

136 - UNVEILING THE DYNAMICS OF THE OUTDOOR ADVENTURE SPORTS IMAGINARY

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Outdoor adventure sports are embedded in a world of creative imagination, renewing the sense of adventure, interacting directly with risks and uncertainty. In such process of interrelations, while practicing these sports, a person experiences, at once, the pleasures of risk and adventure, unveiling a self-identity that arises the ordinary discourse of a social imaginary that moves alongside death, life, pleasure, pain, reason and emotion.

When we encounter the path of trail that outdoor sports adventurers cover, we find ourselves in the edge of the history of human and nature relations. That way, we are seduced by a corporal manifestation that builds an identity in the imaginary dimension, complemented with a world filled with symbols, dreams, myths and rituals, a world of profound relations between humans and sports.

In such perspective, the imaginary comes to be a dynamic organism of images, with a fundamental role in mediating the relation of humans with the world, with the other and with themselves (Teixeira, 2000). It presents itself as a net where sense is provoked within the relation of opposite poles that are always under such tension that ends up achieving the dynamic sense of the relation. The thought is always opposite, constantly coming to a tension between: explicit thought and implicit thought; reasonable dialectics and imaginative dialectics; critical self, contemplative self; conclusion and opening; demonstration and showing; both opposite poles. It is in the undone that the imaginary acts; it builds itself within the relation between the poles.

In such context, Gilbert Durand (2001) proposes to rescue the power of the symbol supported in a complementary action between the sensitive and the rational, between the concrete and the abstract, looking to reevaluate the spiritual and transcendental element in the immediate reality. The power of the Durandian Theory is in the rehabilitation of the dimension of the sacred, in the knowledge of the anthropological trajectory and of notions like "topical" and "semantic basin".

That way, the present article intends to deepen one of the elements of the Durandian imaginary, looking to unveil the imaginary of the semantic basin that bathes outdoor adventure sports. The corpus of this bibliographical study was built through the approximation of theoretical references that sustain Gilbert Durand's Theory of the Imaginary (1982, 1988, 1991, 1998, 2001, 2003) and afterwards through national studies relating to outdoor adventure sports, that sustained the creational process of the semantic basin of these sports. It is also good to keep in mind that the analysis contained in this article is part of Passos (2005) doctorate thesis.

Covering the tracks of Gilbert Durand's Theory of the Imaginary

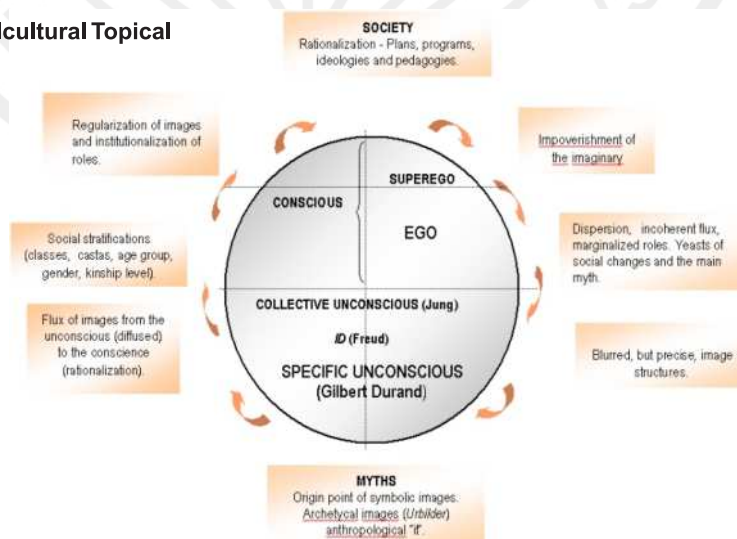
Like the flow of the ocean, that always constitutes new and different waves, passing by our perceptive eyes, charming us with the possibility of constant change, it is also necessary to follow the multiple glances shimmering a small parade "of waves", that characterizes the process of such complex relation: human-nature-sport.

In order to comprehend the dynamics of such imaginary, this study focuses the main concepts of Gilbert Durand's theory (1988, 1991, 1998, 2001, 2003) that, in a very appropriate way, allows us to cover securely the symbolic, dynamic and complex universe of human outdoor sport adventures and their relation to its symbols, myths and rituals.

