139 - THE ADVENTURE OF WALKING THE CAMINO DE SANTIAGO TRAILS FROM THE PERSPECTIVE OF DUVINGNAUD

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INTRODUCTION

As we understand it today, leisure appeared with the industrial revolution when new technologies began to partially substitute human labor, leaving man more free time and, consequently, posing him the problem of usefully occupying this time for personal realization. This free time came to be understood in opposition to work, with the purpose of destroying the routine and with new social relations appearing accompanied by emotional renovation.

Dumazedier (1984) says that leisure provides a new form of self-affirmation for the social individual in the face of work and other city-based institutions. It is the aspiration of living a greater game within society's institutional wheelworks and not of society's machinery in itself. The main function of this social time is to permit all possible forms of individual or collective ("from self, to self") expression, independent of institutional participation imposed by the utilitarian functioning of society.

The social transformation that occurs through progress demonstrates that there is a mobility that leads people to travel and to taking advantage of all the opportunities that appear to flee from the routine. Short or long escapes, on weekends, holidays or vacation, happen as though they were heeding a calling, whether from the cultural leisure industry or from a desire of wandering (*errância*), of a thirst for the infinite (Maffesoli, 2001).

Nowadays, it seems as though the meaning of occupying free time redirects itself to adventure sports, full of ludic meanings, becoming the tendency of various groups of different natures on the planet. These adventurers overstep possible limits, trusting in their capacity to achieve and, at last, to shine from the excitement and pleasure of their accomplishments (Costa, 2002).

In his search to occupy his free time, man reencounters the ludic element of life through leisure activity which had distanced itself long ago and reappears in new clothes. The life rhythm changed and leisure transforms everyday tensions, using the clothing of playfulness to attend to the need for harmony in man's life or even to the search for well-being and happiness.

What kinds of leisure begin to be produced from this new lifestyle? In what way can this present day, routine-breaking adventure favor other sensations and discoveries?

The practice of adventure-leisure, in or not in nature, abandons the secure foundations of daily life surrounded by norms and rules that keep day-to-day happenings planned, with all the forecasts of possible risks, accompanied by their respective solutions, and overcomes imagination's limits in a manner different from the habitual, everyday order of things.

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

What is it that leads men and women of the most diverse ages and social positions to venture themselves in a new activity, following a pilgrimage route that, since the Middle Ages, attracts multitudes by way of its religious meaning? What leads them to choose this option of leisure and tourism, when they are seduced by the many offers of the cultural leisure industry (cinema, theaters, television, Internet, trips, beaches, etc.)? What leads them to this brief moment of freedom, of searching for well being and happiness, which requires time, in order to live better?

Nowadays, people migrate from the city to the country and explore trails and paths, searching for ludic, aesthetic and instinctive emotions. Enjoying the beauty of the scenery presents itself as a form of relaxation for tense, rigid individuals (Schiller, 1997). A sensitive knowledge of the aesthetic domain constructs itself in this search.

This spirit of adventure can also be associated with that which is ludic, a very wide field that few venture themselves to explore. Duvignaud presents his studies on the ludic part of human experience in his book *El Juego del Juego.* He shows us the importance of recognizing the ludic domain that invades all collective, human existence, beginning with daydreaming, dreaming or staging, conviviality, festivity and reaching the innumerous facets of our imaginary world.

He explains that the ludic element of human experience has been occulted by historians, sociologists and anthropologists or has passed them by unnoticed and that philosophy itself gives it no importance. But, on the other hand, psychologists and psychoanalysts are interested in it, but only in its exclusive relation to infancy. Very recently, Huizinga and Callois sought to elucidate its meaning. The former limits the scope of his analysis when affirming that every game has rules. The latter shows the same interest in rules as in the work of Huizinga, but it is clear that he interprets it differently.

Duvingnaud (1997) shows us that the content of our thoughts is not motionless, for if we abandon the logical and rational course of the world, the intentional orientation of our consciousness will eventually reach the domain of useless acts in which games are located: the ludic region. As such, way beyond the rules so valued by anthropologists, he identified the existence of a void, also known as a residual zone, which is constantly growing, relating it to an intermediate region between beliefs and practices, and that, little by little, sets itself up as the domain of useless activities and of games.

