Research Article

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Encounters with the Other: Orientalism and Religious Feeling of a Madeiran Pilgrim, Maria Celina Câmara (1899)

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Abstract: This paper analyzes the travel journal of Madeiran author Maria Celina de Sauvayre da Câmara, *De Nápoles a Jerusalém* [*From Naples to Jerusalem*],[3] dated 1899, from a Cultural Studies perspective. The present study focuses on pilgrimage, a physical and spiritual journey, as a ritualistic and mystical performance which, by means of staging and writing, composes a practice that allows physical and spiritual deterritorialization and reterritorialisation and the negotiation, through the sacred and through religion, of tolerances, concessions and availabilities of the subject regarding the acceptance of the Other's religious difference, giving rise to new senses. The treatment of pilgrimage as a means of promoting contact with the Other(s), leading to deep processes of self and hetero-knowledge linked to rituals that contemplate sacred and profane space(s) and time(s) and binomial or culturally constructed representations, wherein discourses of power emerge, is inextricable in this discussion. The travel journal is a testimony to the articulations between sacred and profane and a mechanism perpetuating hegemonic and orientalist discourses derived from intrinsic relations and practices of power in the sociocultural context of individuals. We envisage pilgrimage as a transforming practice and a means of (re-)cognition and (re)construction of the Self/Other, through a personal and sacred/profane cartography promoted by writing and exalting the feeling of religious community.

Keywords: travel journal, pilgrimage, sacred/profane, Orientalism, self/other(s)

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3 The title and excerpts of the book studied in this article were, exceptionally, translated from Portuguese: *De Nápoles a Jerusalém*, to English *From Naples to Jerusalem*, to bring the reader to the context. Subsequent references to the book title will be in English.

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Introduction

We have selected the travel journal of Madeiran writer Maria Celina de Sauvayre da Câmara[4] as *corpus* of our analysis, for it brings up a set of central themes and issues in Cultural Studies. Taking as object this 1899 travel diary, entitled *From Naples to Jerusalem,*[5] we intend to study the representation of the Other and pilgrimage as a ritualistic performance linked to the sacred, intermediated and staged by writing and, consequently, loaded with discourses of power that emerge, in a naturalized way, from the author's contact with other cultures. In considering these aspects, another of our central questions is to understand how a travelling Madeiran woman, of da Câmara's condition and spatio-temporal context, sees and perceives the Other and how she is self-represented from that contact. We are interested in understanding the articulation between the construction of this Other and the representation of the Self within the context of the journey and the exercise of writing as a performance linked to pilgrimage. It is also crucial to understand how the articulation of journey and sacred allows, through religion, for recurring negotiation, concessions and empathies before the Other, initially scorned in all its dimensions.

Cultural Studies is the foundation for our discussion on the relevance this field holds in the reflection on discourses and behaviours vis-a-vis the Other, the Self and the sacred. We sought to articulate and combine the theoretical dimensions provided by Chris Bennett, Chris Barker, Maria Manuel Baptista, Stuart Hall, Loredana Polezzi, Michel Foucault, Mircea Eliade, Edward Said and Tzvetan Todorov, with the practical dimension not only of da Câmara's discourse but, above all, of what is implicit but invisible in it.

Our conclusions indicate that the author's discourse throughout the journal, with the exception of the final phase of the journey, composes a reproduction of hegemonic representations and discourses of power that include the exoticization and interiorization of the Other. In this sense, the journal's critical words regarding various categories representing the Other (cities, behaviours, women, religion) do not arise spontaneously from da Câmara, but constitute a reproduction of the discourses of power rooted in her cultural and social context that she adopted and internalized as if they were her own.

Although da Câmara begins her story by reproducing hegemonic and stereotyped discourses, the truth is that travel and writing, as transforming and consciential performative practices, propitiate and foster a broadening of her horizons, leading to a certain relativization of preconceived discourses and to the (re)cognition and (re)construction of herself through the Other (Baptista, "The Question of the Other in Europe's Culture"). The author's pilgrimage, a personal and intimate journey, gradually makes way for the integration with other religious communities, made possible by the contact and understanding of the Other when confronted with its non-instrumental, inner and sacred dimensions.

The importance of Cultural Studies in the Study of Travel Journals

Analyzing or focusing on travel literature, particularly on travel journals, without resorting to a method solely based in the field of Literature is undoubtedly a challenge. Cultural Studies constitutes a field of knowledge that is central to the study, clarification, and expansion of many concepts that arise from the reflection of literary objects, as in this case. It is however, what could be termed as a non-discipline, which is not intended to structure, define, create boundaries and disciplinary barriers (Bennett 53), but to contribute, elucidate, reflect and bring light to the study of the margins or of subjects considered "less relevant" or that have been naturalized by relations of power and hegemonic discourses (Barthes; Barker). Ultimately, Cultural Studies comprises a field of study or a project that is manifestly political, marked by the contestation of boundaries, limits, categorizations, hierarchizations, reifications and marginalizations socially imposed in the most diverse human realities (Baptista, "Cultural Studies: the what and the how of research"; Hall, "Cultural

4 Born in a wealthy family, belonging to the Funchal aristocracy, Maria Celina Sauvayre da Câmara (hereinafter referred to as da Câmara) was born on September 1, 1856, in Funchal, and died in Lisbon in 1929.

