

## 5 Conclusion

### 5.1. Final Thoughts

Brazilians want to provide for others in abundance. Perhaps it is because the humid, hot climate causes food to spoil quickly. Perhaps it is because for too long, Brazilians have lived with the threat of super-inflation that threatens to take away their purchasing power creating a “live today” mentality. Regardless, hunting in the Pedra Branca Massif in the years surrounding the 1970s allowed those citizens most marginalized by inflation to still participate in a culture of sharing and providing. Through this activity, these men became masters of the forest, special because of their intimate knowledge of beasts and birds.

This intimate understanding of forest resources is more evidence highlighting the importance of traditional knowledge. Through this research, I have often thought of this expertise with a specific resource as wisdom of the “uncivilized” to explain both the unique familiarity possessed by these masters of the forest as well as the socio-economic reality that often pushes sections of society to develop uncommon or exceptional strategies for survival. For example, biologists use technologically advanced infra-red, motion-detecting cameras to discover what hunters presented in this work knew in 1970... that the possum arrives first, then the paca. That there are fewer hunters with this intimate knowledge, requiring scientists to rediscover this “wisdom” is truly the astonishing landscape transformation.

Over time, urbanization and globalization have crept up on these hunters. Slowly, these hunters let go of their pastime, leaving it for the desperate and the criminal. As the global landscape places ever-higher value on “nature” and its diversity, the attitudes of these hunters and their families also changed. However, it is not necessarily a direct correlation. On the contrary, it is the increased income, the better job opportunities, and the ability to comfortably shop at the local

market that allowed the hunter let go of his activity and join the consumer market-place he had watched from afar.

With economic standing, opinions changed from wanting to hunt to welcoming the beasts into the backyard. Of course, this is due to the fact that many of these hunters no longer worry about the destruction of crops or whether their pig population is in jeopardy. Therefore, I would say that globalization has allowed the hunter to join the popular sentiment that nature must be preserved. However, urbanization and globalization has not treated everyone equally. For this reason, there are still hunters hidden within the PEPB. Yet, with current perceptions of hunting and of nature, these citizens are not likely to benefit socially in the same way as the hunters interviewed did. Current hunters in turn likely do not experience the same connection to place as hunters did 40 years ago. Therefore, their motivations are to strip the forest of whatever resources are available before anyone can notice. Again, these hunters can be found in the police files, trafficking birds, animals, and animal parts.

How has hunting changed the landscape of Rio de Janeiro? Hunting has changed the landscape precisely as all human activities have altered it; into a form representative of how people operate in space.

## **5.2. Recommendations for future study**

With the appropriate resources, an accurate survey of the current fauna in the PEPB would allow future transformational studies more accurate. Without past data points, it would have little to compare, although the types of animals can be compared to data collected through interview data as was accomplished in this project. Another important aspect of landscape transformation is the effect current hunting activities have on the landscape and their motivations. This project has also opened the door to research into informal economies supported by the PEPB.