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***A space of physical activity in the pilgrimage and religious
tourism of students of Selected Universities in Cracow***

**Miejsce aktywności fizycznej w pielgrzymowaniu i turystyce religijnej
studentów wybranych Szkół Wyższych Krakowa**

Key words: recreational activities , pilgrimages, religious tourism, student youth

Słowa kluczowe: aktywność rekreacyjna, pielgrzymowanie, turystyka religijna,
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INTRODUCTION

Different types of tourism are a chance to participate in physical activity, it varies depending on the form, preferences and interests. One of the important forms of tourism are religious and pilgrimage tourism in every society and in every age group. Pilgrimage mainly depends about spiritual participation, religious experiences and prayer. Other motivations also happens, but they are of lesser or marginal significance. Physical activity, recreation and typically tourist purposes may also appear, thus getting to know and visit sacred objects. Religious tourism is dominated by cognitive aspects, and spiritual life is slightly less important, although it is not trivialized. Both in one and in the second form of tourism consisting in going to holy places, there is physical activity, sometimes very extreme, especially during walking pilgrimages. Sometimes it is appreciated, sometimes it may be an additional expecting aspect, for example, for committed sins.

PURPOSE OF RESEARCH

The aim of the study is to show what place in the pilgrimage and going to the holy places - different religions are involved in physical and recreational activity. It is interesting to see if some students treat participation in a pilgrimage, especially in walking pilgrimage as a willingness to test their strength or as, at least partially, a substitute for physical activity. Pilgrimage has its specificity, it is associated primarily with spiritual life. Nevertheless, physical and recreational activity, although it is somehow forced or accidentally accompanied by religious tourism, for some people may be an important purpose of a trip or an attractive route. Sometimes, until the pilgrimage journey the aspect of physical activity becomes more important. The purpose of the research is to answer the following questions.

1. What motives are the most important for students, pilgrims and religious trips participants?
2. Are the physical activity is important in the motivation hierarchy of students going on pilgrimages?
3. Are modern times determine the motivations of pilgrimage, including the changes to student motivation and what place can occupy physical activity in the future?

MATERIAL AND METHODS

Students from selected cracow universities were subjected to the study, taking part in walking pilgrimages from various towns to the Jasna Góra Sanctuary. These pilgrimages take place during the summer at various times in July and August. Depending on the starting point of the pilgrimage, the transition time takes from a few to several days. In the case of pilgrimages from northern Poland (from the sea), these can be pilgrimages over twenty days. Students, referred to as academic youth, may be perceived differently. We can study them at the level of biological and anthropogenic. In studies of tourism and sport activities, they are considered in terms of psychological and socio-cultural aspects. Today's youth is characterized by early maturation, both in the field of biological and emotional, mental and social. It results from the vast influence of the media, mainly electronic media, which young people often do not part with. The vastness of the proposal makes the youth have a big dilemma, which option to choose. Is it to be, for example, a walking pilgrimage or another form of spending time during the holidays.

The research material, as mentioned, are students of several Cracow universities. Random students from two levels of study were selected, bachelor's (licentiate) and master's. Therefore, the age range is five years. Students of the Academy of Physical Education, AGH University of Science and Technology, Jagiellonian University, University of Economics and Pedagogical University were examined. The study focused on the motives of effort of crossing the pedestrian section of the route from the center to Jasna Gora. Prior to the actual research, pilot studies were carried out, which were used to verify the suitability and diagnostic value of research tools. The literature of the subject was also researched and the theoretical analysis of the phe-

nomenon of pilgrimages in various dimensions and on various levels was made. All this made it possible to prepare the proper research techniques. The method of the diagnostic survey was used using the questionnaire [2].

Prior to the study assumes that they are to be representative of all students of Cracow universities. That is why people from particular years were drawn and asked if they had ever participated in a walking pilgrimage. Only these people were taken into account and their answers were analyzed (tab.1). The questionnaire was filled anonymously.