5 The title and excerpts of the book studied in this article were, exceptionally, translated from Portuguese: *De Nápoles a Jerusalém*, to English *From Naples to Jerusalem*, to bring the reader to the context. Subsequent references to the book title will be in English.

Studies and its Theoretical Legacies"). It explores the relationships and connections between culture and power, resulting from meanings and representations generated by practices in certain contexts (Barker).

As for travel journals, although usually and only studied by and within Literary Studies, they are very relevant objects and pertinent sources of reflection for Cultural Studies. In fact, deconstructing discourses, thinking and studying the Other and the Self goes far beyond the tools of analysis provided by Literary Studies and requires a deeper analysis, directly to the behaviors, discourses, practices, and social and cultural representations that follow. Ultimately, we propose an articulation of theories and an interdisciplinarity that the field of Cultural Studies practices in a particularly intense way (Barker).

The Journey: The Power and Experience of Pilgrimage and the Sacred

Grand Tour, Women's Social Role, and Pilgrimage

Even though the *Grand Tour* emerged at the end of the 17th century, its dissemination as a truly tourist and cosmopolitan practice occurred only in the second half of the 19th century, fostered by the development of transport and communication, and the creation of companies linked to organized tourism such as the Cook Agency, often mentioned and praised by da Câmara. Initially, the Grand Tour's main objective was to deepen cultural education and develop pedagogical practices of reflection, observation and on-site analysis for young people of an aristocratic elite (Osório), leading them on long travels throughout the main European countries. In fact, pilgrimage was one of the first modalities of travel, since the Middle Ages, to stimulate European mobility (Cabete 136).

From Naples to Jerusalem is divided into six chapters, each of which corresponds to the spaces the Madeiran pilgrim visited (Naples, Alexandria, Cairo, Jaffa, Jerusalem, Bethlehem). Most of the account, of course, takes place in Jerusalem, the apotheotic biblical setting par excellence, during Holy Week.

According to Vítor Ambrósio, the idea of pilgrimage is grounded on the concept of spirituality and, in the case of Jerusalem, establishes itself around the encounter between man and God (78). Pilgrimage has at its base a religious reason or motivation that leads the pilgrim to undertake a journey of material and spiritual pursuit, whose objective is to revere or worship a relic or a specific sacred site (Davidson and Gitlitz XVII). These spaces or objects of worship constitute, for the pilgrim, symbols of devotion that mirror authenticity regarding their beliefs and convictions.

The Bible became a kind of instrument or travel guide for pilgrims that included a set of Christianity's emblematic spaces. In da Câmara's journey to Jerusalem, which begins on March 12, 1898, the author travels through the privileged space of pilgrimage. Jerusalem is one of the sacred spaces representing the cosmic and genesic space, the image of the universe and the center of the world and of creation: an *imago mundi*. More than a mere geographical and physical place, the sacred space transcends itself. It is a spatial hierophany: the consecration of a cosmogonic space (Eliade).

In Jerusalem, considered one of the "Holy Places" or "Sacred Places," we are faced with a fundamental biblical and sacred reference point that brings with it a profound symbolism and religious fascination due to its place as Christianity's genesis (Cardita) and, consequently, because it provides the pilgrim with the experience of physical perception of the divine presence (Eliade). Incidentally, in this respect, da Câmara confides that in the year prior to this journey, she had been in Rome attending the Easter festivities; however, the spiritual rapture she experienced there was by no means the same. Thus, the genesic space of the belief carries a great symbolic value for the pilgrim.

Although dislocation through travelling is an intrinsic characteristic of pilgrimage, the truth is that in this modality the journey reconciles the physical dimension of movement in space with an inner and introspective dimension, more profound than that of a simple leisure trip: the spiritual. There is, in pilgrimage, not only a physically liberating effect provided by the journey but also a liberation, change or spiritual confirmation fostered by the "pursuit of transcendence and the experience of the magnetism

of the sacred place" (Cardita 200; Davidson and Gitlitz XVII). Historically, pilgrimage is a practice geared towards several goals, namely the forgiveness of sins through a penitential journey, overcoming limits, gratitude for graces, longing for healing or even the desire for adventure and spiritual experience that the journey can stimulate (Davidson and Gitlitz; Eliade). In fact, pilgrimage subjects the traveler to emotional states of exhaustion and sacrifice of the body which, according to Christian tradition, predispose them to reach a deeper spiritual dimension: the sacred. According to Luce Irigaray, René Girard, and Mircea Eliade, social space or societies were constructed on the necessity of existence of sacrificial phenomena (75). Consequently, da Câmara, not only takes on a profession of faith that essentially seeks the remission of sins, but also seeks in Jerusalem, with avid curiosity and enthusiasm, biblical vestiges that confirm and renew her belief: "there is certainty that this was the homeland of the prophets, and these places were the great backdrop where the remarkable facts of ancient history occurred!!" (Câmara 47); "This same sky that covers us witnessed the Passion of Christ! . . . words cannot reflect it" (72); "How edifying are these truthful and moving facts reported exactly in the places where they took place?!" (96).

