


NATURE, LANDSCAPE AND CONTEMPLATION: REPORT ON THE TOUR TO THE BLUE PENGUINS IN NEW ZEALAND

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*Cinthia Lopes da Silva*¹

Federal University of Paraná (UFPR)

Curitiba – PR – Brazil

<https://orcid.org/0000-0002-7979-0337>

*Gisele Maria Schwartz*²

Paulista State University (UNESP)

Rio Claro – SP – Brazil

<https://orcid.org/0000-0003-1599-5314>

*Emerson Luís Velozo*³

State University of the Midwest–Irati Campus(UNICENTRO)

Irati – PR – Brazil

<https://orcid.org/0000-0001-6816-4456>

ABSTRACT: This work aimed to report the experience of the blue penguin tour in the city of Dunedin, New Zealand. A description of the unsystematic observations carried out on the tour was made, based on notes made in a field diary, characterizing this work as an exploratory study based on an experience report. The double exercise of estrangement and familiarization with what is different was also carried out, to seek familiarity, which can be transformed into reflections on leisure in contemporary times. To deepen the understanding of the experience, there was also support from a literature review on nature, landscape, leisure and contemporary times. Results indicate that the tour to the blue penguins is an example of the multiple leisure possibilities of experiencing contemplation as a form of resistance to the characteristics of large cities today.

KEYWORDS: Nature. Landscape. Leisure.

¹ Professor Doctor at the Federal University of Paraná (UFPR), linked to the Department of Physical Education and to the Post-Graduate Program in Education. Leader of CORLILAZ — UFPR. Member of the State Secretariat in Paraná, at CBCE, administration. Vice-coordination of GTT Leisure and Society of CBCE, administration 2023-2025. Member of the board of directors at BRICSCESS – Council of Exercise and Sports Science.

² Retired Associate Professor Doctor at DEF/IB/UNESP - Rio Claro/SP. Researcher at LEL – Laboratory of Studies of Leisure – GERE/UFU and at CORLILAZ – Group of Study and Research in Body, Language and Leisure– UFPR.

³ Associate Professor Doctor in the Department of Physical Education at the State University of Midwest (UNICENTRO), Irati Campus, /PR. It is linked to the Group of Study and Research, Education, Culture and Contemporaneity and to the Laboratory of Studies of the Body, Education and Humanities (UNICENTRO). Member at CORLILAZ – Study and research Group in Body, Language and Leisure–UFPR.

NATUREZA, PAISAGEM E CONTEMPLAÇÃO: RELATO SOBRE O TOUR AOS PINGUINS AZUIS NA NOVA ZELÂNDIA

RESUMO: Este trabalho teve como objetivo relatar a experiência vivida no tour aos pinguins azuis na cidade de Dunedin, Nova Zelândia. Foi feita uma descrição das observações assistemáticas realizadas no passeio, com base em anotações feitas em diário de campo, caracterizando este trabalho como um estudo exploratório baseado em relato de experiência. Foi realizado, ainda, o duplo exercício de estranhamento e familiarização com o diferente, para se buscar a familiaridade, a qual possa ser transformada em reflexões sobre o lazer na contemporaneidade. Para adensar a compreensão acerca da experiência vivenciada, também houve o apoio de revisão de literatura sobre natureza, paisagem, lazer e contemporaneidade. Os resultados obtidos indicam que o tour aos pinguins azuis é um exemplo das múltiplas possibilidades no lazer, de se vivenciar a contemplação como uma forma de resistência às características das grandes cidades, na atualidade.

PALAVRAS-CHAVE: Natureza. Paisagem. Lazer.

Introduction

Diverse studies highlight the ways in which social issues and contexts are able to shape and influence the engagement, or the limitation of involvement in activities in the context of leisure, nowadays (AGERGAARD; KAREN, 2024). According to these authors, the urban style of leisure already highlights that the choices of experiences, in the scope of leisure, are not specifically held individually, autonomously and rationally, as it has always been preconized, in which refers to leisure characteristics.

