176 - THE MEANINGS OF THE ADVENTURE OF TREKKING THE CAMINHO DO SOL

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We are in Santana do Parnaíba, country-side of São Paulo and we will walk the 241 kilometers of the Caminho do Sol. Our destination, now, is Águas de São Pedro, a small city that shelters the pilgrims after an eleven-day trekking. The way passes through Pirapora do Bom Jesus, Cabreuva, Itu, Salto, Indadatuba, Eilas Fausto, Mombusca, Saltinho and Piracicaba.

Those cities that shelter the pilgrims are marked by the exuberance of the nature, that exhales the smells of bush., revigorating the energy and leaving a sensation that the paradise establishes in the earth**, ordenado** in light and pleasure.

Walking the Caminho do Sol can be understood as a leisure activity, since it happens in the free time of the actors, and it is an activity of free choice, that has as aim to satisfy a desire and a individual improvement. They wait anxiously for a short holiday or vacation to throw themselves in that experience.

Leisure, as it is shaped in the current days, appeared from the industrial revolution when new technologies began to, partially, substitute the human labor, leaving man more free time and, consequently, posing him the problem of usefully occupying this time for personal realization. This period comes to be understood in opposition to work, with the purpose of destroying the routine, of relaxing, of pleasant emotions and possibilities of individual and collective choice. An emotional renovation was installed and new social moments appeared.

At present, it is noticed that the meaning of spending free time moves, partially, to adventure sport, full of ludic meaning, that starts to be a tendency of several groups from different places of the planet. These adventurers go beyond the possible limits, trusting their capacity of doing it and, finally, gleaming of excitement and pleasure in his realization (Costa,2000).

We can perceive that in adventure-leisure, specially trekking, which is the objective of this study, the adventurer is awakened by a mysterious desire to be free from himself, entering into a unknown space where subject and object play with one another extracting the outer luck of his inner need, a game that seems to incite him to search for himself amidst nature's energy, which involves the path.

Considering what was shown we determine the objectives of this study:

1) To investigate the meanings of leisure walking in the fantasy of pilgrim-hikers who trek the Caminho do Sol.

2) To highlight the symbolic elements which emerge from those discourse.

3) To reveal in which measure the pilgrim-hiker rescues the sacred of his own nature.

This study of qualitative characteristics, according to Bauer and Gaskell (2000), “deal with the interpretation of the social realities” and it is based in the principles of the case studied.

The sampling was made up of the successful hikers who conclude the Caminho do Sol, gathered from the internet site http://www.caminhodosol.org/batepapo.htm. Such option occurred because the site publicity stimulates the imagination and attends to the interest, desire and needs of its visitors, what lead us to the understanding of the fantasy of those who left their messages about their experience along the way.

It is perceived that the site advertisement and publicity highlight the successful deposition, what incites the visitors to feel co-opted to be launched in this adventure, silencing about the merchandising of the pilgrimage and the physical and psychological conditions which the hikers will be subdued.

At the first moment, the sample was composed of thirty depositions. After the initial readings, the quantitative is defined in nine, following the process of repetition of the discourse. These proceeding attends to the method of discursive saturation, of selecting as many depositions as necessary, without limited number, until the discourses begin to be repetitive and do not produce new data.

Analysing the discourse of the hikers

In order to analyse the discourse of the pilgrims-hikers we elected the Discourse-analysis (AD) based in the theory of Orlandi (2001). After the study of this methodology, we observed that it favors the understanding of the discourse and makes possible to surface the effects of the meanings that overpasses in the discourse of the pilgrims. A AD does not stop in the interpretation, it works with its limits, its mechanisms, as part of the process of signification, showing that there is not a real meaning; there is construction of a theoretical mechanism**,** gestures of interpretation that constitute it, and what the analyst, with his mechanism, must be able to understand.

