them”. The arm, which is a mere extension of the body, has been replaced by some tools: the hoe, the net and the hook. They are not technological tools generated by modern technology, but rather an accessible medium created by the workers to tackle a situation where contracts need to be met, albeit with middlemen.

The justification for using the net, which is illegal, is directly related to what crabs do to survive, in the words of an interviewee:

“Since some 15 years ago... until now... crabs are digging their holes deeper and deeper and there’s no way to get them by hand... so you really have to use the net. But IBAMA doesn’t let us... But we can’t stop... we’re always getting more orders, it’s them or us.”

The man-mangrove relationship is observed and the crabbers realise how nature is being affected. They understand that by hunting the crab in its habitat and the hardship that nature endures to “recompose” the lives that are taken away are impositions of the demand for greater production. This situation can be seen when one interviewee affirms: “There’s always more orders coming in”, and urban consumption demand is the driver of the relationship between man and nature. Hence, crabbers understand that even with norms and procedures in place to regulate land appropriation and occupation “One day we’ll have to choose between us and the mangrove”, according to the document disseminated by the Barra Nova Crabber Association in a community meeting.

4 THE ROLE OF THE SCHOOL AND HUMAN ACTIONS

Crabbers and students say that the number of people that come from the city to visit the mangrove and “spend some time crab hunting” is getting bigger”. These programmes and

outings are called “ecological excursions” and are organised by companies that offer recreational activity programmes to hotels located in the Barra Nova region. One of these activities includes guided visits to the mangrove and the possibility of bringing urban men and women closer to the mangrove.

Of the different programmes offered by companies, one perceives that both tour guides and clients of these recreational activity programmes lack the instruction on how to respect the mangrove, revealed a community school teacher. Despite their lack of preparation, it can be perceived that urban visitors regard the environment as if it were a “sacred space/venue”, where the respect of nature is translated as the hierarchical behaviour of principles, i.e. they obey the norms determined for the environment as they are aware of the degradation caused by human action.

In order to establish the school-community relationship and the interlocution with visitors, since 2003 the community school has run pedagogical projects about the relationship between man and the environment. There are three awareness raising programmes that are part of the environment classes and the inter-relationship between subjects, i.e. Geography, Science and Physical Education.

Within the school environment, the route to understanding the environment resulted in positive consequences, considering that fragmentations and confinement of environmental knowledge in superior learning is becoming more and more specialised and less comprehensible for the external public. The school started to incorporate typically interdisciplinary themes where all subjects can take part in different situational approaches via the subject that is being taught. The awareness that some urgent problems of humankind cannot be resolved in isolation, such as the worldwide fresh water shortage, environmental disasters caused by oil spills, waste, nuclear leakages and their collateral effects, are some of the examples of issues that can be addressed by all subjects in their respective fields of

knowledge. The stand taken by the school to address interdisciplinary knowledge takes on another dimension as it becomes clear that it is mandatory to deal with the environmental issue within the interdisciplinary scope. This approach breaks away from the rigid school paradigm. One example of this mindset is the planning of Geography, Science, History and Physical Education lessons.

The projects aim primarily at stimulating and raising the awareness of crabbers to conserve the mangrove. This 'awareness' refers to the mangrove and its produce as a possible depletable and non-renewable source. There is a visible complexity when subjects approach this relationship between man and his exploitations vs. nature and the environment. These categories and concepts are the grounds for discussions and points of diversion in the transversality of sources that stress the relationship between human action and the mangrove/nature. Within this same line of discussion, the members of the Community's Association ask for clarification. In terms of the possibility of modern traces in the crabbers' workplace there are also points of convergence and divergence in the relationships of human action in the workplace.

4.1 The projects for the subjects

The projects addressing subjects taught to school children are divided into three modules:

a) Meetings held by school teachers and the Barra Nova Association of Fishermen: To identify the main points directly affecting the mangrove and mangrove inter-life continuity systems. These include debris accumulated in the mangrove carried by the Mariricu River and the predatory hunting of female crabs by crabbers from other regions. This concern is identified mainly in the planning of Science classes, which address the seasonal reproduction periods, as reported by fishermen. Their respect of nature stems from the need to maintain the continuity of both the system and the

reproduction chain as the mangrove is the main source of income for most of the families.