Following at ease another model of history parting, the author simultaneously observes the economists and the art historians, regarding as much the existence of cycle as recurrent trends, like categorized styles, defined by historians, that presents itself as classic, baroque, romantic and many others, but characterized from a plastic, pictorial and musical symbolic universe.

Gilbert Durand (1998) sees the building of the social-cultural imaginary through what he called the imaginary topics. At first, he worked with the idea of topical as suggested by Freud (2003) in order to understand social levels. Following the same line of thought, looking to deepen the understanding of such metaphor, Durand (1998), once again, turns to C. G. Jung (1998).

Thus, trying to understand this so called social place, the topical presents a flux of imaginary contents: dreams, wishes and myths of a society, following "a temporal path and a confuse flux [...]" in order to finally rationalize" (Durand, 1998, p.96), leaving, that way, little by little, its mythological spontaneity, regulating images and institutionalizing roles.

Img. 01 Socialcultural Topical

The first level is the founder of society: *id*; a place where myths hide and symbolic and archetypal images *Urbilder* known as the anthropological place of *it*, arise. Such place of blurred, but precise, images situates the specific and collective unconscious; also know as just collective unconscious (producer of archetypes and myths). The second level, known by the *societal ego*, the conscience, is where the social game is presented, with positive functions supported by the ideology of power (social stratifications) and other marginal negative functions (of dispersion). The superior level is characterized by an extreme rationality, where plans, programs, pedagogies, classifications and systematizations occur (Teixeira, 2000).

The Social-cultural Image describes the flux of imaginary contents, parting from the symbolic image's state of origin

and coming to a logical concretization, culminating in a structuring of plans, programs, ideologies and pedagogies of an established society.

In the attempt of unveiling how long it takes symbolic images to regularize and rationalize, we can observe that, throughout such topical, the myth comes to loose its allogical, as it walks towards rationalization (dramatization); symbolic images slowly give place to reason; therefore, imaginary contents develop in a temporal path organized in hemispheres of contradiction. When we come to the saturation (superior level of the topical) of the patent myth, simultaneously begins the impoverishment of the mythological image, giving place to the outmost disperse and confuse images, favoring the rise of another myth, patent until this moment. The social-cultural topical unveils the movement of great paradigmatic changes in western history, counted not only by the linearity of science history, but also understood by the complexity of diverse manifestations, like architecture, poetry, music, nature, corporal practices, and the anthropological trajectory that imaginary contents cover in building a group's social imaginary, or of a concrete social stage.

Deepening in the dynamics of social-cultural topical, sport activities, throughout different periods, have been transiting from the myth to the rationalization, from a practice born from a ludic universe, without rules or any kind of control, giving place only to a imaginative world, to the institutionalized sport that requires plans, programs, strict rules, and predetermined social roles.

That way, in order to understand this period of breakdown and return throughout the topical still not clarified Durand (1998, 2003) builds the concept of "semantic basin", utilizing the metaphor "fluvial basin", that indicates the course of the "river" within the revelations brought by its "affluents". It is an area where the "drainage" of other superficial areas converges into a main "river" and its "affluents", its limitation is marked by the water divisions.

A "semantic basin" is woven by epistemology, scientific and aesthetic theories, architecture, music, sports, games, world visions; therefore, it is composed by a homogenous group, a semantic homogeneity of representations that manifests the social-cultural imaginary of a certain period (Durand, 2003).

The "semantic basin" used to unveil a period of time allows us to visualize the average length of the cyclic course carried out around the topical of social-cultural imaginary; thus, the dynamic of time that occurs in the breakdown of society (institutionalization of positive roles of the ego) and the resurgence of images from the unconscious of latent myths (marginalized roles).

The concept of "semantic basin" allows the integration of scientific evolutions, but it goes further: it deepens within the analysis of particularities of an era and area of the imaginary, running through its styles, main myths, pictorial motives, literary themes, *modus ludicus*, and others. So, each imaginary rises from an antecedent form that carefully generates itself in the dark side of the topical; in the same way, its realization bears fruits that might directly influence the following cycles.

Thus, strolling through the "semantic basin" that characterizes contemporary society, we can see a delta running through the margins of the construction of a secondary "basin" that bathes itself by "affluents" of the first one, but creates self "meanders" able to flow into a different social imaginary. In such case, we believe it to be outdoor adventure sports.

