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“To trade in the sofa for a pair of walking shoes and... to leave a mark...”

Pilgriming and religious tourism of academic youth

1. Introduction

The address of Pope Francis to young people on the 30 July 2016 during the prayer vigil at *Campus Misericordiae* in Brzegi is one of the best remembered parts of the Pope’s teaching of World Youth Day 2016 in Krakow. Pope Francis told young people: “But in life there is another, even more dangerous, kind of paralysis. It is not easy to put our finger on it. I like to describe it as the paralysis that comes from confusing happiness with a sofa. In other words, to think that in order to be happy all we need is a good sofa. A sofa that makes us feel comfortable, calm, safe. A sofa like one of those we have nowadays with a built-in massage unit to put us to sleep. A sofa that promises us hours of comfort so we can escape to the world of videogames and spend all kinds of time in front of a computer screen. A sofa that keeps us safe from any kind of pain and fear. A sofa that allows us to stay home without needing to work at, or worry about, anything. “Sofa-happiness”! That is probably the most harmful and insidious form of paralysis, which can cause the greatest

harm to young people. [...] Dear young people, we didn't come into this work to "vegetate", to take it easy, to make our lives a comfortable sofa to fall asleep on. No, we came for another reason: to leave a mark. It is very sad to pass through life without leaving a mark. [...] The times we live in do not call for young "couch potatoes", but for young people with shoes, or better, boots laced. The times we live in require only active players on the field, and there is no room for those who sit on the bench. Today's world demands that you be a protagonist of history because life is always beautiful when we choose to live it fully, when we choose to leave a mark."¹

The laicization and secularization of public life that have been growing for many years in Europe and in highly-developed countries, promoting a "culture of fragmentation, of the provisional,"² striving for success at all costs, and the pursuit of pleasure are processes that affect young people's faith and religiousness. Consequently, the number of young people who are passively involved in Church life, occasionally participate in religious practices or declare themselves as non-believers is growing. The other group consists of young adults who are called by sociologists "a young Catholic elite", i.e. young people who courageously confess their faith, accept moral teaching of the Church and – paraphrasing Pope Francis' words – leave "sofa-happiness." Watching a nearly three million crowd of young people participating in the Holy Mass at Campus Misericordiae at the end of the World Youth Day, young boys and girls taking part in Taizé European Meetings or Youth Meetings on the Lednica Fields³ we can boldly say that the group of young people who put on walking shoes and want to leave a mark is significant.

Pilgrimage – especially for youth – is a very important practice of social communication and interaction.⁴ Contacts established and bonds of

1 http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160730_polonia-veglia-giovani.html (07.04.2018).

2 Cf. http://w2.vatican.va/content/francesco/en/speeches/2017/january/documents/papa-francesco_20170128_plenaria-civcsva.html (07.04.2018).

3 <http://regionwielkopolska.pl/en/catalogue-of-attractions/pola-lednickie-lednica-fields.html> (9.04.2018).

4 Cf. F. Mróz, Ł. Mróz, *Nowe trendy w turystyce*, in: R. Pawlusiński, *Współczesne uwarunkowania i problemy rozwoju turystyki*, Kraków 2013, p. 113.

friendship developed during a joint pilgrimage with walking companions are maintained in subsequent years. Numerous interviews conducted and observations made by the author of this study confirm that for youth, cultural, denominational and ideological differences have definitely a lower impact on their interpersonal relations, than for other age groups participating in pilgrimages. In countries of Western Europe (Spain, Portugal, Italy) pastors increasingly encourage young people to go on a walking pilgrimage or a few days of retreat in preparation for the sacrament of confirmation. For many years now, a growing popularity of new forms of pilgrimaging has been observed among young people – following pilgrim routes on motorcycles, bicycles, in kayaks, on horseback, in boats, on scooters, roller-blades or roller-skis. The significance of such type of travelling, where spiritual experiences go hand in hand with emotions and fun, is likely to grow in the coming years.