While reporting the approximation with Caminho do Sol, the pilgrim-hikers present a discourse wrapped by the trap of daily life. They are ready discourses and they say what it is expected to be said socially. At this moment they show the approximation with Caminho do Sol because of a dream of trekking the Caminho de Santiago de Compostela, and of carrying out a work of faculty, and thinking about life and other points that demarcate this kind of speech. But when they begin to remember the moments they lived in the path, they assume the place of pilgrims-hikers, who lived an eleven-day trekking. Finished the course, they start to assume the characteristics of a ludic discourse, full of several meanings, revealing the meanings of hero/adventurer, of re-enchantment, of unity between body and spirit and union with God.

The Hero/Adventurer Discourse

Showing the position of heroes and adventures in their reports, through the suffering they lived, being distant from the family, from home, of walking under the sun and rain, of feeling their bodies marked by the blisters in their feet and of the sunburn , of surpass the physical fatigue, they show a intradiscourse in confluence with the interdiscourse, the memory. What is said by the pilgrim-hiker had already been said by someone in some moment of history. It is evident, the forgetfulness #1, called ideological

forgetfulness, that is found in the hiker's unconsciousness and results from the way it is affected by ideology. The informant has the illusion of being the source of what he is saying, the reality which he lived during the walking. But it is not so, at this moment he is returning to the pre-existing meanings. What happens is that the discourses are already in process, the hikers go into this process. So, the hikers forget something that was said, and it is not a voluntary forgetfulness. The subjects of this discourse identify themselves with what they are saying.

The pilgrims-hiker gets away from the everyday life surrounded by comfort and security, go walking during eleven

days along the Caminho de Santiago and lives the trip of hero. He suffered, improved himself, conquered the reintegration of his body and spirit, and joined God. This fact has already occurred in our history in different moments. The heroes vary from one culture to another, those who circulate in the East are different from those who circulate in the West and evolve as the culture evolves. A good example of this trajectory, that the pilgrim-hiker goes through, is that of Jesus Christ, after being baptized by João Batista, isolating himself during forty days in the desert and returning with his message. It occurred, similarly, with other religious as Buda, Meishu-Sama and Alan Kardec, who suffered and achieved their conquests.

The Discourse of Re-enchantment

The discourse of re-enchantment comes from the relation that the pilgrim-hiker maintains with the nature. He refers to nature as queen, affected, sweet ,welcoming, caressing, and as that mother who offers presents to her sons, showing, so, the multiple meanings that the nature acquired along the path.

This way of referring to nature lead us to a discourse which had already been said, recorded in mind, experienced in the enchanted world, period in which the man deals with nature contemplating, perceiving her energy and life, as a natural fact, and belonging to itself. Nowadays, the pilgrim-hiker who treks the Caminho do Sol perceives these same sensations, but does not allude to that time. The cycle happens again and the man finds one of the ways that lead him to enchant himself through the nature, in the contemporary world it re-shapes as re-enchantment.

Body / Spirit Reintegration Discourse.

We perceive in the pilgrims-hikers discourse the reintegration spirit/body, which was experienced in another moment of the history, in enchanted world.

Nowadays, this discourse re-shapes with a new clothe, it assumes the characteristics of leisure/adventure, linked to the admiration of nature. It is interesting that this occurrence, paradoxically, was not experienced as it was by eremites. Today the pilgrim-hikers trek with the comfort of technology, suitable equipment and with the infrastructure of hospitality along the way.

It is in this ambience that they admire nature and their sensitivity comes out, making them launch a new look upon himself and nature, showing his spirit in this relationship.

Union with God Discourse

When the pilgrim-hiker perceives the reintegration of his body and spirit, he also perceives that his soul approaches God. With new values which he discovers along the path, he discovers God in nature, in himself, in everybody and everything. The trekker perceives this moment as unique and does not associate what he is experiencing with other moments experienced by the mankind, with the enchanted world

We can observe, through the onto-teological view, that is linked to questions which refer to the divine knowledge, to its attributes, to the kind of relation with the world and with the own man, that the pilgrim-hiker reaches mysteriously the place of humility before nature. He begins the experience of numen, feel the mystery that revigorates him, which makes him feel lighter, more human, in sintony with nature. The mystery of fascination emerges. Finally the chains that fastened him to the daily life were left behind. He experiences the feeling of dependence in relation to nature and reverences the nature with humility, reaching the mystery that maintains the human in a sphere of enchantment, fascination and intimate emotion .