Useless activities have been observed in different places: in religious cults, in Greek fights, in moments of trance, in literature, in dreams, in the hippie movement, in intellectual experiences, in conversations with others and with oneself, in work and in politics, and we can also add the pilgrimage trek to the game territory.

When asked what use the ludic experience serves, he responded: "It serves no immediate purpose; that which is sacred serves for nothing; love and pleasure don't serve for anything; the fantasy world serves no purpose!" (Duvignaud, 1997, p.31). He shows us that mankind needs to rid itself of its obligations to believe and to seek only that which it sees an inheritance of Cartesian thought and value the existence of the barren land, the opening which leads to nothing, whose objective finality neither defines nor justifies its manifestation.

In order to penetrate this domain, he says it is necessary to get away from everyday habits and learn to walk and to reflect upon oneself within this space itself, within the perspective of nothingness. And he reminds us that "the region of useless acts absolutely does not remit us to a regeneration of the past or to a degradation of existing institutions. It is void of all content and by way of it a gap opens in daily life (Duvignaud, 1997, p.52).

The idea of nothingness is examined by the author through the perspective of Sartre, where he studies emotion as "magical behavior". This emotion occurs through the perturbation and momentaneous annihilation of the body, when the spirit flees from a difficult obstacle in real life. It is possible to admit that this fleeing is a form of apprehension of the void, of "zero intentionality", of an opening in the flow of common existence, of a rupture in the continuity of probable behaviors according to the cultural models of the epoch.

This experience is understood as a confrontation of the invisible. The subject excludes himself from the real world, allows himself to be charmed by the light that is cast out from the ludic domain, frees himself from himself and experiences the "zero intentionality" which Sartre speaks of.

Our Cartesian inheritance still does not allow full acceptance of zero intentionality; hence, we seek to fill it with something familiar. In many cases, we run to God to find a justification for and a comprehension of the facts, in a less conflicting way.

Completing our understanding of the ludic experience, Duvignaud states that "games open a gap in the real continuity of an established world and this gap leads to a vast field of possible combinations, or at least different from the order suggested by common sense" (Duvignaud, 1997, p.86). In this way, he leads us to perceive that ludic activity is vertical and discontinuous, and that it receives horizontal manifestations, conforms to the common character and invades the field of individual and group consciousness, invoking common attitudes and suggesting complicity.

We can identify the idea of verticality and horizontality, in terms of permeability, which leads us to the understanding of the individualization process, when Jung (1977) tells us that: "it is necessary to subjugate ourselves to the power of the unconscious mind, instead of thinking about 'what we must do', or 'what one habitually does', etc. It is only necessary to hear in order to understand what the inner totality the self wants us to do" (p.163).

To exemplify the transiting of this ludic gap, Duvignaud (1997) visits the world of libertinism. To him, the libertine is that person who questions the world, who plays with the established order and its customs, who plays with the body, with God, and, in some cases, does it all at the same time; it is an individual game that moves toward that which is real, symbolic. It is a world of metamorphosis, a dream world, where everything becomes fused and transformed. It is a world that has no center of gravity and no fixed point. It is a world without brakes that transforms hierarchies into sorcery and necessity into chance.

The author sees games in the present world through a system of production that does not attend to the needs of mankind, creating persons who hide within their superficial appearance. He adds that "modern man is not as simple as the sociologists and politicians think: it is necessary to discover a leaning post, behind the common places, which is the occult geography of the human being" (Duvingnaud, 1997, p.131).

This way, through gaps in everyday, post-modern life involved in the production system, the ludic void may or may not gain strength. When it is able to defeat the barriers of day-to-day existence, it manifests itself in the most diverse spaces: in coexistence with art, in approaching nature and in the search for laziness and vagrancy.

Reflecting upon this trajectory, we were motivated to get to know, from the perspective of Duvignaud, the meanings acquired by the trekking adventure in the fantasy world of pilgrim-hikers that walked the Caminho do Sol (Path of the Sun).