Table 1. Characteristics of the pilgrims surveyed

Surveyed students - pilgrims of Krakow universities	The size of group
Students of the University of Physical Education in Krakow	28
Students of AGH University of Science and Technology	22
Students of the Jagiellonian University	30
Students of University of Economics	24
Students of Pedagogical University	19

Source: own study

RESULTS OF STUDIES

Religious motives do not always stand behind making the decision to go out on a walking pilgrimage. The organizers usually realize that. It is important to observe how these motives break down in individual pilgrimage groups, this allows group guides to better understand the participants and facilitate logistics, accommodation, transportation and leisure time management. It is worth emphasizing that also on pilgrimages, the aspect of physical activity may be of considerable importance to some people. Sometimes it's only during the journey that they find out. The motives for taking part in pedestrian pilgrimages are presented below in Table 2. In addition to typical religious motives, others are also noticeable, including motives related to physical activity.

Table 2. Motives of participation of students of Cracow's universities in walking pilgrimages to Jasna Góra

Motives for participating in walking pilgrimages	Test results in%
Requests for help and problem solving	87,00%
Thanking you for favors	68,00%
The desire to calm down, break away from the hustle and bustle of everyday life	46,00%
The desire for adventure	31,00%
Propitiation for guilt and sins	29,00%
Strengthening and giving a testimony of faith	28,00%
Getting to know other people and socializing	12,00%
The will to change the environment	11,00%
The theme of accompanying a loved one person	10,00%

Motives for participating in walking pilgrimages	Test results in%
Willingness to get to know new places	9,00%
Willingness to maintain the tradition of pilgrimage	8,00%
Physical activity, movement, recreation	6,00%
The desire to impress someone else	2,00%
Others	9,00%

Source: own study (data rounded to the full%)

The research shows that the most common motive for participating in walking pilgrimages in Poland is the desire to obtain favors, these are begging goals, usually for help in solving difficult matters. Also, relatively often, the surveyed students exchanged the motive of thanking and thanking them for the favors received. For nearly half (46%), the motivation was to calm down, get away from the hustle and bustle of everyday life and the pace of life. 1/3 of respondents believe that a walking pilgrimage is a kind of adventure. The propitiation and request for the donation of wines is only in the fifth place. Physical activity, movement and recreation were mentioned by 6% of respondents. It follows that this is not an important motive for participating in walking pilgrimages, but it is noticeable. Perhaps for other people also important, but other motives, however, dominate and push, which is obvious physical activity to the next place.

Respondents were asked what they liked most about the walking pilgrimage, what they remember and what they are worth. Table 3 presents the results of the research.

Table 3. Values noticed during a walking pilgrimage

The values perceived by the students of Cracow universities during the walking pilgrimage	Test results in%
Community prayer	19,00%
Joint pilgrimage, community of goals	15,00%
Good company	14,00%
Amazing, joyful mood, singing	13,00%
Accommodations	12,00%
Retreats, lectures and sermons on the way	10,00%
A way to vacation	6,00%
Movement, recreation, sports aspect	5,00%
Landscape, aesthetic impressions	4,00%
Conversations while traversing the route	1,00%
Others	1,00%

Source: own study (data rounded to the full%)

The religious aspect of pilgrimages determines that the highest value while going to the sanctuary is prayer and, as the students emphasize, common prayer in the group. Similarly, a community of values, goals, aspirations and a good, proven company with the same or similar confessed values are placed high. The aesthetic aspects were relatively rarely mentioned as a value, because only at the level of 4%,

this is a typically tourist aspect. Movement and recreational issues are similar to the motives of physical activity at the level of 5-6%. As previously noted, this is not the main purpose of walking on a pilgrimage.

DISCUSSION

Both life and spiritual growth as well as physical activity are equally needed for people to function properly. The pilgrimage provides varying degrees of possibility of realization of both of these needs. In particular, a walking pilgrimage, also in silence and silence, is a chance to discover a better, fuller, richer and more natural way. Theodore Roethke claims that only when he goes, man learns where he really is going [5]. Even the best planned trip is not able to predict what a person can discover, gain, whether on a pilgrimage or during physical activity during an expedition carried out as part of an active or other type of tourism. Sometimes enthusiasm can weaken under the influence of fatigue, but if we allow, the journey itself will slowly change and improve people. Even if a person does not notice it during the trip, the benefits can be surprisingly large after returning. It is important to be open to the spirit in the world viewed and traveled [5]. Most theoreticians of tourism and pilgrimage believe that when practicing tourism, man leaves his place of residence to become free from pressures related to everyday life, and leaves his residence, going on a pilgrimage, mainly to be closer to God [1]. This can be done in parallel with physical and motor development. Regional, mountain and thematic pilgrimages gather people of faith, but also those who like to go hiking, who like to spend time together, wander around and often also have fun and sing.