Fundamentally, pilgrimage to Jerusalem constitutes a social, mystical and ritualistic performance of the sacred, an ontological spectacle that seeks to convey to the present what lies in the past. There is a sort of rupture of natural and current time and an update of time and space that seeks to "revive" the facts of the past, strengthening and reviving them in the present. For Eliade, in any time there is the possibility to recover, to re-exist and there to be a manifestation of sacred time in the profane:

> For, however complex a religious festival maybe, it always involves a sacred event that took place *ab origine* and that is ritually made present. The participants in the festival become contemporaries of the mythcal event . . . they emerge from their historical time . . . and recover primordial time . . . Religious man periodically finds his way into mythical and sacred time, re-enters the time of origin. (88)

In fact, with the development of organized tourism in the mid-nineteenth century, women had the opportunity to experience travelling and the very act of pilgrimage more safely, more broadly and with greater intensity, although, for the most part, dependent and accompanied by the family nucleus (Thompson). Independent female travel in Portugal was limited to a small group of women, as a consequence of a patriarchal and marital society: the acculturated and financially independent (Antunes). Endowed with a careful education, da Câmara came from an aristocratic family that occupied a privileged social position, which allowed her the freedom to travel not enjoyed by the most disadvantaged social strata. For wealthy women who enjoyed financial and family independence, the possibility of travelling was a unique opportunity to expand geographical boundaries and to experience other countries, cultures, and arts, and/or seek travel as a path of faith through pilgrimage, like da Câmara. In this sense, her journey is part of a period wherein travelling arises as a leisurely activity allied to the idea of free time that is used in favor of personal development and greater learning about the world (Baptista, "Idleness studies and Leisure Studies—the current philosophical, political and cultural debate"; Antunes).

The author writes of her pilgrimage in order to incite and exhort women to travel and to educate themselves, despite the dangers or "difficulties with which, sometimes, a woman cannot fight" (Câmara I). Da Câmara urges women to take advantage of the opportunity of the century and the conveniences provided by organized tourism, since "if the woman's imagination also has wings, why not take advantage of them?" (3).

The journey not only broadens horizons through contact with an unknown space and with the Other, but also awakens the ability to evaluate and compare other spaces. It stimulates the reflection, observation and discovery of new details in the traveler's own universe which were once undetectable: "How can we evaluate our country if we have never seen others?!... Never has Madeira seemed as beautiful to me as it did when I returned . . . I then discovered on my island beauties I had never noticed" (Câmara 3).

Save a few rare exceptions, Madeiran women were not allowed the role of descanting nor the complete freedom to write productions within the great literary genres, such as the novel. These were women whose economic and family independence gave them that right and opportunity in a masculine literary world which was considered rigid and inflexible, as well as the means to travel independently. In the first pages of

her travel journal, da Câmara admits not to have any literary pretensions, praying, throughout her journey, for the complacency, indulgence and benevolence of the readers and writers of her "poor journal. I thus write to the mediocre intelligences like my own" (Câmara 75). According to Sonia Serrano, in women's travel journals it is common to find overly justifiying and inferiorizing entries that try to justify the legitimacy or reason why the authors venture into the field of writing, "a kind of apology for the boldness of showing themselves so publicly" (38). In general, women were allowed greater flexibility and freedom of production in literary genres and subgenres such as travel journals (Polezzi), biography, poetry (most of it published in the periodical press), autobiography, translations or works of the pedagogical forum and directed to the family. Ultimately, the travel journal was an informal, less restrictive and selective mode of production in a literary world considered rigid, inflexible and predominantly dominated by men (Serrano).

Understanding da Câmara's sociocultural context and relations of power is a crucial step towards understanding the power discourses that perspire in her writing and which cause her to project a certain Western hegemonic thinking in her journal. For Cultural Studies, the nature of subjects' practices is defined by the relationships and manifestations of power to which they are subject. According to Foucault, "power is everywhere; not because it encompasses everything, but because it comes from everywhere" (*The History of Sexualtity* 89); it circulates, acts and traverses all levels and social relations (State, institutions, organizations, the entire social body), influencing and contaminating subjects' ideologies and reality (Foucault, *Power/Knowledge*). Power is not the property of any individual, but an exercise that interferes in subjects and their daily lives through relational dynamics at the level of discourse, determining and forming their internal structure and practical positioning (Foucault, *The History of Sexualtity*; Foucault, *Microphysics of Power*).

Da Câmara's considerations mirror her ideological presuppositions, insofar as the traveler carries their worldview upon departure, initiating processes of comparison, testimony, and description according to their sociocultural context. According to Todorov, a subject's interpretations are determined by their spatio-temporal context, so when they are finally confronted with the Other, its image has already been deformed and judged by culturally constructed and naturalized stereotypes or prejudices. In fact, Stuart Hall points out that naturalization "is therefore a representational strategy designed to *fix* 'difference' . . . to secure discursive or ideological 'closure'" ("The Spectacle of the 'Other'" 245). In the same line of thought, Maria Manuel Baptista argues that the representations of the Other end up

> saying more about the speaker than about the Other . . . in our discourse about this Other, our language is the means that allows us to translate it in terms of our own cultural memory, where the Self and the Other . . . are already amalgamated by time and history. ("The Question of the Other in Europe's Culture" 172).