As an act of traveling individually or collectively to visit sacred cities or temples of almost all religions and cultures since prehistory, pilgrimage maintained its ritual which is founded upon devotion to a belief. On the other hand, pilgrimage begins to take form in the contemporary world with the apparent intention of simply "doing something different", earning it the profile of nature tourism. Many of the pilgrims that circulate through Santiago de Compostela suggest this description and this seems to be the reason for the significant increase in the frequency of pilgrimage in the last years.

The Caminho do Sol is located in the state of São Paulo and was born with the main goal of offering trek lovers a pleasing environment in a rural area with the excellent level of life quality of Águas de São Pedro, which propitiates introspection and material divestiture. Águas de São Pedro commemorates its founding on July 25th, which coincides with Saint James Day, the day of the patron saint of the pilgrimage path of Santiago de Compostela in Spain.

This path [in São Paulo] is considered to be an apendage of Santiago de Compostela and, for this reason, it was inaugurated on December 1, 2001 together with the enthronement of the cornerstone of the Casa de Santiago, where the alcove of the patron saint's image is located. On July 25, 2002, ninety four pilgrims arrived in [São Paulo], the final point of the Caminho do Sol, delivering the image of Saint James, on its pilgrimage from Spain.

The starting point of the Caminho do Sol route is in Santana de Parnaíba, passing through Pirapora do Bom Jesus, Cabreúva, Itú, Salto, Indaiatuba, Elias Fausto, Capivare, Mombuca, Piracicaba and arriving at Águas de São Pedro. The pilgrimage which occurs in this trajectory is considered non-religious, for a part of the people who walk the path are persons who merely want to do something different.

METHODOLOGY

The objective of this study was to get to know, from the perspective of Duvignaud, the meanings acquired by the adventure of walking the Caminho do Sol in the fantasy world of pilgrim-hikers, through depostions gathered on Internet sites and based on the following question: How does the ludic domain manifest itself in the discourses of pilgrim-hikers of the Caminho do Sol?

This study was developed through qualitative research. The sampling was made up of the depositions of ten pilgrim-hikers that trekked the Caminho do Sol in 2005, gathered from the Internet site http://www.caminhodosol.org/batepapo.htm on April 14, 2005.

We resorted to the method of Discourse Analysis (DA) proposed by Orlandi (1996, 1997, 2001), seeking to get to know the walkers as individuals who possess both their own language and a history which began with our most primordial ancestors. In this trajectory, "*discurso*" [discourse] is considered by Orlandi (2001) in an etymological way due to having in itself "the idea of *curso* [course], *percurso* [course], *correr por* [move quickly] and movement. As such, discourse is words in movement, the practice of language; with the study of discourse, one hears man speaking" (p.15). Therefore, in order to discourse, the individual utilizes a system of formal signs and rules, organizing his verbal communication through language and mediating between himself and the natural and social reality. In turn, the DA will understand language as a producer of multiple meanings, loaded with significance (its invisible, unspeakable part), taking into account man and his history.

FINAL CONSIDERATIONS

The depositions of the pilgrims revealed that, for different reasons, they felt the need to get away from everyday habits and dive into a new experience the pilgrimage walk achieving moments of self-reflection, with nature as a facilitating element. This getting away from the routine seems to be the ludic outlet which Duvignaud (1997) mentions, from the "idea of nothingness" or "magical behavior", examined from the perspective of Sartre. This moment was identified in the walkers' discourses where they show themselves to be far from the real world, distanced from everyday rules, launching themselves into new games, thoughts, desires and needs. Feelings of solidarity, self-knowledge, surpassing and transcendence bloomed, showing the ludic region of each one, the barren land in which they circulated, making them reflect upon themselves, and in this way causing a transience from the sensitive man (physical) to the spiritual man (moral) who reassumes his integrity, his humanity. Set in motion by the harmony between pleasure and imagination, these individuals, nature's pilgrim-walkers, unleash the ludic process within themselves. Leisure time and nature's space were facilitators of this process and of the growth of the human spirit of these hikers. Walking in nature is reencountering oneself, one's own nature, and not just practicing trekking, but entering the ludic space which exists within us.

