123 - HIKES (WALKS) IN THE NATURE AS LEISURE: FROM THE EXPERIENCES OF INVOLVEMENT TO THE SPIRITUALITY

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INTRODUCTION

Issues such as modernity, reflexivity, the construction of the self, the idea of progress, the spiritualism in opposition or in coexistence with the materialism, expectation of overcoming the dichotomy body/spirit and aspects of leisure are some of the themes present in Western culture and are part of innumerable current discussions, establishing links among themselves. Values such as reason, knowledge and science were important criteria of evaluation of the mentality of the progress of human societies until the last century. From the nineteenth century on, the idea of progress, evident in the West, in a sense of developing material, moral and spiritual aspects, seems that is being redefined taking into account new approaches related to the modernity, the valorization of the individual, the construction of the self, the spirituality, the morality and to the religion. The idea of transformation brought about by the progress is not linked to the revolutionary actions, but to the reformative ones. This reform is showing a process where the values that permeate it are also regarded as influencer agents of a change. The move makes one to perceive relations that perhaps did not seem to be possible before, such as the compatibility between material and spiritual progress. The intention of this work is to analyze the relations between leisure and the possible involvement with aspects of spirituality.

Considering the current context of valorization of the environment, of re-enchantment of activities related to practices in nature, and the multiple meanings given to such practices is the goal that gives rise to this study: to analyze the presence of the idea of spirituality in activities considered as of leisure, put into practice in touch with nature.

ASSOCIATIONS BETWEEN LEISURE AND SPIRITUALITY

The traditional concepts and discussions about leisure take us to the idea of opposition to work, to free time lived as a lack of work, of project, of duty, says Lebleu (2006). Among the discussions that have happened on the subject, one of them was the emergence of informal work in which the subject chooses time, place and activity for his production, a fact widely thought in the First International Congress on the Informal Economy, held in Rome in 1982 (DaCosta, 2003). The Italian sociologist Domenico Di Maisi, emphasizes the possibility of current times live a form of free time interlaced to the production which he called as creative idleness. One can still find views about the leisure as reported by Stebbins (1992), who classifies the leisure as casual or serious. The casual does not implicate in preparations or trainings, comparing it to the hedonist pleasure. The serious leisure calls forth a planned life crossed by the perseverance. It can be noticed in the activity of collectors and peregrinating walkers of the Caminho de Santiago de Compostela or participants of hiking in nature. Some researchers forwarded their thoughts on leisure as experiences of involvement, and among them, Karlis, Grafanaki, and Abbas (2002) cite Godbey (1985; 1989) and Kelly (1998). The first one, with his view of the components of leisure: time, activity and attitude (state of mind), proposing the activity as a significant component to the understanding of leisure. The second, Kelly (1998), explains the passive and active involvement, according to the action spent by the actors, considering as active activities hikes, the sports, the games and as passive activities reading, listening to music, paint etc. Karlis, and Grafanaig Abbas (2002), Heintzman (2000a, 2000b; 2000c; 2003) and Deschenes (2002) devoted themselves to approximate leisure and spirituality, subject of this study. These authors take us to the discussion about the perspective of integration of time, activity and attitude in leisure; to the connectivity with you, with others and with God, this belief in a supreme force guider of life, and the pursuit and establishment of harmony and senses to life. In this same obliquity, Passos (2004) and Cardoso (2006) indicate that the activities in nature, particularly those outdoor hikes, with landscapes favoring the spiritual wellbeing.

MEDITATION, HIKES, SENSORIAL CLOISTER AND SPIRITUALITY

The idea of leisure as a means of sanctification is far from being new. Lorson (1952 cited by SERGE, 2002) proposed a spirituality of leisure in place of leisure-pleasure. There are numerous examples and forms of entertainment seen as spiritualized, being also influenced by the pursuit of happiness.

Regarding the serious concerns of humanity, for centuries the nature of happiness raised questions of philosophers and spiritual masters. It is the object of many definitions. The visions of philosophic happiness of the Epicureans and of the stoics are identified, the psychological happiness and the spiritualized happiness such as the Buddhist and Christian. They can influence the line of reasoning that links pleasure, leisure, happiness and spirituality. The catholic tradition includes various forms of spirituality, but which one is in line with the contemplation? The Benedictine spirituality seems to be the right one.