To the referred authors, even if this individualistic view was predominant in modernity, in which the individuals had an alleged autonomy for the choices, in the last decades, tendencies are of great influence of the society and of ideologies that are associated to the impulses of lifestyles universally triggered, specially through the social networks and from new offers of experiences and equipment. This view seems to bring a more universalized notion about equity of opportunities for the social well-being, based in policies for the promotion of health and social inclusion, which also affects the leisure field (AGERGAARD; KAREN, 2024).

This feeling of universality of the actions and practices, seems to establish a relationship with what Augé (2004) observed in super modernity which is characterized by the changes of scale, which can produce changes in the means of communication and transportation, and which make the references, now local, reach more broadened. Ortiz (2007, p 12) afirma: que “[...] o universal termina onde começam a cultura e a língua”. This way, it is highlighted that the study of culture has always had the characteristic of linking to the notions of specificity and difference, for the explanation of behaviors of human groups, and, because of it, distinguish from the more universalist perspectives, as those that derive from the tradition of enlightenment.

However, in his studies on the sociology of culture, Ortiz (1999) demonstrated very well how modernity is intertwined with the processes of globalization of culture. Cultural elements which, beforehand, had only local senses, uprooted of their own nations and become worldwide references, in a process that is similar to what happens with globalization in the scope of technique and economics. With this, it is then talked about the globalization of culture, which can help to understand this feeling of universality, which had been discussed by Agergaard and Karen (2024).

In a time of advancement in communication and transportation processes, this type of connection becomes even more evident, and elements that were previously considered distant begin to provide meaning to communities. In this way, behavior increasingly tends to be influenced by social factors rather than being solely individual.

It is necessary to check if this more universalized notion (or globalized, as advocated by Ortiz) is really accomplished in more democratic types of the access to cultural goods that are associated to leisure, and that can, concretely, produce health and social inclusion. The access itself to a park or a nature space, to enjoy during leisure times, is affected, in contemporary society, by mercadological elements, which, at

times, can change the possibilities of experiences in leisure, in goods that only available to those who can pay for them. It is highlighted, from it, the importance of public policies that can develop the social inclusion in the scope of leisure.

According to Stiegler and Pieper (2024), contemporary leisure, which has been outlined in the technological era, has taken over new directions, especially supported in the evolution of the cultural industry. The speed of the creation of new tools and of processing of information, highlights new realities, boosting the amalgamated experience with this news, yet under the process of assimilation, but that already elements of persuasion, able to produce new existential styles.

Stiegler and Pieper (2024) yet highlight that this typical velocity of current days, is able to make that the impressions caused by the contact with information in a day, can be efficient to, rapidly, shape the impressions on the world and on oneself, yet on the following day. The authors also say that technologies provide, initially, lonely environments of experimentations, but, they also offer access, almost unrestrictive, to a lot of information, impacting the human perception, thinking and culture, and promoting new meanings and challenges.

Currently, underlying reasons to the choices by the diverse experiences in the scope of leisure, seem to be based, particularly, in enchantment or in the attraction, which had been caused by information from the internet. The written reports and texts, as well as the images triggered by means of photos, paintings, videos, *lives*, documentaries, live organic natural environments used in some films, or even, recreated artificial environments in games, today represent this sirens song even more, being able to persuade and raise awareness for the engagement in leisure (KLEINERT, 2023). It is evidenced that the exploitation of these places and spaces, is capable of burilating and consolidating the understanding about the personal dimensions that there is on

landscapes, initially in a contemplative way of these images, but also, furtherly, in the search for the experience of *in loco* contemplation. The author even highlights that, through contemplation, it is possible to understand the presence of productive energy that arises from this stimuli, in which concerns the imagine or experienced landscape.

The idea of contemplation, according to Brasileiro (2013), has already been associated to a lifestyle in ancient Greece, which did not involve, necessarily, production nor action in itself, being possible in the absence of tiredness, and that is related to life. According to the author, this notion became weaker in Middle Age, but it reappears in renaissance, being associated to the valuing of pleasure and freedom, provided by means of arts and culture.

In contemplation, there is the performance of a lived experience, through the visual language, with imagistic artificial, digital, hybrid or real stimuli. This experience, as reported by Nalezty (2023), is similar in type and intention, to what happens in experiences with games, fables, the diverse festivities and theater activities, transcending the typical frontiers of each of them, being able to promote experiences that are associated to well-being and pleasure.