THE ADVENTURE OF WALKING THE CAMINO DE SANTIAGO TRAILS FROM THE PERSPECTIVE OF DUVINGNAUD

ABSTRACT: In his search to occupy his free time, man reencounters the ludic element of life through leisure activity which had distanced itself long ago and reappears in new clothes. Presently, people migrate from the city to the country and explore trails and paths, searching for ludic, aesthetic and instinctive emotions. This spirit of adventure can also be associated with the ludic world, a very ample field which few people dare to explore. Duvignaud (1997) shows the importance of us recognizing the ludic world that invades all collective, human existence, beginning with daydreaming, dreaming or staging, conviviality, festivity and reaching the innumerous facets of our imaginary world. The motivation to discover the meanings that the trekking adventure acquires, in the fantasy world of pilgrim-hikers that walk the Caminho do Sol (Path of the Sun), emerged from Duvignaud's perspective. The trekkers' depositions revealed their need to get away from day-to-day habits and to contemplate themselves, having nature as a facilitating element. This escaping from the routine seems to be the ludic outlet that Duvignaud mentions from Sartre. This moment was identified in the walkers' discourses where they show themselves to be far from the real world, distanced from everyday rules, launching themselves into new games, thoughts, desires and needs. Feelings like solidarity, self-knowledge, surpassing and transcendence bloom. Set in motion by the harmony between pleasure and imagination, these individuals, nature's pilgrim-walkers, unleash the ludic process within themselves. Leisure time and nature's space were facilitators of this process and of the growth of the human spirit of these hikers. Walking in nature is reencountering oneself, one's own nature, and not just practicing trekking, but entering the ludic space which exists within us.

Keywords: ludic / leisure / walker-pilgrims

L'AVENTURE DE PARCOURIR LES VOIES DU CHEMIN DU SOLEIL DANS LA PERSPECTIVE DE DUVIGNAUD

RÉSUMÉ: Pour occuper son temps libre, l'homme retrouve dans le ludique à travers le loisir dont il s'était éloigneé depuis longtemps et revient avec de nouveaux vêtements. À l'actualité, les gens migrent de la ville en direction à la nature, exploitent des voies et chemins, à la recherche des émotins ludiques, esthétiques, instinctives. Cet esprit d'aventure peut être aussi associé au ludique, un terrain très vaste, que très peut de gens risquent de parcourir. Duvignaud (1997) montre l'importance de voir dans n'importe quelle vie humaine collective la région ludique qui envahit l'existence humaine, commençant par la divagation, par le rêve ou par la mise en scène, par la convivialité, par la fête jusqu'à arriver aux aspects divers de l'imaginaire. À partir de ce référentiel nous est venu la motivation de connaître les sens que l'aventure de cheminer acquiert, dans l'imaginaire des pèlerins qui vont par le Chemin du Soleil, à partir de la perspective de Duvignaud. Les témoignages des praticants revèlent la nécessité de s'éloigner des habitudes quotidiennes, de penser sur soi-mêmes, ayant comme fil conducteur la nature. Cet éloignement de la routine c'est le trou ludique montré par Duvignaud, à partir de Sartre. Ce moment a été identifié dans les discours des pèlerins lorsqu'ils se trouvent distants du monde réel, éloignés des règles du quotidien et se lancent sur un autre jeu ; de nouveaux pensées, de nouveaux désirs et de nouvelles nécessités. Les sentiments comme solidarité, autoconnaissance, maîtrise et transcendance surgissent. Mobilisés par l'harmonie entr le palisir e l'imagination, ces sujets, pèlerins-passants dans la nature déchainent dans soi-même le procès ludique. Le temps de loisir et l'espace de la nature ont facilité ce procès et la croissance de l'esprit humain. Cheminer dans la nature c'est rencontrer soi-même, sa nature, ce n'est pas seulement pactiquer le trskking, mais passer à travers le trou ludique qui existe à l'intérieur de nous. **Mots-clés :** ludique, loisir, pèlerins-cheminants.