The definition of spiritual happiness supported in Catholicism (SERGE, 2002) indicates that the union with God is held by the infused or acquired contemplation. In the first case it is a pure gift that God awakens in an occasion. In the second case is the result of spiritual discipline, for example, the discipline required by the Benedictine spirituality. However, spiritual well-being could be replaced in our theoretical formulation by union with God. The primary focus of monastic life is the contemplation, the union with God that cannot be achieved without the asceticism. There is a direct relationship between asceticism and contemplation. The contemplation obtained by prayer. However what is the nature of the contemplative prayer?

Keating (1999 cited by SERGE, 2002) shows us that it does not dispense the relaxation, the hypnosis or a mystic phenomenon. However the mystical phenomenon of parapsychology is only a part of contemplation and not the essence. The essence of contemplative prayer is not the manifestation of the phenomenon, but the path of pure faith. For Jean de la Croix (cited by Serge, 2002, p. 117), it is the faith that leads to contemplation. For some the contemplative state is like leaving out of time and space (CASEQUE cited by SERGE, 2002). For others, the contemplative union with God is far from being absolute due to terrestrial constraints as on earth the involvement of people and imperfections continues.

The eastern culture is crossed by examples of practices such as tai-chi-chuan and yoga that also contribute to feelings reported as similar to those obtained by the contemplative and meditative states (CAMPBELL, 1997). These states send us to the vision of Almeida (2008) with the concept of sensory cloistered.

The esoteric culture, with its various tendencies, extends the religious culture of the West, influenced by Eastern traditions, such as the Indian, considered to be the bearer of a full spirituality. The ideas of Eastern traditions spread and reach more and more people, rethinking the problems and restoring the value of the traditions of spirituality and following a non institutionalized path, which opens doors to the scope of emotions and sensations (LACERDA, 2001).

SENSORIAL CLOISTER

The conception of sensorial cloister was proposed by Guilherme Veiga de Almeida, in 2004, at the Brasilia University (UB), as part of the Program for Postgraduate studies in Sociology. The author realized the life and the world in which we are inserted as multissensorial. The human being is immersed in stimuli of touch, smell, sounds, tastes, temperatures, kinesthesias and synesthesias, among others. For the author, "the sensorial cloister is first of all a totality of senses that, interacting and maximizing mutually, produce an effect that exceeds the sum of its parts" (p. 73). It is the idea of experience of involvement and sensorial cohesion.

Some forms of expression of the man rest in the arts, in spectacles and rituals. The art and the spectacles differentiate themselves from the rituals. The art and performance are crossed by aesthetic aspects, while in rituals other aspects are detached, the synesthesic ones, in which relations among different sensorial plans are established, such as the smell of wet grass and the freshness of the forest, during the walk, or the vision of the landscape from the top of the mountain and the cold breeze, for example. For Almeida (2008, p.15) "the ritualistic event has as the essential focus the practitioner and the interest of the event is the sensorial change operated on the participant." In the case of walks, the rites promote, as Segalen (2002) thought, a specific time-space setting, denote a system of language and behavior suitable to this setting, with verbal support, gesticulatory and body posture, of repetitive nature and of heavy symbolic burden for the actors and witnesses. In this sense, the experience of involvement of walkers, as ritual, suggests concentration, discipline, sacrifice and renewal for the purification of taking part in the emotion of the exchange of energy between hikers and nature. This ritualistic sensorial change is an example of what Almeida (2008) called an extraordinary sensorial experience, different from that experienced in daily life, the ordinary sensorial experience.

Also the leisure usually involves the individual in sensorial experiences out of the daily life pattern that can be read as extraordinary ones and generate altered states that can be caused by numerous sensorial stimuli such as abrupt or repetitive movements, pain, music, exotic places, beverages, among other elements. These states get close to the Greek kathársis as Almeida thought (2008) to elaborate the concept of sensorial cloister. As an example in our society it is possible to think the meditative states searched by a large number of people who associate these practices to the states of relaxation. That same experience is witnessed in the contemplation of the monastic life, in the quest for union with God that cannot be achieved without the asceticism. For Ouellette, Heintzman and Caretta (2008) there is a direct relationship between asceticism and contemplation. And those activities experienced in leisure excite the senses and consist, therefore, of events leading to complex sensorial processes, not through everyday use of senses, producing experiences of involvement.