Under the perspective of Feger *et al.* (2024), each contemplative experience is particular, in which each one can feel it in different ways, according to their sensitivity and evoking of emotional events, which happen during the living, given its subjectivity. Another contribution from the authors falls on the argument that the interest for the search of contemplative experiences, transcends the direct stimulus of the characteristics of a certain place, being associated, inclusively, to the search for experiences that meet certain expectations of the subjects themselves.

Nevertheless, in contemplation, there is richness of experiences of subjective aspects, which are triggered in the interaction of the individual with the context. The

quality of this interaction can influence the perception on the lived experience. During contemplation, in this interaction, take part elements such as sensorial invoking, emotions and feelings linked to the affective part, cognition when thinking about the moment, bodily and relational reactions tying the identity of personal aspects with the geographical, social and cultural elements that are present in the environment. It is based on the quality of this interaction that it can be aggregated value to the experience, and make it can stimulate the search for more active and healthier lifestyles.

As this aspect of stimulation relates to experiences of activities that can promote healthier lifestyles, it forms part of the educational objectives for educators in the school context. It seems important to provide opportunities for educators to engage in contemplative experiences, allowing them to feel and rationalize the potential of this practice within the school setting.

Then, when focusing the potentiality of contemplation in the school context, the effective participation in varied experiences may be beneficial for the docent acting, in many ways. Regarding the experience- readiness for different types of experience, as highlighted by Scherer *et al.* (2023), evidences point out that, at least two dimensions are strengthened based on lived experiences, referring to 1- increase of knowledge, enhancement of specific abilities, and 2- facilitation of docent practice.

In this sense, the use of reports of experiences of contemplation can enhance many dimensions that are associated to the docent practice. With this technique, there can be highlighted the important details of the experiences, which can favor assimilation and the diffusion of details that are associated to the contemplative experience, and its adoption is important as a technical resource of qualitative (SCHERER *et al.*, 2023).

Under this perspective, this work aimed to report the experience of a *tour* to blue penguins, in the city of Dunedin, New Zealand. This experience is an example of how,

in the daily lives of current societies, it is possible to experience contemplation, and, following the line of thought of the before cited authors, this type of experience is beneficial for the docent acting, which, in case, refers to university professor, who are responsible for specific disciplines on the sociocultural phenomenon of leisure.

Methodological Procedures

This work is based on a qualitative study. According to Minayo (1994), this type of investigation involves meanings, beliefs, aspirations, which correspond to a deeper space of relations, processes and phenomena that cannot be reduced to the operationalization of variables.

The adopted methodological procedures were based on reports on the experience of a docent in Higher education in the area of Physical Education, in an exploratory course and review of literature. This is a report on the experience of the *tour* to the blue penguins, in the city of Dunedin, New Zealand. The tour for the contemplation of blue penguins happened because of the participation on the 17th World Congress of Leisure, in this city, on a day without formal events. The tour happened on December 2023 and it was followed by a local tourist guide. The tour cost was around three hundred and eighty reais (R\$380,00) and lasted about four (4) hours. Commuting was held in a van with other visitors, and always during the night. The city of Dunedin is in the South of New Zealand. It is a quiet city, with a small commercial center, surrounded by mountains, volcanoes and precious local nature. The place where the tour happened was the Peninsula of Otago, where beyond being possible to see the blue penguins that walk to the beach during the night, it is also possible to see albatrosses, and there is also a shop that sells souvenirs from the region. Before getting to this place, the van passes by

many points of the Peninsula, in which the contact with nature is very rich surrounded by wild animals.

In order to understand the experience, in this work it was done an approximation to anthropological studies, in the exercise of familiarization and estrangement of the different, that can be transformed into reflections on leisure in current days, having as a basis the unsystematic observation and the annotations in a field diary, that were held during the tour. This type of methodological perspective was very creatively discussed by DaMatta (1978), when he affirms that for the holding of the ethnological work, it is necessary a double task, the transformation of the exotic in familiar, and from familiar to exotic. The experience report is based on the following points: 1- the initial expectation in relation to the tour, 2- the observations made on the nature and landscapes, 3- the impression when seeing the penguins and 4- the return.