The representation of the Other appears in da Câmara's account as a result of the juxtaposition between the reading of the canonical text—the Bible as literary referent—and the inferior and stereotyped representation of Eastern people and Islam spread and bequeathed by the Catholic Church. This was a privileged ideological and hegemonic apparatus, whose discourses of power traverse subjects, making them adopt and articulate representations and discourses of power as their own ideologies. Ultimately, the Church is, according to Gramscian conception, a means of disseminating ideologies and dominating, through religion, the elements of the structure of society (Gramsci). Wouldn't da Câmara's idea that Western women are like "eagles flying in space, which rise to limitless heights, distancing themselves from the stupid hens closed in a coup" (Câmara 16), be a sort of illusion of freedom?

Even though it was an island of great cultural effervescence in the nineteenth and twentieth centuries, Madeira remained a conservative and deeply Catholic space. Madeiran society was permeated by Christian values and principles that accentuated and perpetuated social inequalities in relation to women, whether modest and humble or wealthy and from the elite, albeit in different and specific ways. The model propagated by the discourses of the time subjected women to the domestic, familial and pedagogical plane, which was governed by a hierarchy of power and male domination that promoted obedience and subservience as duties. This hegemonic structure that placed the man as the maximum representative of the home, the "head of the household", made women invisible and inferior, subjecting them to the condition of wives,

mothers and, at best, educators. Essentially, the figure of the woman is framed in a social role which is fruit of a naturalized masculine domination. According to Pierre Bourdieu, "we have embodied the historical structures of the masculine order in the form of unconscious schemes of perception and appreciation... product of domination" (5). Such practices have promoted and continue to promote a form of inequality traditionally reserved for the feminine and are validated by mechanisms, rules, structures, categories, and social institutions such as the State and the Church, for example, always directed by the masculine universe (Irigaray 75). Catholic religion also rejected the existence or legitimation of another valid religion or creed, attributing the term "infidel" to those who did not profess Catholicism.

Confrontations and Mediations: Power Discourses and Representations of the Other versus the Self

Encounter with the Other: Orientalism in the Luggage

To travel is to discover, through spatio-temporal movement, both our Selves and the Other. Deeply religious and devoted to the Christian and Catholic faith, da Câmara produces a travel journal whose purpose is not only to show the reader the impressions of a tourist trip, describing what she has seen and felt, but which is essentially the account of a pilgrimage by a devout and faithful woman who travels from Europe to the Middle East, where she visits Jerusalem (through Alexandria, Cairo, Jaffa and Bethlehem) to experience the Holy Week on-site.

Conceiving the Other demands a reflection that, with travel journals, directly emerges from the mentalities and behaviors that traverse the authors' identities and are the result of discourses and power relations within their cultural context. According to Stuart Hall, biblical and religious texts and travel literature were the first literary vehicles for the dissemination of power discourses that contributed to the creation of an exotic identity of the Other, reinforcing the myths, binaries, inequities, colonial ideologies and imperial relations and the established power relations between the East and the West ("The West and the Rest: Discourse and Power"). In this matter, Polezzi points out that although they are gestures of rupture towards an established order, by the adventure that independent travel represents, women's travel productions are neither innovative nor a guarantee of any kind of revolutionary thought (126). On the contrary, female travelers who wrote during the nineteenth century tended, more often than not, to have a dominant, traditional, and even colonialist discourse (Thompson), as it was in da Câmara's case.

Even though the author admits her enthusiasm for the exploration of unknown and unlimited spaces that give her infinite possibilities of travel and pleasurable adventure, da Câmara's discourse on the East relegates the Other to a condition of backwardness and civilizational inferiority, representing it as an infidel, barbaric and savage being. According to Montaigne and Todorov, all that seems unknown and unfamiliar is, for the subject, barbarian: "all the others are barbarians" (Todorov 12). Da Câmara's writing model follows the European norms of pilgrim travelers who, according to Edward Said, describe what they consider to be the eccentricities of Eastern life, exotising its inhabitants in the way they dress, behave, speak, and also refer to their desperately incomprehensible language, spatial configurations and heretical religion.

A set of categories emerge in da Câmara's account of her pilgrimage. Her stereotyped comments and inferior criticisms are directed at men, women, the streets and religion. The author's praise and admiration are directed towards the imposing monuments, the English colonial organization and contribution, and the history of the place she is visiting. The space da Câmara travels through possesses a great personal, spiritual, and religious meaning for her: Jerusalem is the place of the genesis of Christianity, therefore, a precise and spiritually relevant spatial and geographical referent, where she seeks to confirm her chimeras on-site. However, her remarks about the people, the place they reside, and the religion they profess are not abridged by that same exaltation. For da Câmara, the villages are notorious for their disgust and the streets are poorly cleaned and look like "a heap of garbage; the houses have no semblance of ceilings . . . They have no regular streets... the walls made of clay look like the dens of wild animals" (Câmara 13-14). Islamic

mosques are considered the "seat of the fanaticism enemy to the European civilization" which preaches the "wrongful law of Muhammad" (16), because for the Madeiran pilgrim, true and absolute civilization and religion are European and Catholic (Said). There is, therefore, a frequent animalization and bestialization of the peoples of the East allied to a stereotyped construction of their "probable" personality. Thus, "[t]here is something reptilian in these peoples of the East: they drag on more than they walk, they are fearful, cowardly, too humble, dirty, treacherous and savage" (Câmara 52). Da Câmara's discourse reduces the Other to the condition of nature and orientalizes it, judging it superficially. Consequently, eastern women, according to da Câmara,