LA AVENTURA DE CAMINAR EN LOS SENDEROS DEL CAMINO DEL SOL EN UNA PERSPECTIVA DE DUVIGNAUD

RESUMEN: En su búsqueda para ocupar el tiempo libre, el hombre reencuentra el lúdico a través del ocio del que hace mucho tiempo se alejara y resurge con nueva vestimenta. En la actualidad, personas migran de la ciudad para la naturaleza, exploran sendas y caminos buscando emociones lúdicas, estéticas, instintivas. Este espíritu de aventura puede también ser asociado al lúdico, un campo muy vasto, que pocos se aventuran a recorrer. Duvignaud (1997) muestra el importante de reconocerse en toda la vida humana colectiva la región lúdica que invade la existencia humana, comenzando por la divagación, por el sueño o la puesta en escena, por la convivencia, por la fiesta, llegando a las diversas facetas del imaginario. Partiendo de tal referente surgió la motivación para el conocimiento de los sentidos que la aventura del caminar adquiere en el imaginario de caminantes-peregrinos que han pasado por el Camino del Sol, a partir de la perspectiva de Duvignaud. Los relatos de los caminantes revelan la necesidad de se alejar de las costumbres del cotidiano, de reflexionar sobre si mismos, siguiendo lo que muestra Duvignaud à partir de Sastre. Este momento fue identificado en los discursos de los caminantes cuando se muestran lejos del mundo real, se alejan de las reglas del cotidiano y se lanzan en otro juego; nuevos pensamientos, nuevos deseos y nuevas necesidades. Sentimientos como la solidaridad, el auto-conocimiento, superación y trascendencia afloran. Movilizados por la armonía entre el placer y la imaginación, eses sujetos, caminantes-peregrinos en la naturaleza, desencadenan en si mismos el proceso lúdico. El tiempo de ocio y el espacio de la naturaleza facilitaron el proceso y el crecimiento del espíritu humano de tales caminantes. Caminar en la naturaleza es se reencontrar a si mismo, su naturaleza, no es sólo practicar el trekking, sino penetrar en el agujero lúdico que hay en nuestro interior.

Palabras-llave: lúdico, ocio, peregrinos-caminantes.

AVENTURA DE CAMINHAR NAS TRILHAS DO CAMINHO DO SOL A PARTIR DA PERSPECTIVA DE DUVINGNAUD

RESUMO: Na busca de ocupar o tempo livre, o homem reencontra o lúdico através do lazer que há muito havia se afastado e ressurge com uma nova roupagem. Na atualidade, pessoas migram da cidade para a natureza, exploram trilhas e caminhos, buscando emoções lúdicas, estéticas, instintivas. Esse espírito de aventura pode, também, ser associado ao lúdico, um campo muito amplo, que poucos se aventuram a percorrer. Duvignaud (1997) mostra a importância de reconhecermos em toda vida humana coletiva, a região lúdica que invade a existência humana, iniciando pela divagação, pelo sonho ou encenação, pela convivência, pela festa e alcançando as inúmeras facetas do imaginário. A partir desse referencial surgiu a motivação para conhecer os sentidos que a aventura de caminhar adquire, no imaginário de caminhantes-peregrinos que trilharam o Caminho do Sol, a partir da perspectiva de Duvignaud. Os depoimentos dos revelaram a necessidade de se afastarem dos hábitos do cotidiano, de refletirem sobre si próprios, tendo como elemento facilitador a natureza. Essa saída da rotina indica ser a brecha lúdica de que Duvingnaud mostra, a partir de Sartre. Esse momento foi identificado nos discursos dos caminhantes quando se mostram distantes do mundo real, se afastaram das regras do cotidiano e se lançaram num outro jogo; novos pensamentos, novos desejos e novas necessidades. Sentimentos como solidariedade, autoconhecimento, superação e a transcendência, afloraram. Mobilizados pela harmonia entre prazer e imaginação, esses sujeitos, caminhantes-peregrinos na natureza, desencadeiam em si o processo lúdico. O tempo de lazer e o espaço da natureza foram facilitadores desse processo e do crescimento do espírito humano desses caminhantes. Caminhar na natureza é reencontrar a si mesmo, a sua Natureza, não simplesmente praticar o *trekking*, mas adentrar na brecha lúdica que existe em nosso interior.

Palavras-chave: lúdido / lazer / peregrinos-caminhantes