For the analysis and discussion of the experience, beyond the double movement estrangement- familiarity, there is as a basis the literature review. It was aimed to search for the foundation for the current discussion on nature, landscape, leisure and contemporaneity, and then search for theoretical subsidies to deepen the understanding of the experience, using, for so, Google Academic and classical and contemporary authors of studies on leisure and anthropology. For the understanding of the selected texts, there were used the five phases of analysis by (2013), namely: textual, thematic and interpretative, problematization and personal synthesis.

Scenes of the Lived Experience

1) *The initial expectation in relation to the tour*

Initially, the expectation was to see the penguins in their own habitat, once the possibilities of seeing a penguin, for those who live in Brazil are rare, because it is a

country of higher temperatures in some zoos in the world, penguins can be seen in *habitats* that had been artificially reproduced.

The search for the tickets selling points took us to the city center, the official place. There were other selling points, as in the congress itself, but in this case, the ticket was bought in the official selling point, where we got the information that without an own car or a rented one, the tour would be held in a van, together with other passengers and a local tour guide, showing the nature of the region, its history and description. Despite the name of the tour being *Blue Penguins Tour*, it would be more than only the penguins, because there would also be a visit to a part of the city surrounded by flora and fauna, very typical in the region.

2) *The observations made on the nature and landscape*

The *tour* started leaving the city towards the south of Dunedin, a moment in which there was access to very beautiful landscapes, with inhospitable nature surrounded by dormant volcanoes and areas covered by fields and mountains. With very specific fauna, it was possible to see ducks and their babies, sheep and their babies, without any pollution or any kind of aggression to the environment.

The flora was also of unique beauty in midsummer, with greenish and colorful tones. But, the region is cold almost all the year.

This landscape, here pictured, is more than a scenery, representing an aesthetic experience, which evidences, to the tourist, a contrast with the accelerated rhythm of big cities and capitals. In the cosmopolitan cities, it is only possible to make a few observations of the landscape, because it is covered by images, technologies of illumination and advertisements, shops and people, as it is possible to see in Auckland, also in New Zealand.

3) *The impression when seeing the penguins*

The expectation to see the penguins was big. When getting to the place, it was possible to see a park, where there are albatrosses and penguins. Based on the guide's explanation, it was possible to understand that penguins leave the sea at night, and that is why the tour is at night. Around 9:00 p.m., they leave the sea in groups, around 34 penguins, and go to the foreshore.

The emotion in seeing the penguins in their natural habitat, on the very beautiful beach, was great. Suddenly, there are black spots on the waves. They are the penguins, coming in groups, until they reach the beach, and close to a high platform that had been built for the contemplation by the group of tourists, making them get closer to the penguins, but without touching them. The penguins, in turn, show that they are used to this rite every day, when they go to sleep and lay eggs on the beach. Concomitantly, there are the sea lions, that are lurking to attack the penguins, looking for food. Unfortunately, it was also possible to see this scene. Despite shocking, when rationalizing the experience, it is noticed that this is the cycle of nature.

4) *The return*

The return happened at about 10:00 p.m. It was very cold in there. It was not possible to clearly contemplate the landscape anymore, because of the darkness. The silence was only broken by the movement of people that were coming back to their houses or to the hotel.

Calmly, the tour guide entered the van as it had not been passed many hours since the tour started, smiling and he asked if we had liked to see the penguins; everybody who was in the van answered affirmatively. The way back was full of reflection on what had been contemplated and lived during the tour.

Despite feeling tired, there was the reverberation of a gratifying experience, in which it was possible to enjoy each part of the journey. Kindly, the tour guide left everybody in their destinations, given the time for the end of the tour.

The understanding of the Lived Experience

When doing the exercise of estrangement- familiarity, it could be noticed that the tour is an example of the experience of contemplation in leisure. This perspective highlights a counterpoint or resistance to the accelerated characteristics of the contemporary societies.