> are but slaves... their intelligence is delayed, their own will oppressed, they do not let their feelings blossom, or, if they sprout, they grow into an iron mold that crushes them! I hurt for them, but I do not even consider them as equal to us, we are as distant as the flying eagles in space, which ascend to limitless heights, distancing themselves from the stupid hens closed in a coup. (16)

For the author, what is best in the East is due to English colonialism, which brought European progress to the primitive and civilization to barbarism, combining Christianity with paganism, "under the intelligent guidance of the English nation" (38). The barbarism and savagery of the Arabs, who are "dirty, tanned, clad in old rags" (14), oppose the integrity, nobility, and civility of the English. Thus, da Câmara's discourse about the Other is in close connection with the forms of representation and the relations of power linked to colonialism, imperialism, and Orientalism—practices and discourses that permeate Western culture of the time in a hegemonic way.

For da Câmara, Arabs profess the "wrongful law of Muhammad" (16) and are considered ignorant and infidel. This discourse implicitly reveals a civilizational, religious, and social superiority that does not originate from the author nor is it a position or model of her making. It is, in essence, an ideology internalized by the authorial entity, traversed by external forces, discourses and ideological presuppositions of power, rooted in their socio-cultural context.

According to Edward Said, the East was constructed by the West in the image of an Other whose main characteristic was difference and upon which all undesirable and dehumanizing attributes were conferred. This established a cultural boundary which produced binomial classifications and representations: we vs them, normal vs abnormal, civilized vs primitive or savage, Christian vs pagan, familiar vs unfamiliar, developed vs backward, rational vs. irrational, moral vs immoral. Along the same lines, Stuart Hall, in The Spectacle of the 'Other', points out that the Other is often exposed to reductive, essentialist, stereotyped, and naturalizing binary or polarized forms of representation, setting the difference in an inferiorizing form (229, 258). Hall often quotes Jacques Derrida to state that there is a permanently unbalanced power relationship between the opposition of these same dichotomies and oppositions, with one of the poles dominating ("The Spectacle of the 'Other'" 235). In considering these aspects, the same is true of the representation and differentiation da Câmara makes between the East and the West.

Dichotomous representations are a way of maintaining a hierarchical social order, in a relation of power that exerts symbolic violence (Hall, "The Spectacle of the 'Other'" 243, 259). In da Câmara's discourse these dichotomies are present and manifest not only on the characterization of the Easterner, but also through the implicit discourse and positioning that reveal her alleged superiority to the Other. In this fashion, there is a civilizing refinement or polish that distinguish da Câmara from Eastern barbarism and danger: "The Arabs suddenly pushed us so that I descended the steps of the Calvary without touching my feet to the steps, carried by the air among those savages!" (Câmara 137), and therefore, in reaction, she saw herself "mounted on a camel . . . surrounded by Arabs, overcoming all dangers" (6). Da Câmara's journey is guided by the articulation between the sacred and the profane which, according to Mircea Eliade, are two intrinsic dimensions to *homo religiosus*. However, the Other(s) are always delegated with the characteristics of profane, worldliness, paganism, and perversion.

According to Edward Said, the relationship between the East and the West is a relationship of power, hegemony, and imperial and colonial domination reinforced and fabricated by discourses, practices, and dichotomies that project poles of strength/superiority and cultural weakness/inferiority, wherein the first

is directly assumed by the West and the latter is attributed to the East. More than a mere representation of the East, "Orientalism is a style of thought based on an ontological and epistemological distinction made between «the East» and (most of the time) «the West» . . . a Western style to dominate, restructure, and have authority over the East" (Said 14-15). Incidentally, Orientalism was configured as a system of knowledge and representations about the East, combining ideological perspectives and prejudices in a predetermined, preconceived and stereotyped knowledge that unequivocally determined European superiority and hegemony, reinforcing polarities and hierarchies with other non-European peoples and cultures (Said 19). According to Maria Manuel Baptista, the creation of the Other and its consequential representations are often no more than a contemplation of the Self (Baptista, "The Other, Globally the Same " 217).

Da Câmara's work is thus a mixture of travel journal, pilgrimage journal, and biblical passages. In her account, the Other—unknown, exotic, and different, therefore strange—is at first perceived only from inferiorizing stereotypes without any kind of effort or attempt at understanding. If, on the one hand, she writes about what she sees, her impressions, and opinions on the Other, on the other hand, she solemnly describes the feelings she experiences through the rituals. In essence, while da Câmara's tourist trip symbolizes and represents the most external, instrumental, material, and visual aspect, her pilgrimage reveals interiority, reflection, feeling, and spirituality. The pilgrimage journey reconciles the physical dimension of movement in space with an inner and introspective dimension, deeper than that of a simple leisure tourist trip: the spiritual.