b) Creation of the Pro-Mangrove Group: The relationship between the school and work. We cannot affirm that the activities carried out by students that work as tour guides can be considered a job, because according to the School's Science teacher "Students do this as a recreational activity". There is no direct relationship between the groups that visit the mangrove and the students. The Association of Crab Fishermen is responsible to deal with the tour coordinators. This project was undertaken by the Physical Education subject given that in project planning the visits to mangroves are considered recreational activities; hence "[...] the subjects chosen to plan and educate the pro-mangrove and cleaning group were Physical Education and Science". However, students learn about other areas that are thematically connected. Physical Education proves to be the tool that brings the individual closer to nature and opens the road to restructuring environmental knowledge in other subjects. Imparting knowledge implies having a teaching method that can transfer the content of the Mangrove Guide effectively. Physical Education differs from other projects in that it transcends the classroom. It aims at meeting the needs of the external community (visitors) and its relationship with the mangrove, facilitating the proximity of non-native individuals with nature without impacting it.

c) Life on the mangrove: It is part of the Science lesson plan for eighth graders of this School. The identification of branches, vegetation and shrubs that are part of the content studied in Geography and Science broaden the scope of this project. Projects provide alternative solutions to predatory fishing in order to preserve and ensure the continuity of life on the mangrove. According to the crabbers, the debris they leave behind, i.e. 'hunting' tools like the net and disposable bottles are the main cause of the mangrove's degradation. The project estimates a mangrove clean up action carried out every twenty or thirty days by eighth graders and crabbers.

5 DISCOURSES PRODUCED BY LIBERAL PEDAGOGY

The discourse of systemic knowledge about space, time and human action should be further looked into. The academic discourse on the environmental issue has been updated and points to different concepts and discourse categories. Santos (1996) purports that the environmental discourse produces metaphors; concepts are devised which reproduce the ideological discourse that is also limited as it preconises characterisations of a relationship nature. Nature is the name given to all space/venues not yet appropriated and demarcated, the non-renewable resources which have not been expropriated in the short term by human action. The environment is translated as what humankind knows about nature and the demarcated space/venues earmarked for recovery. In effect, the limitation exists, as there is no actual relationship between man and nature, given that there are no reciprocal subjacent aspects triggered by man in nature.

Santos (1996) considers nature as a space/venue non-occupied by man with subjacent purposes regardless of his actions. Humankind relates to a society where space abounds, and nature retains these space/venues sought by humankind. Textually, *nature* is classified as that which has not been consumed, occupied or explored. This relationship that school subjects try to evoke between man and nature does not exist; what there is actually is the discourse of pedagogical knowledge where humankind occupies nature's spaces. There is no dialectics between man and something that fails to reciprocate; hence calling nature what pedagogical knowledge call environment. Nature does not have a purpose of interest, although the environmental course is marked by man's historical relationships occupying spaces.

What makes sense within this context is that human presence exists, concerned with using these natural spaces for their purposes. Discourses herein translated as pedagogical knowledge attempt to use nature without impacting it. In this

attempt to occupy nature new relationships are built, based on exploitation rather than on man occupying nature. Sports activities, recreational and tourism activities exploit spaces by choosing space/venues of goods and consumption, where in this case media plays an important role giving credibility to a misconstrued discourse. What is purported is a showcase nature that was invented by communication schemes, biased in hiding the historical nature, a product of human action throughout time (SANTOS, 1996). This is precisely the 'showcase nature' that recreational activities and tourism promote and that disseminate a false reality that compromises the passive and non-conflicting relationship between man and nature. The discussion about this appropriation wears out a medium yielded by a form of production, occupation and using the planet. A purely ecological outlook induces an assumption that is disseminated more and more as a misconception. This is the reason why environmental studies worldwide are granted most of the funding. Currently, only projects that do not expose nature's expropriation status are granted funding, whereby the world is kept from seeing the damage modern production projects have done to historical nature (SANTOS, 1996).

On the one hand, it is obvious that the relationship with the environment is strained; on the other, it obscures the relationship between community and mangrove. The structure of social relationships and spaces enables defining what is work and what are recreational activities based on the structuring of time. This is obvious when observing that both students and the population of Barra Nova perceive the mangrove as a space/venue for recreational activities and work, which is based on their perception of free and unencumbered time determined according to the time they take to work or relax. Regardless of whether work arises within the milieu of recreational activities, it actually opposes it according to the perception the crabbers and students of Barra Nova. This discourse is exposed when both crabbers and students realise that even when mangrove is 'respected, i.e.

causing an ‘aggression in solidarity’ and extracting crabs, this is not typified as work. In terms of the process of occupying the mangrove and using it as an indirect intervention, it is noted as a non-production time that typifies the non-work time. In this sense, the exploitation of space/venues by tourism is not considered and aggression to the environment as the link between human occupation and human action is not characterised as work. Discourses create new distinct spatial awareness and notions, where the demarcation of human action on nature is structured by new political bias, by social and economic perceptions.