Augé (2004, p. 87) designates as “non-places” those that do mark an identity relationship (transportation, traffic, commerce and leisure). In this sense, spaces such as airports, stations or supermarkets, can be thought as examples of “non-places”. These spaces are notable in big cities or metropolises.

Under this perspective of non-places, Marc Augé Works with some ideas on the accelerated transformations in the contemporary world, that shall serve to redirect the look on the ethnographic research. The author talks about three occurrences in the contemporary society, that are generated by transformations in the way of understanding time, space and ego, which he calls figures of excess.

The first one is the factual overabundance – which is related to time, its perception and its use. Augé (2004, p. 29) highlights that history is accelerated and that “[...] we just have the time to get a little older and our past is already history, our individual history belongs to history”. The acceleration of history walks together with the multiplication of happenings, which is constituted as factual overabundance, produced by overabundance in information and its interdependencies in the so-called world system.

In this perspective, the author explains that super modernity has, as its essential modality, the excess, and before it there arises the need of giving meaning to the present and not to the past. Practical changes in social life organization, are produced, for example, by the extension of life expectancy, the passage to the coexistence of four, and not three generations anymore. Then it is, this figure of excess, the excess of time, which will define the situation of super modernity.

The second figure of excess is spatial super abundance – which refers to the space and that is associated to a kind of shrinking of the planet, which is produced by changes in the scale with which individuals relate to the world. Such changes derive from the accelerated transformations in the means of transportation, and in the means of communication too, that made it possible the approximation of points, which, before, were extremely distant.

The third figure of excess is the individualization of the references – being it produced by the return of the focus on the individual, arising from transformations that affect the anthropological reflection, because of the absence of “[...] new fields in a universe without territories, and of theoretical inspiration in a world without great narratives.” (AUGÉ, 2004, p.38). This figure of excess marks super modernity as a time of individual production of meaning.

In the tour, which made it possible the condition of contemplation, the focus in this work, there could be observed different characteristics from those in contemporary metropolises, once that, instead of a non-place, it can be reaffirmed the relation between all the things. Flora, fauna, human beings, were harmonically integrated in a kind of Paradise, mediated by the cold temperature.

It was not noticed excess at that moment. Instead, it was felt the extension of time, so that people could contemplate, for 4 hours, beautiful landscapes of the local

flora and rich fauna. Instead of shrinking of the space, it was perceived an infinite space, just for visits and maintenance of fauna and flora. Also, instead of an individual protection of meaning, it could be seen a natural landscape, marked by collective looks.

The relationship with time in contemporaneity is so marked by the sign of speed, that an experience of contemplation that lasts 4 hours, produces the feeling of more prolonged time, distinct from what it is used to in the accelerated temporal logic, present in daily actions. In other times, other societies and cultures, these same 4 hours could even be perceived as a very short period, once the dynamics of temporal change was slower, above all in the so-called traditional societies.

Augé (2004) suggests that the present times are characterized by speed and acceleration, with overabundance of facts and information. Lipovetsky (2004), in turn, signals that the current society, that he calls hypermodern, is marked by the urgency and by the culture of the fastest and always more. These ideas help to notice the way that the transformations lived in contemporaneity affect the personal relationships with time, and impact the processes of acquisition of knowledge, of which the contemplative experience is an example. Contemplation is a process that demands a specific way of behaving in face of time. In contrast to velocity, the slower and more careful observation, seems to be a virtue in the contemplative process.

The reported experience can be considered a collective experience of contemplation, in which the people wait for the time of the other one, discretely comment what they feel when they see the penguins and all the surrounding landscape. Then, in a first analysis of the experience in the *tour* of the blue penguins, it was noticed the presence of an element of leisure, related to contemplation, which is a counterpoint of different contemporary types of activities commonly experienced in metropolises, representing a type of resistance to the characteristics of contemporaneity, according to

Augé (2004). This resistance is less the negation of the characteristics of current societies, and one more choice among other possible ones in this society. When making a comparison, someone who is interested by the bustle, commuting, consumption of diverse products and the experience of a pulsing city with elements of contemporaneity; Auckland, in New Zealand maybe, maybe would meet more this interest, instead of seeing ducks, sheep, penguins and all the local flora in the city of Dunedin. However, if the individuals do not go through these two experiences, they do not have any idea of how contemplation can be constituted as a different option, in face of so many incentives in contemporary societies and, even, a way to resist to the excess of these societies.