If people started to treat their everyday life as a journey, like tourism, they would start to live in a spirit of pilgrimage, and then it would be easier for them to pass on values to their relatives and surroundings. St. Augustine said: "People travel to meditate in the vastness of mountains and sea waves, against the background of immense currents of rivers, the vast horizon of the ocean, circular motion of stars ... and pass indifferently next to each other" [5]. Tourism is therefore an incentive to learn not only about the beauty of the world, but also about discovering societies, even small, local and individual people. In a beautiful, different environment you can find perfect conditions for motor development. Different fields of science, including sociology, psychology, economics, but also theology and philosophy, deal with leisure as a subject of scientific research. Nowadays, the market, media, entertainment, almost every area of life is examined, the reasons for migration are analyzed, but also leisure time management, including the use of tourism, recreation and pilgrimage. Extremely important element of leisure are spiritual experiences, which can be revealed during intimate tourist escapades and during mass rest, which became available to almost all societies and in all cultures.

From time immemorial, the society has had free time to varying degrees. There is no doubt, however, that it is a phenomenon that has intensified the development of industry. The 20th century caused the development of a network of services. Free time is therefore an integral part of societies that live in an age of industry and services. It existed even when people were not aware of it, they did not need it as it was

today, it was not worth them. Often, they were unable to determine the importance of free time for themselves and to manage it wisely. The religious life of modern man differs significantly from the spiritual life of people several thousand years earlier, but always sought to discover the meaning and value of the surrounding world. Currently, an important part of leisure is spent on physical recreation. However, free time was not a special value for people that would be an end in itself. Modern man values the time beyond duties in a unique way. This sometimes becomes dangerous to believers, because it can lead to a loss of spiritual values. Human life is not only shaped by what is happening now, but it is also the result of what has happened in the past and what will happen in the future. Changes in economic relations brought changes in social relations. Also, various social groups approach their physical activity in a different way, it seems that students, and thus the surveyed groups, are more and more often aware of the importance of physical activity. That is why they also find it on pilgrimages. The realization of spiritual experiences, their shaping in the philosophical perspective, is possible at every moment of life, whether during classes - work or study, or just in leisure time, in moments of rest. The vast majority of people find fulfillment and spiritual development beyond everyday duties, i.e. outside of work. Such forms, in which they shape and realize spiritual needs, are the most diverse types of tourism. A believer, deeply experiencing his faith, finds real spiritual values during rest, recreational activities and during tourism. Free time is a kind of freedom. Longing for her is so great, that - as history shows - it can never be eradicated. It can be suppressed, but sooner or later it will be reborn. Part of man's freedom is having his time, including free time. It is defined by sociologists as free time, which must be done to "survive" and be able to function normally. This time, however, does not have to be free of any kind of work - some of it is a form of free time. J. Dumazedier pointed out that socio-spiritual and socio-political activities are contemplation [3]. Especially actions in the area of socio-religious borderland - even if they are connected with a certain duty, serve the spiritual development of a human being. It is a mission based on activities that contribute to the spiritual growth of others. An example of such a procedure can be the organization of pilgrimages, retreats, oases, tourist trips, in which an important element is the emphasis on faith and spiritual life, paying attention to the sacred occurring in nature, landscape and culture. Theoreticians will undoubtedly argue about exactly where the boundaries of free time are. It seems that contemplation and religious practices are carried out in leisure time. Man has the opportunity to develop his own personality and spirituality and can shape his own identity. Free time is especially important in a person's life. It is believed that in the future it will characterize a new era of human development. It can not be separated from other human activities, because not only do the activities performed in it are important for the functioning of the human being, but what is important is what the person thinks at the time, and thoughts are also a visualization of dreams, even while working. You can talk about an imaginary journey, because when preparing for a leisure trip, a person mentally sets up a lot earlier, experiences, plans, prepares equipment. For believers, preparation before the trip, whether on a trip or on a pilgrimage, is also prayed. Sometimes it is noticed that departure, going to the sanctuary is a grace given by God. Man feels