Curiously, at the beginning of the journey, it is in the modality and in the role of *touriste*, coated with haughtiness and hegemonic symbolic-cultural capital, made of Western conceptions, that da Câmara utters discourses of power, which permeates her. Elitist in her remarks, she makes value judgements on economy, with a persistent hygienist discourse which is initially censorial towards the faith of others, externally and instrumentally judging the Other, exoticizing and orientalizing it. However, what begins as a personal and intimate journey becomes an encounter with various religious communities, also on pilgrimage—without exclusivity, equally guided by their faith and beliefs in the sacred.

Although da Câmara's exterior journey is marked by the astonishing landscapes (except for the mercantile and traditional streets), and contempt towards the Other, represented only in its instrumental and exterior dimensions, such as behaviors and garbs—in essence, the personality of the Other preconceived by the discourses of power that permeate da Câmara, the truth is that her inner journey, provided by pilgrimage, changes some conceptions about the spiritual dimension that she ends up attributing to the Other.

Encounter with the Other: (Dis)Orientalism and Spiritualism in the Return Trip

Even though, at first, the faith professed by the Other was the "wrongful law of Muhammad" (Câmara 16), gradually, through immersion in the pilgrimage journey, the exercise of writing and the contact of the Self with the Other, da Câmara is transmuted in her spiritual dimension, for it is a domain of strong emotional charge that is enlarged by pilgrimage. According to Maria Manuel Baptista, "we only understand what is somehow already part of ourselves" ("The Other, Globally the Same" 217) about the Other. Regarding the Other, the spiritual domain is the only field da Câmara manages to comprehend at the end of her journey, because it is a privileged domain of the sacred that refers to an affective and sentimental facet that gives rise to devotion for the belief she has held since childhood. Hence, the discourse of the Other, together with the practices of travel and writing, provide a new construction and a kind of refinement of the spiritual and religious universe of herself, the Self, and the Other.

It is as a pilgrim and through actual pilgrimage, strongly ritualized and performative (Eucharistic celebrations, processions, the Way of the Cross during Holy Week), as well as through da Câmara's contact and conviviality with the various communities of faith that, gradually, she (de)orientalizes the Other. There is, therefore, a dilution of the orientalized conception of what the Other spiritually is or may be. Thus, it is in pilgrimage, hierophany, or ritual that manifests the sacred on-site, as well as in the mystical and ritualistic performance, that orientalized discourses dilute and allow an encounter or a sort of understanding, yielding, and spiritual negotiation with the Other. However, da Câmara's ritual performance is in equal

parts staged physically through pilgrimage and staged, experienced, and written using the travel journal, which is a testimony and written performance of the Self to the future-Self and for the Other(s). Ultimately, writing consists of a deep process of (re)construction of the Self and unfurling of the self and the other in me (Baptista, "The Question of the Other in Europe's Culture"). Writing her journey not only constitutes a performance but also legitimizes a position and awareness which are triggered by da Câmara's pilgrimage: a double performance.

This most elaborated Self is defined, reconstructed, and represented through contact and articulation with the Other. Although she cannot understand the Other's language, da Câmara's admiration and emotion are implicit in her speech when she gives in to faith and fervent prayer. This leads da Câmara to a certain relativization of the preconceived discourses that permeate her: "We each pray as we know, and as best we can, from the depths of our soul" (Câmara 141); "And from these savage lips also came strange sounds! … the eternal cry of the human creature addressing an immaterial Being each religion understands in its own way and which expresses the need all souls have of ideal and of faith!" (194). This process of recognition of the Other and consequently of the Self by da Câmara results from her apprehension of knowledge about the East acquired through on site experience and the exercise of putting herself in the Other's place. In this sense and according to Edward Said, pilgrim authors grant themselves a kind of reconciliation with the East (182, 203).

Indeed, there seems to be a liberating effect in pilgrimage provided by the concrete journey, but also a liberation and spiritual change fostered by the "pursuit of transcendence and the experience of the magnetism of the sacred place" (Cardita 200; Davidson and Gitlitz XVII). In considering these aspects, there is a character and a dynamic of dual or reciprocal dislocation or mobility in the journey that intrinsically presupposes a departure and arrival. However, the traveler's condition upon return is never identical to that of departure. According to Normand Doiron, "the traveler is no longer the same as they were when they left, the space through which they traveled transfigured them" (178). Therefore, the journey possesses a degree of importance and a formative, instructive, and initiatory aspect that bestow it with a transforming role on the individual who embarks on a journey.

Da Câmara moves from the mundane world to a sacred or local sphere, of strong emotive and religious charge, so that this transition in space represents, in itself, a spiritual change, fruit of what she considers to be an authentic and direct experience with the sacred. According to Elizabeth Ozorak, liturgies guide pilgrims and focus on the crucifixion and resurrection episodes as fundamental biblical moments, which symbolize the pilgrim's death and spiritual rebirth. Mircea Eliade also points out that sacred time is always a rebirth and renewal for *homo religiosus*.