In the leisure time I like to hike, to go to a peaceful place, bring the children, come with my wife, walk, watch a beautiful place, stay calm, stay ease. Spend time with people I like, so quiet, and us, without tumult, without confusion, without any of that. No car, no time, without anything (Speech of the interviewed 12, in PASSOS, 2004, p.161).

The effects of this experience of deep involvement with nature and sensorial cohesion, experienced by the walker, brings, according to Almeida (2008), experiences of isolation in relation to the surrounding environment and effects of self-confidence.

The activities of risk or even the long walks that require greater efforts than the normal states of individuals can also cause these sensations. It is important for the understanding of the research that the idea that the sensorial cloister is a personal phenomenon is clear. Nobody is capable of experiencing it for others. This is the case of walkers and pilgrims of the Way to Santiago de Compostela or of the practitioners of trekking in nature.

The nature, for its exuberance of receptivity and intensity, promotes a beauty provided of energy in which the man interfuses, reaching the sublime, says Costa (2000).That beauty translates a lively form and is object of the recreational impulse (SCHILLER, 1995), a form that lives in our sensitivity leading to sensorial changes in walkers. In some cases the walkers go beyond this experience and enter the path of contemplation, distancing from the events, reaching the path of spirituality, of meditation, of union with God and of happiness.

WALKS AND NATURE

Activities related to the nature are watered of countless interpretations and associations. Representing the fact of a word have several meanings it is possible to think that while some offer situations of risk, characteristics of late modernity, others express feelings of re-enchantment linked to sacred aspects attributed to the natural world by authors such as Thomas (1992). In the field of strict sense, the search in the area of Physical Education focusing on activities practiced in natural environments has taken eminence with works that present as theme the relations nature-spirituality. The sense of the walk (CARDOSO, 2006) and of the trekking (PASSOS, 2004) crosses these among other researches. While the study of Cardoso focused on walks of pilgrims in the Path of the Sun, Passos detained the analysis of the senses in practitioners of trekking based on the relationships man-nature making evident connotations of sacred.

For Passos (2004, p. 4) "The bodily experience lived in sports of adventure in nature presents itself as an end in itself, not having anymore the intention of dominating the world, but know it, discover it and enjoy it."

Still for the author

Living in a period of apparent paradigmatic transition, the sports of adventure in nature show a symbolic dense universe that requires from us, in preparation phase, a new equipment, a small binocular that will allow us a broad look on the passages of the images throughout history, because the silent mists of subjectivity seem to hover carefully over jungles, forests, rivers and mountains that protect the adventurers as in the old Celtic rituals, in which the mother nature guided the prophets and the druids about the forces of the four elements: fire, earth , water and air (PASSOS, 2004, p.4).

Costa (2000, p. 11) believes that "these sports derive from a hybrid culture: move both in the domains of return to nature as well as in the evolution of technology." It is possible to think of a mix between the rationalism and scientificism with a return to the valuation of the nature and of the scope of sensitivities. Nature lovers seeking activities practiced in communion with the elements of earth, not necessarily seek the images of divinity. Perhaps it is easier to say that the proposal is meeting with yourself than with the other, fact which does not take out the characteristic of the encounter with the sacred.

METHODOLOGY

This is a descriptive, exploratory and qualitative research. For Gil (2004) the exploratory study corresponds to the attempt to minimize the estrangement caused in some situations observed. The data were collected from two theses held in the Post Graduate Program of the UGF (PPGUGF), in Rio de Janeiro, tied to the line of investigation Recreation (Leisure), Culture and

Adventure Sports (PASSOS, 2004; CARDOSO, 2006).

ANALYSIS OF DATA

The presence of the idea of spirituality in leisure activities in the nature in the speeches of walkers showed the multiple meanings of the conception of spirituality that has gained a broader term than limited to the religious sphere. It was also found the association to the concept of sensorial cloister and of involvement of the senses in relation to the union with an immanent God who renounces the transcendence so that the communion occurs. The linkage with the leisure pointed to a sacredness of the body and of the movement, both in the personal sphere of introspection as well as in the socialization of the groups analyzed. The references to the state of tranquility reported by walkers take us back to the contemplative attitudes with repercussion in the bodily plan. For the informant 15 (PASSOS, 2004, p. 165) the convergence of the idea of sensorial cloister and spirituality are present in the power of speech:

I want to go to the forest, take advantage of that environment, of that delightful shadow, of that pleasing sun, of that fresh wind, or even of the heat that is making me sweat, of that activity that I am carrying weight on my back, which often imposes me difficulties, but which is a pleasure hard to explain because it is hardly objective.