It can already be affirmed that this experience can strengthen the first cited dimension by Scherer *et al.* (2023), related to the increase of knowledge, with enhancement of specific abilities. With this, there is the acknowledgment of subsidies, which will be able to show more efficiency for the acquisition of new docent competences.

As it can be understood from the authors dealt with in the introduction of the work, as Brasileiro (2013), Nalezyty (2023), Feger *et al.* (2024), Scherer *et al.* (2023), contemplation has significant potentiality for the context of education and, especially, school education. Ferrater Mora (2000) highlights that contemplation has original meaning, related to the vision and theory, and, because of this, it is bonded to action of seeing, paying attention, caring and observing. In this sense, there is the establishment of a relationship between contemplation and theory, as a way of production of knowledge. Contemplation and theory have certain common elements, and other distinct ones, so that it is almost impossible completely distinguish one notion from the other.

This links the notion of contemplation to the idea of knowledge, as Abbagnano (2000) affirms, when he writes that contemplative life is the ideal one that is dedicated to knowledge. The debate on contemplation, in the field of Philosophy, in its different aspects that had been developed along history, certainly contributes so that the notion can be based in the area of production of knowledge in education, even in the contemporary society.

All interaction with stunning landscape, and with the prodigal nature in the place, incited diversified sensations and emotions, broadening the affective perception, as Feger *et al.* (2024) assured. Also, when making further reflections, it can be valued the cognitive elements, which are able to trigger new pedagogical strategies to be adopted in the school context, regarding the stimulation of more active and healthier lifestyles, this way, accomplishing the second dimension pointed out by Scherer *et al.* (2023), about the facilitation of the docent practice.

The proposition of the contemplative act in spaces of environment and nature, beyond producing knowledge and a healthy and active lifestyle, collaborates for the preservation of these places and the building of more tuning between the human being and the planet. The history shows how much nature is dependent of the relationships that had been established by the human beings, because they are the ones who define, not only the spaces that will be preserved, as well as those that will give way to crops, livestock, buildings etc. In a planet where, even more, devastation is increased, the pedagogical perspectives, that treasure the reunion between humans/nature, are extremely needed.

According to what was shown in the second reported point, in cosmopolitan cities there are few the opportunities of observation of the natural landscape, once it is covered up by a group of elements such as images, illumination, advertisements, shops,

people among other things. In this case, it is the specific notion of landscape which is constituted by the element nature and that, therefore refers to the natural, wild, rural, etc. environment. Even with the difficulty to see natural landscapes in the cities, it is possible to observe another type of landscape, the urban one, formed by a group of architectural and visual elements, which gives it an own identity.

It is in the field of Geography that the study of landscape has a special place, as Troll (1997, p. 1) assures, that “[...] with the landscape, geography found its own object [...]”. In this same field, Schier (2003) discusses the different types of approaching the landscape, as the positivist, neo-positivist, Marxist, systemic and cultural ones. The author affirms that the landscape is a cultural product, which involves the environment under the action of human activity, and also advises for the risk of separating the natural from the cultural, when these elements are considered independent constitutions. Silveira (2008) studied the landscape through an analysis that integrates the natural and the social, considering that the clipping of its space is arbitrary, and that it is produced through practices of meaning.

May it be the urban landscape, or the landscape of a natural environment, as described in the report, it is, always, of something that is mediated by the cultural constructions that are present in the society. They are the ones that give meaning, and make these environments, places of visits and experiences in leisure.

The immersion in the landscape of nature, in person, and with extended available time, for contemplation, can put individuals in a condition of observers of elements, which, perhaps, are distant from what it is possible to see in daily life that is marked by life that is even more associated to velocity, which is present in urban contexts. The observer of urban life, himself, is under a process of transformation, as it can be seen in the changes that had happened along the former century. Featherstone (2000) calls

attention for the decline of *flâneur*⁴, which had the public space on streets as its place, and loses it, through the transformation generated by the appearance of department stores, of the *shopping center*, of closed streets and isolated hotels. The author comments that these spaces are not, necessarily, public, but only semi-public, because there, poor and homeless people are automatically excluded. This reduction of public spaces would have given restrictions to *flâneur*.