Immersion in the Christian community itself, sharing her own territory with the other religious communities, and the effect of the Easter ritual result in the exacerbation and exaltation of da Câmara's religious sentiment. Her pilgrimage is a return to the origins of the religion she professes and constitutes an evidently physical but, above all, spiritual and penitential *praxis* (Cardita) that reproduces Jesus' journey in order to achieve absolution, purification and renewal of faith (Thompson). For da Câmara, pilgrimage is the experience of deeply feeling and understanding what she sees and consists in a spiritual, truth-revealing modality:

> my existence, more or less frivolous and mundane in which, many times, I let myself be carried away by the pleasure of seeing only with my eyes, without bothering to understand and feel what I see! . . . It seems to me that I cannot go on, but I do not have time to rest… I do not want to close my eyes in light of the truth, I have enough with the darkness surrounding my intelligence!! (96)

In the course of her journey through the various temples, da Câmara gives an account of the partial and plenary indulgences achieved through pilgrimage and fervent prayer in the "Holy Places" in Jerusalem (Davidson & Gitlitz XXI), namely in the old house of Simon, where St. Peter had a vision of Jesus, in the Latin Church of St. Peter and in the Basilica of the Holy Sepulcher, for example.

In addition to the reflections and experiences she tells throughout the diary, da Câmara digresses not only into religious history, but also into factual history, gifting the reader with gospel readings, biblical

passages and figures, spiritual reflections and historical events and personalities that marked Alexandria, Cairo, Jafa, Jerusalem, and Bethlehem. Da Câmara's journey is an encounter with the divine and with the Other, and only in Jerusalem and Bethlehem—the symbolic places of birth, death, and resurrection—does she dwell upon her feelings of being a devout Christian. Visits to the Basilicas of the Holy Sepulcher and the Nativity, the Way of the Cross on Good Friday, and Easter Sunday represent the places where da Câmara experiences her moments of deeper contemplation, ecstasy, and spiritual apotheosis, being as they are actual spaces where the history of Christianity unfolded and where the sacred is manifested.

Da Câmara believes the journey is a transforming experience and an exercise for the spirit, in that it presents itself as a constant process of learning and transformation, where the traveler meets the new, unknown, and unexpected: "Travel is for the spirit what gymnastics is for the body! . . . In the East it is difficult for one to have a sense of direction, but this disorientation has its original and unforeseen side, and the unexpected is very interesting!" (Câmara 191). According to Carl Thompson, "to travel is to make a journey, a movement through space . . . If all travel involves an encounter between self and other that is brought about by movement through space, all travel writing is at some level a record or product of this encounter" (9-10).

In considering these aspects, the traveler or *viator*, in this case a *feminæ viator*, moves within an inseparable spatio-temporal context, a kind of Bakhtinian chronotopy, wherein da Câmara spiritually evolves in time through the progression of space and in contact with the new, the Other-place and the Other-people (Rossi 371; Corsi 29). Ultimately, this transformative experience of travel and writing reported by da Câmara is nothing more than the deterritorialization of a certain preconceived thought or idea that permeates her *a priori* by her socio-cultural environment. According to Deleuze and Guattari, deterritorialization is the movement by which a given territory is abandoned and reterritorialization is a movement of "displacement" or "construction" of a "new" territory (224). As for da Câmara, the Madeiran pilgrim breaks, through the religious dimension and the experience of the sacred on-site, with religious thought—a preexisting territory. For Guattari and Rolnik, "territory can be relative both to a lived space and to a perceived system within which a subject feels at home . . . It is a set of projects and representations to which lead, pragmatically, a whole set of behaviors, investments, in social, cultural, aesthetic, and cognitive times and spaces" (323).

Da Câmara's new encounters with the Other—who is essentially equal to her, has beliefs, faiths and adorations—provide a kind of reterritorialization of her thought after the experience of the journey and the pilgrimage, using the understanding and negotiation of compromises through a dimension which is non-instrumental, but purely of spiritual empathy before the Other. There is, therefore, an abandonment or withdrawal and an inversion of part of da Câmara's religious conceptions, postures, or socially constructed practices and the creation of new territories of thought towards the Other. In the end of her journal, after the re-evaluations provided by pilgrimage and contact with other religious communities, Europe becomes the place of vices, debauchery, chaos, the profane and worldly life in its worst state. Thus, there is an inversion of meanings, dichotomies and oppositions, in essence, an exchange of poles with regard to da Câmara's religious conception.

Deterritorialization of da Câmara's religious thought allows for a certain availability to the Other and, consequently, the creation of a self-limitation for conflict. However, this deterritorialization and reterritorialization only occur in relation to the non-instrumental aspect of the subject-other. Although she breaks, temporarily and under the strong religious emotion of being present in a sacred space of great symbolism, with some religious conceptions that permeate her, the truth is, despite being deterritorialized, da Câmara does not completely destroy the abandoned territory. There isn't an absolute deterritorialization, in the conception of Deleuze and Guattari. Da Câmara continues to be permeated by discourses of power intrinsic to her upbringing and socio-cultural context.

The traveler's narrative testimony possesses the ability to shed light on their inner experience (Fasano 57) and, da Câmara's case, there is a deeper inner journey triggered by proximity to the divine space, which magnifies her inner, sentimental, and spiritual experience, as well as the feeling of communion with the Other. The end of her pilgrimage is a final moment of longing, melancholy and reflection for da Câmara. The pilgrim ends her journal by evoking a kind of nostalgia for the Holy Land, from where she has not yet departed, re-evaluating herself through the challenge presented by the Other, and the place she's headed

to, Europe: "It brings me sorrow to think that I return to Europe, the center of civilization, with all its faults, follies, ambitions and miseries that are the aim for humanity, restless and never satisfied with their luck!..." (Câmara 195).