It was necessary to the pilgrim-hiker to rid of his everyday values, considered inferior, to admire the absolute and transcendent. He trekked the way of the hero, reached the position of modest before the divine, experiencing the onto-teological discourse. On the other hand, we also saw the onto-antropological discourse: God leaves his central position in the world and is placed in the inside of the pilgrim-hiker. These views are mixed and the relation between man and God gains a new meaning, inside himself and in the nature which surrounds him

Discourse Analyse

The doors of the path opened, the bridges appeared and we arrived in Águas de São Pedro, small city in São Paulo, which gave the trekker, as a gift, the title of pilgrim-hiker. The background scenery was the altar of Santiago, where a mass is said by a priest of catholic church, full of emotion and, over the altar, a feeling of gratefulness. .

The doors and the bridge that appeared along the way trekked by the pilgrim-hikers, shapes as symbolic elements of this trajectory.

The Caminho do Sol was identified as a Brazilian paraphrase of The Caminho de Santiago de Compostela, with the repetition of some elements, such as, the religious meanings, but with several different ones, as climate and the length of the path.

The discourses of the pilgrim-hikers shape as ludic discourses perceived in all depositions, following with an open polysemy, showing that trekking the Caminho do Sol is more than a walking, more than a trekking in a moment of leisure, it is to trek the path of the hero/adventurer, of the re-enchantment, of the reintegration body/spirit and of the union with God.

The origin of the discourse of the pilgrimage holds the religious trace, but nowadays the religion joins nature, it occurs a sliding of meaning in the religious discourse from the Middle Age to the current discourse, where the adventure blooms as inherent to the human condition, leading the man to his adventure, to the pilgrimage trekking, having the nature as facilitator element to the reach of the spiritual well-being, and happiness.

The discourses of the pilgrim-hikers showed the meanings of the trekking turned to the leisure/adventure/nature/ spiritual well-being. We perceive that, during different moments of history, *Homo religious* has been present with his multiple meanings shaping with the characteristic appearance of each time. In some periods, although we feel his absence, *Homo Religious* was never absent, only his religiosity was perceived in a smaller proportion. We also saw that the values that circulate in the contemporary world are turned to the materialism, where the rationality has a noted place and the spiritual values are relegated to a second plain. But, coming towards the rationalist events of the contemporary world, we meet the pilgrim-hiker trekking the hero/adventurer, rescuing the spiritual values that characterizes the re-enchantment.

A new way of living the religiosity/spirituality shapes in the XXI century through the leisure activity, the pilgrimage walking. Though the pilgrimage walking is full of religious meanings, in the XXI century, in the media view, the meanings are turned to a different program, gaining a tourism aspect in nature, but after that, it reveals itself as path of spiritual ascendancy.

The pilgrim-hikers experienced eleven days of happy moments but hard ones, trekking The Caminho do Sol. They moved and removed deep feelings that were kept in the inside of their souls, and were surprised, because some of them did not know the existence of these feelings, much less that they were inside themselves. They left in direction of a great adventure, as Simmel (1988) and Le Breton (1996) understand. These adventurers went out from the anonymity of daily life, left behind their houses surrounded by the warmth of his family and friends, became heroes, heroes of themselves, experienced physical and

spiritual suffering: The pain was no more material, of his physical body; they did not cry only the lack of their possessions or the physical distance from their loved ones; they found a sensitivity, rescued them inside themselves.

We observed the conditions of the discourse production and verified its function alluding to the discourse of the enchanted world. The pilgrim-hiker re-enchanted himself, found feelings that were lived by other men, in the period of the enchanted world. He showed himself seduced and passionate by the charming of the nature, experiencing the spiritual well-being. Admiring the nature, he reencountered with his spirit and felt the plenitude; flowed what Schiller (1991) call ludic impulse, an energy field began to flow off inside himself, reason and sensitivity became permeable, reached the unit that stayed lost in the contemporary world. The re-enchantment means transformation, the hiker transformed himself into another being, with new values acquired along the path. He trekked other paths, found inside himself a gap that led him to a new time/space, different from time/space of his everyday life, understood by Duvignaud (1997) as ludic, and by Santos(2000) and Sérgio (1994) and (s. d.) as transcendence . Thus the pilgrim-hikers rescued through memory, history and forgetfulness, the effect of literal**.** They do not have the remembrance of the events and do not perceive that what they are saying is full of these effects of meaning.