The tour that had been here reported, made it possible a stroll in the urban landscape, since the city center, the place where the tickets were bought to the *tour*, starting to look to the observation of fields and mountains along the way, until the expected sight of the blue penguins, and the observation in harmony with the cycle of nature. This contemplative stroll, far from being configured as a passive attitude of someone who is only looking, became, in the experience, a triggering process of the production of reflections and knowledge on nature, landscape, leisure and contemporaneity. Esse flânar contemplativo, longe de se configurar como uma atitude passiva de quem apenas olha, tornou-se, na experiência, um processo disparador da produção de reflexões e conhecimento sobre natureza, paisagem, lazer e contemporaneidade. The *flâneur* discussed by Featherstone (2000, p. 192), searched for the immersion in the sensations of the city, by developing its aesthetic sensitivity "[...] in the oscillations between involvement and distancing." Here, it is denoted the possibility of a passage to a stroll in the city to the regions of natural landscape, or of more bucolic characteristics, producing reflection of analysis on human life and on nature.

According to what was said in the Introduction of this work, many of the choices that define the experiences in leisure, are taken as the bases in information from the

⁴ The term *flâneur*, which is hereby used, has relation with the text by Featherstone (2000), in which he approaches the arising of new types of strolling in the contemporary society.

internet. It is on the internet that, maybe, great part of people makes their first contemplations on nature and landscape, however, virtually and yet distant from the physical contact with reality, which can be established *in loco*. The *tour* of the blue penguins, made it possible the contemplation of a natural world, which used to be until then, observed only through information technologies, as TV and internet.

It is interesting to notice that, currently, under a perspective of the ones who live in Brazil, many times, the experience and contemplation of nature *in loco* become distant possibilities for most part of the population, may they be because of the involved economic questions, but also because of the privileged that virtual experiences have on individuals' lives.

Leisure is an area that has a lot to contribute with the production of knowledge on life on the planet, about the relationships that is established with it and the care to be adopted, needed for the preservation of life and health. Contemporary society, is characterized by changes in the scale, by velocity, by acceleration and shortening of time, and it can benefit from reflections generated about the contemplative process of the landscapes. Through the educational process, especially for the education to and by leisure, it can be generated persuasion in favor of the adoption of healthier and more sustainable lifestyles. With this, it can be architected new ways of how to better deal with time and to build genuine resistances, in face of the imperatives that negatively affect, the daily existential quality, creating new meanings to nature and landscape, and revitalizing the relationship human being- environment.

Final Considerations

This work was based on the objective of reporting the experience in the *tour* to the blue penguins, in the city of Dunedin, New Zealand. Based on this description that

was made with annotations in a field diary, on the observations made during the contemplative experience, it can be noticed that the senses on the contemplative experience, surpasses the personal sensations and reflections, to become an experience of collective contemplation.

The nature, landscape and the impact of the own experience, were prodigal to notice the *tour* to the blue penguins is an example of the multiple possibilities of experiences in leisure, supported on contemplation. Then, this rich contemplative experience is projected as a type of resistance to the limited possibilities of natural experiences, characteristics of the great metropolises, currently.

The report on the experience was supported by the 4 points that had been previously described, related to: 1- the initial expectation regarding the tour, 2- the observations made on nature and landscape, 3- the impression when seeing the penguins, and 4- the return. These elements are integrated in the resonances of the quality of the contemplative experience, reiterating the importance of new stimuli, which are able to serve as subsidies in order to trigger strategies for the improvement of the docent practice and awareness of nature.

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Authors' addresses:

Cynthia Lopes da Silva
E-mail address: cinthiasilva@uol.com.br

Gisele Maria Schwartz
E-mail address: gisele.schwartz@unesp.br

Emerson LuísVELOZO
E-mail address: emersonvelozo@yahoo.com.br