The journey, whether of pilgrimage or of pure leisure, consists of a learning process involving (re-) cognition of the external world traveled and, above all, the traveler's gnosiological process that results from contact with the Other in an interdependence and relationship between the Self-Other and the Other-Self in the space reserved for the sacred, in da Câmara's case. Ultimately, we are faced with the reflection of a spiritual dimension of the Self in the Other, that is, the Other poses a challenge to the (re)cognition of the Self. However, the preconceived image of the Other consists of a projection created by the Self. According to Maria Manuel Baptista, "the Other does not exist in its proclaimed difference and irreducibility" ("The Other, Globally the Same" 217) without there being a conception of the Self and consequent self and hetero-representations, for "we see ourselves, we describe ourselves and we understand ourselves in the mirror of the Other, in the mirror that the Other poses for us" (Baptista, "The Question of the Other in Europe's Culture" 179). In the same line of thought, Kathryn Woodward points out that the subject finds their Self "reflected by something outside themselves, by the other: from the place of the "other"" (64).

The journey enabled spiritual changes in da Câmara that resulted in a strengthening of her faith, belief and recognition of the Other's spiritual dimension. In considering these aspects, the returning pilgrim is not the same as when they left, since the displacement itself, intrinsic to the journey, presupposes the transportation of new knowledge and acquired experiences, by virtue of the new paths they traveled and the new people they met. Pilgrimage, which is more than a personal and intimate itinerary, is where lies the public, collective spectacle, a social performance that ritualizes beliefs and illuminates social and cultural differences in the relationship of the Self with Others. In considering these aspects, it is in the staging and verification of these differences that religion, a flag of deep symbolic and emotional value, allows, through ritual, the negotiation and empathic acceptance of meanings and differences.

Conclusion

Cultural Studies is a field that makes possible reflection on questions related to identities and the deconstruction of discourses, behaviors and relations of power surrounding the social body. This anti-discipline seeks to assume a demystifying role in relation to culturally constructed and naturalized texts. It has opened pathways for analysis of many travel journals which have contributed to the conservation and reinforcement of colonial ideology (re)inventing and perpetuating relations of power through hegemonic discourses fixed in communities and on individuals, such as da Câmara's journal.

Da Câmara's account initially reflects a dominant and hegemonic discourse that inferiorizes the Other. However, the criticisms made in the diary towards several categories representative of the Other do not spontaneously emerge from the author; they are a reproduction of the power discourses rooted and naturalized in her cultural and social context that make her adopt and internalize those same models of thought.

The pilgrim's discourse is undoubtedly revelatory of forces and conceptions that permeate her and make her reproduce hegemonic discourses, which are exotizing and provide testimonies of the cultural complexity of an East produced by the West. Symbolic dichotomies or binarisms, which make the relations between the "self" and the "other" into iniquitous scales, are closely aligned to discourses and relations of power. This construction of the Other promotes a stereotyped gaze, exterior and devoid of any kind of depth, understanding, or sense of individual existence. Da Câmara's discourse is systematically constructed from two fundamental places:

- a cultural and aesthetic dimension that bestializes, exoticizes and orientalizes the Other, judging it through the context that permeates her, thus developing a profile of *touriste*; and
- a religious dimension that values the Other through the faith they also profess, although this valorization arises only at the end of her journey and as a consequence of fraternization and communion with the diversity of religious communities, thus emerging the profile of a pilgrim.

Although da Câmara began her pilgrimage uttering hegemonic discourses, the truth is that the journey, contact with the Other in communion with the sacred, and writing, as transformative and conscientializing practices, propitiate and foster a broadening of her horizons, understanding, reflection, and analysis towards the Other, leading to a certain relativization and counter-hegemonic effect of preconceived dominant discourses. The journey and the writing of this itinerary require a deeper process of self- and heterognosis, a (re)cognition and (re)construction of the Self, of herself in the Other, in a new context and, in this case, promoting the deepening of the experience with the sacred. Writing corresponds to a spiritual, empirical and performative palimpsest within pilgrimage and the performativity of the sacred, in which the touristic and pilgrim profiles are clearly distinguishable.

The journey of this Madeiran pilgrim is a spiritual and identity quest, a claim of the soul, which translates into a deep physical-symbolic path and a disruptive mechanism to naturalized and long sedimented practices. The partial deterritorialization of religious thought towards the Other should also be noted, as it gives rise to the possibility of subverting the discourses of religious power permeating da Câmara. In fact, the strength of communion with the Other in the domain of religious sentiment institutes, in this case, the gaze on the Other, reinforcing and exacerbating the religious sentiment and dimension of da Câmara's existence and the decisive importance of her pilgrimage.

In our view, the autonomy warranted by the journey also allows women to challenge the patriarchal order and enables them to become aware of their place in the world. Were it not for the journey, the ties and oppressions of their cultural context would make this impossible. This independence of women makes it possible for them to imagine, to see and to acquire a new look at the values, traditions, customs, and religions of other peoples, resizing their own culture, history, and even their own being, since the discourse of the Other rarely leaves out the discourse about the self and its self-representation.

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