Durand (1998, 2003) defines the structures of a "semantic basin" in six "time periods", typified by the elected metaphor: the "river".

The first structure is composed by "torrents" or "drainages". Small "streams" formed in a given social *métier*, uncoordinated, a complete absurd and, some times, an antagonism or even resurgence of old semantic "basins", born again from specific historical moments, such as: wars, meaningful social and scientific events, and others. All these hide in a marginalized sector, somber, of the topical and accompany, within a certain distance, the breakdown of the located imaginary. Following the footsteps of periods that came to contest iconoclasms, a few "streams" were generated in the specific unconscious, working as the "torrent" of a given "semantic basin".

These "streams" bring out oppositions and controversies that lead us to the second "period" of the "semantic basin", known as division of "waters". The division of "waters", according to Durand (1998, 2003), is known for the margin phenomenon that takes place between the "streams" that are characterized by discussions and confrontations of imaginary regimes. That can be achieved by the union of "drainages" that were opposite to another imaginary group, precedent or actual. In a gothic imaginary context, the opposing of Franciscans to a church entangled to exaggerated luxury and to the confinement of other religious orders marks a meaningful "water" division. There are moments when water divisions may unveil causing, according to Durand (1998, 2003), the third structure of the "semantic basin" to break out: the "confluences". These are the personalities, institutions and authorities that consolidated the "drainages". These work as "affluents", "feeding" the "rivers".

The fourth "period" of the "semantic basin", still taking in consideration Durand's (1998, 2003) theoretical premises, customizes itself with the encounter of the "river's" name; that is, the moment that a real or fictional character is able to carry out the semantic universe of the built "period". During the Franciscan period, it becomes obvious the paternity of Francis of Assisi, protected by the legend built upon his actions and ways of acknowledging humans and the natural world. Durand (1998) believes that modernity places Freud as the deep core of the "river"; however, it is important to stick out that such identification occurs semantically; it does not mean an absolute belief in Freud's theories.

The "harness of margins" forms the fifth "period", known also as the "organization of rivers", where imaginary fluxes, present in the "streams", are consolidated by its secondary founders. In the "basin" that we find ourselves, several scholars bathe in the "waters" of the imaginary philosophy "river", trying to build a methodology able to unveil the post-modern symbolical universe, in example: Gilbert Durand; Yves Durand; Michel Maffesoli. In Brazil, we can highlight Nilda Teves Ferreira; José Carlos de Paula Carvalho; Danielle Rocha Pitta; Cecília Sanches Teixeira; Marcos Ferreira Silva and, in adventures sports universe, Vera Lúcia de Menezes Costa.

The "deltas" and "meanders", according to Durand (1998, 2003), constitute the sixth "period" of the "semantic basin", when the myth that crosses all the river's extension wears out, letting itself to be penetrated by other "drainages", other next-door "streams", announcing soon, a new "basin". The "semantic basin" demonstrated the break out of "deltas", born from its own generosity of thought, the coming of cultural philosophy that started to defy nature and contemplation, valorizing the man's conquest over nature, industry, rationality, order and progress, the rising of Prometheus's myth.

The "semantic basin" of outdoor adventure sports

In such scenery, while constructing the "semantic basin" of outdoor adventure sports, it is fundamental to situate the "periods" of the primary "basin" that irrigates them, seen as that is the one that allows the existence of a second "basin" of such sports.

The division of "waters" in such period is marked by the surrealism and scientism, by the conflicts of hermeneutics. Such division ends up disturbed by the extended French-German conflict, leaving the discussion between sensibility and reason behind.

In order to analyze how the initial and the past path of the "rivers" that discharge in the "semantic basin" of outdoor adventure sports, or how outdoor sports were born, we must follow the "flow of the waters" of present-day practice structures, seen as it is the most recent conceptual mechanism that legitimates the sources and past developments of our west civilization.

Therefore, in this scenery, the "torrents", the "drainage", the first "period" of the "basin", as seen nowadays, are the ecologism of culture, a return point to the previous "basins": the Franciscan, the romantic, the Philosophy of Nature's. There is a trend that flows through the waves of the natural world's "river", like the renewing of agriculture and natural alimentation, the valorization of local handicraft, gear and others. One other "drainage" occurs with the return of hedonism and contemporary view, the search for pleasure in present times, recovering at the same time small groups and tribes.