In accordance with the research done by the Institute of Statistics of the Catholic Church, since 2005 – the year of the death of St. John Paul II – there has been a clear drop in the indices of youth religiousness in Poland.⁵ At the same time, the research confirms a growing acceptance (not only among young people) of behaviours that are inconsistent with the Church's moral teaching, for instance cohabitation of young couples before marriage.⁶ On the other hand, one can see a high turnout of young people in student chaplaincies, at retreats led by known preachers and during religious events, for example the Poland-wide Youth Meeting on the Lednica Fields⁷ (90 thousand people in 2017) or the Extreme Way of the Cross.⁸ Pilgrimages along the Papal Routes,⁹ the Martyrdom Route of Blessed Father Jerzy Popiełuszko,¹⁰ the Route of the Holy Mountains (Góra Chełmska – Święta

5 www.iskk.pl/badania/religijnosci (25.02.2018).

6 www.pl.aleteia.org/2017/07/28/religijnosci-mlodych-na-rozdrozu-czy-sprawy-mozna-zmienic/ (01.03.2018).

7 https://pl.wikipedia.org/wiki/Lednica_2000#cite_note-10 (1.03.2018); <http://www.lednica2000.pl/en/> (09.04.2018).

8 <http://www.vaticannews.va/en/church/news/2018-03/lent-extreme-way-of-the-cross.html>; <http://www.edk.org.pl/uploads/rozwazania/2017/EDK-2017-en.pdf> (09.04.2018).

9 <http://www.szlakipapieskie.pl/>, <http://archive.krakow2016.com/en/youth-festival-outside-krakow.html> (find "Papal Routes") (09.04.2018).

10 <http://www.maratonpopieluszki.pl/trasa-biegu> (in Polish) (09.04.2018).

Góra Polanowska),¹¹ the Route of St. Stanisław Kostka in Rostków¹² and Following in the Footsteps of Blessed Karolina Kózkówna in Zabawa¹³ are still popular among Polish youth. Young people still account for more than 50% of all pilgrim groups walking to the Shrine of Jasna Góra. A lack of accurate registration of pilgrims (including a demographic structure of visitors) in the majority of Polish sanctuaries makes it very difficult to make a serious analysis of pilgrimage migrations of Polish youth. However, based on the data presented by the Jasna Góra Information Centre, it can be concluded that in the event of organized pilgrimages of high school graduates, there has been a clear downward tendency in last years. In 2017, 102,698 high school graduates going in organized groups on pilgrimages to the Shrine of Jasna Góra were registered – the lowest number in the whole 21st century. Besides, this was the lowest (after the year 2000) percentage of high school graduates – 36.2% of the total.¹⁴ For the purpose of a comparison: in 2005, 203,933 high school graduates (i.e. 68.7% of the total) came to the throne of Our Lady of Częstochowa.¹⁵

2. Research questions and methodology

In this study we have made an attempt to determine the level of activity in religious tourism and pilgrimaging of students of three universities in the Province of Małopolska. The purpose of the conducted research was to find answers to the following questions: How often do students go on a pilgrimage? What motivations drive Polish youth to engage in

11 http://www.szlaki-zachodniopomorskie.pl/articles.php?article_id=138 (in Polish) (09.04.2018).

12 <https://prezi.com/bnju5copwnii/szlak-sw-stanisawa-kostki/> (in Polish) (09.04.2018).

13 <http://sanktuariumzabawa.pl/index.php/en/170-the-blessed-karolina-kozka> (09.04.2018); cf. F. Mróz, *Szlaki pielgrzymkowe w krajobrazie sakralnym Polski*, in: *Krajobraz sakralny*, red. M. Ostrowski, J. Partyka, Kraków–Lwów 2014, pp. 112–116; F. Mróz, *Youth pilgrimages along pilgrimage routes in Europe*, in: *World Youth Days. A Testimony to the Hope of Young People*, eds. J. Stala, A. Porębski, Kraków 2016, p. 311.

14 www.jasnagora.com/wydarzenie-11635; www.men.gov.pl/ministerstwo/informacje/egzamin-maturalny-2017.html (01.03.2018).

15 www.jasnagora.com; www.matecznik.npr.pl/matura/2005/2005_sprawozdanie_ogolne.pdf (1.03.2018).

pilgrim activities? What are the forms of youth pilgrimages? What is the participation of youth following tertiary education in key religious events of the Church addressed to young people (World Youth Days)? Which of the main Catholic sanctuaries in Poland and abroad are visited most often by Polish youth?