While practicing the walking and being seduced and passionate by the charming of nature, becomes effective what Lacerda (2001) calls spiritual corporification, what Vauchez (1995) assumes as modern spirituality and what Berman (1995) considers as re-enchantment Those studious found the presence of spirituality in their context of study, and showed this saying being said in some moment of history. This present research shows the meanings of this spirituality in the leisure space, specifically in the pilgrimage walking, where the actors approach again his reason and sensitivity, forming a unity, and also their spirit, understanding it not separated from his body. Body and spirit reencounter each other, changed promises of love and, now, rescued the lost unity, until, who knows, appears a new cycle of rationality evolving their inside.

The hiker's discourse do not operate in a fixed and irreducible way, but with a historically intuitive meaning. No more discussing the duality body/soul, spirit/material, visible/invisible, sensitive/sense. New values appeared, body and soul are together again and re-enchant the pilgrim-hiker soul, leading to a union with God and producing the spiritual well-being.

Before beginning to usufruct of the spiritual well-being they felt alone, but soon they perceived that they were not, they rescued deep ties of love, of tolerance, of solidarity, new beliefs appeared, they felt the presence of God. They prayed, developed the self-knowledge, interacted with their inspirations, used their ability, lived together with their differences and saw their divergence. They felt the loneliness and new feelings bloomed; they perceived their physical limitations, suffered, loved, learned to care about nature. They lived their sport experience, became modest, rescued the mystic meanings, they were flexible while reconsidering the values, found the meaning of life quality to themselves, adventured themselves and reached the freedom.

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THE MEANINGS OF THE ADVENTURE OF TREKKING THE CAMINHO DO SOL

ABSTRACT:

The research of qualitative nature was developed in the fantasy world field and it had as goals: 1) To investigate the meanings of the adventure of walking for leisure in the fantasy world of the pilgrims-hikers who trekked the Caminho do sol (Path of the Sun). 2) To highlight the simbolic elements that emerge from those discourses and the images of the route of Caminho do Sol. 3) To reveal in which measure the pilgrim-hiker rescues the sacred of his own nature. Nine depositions of the pilgrim-hiker who went through Caminho do Sol were analysed, using the method of Discourse-Analysis of Eny Orlandi. The Caminho do Sol is located in the State of São Paulo, it starts in Santana do Parnaíba and finishes in Águas the São Pedro. Trekking this path is more than a walking ,it is a trekking in a leisure time: It's to trek the way of hero/adventurer, of re-enchantment, of the reintegration body/spirit, and the union with God. The origin of the discourse of pilgrimage admits the religious trace but nowadays religion joins nature, turning to leisure/adventure/nature/spiritual well-being. The pilgrim-hiker re-enchanted himself, found feelings that were already lived by other men, during the period of enchanted world. He showed seduced and snatched by the charming of nature, living spiritual well-being, the happiness.

KEYWORDS: pilgrim-hiker, leisure/adventure, spiritual well-being.

LE SENS DE L'AVENTURE PENDANT LE PARCOUR DU CHEMEIN DU SOLEIL
RESUME:

Cette recherche, de nature qualitative, a été développée sur le terrain de l'imaginaire social et a eu les buts de : 1) rechercher les sens de l'aventure de marcher par loisir dans l'imaginaire des marcheurs-pélerins qui ont parcuru le Chemin du Soleil ; 2) mettre en évidence les éléments simboliques qui émergent des discours et des images du parcour du Chemin du Soleil ; 3) dévoiler dans quelle mesure le marcheur-pélerin rachète le Sacré de sa propre nature. Ont été analysées neuf déclarations de marcheurs-pélerins qui ont parcuru le Chemin du Soleil, pour cela on a employé la technique de l'analyse du discours d'Eny Orlandi. Le Chemin du Soleil se trouve à l'intérieur de São Paulo ; il commence à Santana do Parnaíba et finit à Águas de São Pedro. Parcourir ce chemin est plus qu'un trajet ou un *trekking* au momment de loisir : c'est comme parcourir le chemin du héros / aventurier, de l'enchentement, de laréintegration corps / esprit et de l'union avec Dieu. L'origine du discours du pélerinage contient le versant religieux, mais à present, la religion fait un mariage avec la nature, en se tournant vers le loisir/aventure/nature/bien-être spirituel. Le marcheur-pélerin s'est re-enchenté et a trouvé les sentiments qui ont été déjà vécus par d'autres hommes, dans la période du monde enchanté. Il s'est montré séduit et emporté par la magie de la nature en éprouvant le bien-être spirituel, le bonheur.