that something is going on to this place, that he is invited to the sacred and he feels it internally. Even if he does not feel it immediately, maybe after some time he or she will receive the visit of the sanctuary as a gift or other people will realize it. However, spiritual focus is born not only in free time. In the past, the first associations with leisure were negative. The superior status was given to work, which resulted from social relations and reflected philosophical and religious thinking. Free time was understood as a period without work, not as moments devoted to regeneration, rest and human development. It was only with time that he gained importance in the spiritual sense as an opportunity to deepen his inner life. Previously, it was only a privilege and the right of certain social classes. Gradually, there was another understanding of free time as a vital part of life and work as a necessity. The Gospel points to the value of rest as a necessary element of the day of a busy man who should rest not only to regenerate physically but also to regenerate spiritually at the same time. The level of development of societies determines the increase in the importance of free time. It becomes an independent, very important area of life, a way of life of a man. Its influence on the functioning of societies is so great that one can speak about the tendency to enrich human existence. At present, it is difficult to imagine the functioning of many societies without the free time and the richness of its forms. Work often brings joy, gives satisfaction and should not be perceived as a condition of survival, but the act of self-realization of a person. People's interests should be transferred in time after finishing work, so that they can be realized and that people can fulfill their dreams. It seems that work has lost its priority importance forever and free time has become an important value and property of humanity almost everywhere in the world. Studies of sociologists have shown that from the beginning of the 21st century, people will spend up to five and a half weeks on holiday, which is associated with the progressive automation and change in the rhythm of production. Whether it's holiday trips or leisure time, it's a matter of motivation. In any case, this is the way to create a new community, where each person will be able to develop their spiritual skills and values based on a conscious choice. Such a tendency, despite the economic crisis, still persists in the rich countries of the world. It seems logical that the value of human life may remain on the margins of this development. Everything depends on human choices. It must be remembered that the offer that man leads to moral mischief is also very wide. For many people living with religious values and Christian morality, free time remains a period of manifesting and raising to a higher level of their spiritual life. The key is in a man who must first find his way to himself, learn to fight his weaknesses, learn to win, and then they should shine by example, showing patterns of leisure time behavior. Man during any journey, whether tourist or pilgrimage, can be born again - only then will he fully exist, both physically and spiritually, when the external journey will be in the depths of his heart a human journey, devoid of selfishness, jealousy, hatred and other destructive human behavior and feelings. Such are the new people of the future who will shape civilizations and cultures. Their size and attitude to another person can be born during tourism or tourism can help them grow up to perfection. It is a journey "to yourself", and the key to the humanization of travel and tourism is what is new - a mo-

derman who understands the value and depth of faith. Some sociologists say that what is most valuable will be included in the free time of the human being in the near future [6].

Movement and free time more and more in scale mean the week and year. The development of free time in countries with a relatively high level of development will probably lead to an increase in behaviors related to culture, education, sport, tourism and other activities. Likewise, it can happen with religious practices of believers. Such behavior on the religious level is already observed. It does not necessarily involve participating in services and devoting time to prayer, but this phenomenon is clearly visible in the pilgrimage movement, where participants combine religious elements with tourism and culture. Bicycle, cross-country, horse-riding, canoeing and even cycling pilgrimages are more frequent. The spectrum of ideas is expanding all the time. These examples show a skilful combination of religious practices and forms of active tourism. People who have a passion for physical activity, qualified tourism and who are also believers are very eager to undertake such activities. It allows them to have more free time. However, the question remains whether the increase in leisure time in the future will mean that the number of religious tourists will increase or not [6]. Will the strength of religious influence prevail over needs of a different nature, sometimes proposed very aggressively and intrusively by numerous liberal media? It seems that everything takes place in the spiritual world of man.