BACIA SEMÂNTICA**1 Escoamentos**

Pequenas correntes que se formam descoordenadas.

2 Divisão de Águas

Fenômenos de fronteira entre as correntes que são caracterizados pelas discussões e enfrentamentos dos regimes do imaginário.

3 Confluências

São os afluentes, personalidades, instituições e autoridades que consolidaram os escoamentos.

4 Nome do Rio

Momento que um personagem real ou fictício consegue dar vazão ao universo semântico da fase construída.

5 Margens
Organização dos rios. Onde ocorre a consolidação dos fluxos imaginários presentes na corrente, a partir de seus segundos fundadores.

6 Deltas

Quando o mito que atravessa toda a extensão do rio se desgasta, deixando-se penetrar por outros escoamentos e correntes vizinhas.

SEMANTIC BASIN**1. Drainage**

small streams formed uncoordinated.

2. Water division

borderline phenomenon that occurs between streams, characterized by discussions and confronting the imaginary regimes.

3. Confluences

are the afluentes, personalities, institutions and authorities that consolidate the drainage.

4. Rivers name

moment when a real or fictional character is able to set paste to the semantic universe of the constructed period.

5. Margins

organization of rivers. Where occurs the consolidation of imaginary fluxes present in the stream, regarding its founders.

6. Deltas

when the myth crosses the whole extension of the river and wears out, allowing to be penetrated by different drainages and next-door streams.

ESPORTES DE AVENTURA NA NATUREZA**6 Escoamentos**

Ecologização da cultura; influência das antigas bacias: do Franciscanismo, do Romantismo, e da Filosofia da Natureza.

7 Divisão de Águas

Valores da modernidade: ordem, progresso, controle, regras, racionalidade instrumental se contrapõe aos novos valores da pós-modernidade que irá permitir o reencontro com o sensível, com o aleatório, o lúdico, a estética, os mitos, o sagrado e a imaginação.

8 Confluências

Pensadores: Sigmund Freud, Carl G. Jung, Gaston Bachelard, Georg Simmel, Le Breton, Roger Caillios, Mircea Eliade e Rudolf Otto.

9 Nome do Rio

Na pós-modernidade não há localização de um nome, mas de várias tribos. A tribo desta bacia é dos Esportes de Aventura, e neste estudo mergulhamos no Trekking.

10 Margens

Gilbert Durand, Yves Durand, Edgar Morin, Michel Maffesoli, Boaventura Santos, Danielle Pitta, Nilda Ferreira e Vera Costa.

11 Deltas

Ainda estamos a desvelar.

OUTDOOR ADVENTURE SPORTS**6. Drainage**

small streams formed uncoordinated.

7. Water division

Modernity values: order, progress, control, rules, instrumental rationality opposed to the new post-modern values, that will proportionate a reenounter with the sensitive, the random, the ludic, the aesthetics, the myths, the sacred and the imagination.

8. Confluences

Thinkers: Sigmund Freud; Carl G. Jung; Gaston Bachelard; George Simmel; Le Breton; Roger Caillios; Mircea Eliade e Rudolf Otto.

9. Rivers name

In post-modernity there is not spotting of a single name, but of several tribes. This basins tribe is the adventure sports one.

10. Margins

Gilbert Durand; Yves Durand; Edgar Morin; Michel Maffesoli; Boaventura Santos; Danielle Pitta; Nilda Ferreira e Vera Costa.

11. Deltas

Still trying to unveil.

The "division of waters" for the social phenomenon currently observed seems to be exactly the breach established between values of modernity and post-modernity. Order, progress, control, rules, instrumental rationality (modernity) opposes themselves to the ideas of new scientific thinkers, which will allow the reenounter with the sensitive, the random, with the symbolic, and with the myths (post-modernity). However, the "division of waters" is known, especially, by its technology, because, although it was conceived in the wound of rationality, it allows new adventurers to fly with birds, to climb the highest mountains, nearly touching the sky, or just be able to sleep and feel warm after a twenty mile walk, in the cold, in a small villa between France and Spain, through the path of *Santiago de Compostela*.