Despite pointing out to a work-oriented situation, students do not feel that their participation in school projects requires the same type of effort they need to do school work. This independence between recreational activities and work does not occur at the material level, but rather is associated with different emotional values. It is not about meeting social needs, but to change the ethos perceived by individuals that drive new values for their actions.

5.1 Spatial awareness: recreational activities and work

Parker (1978) analyses the rate of intensification of people and work, and concluded that the relationship between the individual and his work depends on the gratification it brings. Some people put work in first place and often get a measure of satisfaction and pleasure that other individuals will only find in recreational activities. This relationship between man and nature and the gratification it brings can be observed in the deep-sea fishing, according to the testimony given by Deuzimar Santos, 49 years old, born in the community of Gameleira, near Barra Nova. “Some days you set out to fish in a certain way, but... then the wind blows and you have to fish differently”. He added: “If you go back because you couldn’t fish, you get to do an odd job here and there... planting... hoeing... cleaning”. In the opinion of Deuzimar and other

fishermen, if they did not fish, whatever they do for the rest of the day is not considered work by them.

What are the factors that could influence the awareness of crabbers and students of the Barra Nova community?

When talking about recreational activities in the community, interviewees explained that soccer is once in a while the most popular one, and did not give further details about what they do in their free time. Information about what they do on Saturday, Sunday and holidays was obtained from eight interviewees. They revealed that when they are not visiting with family, they “[...] fixing the net or cleaning the boat”, to enjoy their free time. Interviewees explained that they also “Collect snails and seashells brought in by the tide to use in crafts”.

Haag (1982) theorised about sports and free time basing his analysis on Habermas. The German philosopher/sociologist observed three different forms of how human beings behave in their free time in relation to work: regenerative, suspensive and compensatory. However, Habermas (*apud* HAAG, 1982) does not actually believe that free time can yield the compensatory feature as this phase is much too close to work. Habermas incites thinking that more free time, shorter working week or longer vacations are not enough to provide actual free time. The interviewees revealed certain opposition to Habermas, as it cannot be affirmed that work is related to and has influence on their free time, as it can be construed as the continuation of work experiences and attitudes. This reveals how individuals perceive the mangrove workplace converging to a recreational activity space/venue. There are two determining situations involving the person and the action, e.g. involuntary situation (work) and voluntary situation (recreational activity).

In that there is a difference between the two situations of relationship involving individuals and the object (work/recreational activity), the same space can be used differently by different individuals. In this case, the intention

of the individuals differentiates human action for a certain purpose. Every human action is guided towards an end; ergo, work performs an instrumental action for the crabbers and students of Barra Nova, while recreational activities do not translate nor reflect this purpose. In this sense, the perception of the recreational activity and work is inverted. Depending on the perception, the human action elements are typically subjective, where the recreational activity is a subjective action (conscious intention) and work an objective action (unconscious intention) destitute of the individual's perception due to the workplace culture already socially installed, where work is governed by norms, time/period, production action, and objectives proposed and to be reached. When these perceptions are not in place, there is no reason to “[...] say that this is work”, when performing tasks “outside” the proposed time for fishing.

Recreational activities and work are social actions that can be classified as rational activities that have a practical purpose in themselves, or where both aspects could contain symbolic actions. It seems that in this case the format of discussions is reaching its conclusion. Once again, Habermas is cited as to establish and highlight the opposition between interactions fed by rational techniques and underlying instrumental ones.

As a consequence of society reaching a certain stage of technological development, the workplace and free time become indistinct. The home, which is a space/venue of relaxation, and comfort for a technology-based society, becomes an extension of the workplace. Technologies such as the fax, the computer, the calculator, the internet and video cameras bring workplaces, recreational activities and leisure space/venues closer together. However, the home and its comfort does not imply a space/venue of relaxation. Obviously intentional human actions arise expressing objective intentionality aspects. Hence, the space/venue where recreational activities take place, the home, includes a measure of the aspiration of pleasure; hence, when the mangrove is

used as a space/venue for recreational activities it is not considered a workplace.