It is identified the sensation of pleasure that spreads along the body by creating the liveliness of contemplation and vertigo that overcomes the walker or the pilgrim.

CONCLUSION

This study did not intend to exhaust the subject, that in fact presents opportunities to show a productive research and appropriated to the times of personal uncertainty, valuation of the environment and redemption of the relation nature-spirituality. The connections among recreation, spirituality and sensitivities recorded corporeally make it possible to think of a recreational and corporeal spirituality expressed by pilgrim walkers related to the more traditional movements, such as the one of Caminho de Santiago de Compostela, or the trekking chosen as a form of recreation. The interconnection between components of leisure: time, activity in nature and attitude; and spirituality offer conditions to raise the harmony in the lives of these.

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ABSTRACT

HIKES (WALKS) IN THE NATURE AS LEISURE: FROM THE EXPERIENCES OF INVOLVEMENT TO THE SPIRITUALITY

Values such as reason, knowledge and science were important criteria for evaluating the mentality of the progress of human societies until the last century. From the nineteenth century on, the idea of progress, evident in the West, in a sense of development of material, moral and spiritual aspects, seems that is being redefined taking into account the new approaches

related to modernity, to the valuation of the individual, to the construction of the self, to the spirituality, to the morality and to the religion. Considering the current context of valuation of the environment, of re-enchantment of activities related to the practices in nature, and the multiple senses given to such practices, it emerges the goal that gives source to this study: to analyze the presence of the idea of spirituality in activities considered as of leisure, held in touch with nature. This is a descriptive, exploratory and qualitative research. The data were collected from two theses held in the Post Graduate Program of the UGF (PPGUGF), in Rio de Janeiro, tied to the line of investigation Leisure, Culture and Adventure Sports (PASSOS, 2004; CARDOSO, 2006). The theoretical reference was based on Almeida (2008), Heintzman (2000, 2003), Deschenes (2002), among other authors. The connections among leisure, spirituality and sensitivities entered through body makes it possible to think of a recreational and bodily spirituality expressed by pilgrim walkers related to the most traditional movements such as that of the Caminho de Santiago de Compostela or to the trekking chosen as a form of leisure. The interconnection among the components of leisure: time, activity in nature and attitude; and the spirituality offer conditions to raise the harmony in the lives of these walkers.

Key words: walk (hike), leisure in nature, leisure and spirituality.

Résumé

PROMENADE POUR LE LOISIR DANS LA NATURE : DES EXPÉRIENCES D'IMPLICATION DANS LA SPIRITUALITÉ

Des valeurs comme la raison, la connaissance et la science ont représenté des critères importants d'évaluation de la mentalité du progrès des sociétés humaines jusqu'au siècle dernier. A partir du XIXème siècle, l'idée du progrès, marquant en Occident, dans le sens de développement d'aspects matériels, moraux et spirituels, semble être redéfinie, prenant en considération les nouvelles cibles relatives à la modernité, à la valorisation de l'individu, à la construction du moi, à la spiritualité, à la moralité et à la religion. Considérant le contexte actuel de la valorisation de l'environnement, du retour à l'enchantement des activités liées aux pratiques dans la nature et des sens multiples donnés à ces pratiques, surgit l'objectif qui est à l'origine de cette étude : analyser la présence de l'idée de spiritualité dans des activités considérées de loisir, réalisées en contact avec la nature. C'est une recherche descriptive, exploratrice et qualitative. Les données ont été recueillies à partir de deux thèses réalisées dans le Programme de Post Doctorat de l'UGF (PPGUGF), à Rio de Janeiro, liées à la ligne d'investigation Loisir, Culture et Sport d'Aventure (PASSOS, 2004; CARDOSO, 2006). Le référentiel théorique s'est appuyé sur Almeida (2008), Heintzman (2000; 2003), Deschenes (2002), entre autres auteurs. Les connexions existantes entre loisir, spiritualité et sensibilités inscrites corporellement, rendent possible le fait de penser à une spiritualité ludique et corporelle exprimée par les marcheurs pèlerins liés aux mouvements plus traditionnels tels que le Chemin de Santiago de Compostelle, au *trekking* choisi comme forme de loisir. L'interconnexion entre les composants du loisir: temps, activité dans la nature et attitude; et la spiritualité offrent des conditions de susciter l'harmonie dans la vie de ces marcheurs.