MOTS-CLES: Marcheur-pélerin, loisir/aventure, bienêtre spirituel.

LOS SENTIDOS DE LA AVENTURA DE RECORRER EL CAMINO DEL SOL
RESUMEN:

La presente investigación, de naturaleza cualitativa, fue desarrollada en el campo del Imaginario Social y tuvo los siguientes objetivos: 1) Investigar los sentidos de la aventura de caminar por ocio en el imaginario de caminantes-peregrinos que recorren el Camino del Sol; 2) Focalizar los elementos simbólicos que emergen de sus discursos y de la imagines del recorrido del Camino del Sol; 3) Revelar hasta que punto el caminante-peregrino recupera el Sagrado de su propia naturaleza. Se analizó nueve declaraciones de caminantes-peregrinos que han recorrido el Camino del Sol; para eso utilizamos la técnica de análisis del discurso de Eni Orlando. El Camino del Sol está ubicado en el interior de São Paulo, comienza en Santana do Parnaíba y termina en Águas de São Pedro. Recorrer ese camino es más que una simple caminada, un *trekking* en momentos de ocio: es como recorrer el camino del héroe / aventurero, del reencanto, de la reintegración cuerpo / espíritu y de la unión con Dios. El origen del discurso de la peregrinación contiene una vertiente religiosa, pero hoy día la religión hace un matrimonio con la naturaleza, en dirección del ocio / aventura / naturaleza / bien-estar espiritual. El caminante-peregrino se reencanto, encontró sentimientos ya vividos por otros hombres, en el periodo del mundo encantado. Se mostró seducido y arrebatado por la magia de la naturaleza, experimentando el bien-estar espiritual, la filicidad.

PALABRAS-CLAVE: caminante-peregrino, ocio / aventura, bien-estar espiritual

SENTIDOS DA AVENTURA DE TRILHAR O CAMINHO DO SOL
RESUMO:

A pesquisa, de natureza qualitativa, foi desenvolvida no campo do Imaginário Social e teve como objetivos: 1) Investigar os sentidos da aventura de caminhar por lazer no imaginário de caminhantes-peregrinos que trilharam o Caminho do Sol. 2) Evidenciar os elementos simbólicos que emergem desses discursos e das imagens do percurso do Caminho do Sol. 3) Desvelar em que medida o caminhante-peregrino resgata o sagrado de sua própria natureza. Foram analisados nove depoimentos de caminhantes-peregrinos que percorreram o Caminho do Sol, utilizando a técnica de análise do discurso de Eny Orlandi. O Caminho do sol está localizado no interior de São Paulo, tem início em Santana do Parnaíba e termina em Águas de São Pedro. Trilhar esse caminho é mais do que uma caminhada, um *trekking* em momento de lazer: é trilhar o caminho do herói/aventureiro, do reencantamento, da reintegração corpo/espírito e da união com Deus. A origem do discurso da peregrinação comporta a vertente religiosa, mas na atualidade a religião faz um casamento com a natureza, voltando-se para o lazer/aventura/natureza/bem-estar espiritual. O caminhante-peregrino se reencantou, encontrou sentimentos que já foram vividos por outros homens, no período do mundo encantado. Mostrou-se seduzido e arrebatado pela magia da natureza, vivenciando o bem-estar espiritual, a felicidade.

PALAVRAS-CHAVES: caminhante-peregrino, lazer/aventura, bem-estar espiritual.