There is no doubt that every person is vulnerable and vulnerable to the influence of the world to varying degrees. However, the values deeply implanted in the human heart are almost unshakeable, and even if you happen to some turbulence, fall, getting lost, it is the most devout person does not lose sight of his only religious order. It will be so and in leisure time - religious practices in people with true, unwavering faith will not lose their meaning; also, pilgrimages, visits to sanctuaries will not be a memory of the past, and interest in visiting holy places will even increase, sometimes in spite of times, secularization, withdrawal of others by suggesting frivolous and petty pastimes that can only bring a momentary detachment from everyday life, and ultimately a spiritual void.

A significant amount of free time has contributed to the development of various forms of tourism. Taking into account the seasonality, a very interesting phenomenon is the annual holiday. In the 21st century, they even changed their form, because more often people go several times a year, dividing the holiday period into smaller units of time, so that they can leave more often. This varies depending on societies, continents, prosperity and other factors. Holidays are a great example of free time. For many people, they become the target of life or one of the most important targets, long-awaited. This period is full of joy if a man really immerses himself in the benefits of it and pays for work and everyday life for a very long time [4].

CONCLUSIONS

1. The main purpose of pedestrian pilgrimages is for the studied students pleading motives, submitted by way of request, the remaining motivations are of lesser importance. It is worth emphasizing that in the third place, the respondents mentioned the desire to calm down. This is significant for modern times and the pace of life, high competition and the loss of a man, often in a secularized world.
2. Physical activity is not a significant factor in the hierarchy of motivation of students on foot. It should be emphasized, however, that the specificity of religious travels already from the very beginning emphasizes spiritual aspects. Nevertheless, physical activity is noticed and appreciated by young people.
3. As noted in the discussion, there is an increase in the amount of free time, students' motivations change. In the Polish realities at the turn of the 20th and 21st centuries, there was an absorption of so-called freedom, western patterns were adopted, often saturated with secularization and secularization. In recent years, however, there has been a growing interest in pilgrimages and spiritual life, not necessarily at the quantitative level, but qualitatively. This is also significant for Western countries. The increase in knowledge about the importance of physical activity in society allows to claim that this aspect will also be more appreciated during future pilgrimages.

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ABSTRACT

Research into the place of physical activity in pilgrimage of students has allowed us to trace how the most important motives for undertaking pilgrimage activity are taking shape. They allowed to determine the values of pedestrians which are taken out of pilgrimages. Physical activity by its very nature in traditional Polish pilgrimages is not a very significant motive. The situation is completely different in West-

ern countries, which are secularized. There (for example) a walking pilgrimage, especially the very long one from many European countries to Santiago de Compostela in Spain is a kind of fitness check. In addition, there is almost a whole world pilgrimage there, representatives of all continents and almost all nations. Often, attention is paid to the activity and sports aspect when traveling the route. In Poland, traditional walking pilgrimages are mainly focused on religious experience and strengthening of faith and attachment to Christian values.

STRESZCZENIE

Badania miejsca aktywności ruchowej w pielgrzymowaniu studentów pozwoliły prześledzić jak kształtują się najważniejsze motywy podejmowania aktywności pielgrzymkowej. Pozwoliły ustalić na jakie wartości wynoszone z pielgrzymek pieszych młodzież zwraca uwagę. Aktywność fizyczna ze swej natury w tradycyjnych polskich pielgrzymkach nie jest bardzo znaczącym motywem. Zupełnie inaczej sytuacja wygląda w krajach zachodnich, które są zlaicyzowane. Tam (na przykład) piesza pielgrzymka, szczególnie ta bardzo długa z wielu krajów europejskich do Santiago de Compostela w Hiszpanii jest swego rodzaju sprawdzeniem kondycji. Poza tym pielgrzymuje tam niemal cały świat, przedstawiciele wszystkich kontynentów i niemal wszystkich nacji. Często tam zwraca się uwagę na aspekt aktywności i aspekt rekreacji sportowej przy pokonywaniu trasy. W Polsce tradycyjne pielgrzymki piesze głównie nastawione są na przeżycia religijne i wzmocnienie wiary oraz przywiązanie do chrześcijańskich wartości.

Artykuł zawiera 28009 znaków ze spacjami