Mots-clef : marche ; loisir dans la nature ; loisir et spiritualité.

Resumen

CAMINADAS DE OCIO POR LA NATURALEZA: EXPERIENCIAS QUE ENVUELVEN A LA ESPIRITUALIDAD

Valores como razón, conocimiento y ciencia, fueron criterios importantes de evaluación de la mentalidad del progreso, de las sociedades humanas hasta el siglo pasado. A partir del siglo XIX, la idea de progreso, evidente en el Occidente, en el sentido de desarrollo de aspectos materiales, morales y espirituales, parece estar siendo redefinida llevando en consideración los nuevos enfoques relacionados a la modernización, y a la valorización del individuo, la construcción del "yo", la espiritualidad, la moral y la religión. Considerando el contexto actual de valorización del medio ambiente, de reencantamiento de actividades unidas a las prácticas dentro de la naturaleza y de múltiplos sentidos dados a esas prácticas surge el objetivo que da origen a este estudio: analizar la presencia de la idea de espiritualidad en actividades consideradas de ocio, realizadas en contacto con la naturaleza. Ésta es una investigación descriptiva, exploratoria y cualitativa. Los datos fueron recogidos a partir de dos tesis realizadas en el Programa de Post grado de la UGF (PPGUGF), en Río de Janeiro, vinculadas a la línea de investigación ocio, Cultura y deporte de Aventura (PASSOS, 2004; CARDOSO, 2006). La referencia teórica se apoyó en Almeida (2008), Heintzman (2000; 2003), Deschenes (2002), entre otros autores. Las conexiones existentes entre el ocio, espiritualidad y sensibilidades inscriptas corporalmente tornan posibles pensar en una espiritualidad lúdica y corporal expresada por los caminantes peregrinos unidos a los movimientos más tradicionales como el Camino de Santiago de Compostela o al *trekking,* escogido como una forma de recreación. La interconexión entre los componentes de ocio: tiempo, actividad en la naturaleza y actitud; la espiritualidad ofrecen condiciones de suscitar la armonía en la vida de esos caminantes.

Palabras claves: caminada; ocio en la naturaleza; ocio y espiritualidad.

Resumo

CAMINHADAS POR LAZER NA NATUREZA: DAS EXPERIÊNCIAS DE ENVOLVIMENTO À ESPIRITUALIDADE

Valores como razão, conhecimento e ciência foram importantes critérios de avaliação da mentalidade do progresso das sociedades humanas até o século passado. A partir do século XIX, a idéia de progresso, marcante no Ocidente, num sentido de desenvolvimento de aspectos materiais, morais e espirituais, parece estar sendo redefinida levando em consideração os novos enfoques relacionados à modernidade, à valorização do indivíduo, à construção do eu, à espiritualidade, à moralidade e à religião. Considerando o contexto atual de valorização do meio-ambiente, de reencantamento de atividades ligadas às práticas na natureza e dos múltiplos sentidos dados a essas práticas surge o objetivo que dá origem a este estudo: analisar a presença da idéia de espiritualidade em atividades consideradas de lazer, realizadas em contato com a natureza. Esta é uma pesquisa descritiva, exploratória e qualitativa. Os dados foram coletados a partir de duas teses realizadas no Programa de Pos Graduação da UGF (PPGUGF), no Rio de Janeiro, vinculadas à linha de investigação Lazer, Cultura e Esporte de Aventura (PASSOS, 2004; CARDOSO, 2006). O referencial teórico apoiou-se em Almeida (2008), Heintzman (2000; 2003), Deschenes (2002), entre outros autores. As conexões existentes entre lazer, espiritualidade e sensibilidades inscritas no corpo tornam possível pensar em uma espiritualidade lúdica e corporal expressa pelos caminhantes peregrinos ligados aos movimentos mais tradicionais como o do Caminho de Santiago de Compostela ou ao *trekking* escolhido como forma de lazer. A interconexão entre os componentes do lazer: tempo, atividade na natureza e atitude; e a espiritualidade oferecem condições de suscitar a harmonia na vida desses caminhantes.

Palavras-chaves: caminhada; lazer na natureza; lazer e espiritualidade.