The empirical basis of this study was the results of questionnaire research done on a representative sample of students of tourism and recreation of three Małopolska universities: the Pontifical University of John Paul II in Krakow, the Institute of Geography of the Pedagogical University of Cracow and the Podhale State College of Applied Sciences in Nowy Targ. One of the basic prerequisites of the research was participation of a minimum of 50% of students of all years of tourism and recreation (in the event of the Pontifical University of John Paul II – of religious tourism). This condition was met as the sample from all three universities exceeded 60% of all students.

A questionnaire developed by the author of this study was used in the research. The questionnaire consisted of three parts: a brief description of the purpose of the research, a set of 27 questions, and respondents' particulars. Closed questions with both quantitative and categorial answers (a disjunctive and conjunctive set of possible answers to closed or semi-open questions) were related to:

- ▶ religious tourism and pilgrimaging (frequency of going on pilgrimages, their forms and organization of journeys),
- ▶ motives of going on pilgrimages and involvement in religious tourism,
- ▶ participation in the World Youth Days,
- ▶ family traditions in going on pilgrimages,
- ▶ frequency of visits to main Christian sanctuaries in Poland and abroad (Jasna Góra, Krakow-Łagiewniki, Kalwaria Zebrzydowska, Jerusalem, Rome, Santiago de Compostela).

A pilot research was conducted in February 2017 and its main purpose was to verify the designed questionnaire. The relevant random auditorial survey was done in two periods: from March 2017 to June 2017, and in March 2018 among first year full-time students who started their education in the 2017/2018 academic year.

Table 1. Respondents' religiousness – percentage split of responses to the question: "What is your attitude to faith?"

What is your attitude to faith?	Students of the Podhale State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total of answers of students of all 3 universities
	%	%	%	%
Strong believer	7.28	50.00	9.22	10.64
Believer	71.89	50.00	55.30	59.88
Hesitative but devoted to a religious tradition	5.21	0.00	17.51	13.07
Indifferent	8.33	0.00	10.60	9.42
Non-believer	7.29	0.00	7.37	6.99
Total	100.00	100.00	100.00	100.00

Developed by: Franciszek Mróz (2018) based on conducted research.

The material gathered during the research was sorted and developed in the form of tables with results. In their presentation, the descriptive/analytical and dynamic/comparative methods were used first of all. The research has a contributive character and forms the basis for wider research connected with religious tourism of youth in Poland.

3. The researched group's profile

A relatively homogeneous group that students are was selected to answer the research questions. The research was purposefully conducted among students whose field of study is tourism and recreation (in the event of the Pontifical University of John Paul II – religious tourism), who after the first semester of studies have knowledge of the tourism terminology, including the definition of religious tourism. The questionnaire was answered

in total by 334 students of the first, second and third year of the full-time baccalaureate programme and of the first year of the full-time master's programme: 222 students of the Pedagogical University of Cracow, 96 students of the Podhale State College of Applied Sciences in Nowy Targ and only 16 students of the first and second year of religious tourism of the Pontifical University of John Paul II in Krakow. More than 3/4 (77.5%) of the total number of respondents were female. In the researched group, 312 respondents (93.4%) were 18–24 years old, 22 people were older than 24 years (21 students were 25–34 and one person was between 35 and 44). A vast majority of questioned students (291 respondents) lived in the Province of Małopolska. Out of Małopolska, the highest number of respondents lived in the Province of Silesia (12 students), the Subcarpathia Province (9 students) and the Świętokrzyskie Province (6 students). More than 2/3 of those who participated in the research regarded themselves as believers (10.6% of respondents claimed that they are strong believers and 60% – believers). A lack of faith was declared by 7% and 9% said they are indifferent to faith (See Table 1).

4. Frequency of going on a pilgrimage and making a journey out of religious-cognitive motives

The key questions of the research were connected with the pilgrimage activity of the researched group of students. The questions were: "How often do you go on a pilgrimage or make a journey out of religious-cognitive motives (How often are you involved in religious tourism)?" and "How much time did you spend last year on pilgrimages?"