The assessment of statements given by crabbers/fishermen and the school-related activities carried out by students is conducive to addressing the aforementioned cases as contradictory recreational activities, considering the relativity that should be applied to their assessment. They include work situations or even activities that do not fall under the classification herein used for recreational activities, as they address work situations. This is the case, for example, of reading, cooking, family entertainment and education.

6 FINAL CONSIDERATIONS

One of the objectives of this study was to identify the perceptions that point out to the relationship between how crabbers work and enjoy their free time engaging in recreational activities. What are the influences established between two temporal spaces?

Time and space can be perceived as the continuation of work experiences and attitudes. On the other hand, time and space regarding recreational activities can be considered extension work, but in structural terms crabbers and students do not consider either as such when they are not within the work context. But the perception of both groups shows that these space/venues can be transformed depending on the relationship that is established by the individual and his workplace. The lack of a well-defined line between the individual and the workplace, in this case the mangrove and the sea, is conducive to reaching the conclusion that the same spaces (or space/venues) perform a different role depending on the human action. Although students put into practice what they learn in school they do school work.

It can also be concluded that environment-related discourses enable human actions to be ideologised by building

perceptions that are subjectively successful. One of the discourses disseminated to conceal environmental aggression is to use environmental/nature space/venues for recreational activities endeavored by human action in tourism. This is one of the issues that should be addressed by classroom Geography, Science and Physical Education. It is, first and foremost, a silent discourse that takes advantage of mechanisms which conceal any attempt to see clearly the current environmental degradation situation.

It was possible to identify another aspect where time and space are clearly identified where time and space related to recreational activities is transformed into work by human action, but not perceivable to the interlocutors. When crabbers go to the mangrove or the sea to collect shells or snails they do not consider it work. Just like students do not view driving and guiding groups of urban tourists around the mangrove a school assignment. However, this time is associated to an ensuing task, as shells and snails will be used in crafts that will become a product that will yield income, whereby students will be compensated for their 'school work'. The next question to be asked is if this can be understood as a hidden work subjacent to recreational activities? Data reveals that the community perceives recreational activities as a temporal qualitative possibility rather than a historical reality that can be perceived at the same rate as work. Such perceptions need to be pedagogically deconstructed for the school.

Finally, it is precisely in the wake of the definition of work time that the difference between free time and time engaged on recreational activities is established. Free time is given a utilitarian meaning that takes it to the next level from a mere appendix of work time. Hence, using free time encompasses individual values, i.e. there is concern with the free time. New attitudes tend to lean on a quantitative, measurable and concrete measure, but always defined in relation to work.

On the other hand, recreational activities are qualitative and subjective, postulating for a permanent place between the clearance of mandatory and non-mandatory tasks perceived by the individual. Tasks that are performed during the time of recreational activities are not perceived as work, i.e. as utilitarian and social manner. Hence, assuming that recreational activities are not work structurally and perceptively speaking; however, the opposite is not true. Free time, on the other hand, has become social time and hence economic time.

Lazer e meio ambiente: percepções de escolares e de coletores de caranguejo de Barra Nova/ES

Resumo: Este estudo tem como objetivo analisar a percepção de pescadores de caranguejo tendo como escopo o que os “catadores” de caranguejo fazem e realizam em seus tempos livres. O estudo intenta identificar o local de trabalho e de lazer, imbricando o cenário das relações, na evidência de que os espaços podem ser transformados a partir da percepção dos sujeitos. O lazer se traduz numa ação voluntária, pois se trata, segundo os catadores, da percepção do tempo e do espaço estruturados para obtenção do lazer.

Palavras-chave: Lazer. Trabalho. Educação. Educação Física.

Ocio y medio ambiente: percepciones de los estudiantes y de los recolectores de cangrejo de Barra Nova ES

Resumen: El objetivo de este estudio fue analizar la percepción de trabajo y ocio de los pescadores de cangrejo de la comunidad de Barra Nova. El estudio evidencia el lugar de trabajo y de ocio, gestando el escenario de las relaciones, donde los espacios pueden ser transformados a partir de la percepción de los sujetos. El ocio se traduce en una acción voluntaria, según los comentarios de los pescadores y recolectores, ya que se trata de la percepción del tiempo y del espacio, estructurados para la obtención del ocio.

Palabras clave: Ocio. Trabajo. Educación. Educación física.

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