Maybe some other blazed aspect of this "basin" is the modern institutionalized sport, with its federations, confederations and unifying rules as well as outdoor adventure sports, that rises in reaction to an external social control, to chronological time and space limits. Modern sports gave a competitive and productive character to swimming, jumping, mounting, running, sailing, fighting; controlling these practices and stepping back, in a certain way, from its festive sense, ludic and sacred. Unlike this specific "river", outdoor adventure sports searches deeper "waters", filled with uncertainty and risks, where it might rescue adventures with a minimum of rules, but might be filled with corporal sensations originated by interacting with the "earth", the "air" and the "water".

According to Feixa (1995), the identity of these adventure sports does not come from its practical or material aspects, but from an imaginary dimension, from a symbolization capacity. The adventure presents itself in new scenery, where emotions are controlled and actions defined by the perception risk (real or imaginary) generated by whoever is practicing.

That way, Betrán (1995a) says that the sensation of risk, in this scenery, basically depends on two factors: the generated level of expectation (which configures the symbolical board of sensations and emotions) and the uncertainty provided by nature. Therefore, this "basin's" sceneries are: the recovered nature, with the effort to contact the uncertainty that it promotes, and all uncontrolled emotions.

The "streams" of such "river" are formed by "affluents" that acknowledge and support the study of the imaginary in the "confluence" "period". That way, Freud, Jung, Bachelard, Simmel, Le Breton are anchors that establish the content of the adventure "basin".

In post-modernity, outdoor adventure sports search out for identification myths instead of one single determined identity. There is no spotting a unique character, at most tribes that mark their first great known adventures, such as the alpinists, for example, or the surfers... However, in the beginning of the century, the new paradigm values plurality, leaving no space for a single name for the "river", but the manifestation of several myths that were latent, such as: Dionysius, Hermes and Pan.

Taking the "river's" "margins" and giving philosophical, imaginary and epistemological consolidations to methodological reveries in order to build a new look towards corporal manifestations in post-modern adventures, the second founders, the new margin of the "river", are characters like: Gilbert Durand; Yves Durand; Edgar Morin; Michel Maffesoli; Danielle Rocha Pitta and Nilda Teves Ferreira. However, it was the theoretical mosaic built by Vera L.M. Costa (1999) that allowed us to navigate through Gilbert Durand's (1982, 1988, 1991, 1998, 2001, 2003) referential and deepen the understanding of the regimes of symbolical experiences of the imaginary in these sports.

Probably, by the end of this article, several "deltas", "meanders" and "derivations" will have risen and will surpass the studies that this article feeds off. Who knows next-door "streams" haven't already flooded a new "affluent" of the "river" and, by now, have already captured different bassets in order to give place to a new latent myth?! That is the dynamism of an anthropological

trajectory of images that create the waters that permeate the imaginary of adventure practices that we already know of or might still learn about.

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UNVEILING THE DYNAMICS OF THE OUTDOOR ADVENTURE SPORTS IMAGINARY

Outdoor adventure sports are embedded in a world of creative imagination, renewing the sense of adventure, interacting directly with risks and uncertainty. In such process of interrelations, while practicing these sports, a person experiences, at once, the pleasure of risk and adventure, unveiling a self-identity that arises the ordinary discourse of a social imaginary that moves alongside death, life, pleasure, pain, reason and emotion. This article intends to unveil the "semantic basin" that bathes the outdoor adventure sports. The corpus of this bibliographical study was built through the approximation of theoretical references that sustain Gilbert Durand's Theory of the Imaginary (1982, 1988, 1991, 1998, 2001, 2003) and afterwards through national studies relating to outdoor adventure sports, that sustained the creational process of the semantic bay of these sports. The analysis utilizes the six different stages that characterize a semantic basin: drainage, water divisions, confluence, the name of the river, margins and deltas. The semantic basin of outdoor adventure sports rises from the old basins that composes the drainage that allows the river to live up to the myths that build this corporal practice: Dionysius, Hermes, Pan and Narcissus. Key words: social imaginary; outdoor adventure sports; semantic basin.

DÉVOILER LA DYNAMIQUE DE L'AVENTURE EXTÉRIEURE ARBORE IMAGINAIRE

Les sports extérieurs d'aventure sont enfoncés dans un monde d'imagination créative, renouvelant le sens d'aventure, réagissant réciproquement directement avec les risques et l'incertitude. Dans tel procédé de corrélations, pendant que pratiquant ces sports, une expériences de personne, tout de suite, le plaisir de risque et l'aventure, dévoilant une soi-identité qui se présente le discours ordinaire d'un social imaginaire que les mouvements à côté de la mort, la vie, le plaisir, la douleur, la raison et l'émotion. Cet article projette pour dévoiler le "le bassin sémantique" cela baigne les sports d'aventure extérieurs. Le corpus de cette étude bibliographique a été construit par l'approximation de références théoriques qui soutiennent la Théorie de l'Imaginaire de Gilbert Durand (1982, 1988, 1991, 1998, 2001, 2003) et ensuite par les études nationales relatant aux sports d'aventure extérieurs, cela a soutenu le procédé de creational de la baie sémantique de ces sports. L'analyse utilise les six étapes différentes qui caractérisent un bassin sémantique: le drainage, les divisions d'eau, la confluence, le nom de la rivière, les marges et les deltas. Le bassin sémantique d'ascensions de sports d'aventure extérieurs des vieux bassins qui compose le drainage qui permet la rivière habiter jusqu'à les mythes qui construisent cette pratique corporelle : Dionysius, Hermes, Pan et Narcisse. Mots-clés: imaginaire social, sport d'aventure; bassin sémantique.

DESTAPAR LA DINÁMICA DEL IMAGINARIO DE LOS DESPORTE DE AVENTURA AL AIRE LIBRE

Los deporte al aire libre de la aventura se empotran en un mundo de la imaginación creadora, renovando el sentido de la aventura, interactuando directamente con riesgos e incertidumbre. En tal proceso de correlaciones, al practicar estos deporte, una experiencias de persona, inmediatamente, el placer del riesgo y la aventura, destapando una auto-identidad que surge el discurso ordinario de un social imaginario que mueve al costado muerte, la vida, el placer, el dolor, la razón y la emoción. Este artículo piensa destapar el "palangana semántica" eso se baña los deporte al aire libre de la aventura. El cuerpo de este estudio bibliográfico se construyó por la aproximación de las referencias teóricas que sostienen la Teoría del Imaginario de Gilbert Durand (1982, 1988, 1991, 1998, 2001, 2003) y después por los estudios nacionales que relacionan a deporte al aire libre de aventura, eso sostuvo el proceso de creational de la bahía semántica de estos deporte. El análisis utiliza las seis etapas diferentes que caracterizan una palangana semántica: desagüe, las divisiones de agua, la confluencia, el nombre del río, los márgenes y los deltas. La palangana semántica de subidas al aire libre de deporte de aventura de las palanganas viejas que compone el desagüe que permite el río para vivir de acuerdo para a los mitos que construyen esta práctica corporal: Dionysius, Hermes, Pan y Narciso. Palabras-clave: imaginario social, deporte de aventura; palangana semántica.

DESVELANDO A DINÂMICA DO IMAGINÁRIO DOS ESPORTES DE AVENTURA NA NATUREZA

Os esportes de aventura na natureza encontram-se mergulhados no mundo da imaginação criadora, renovam o sentido de aventura, interagindo diretamente com o risco e com a incerteza. Nesse processo de inter-relações, ao praticar esses esportes, o homem vive, conjuntamente, o prazer do risco e da aventura, criando uma identidade própria onde se estabelece o discurso comum de um imaginário social que transita entre morte, vida, prazer, dor, razão e emoção. Este artigo tem como objetivo desvelar o imaginário da "bacia semântica" que banha os esporte de aventura na natureza. O corpus deste estudo bibliográfico foi constituído pela aproximação com os referenciais teóricos que sustentam a Teoria do Imaginário de Gilbert Durand (1982, 1988, 1991, 1998, 2001, 2003) e posteriormente com as publicações dos estudos nacionais relacionados ao esporte de aventura na natureza, que deram sustentação para o processo de criação da bacia semântica desses esportes. A análise utilizou-se das 06 fases que definem uma bacia semântica: escoamentos, divisão de águas, confluências, nome do rio, margens e deltas. A bacia semântica dos esportes de aventura na natureza nasce do ressurgimento de antigas bacias que formam os escoamentos que permitem ao rio dar vazão aos mitos que estruturam essa pratica corporal: Dioniso, Hermes, Pã e Narciso.

Palavras-chave: imaginário social; esporte de aventura na natureza, bacia semântica.