The percentage of responses to the first question presented in Table 2 proves that 30% of the respondents do not go on as pilgrimage and are not involved in religious tourism. The biggest group of the respondents were students who occasionally (once a few years) make a journey out of religious-cognitive or strictly religious motives – 38.9% of those being researched. The share of respondents who go on a pilgrimage once a year is 17.4%. Only 3 students in the researched group said that they go on a pilgrimage or are involved in religious tourism very often – a few

Table 2. Frequency of going on a pilgrimage and making a journey out of religious-cognitive motives among students of tourism and recreation or students of religious tourism in selected universities of Małopolska – percentage split of responses to the question: “How often do you go on a pilgrimage or make a journey out of religious-cognitive motives (How often are you involved in religious tourism)?”

Frequency of going on a pilgrimage and making a journey out of religious-cognitive motives	Students of the State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total (percentage split of responses – students of all above universities)
	%	%	%	%
Very often – a few times a month	0.00	12.50	0.45	0.90
Often – a few times a year	10.42	56.25	8.56	11.38
Once a year	11.46	31.25	18.92	17.37
Occasionally – once a few years	51.04	0.00	36.49	38.92
Never	27.08	0.00	32.88	29.63
No answer	0.00	0.00	2.70	1.80

Developed by: Franciszek Mróz (2018) based on conducted research.

times a month. The above results demonstrate that for more than two thirds of the researched students, going on a pilgrimage or visiting holy places combined with prayer and pious practices has a marginal importance. Comparing the frequency of tourist journeys among students of researched universities, it can be clearly seen that students of religious tourism at the Pontifical University of John Paul II in Krakow are much more active when it comes to going on a pilgrimage or being involved in religious tourism than students of the Podhale State College of Applied Sciences in Nowy Targ or students of the Pedagogical University of Cracow. This seems to be obvious due to their field of study.

The percentage split of responses to the question: "How much time did you spend last year on pilgrimages?" (see Table 2) is also interesting. More than 50% of all researched students said that they had not gone on a pilgrimage the previous year whilst 22% of respondents had spent only one day on a pilgrim's route. Similarly, as in case of answers to the question about the frequency of journeys made out of religious-cognitive motives, clear differences between the researched universities were found here. Students of the Pontifical University of John Paul II in Krakow, in comparison to their peers from the Pedagogical University of Cracow and students of the State College of Applied Sciences in Nowy Targ, spend much more time on pilgrimages. In the case of students from the Nowy Targ university, no person spent more than 2 weeks on a pilgrimage whereas 2 students of the Pedagogical University and 2 students of the Pontifical University were on a pilgrimage for more than 1 month. (Cf. Table 2).

5. Preferred forms of pilgrimages and pilgrimage organization

Among the researched group of students the most preferred form of travelling along the pilgrim routes is a car and a coach (30.7% and 24.7% of all responses, respectively). Going on a pilgrimage on foot was only the third most popular, which was declared by 19.5% of respondents. Only three people, when asked "How do you most often go on a pilgrimage/are you most often involved in religious tourism?", pointed to a bicycle, four – to a train and seven – to a plane. Even though 25 respondents mentioned other forms of pilgrimaging, none clarified their answer despite a clear request included in the questionnaire. It is difficult to confirm whether the new trends in religious tourism, i.e. going on pilgrimages on motorcycles, in kayaks, on horseback, scooters, roller-blades or roller-skis arouse interest among academic youth. In the case of the researched group such trends are non-existent.

Nearly two thirds (65.8%) of respondents have never gone on a pilgrimage on foot, 13.9% have gone on a walking pilgrimage many times and 20.2% only once. The area of pilgrimage of the researched group is predominantly Poland since only 21.2% of respondents have gone on a pil-

grimage abroad while 8.8% of them have gone many times and 12.4% only once in their lives.

The researched group of academic youth most often goes on a pilgrimage with a family member (39% of all responses) and with an organized group (25%). More than 15% go on a pilgrimage with friends, 17% – with other people (e.g. boy scouts) and only 7 respondents said they go on a pilgrimage alone.

In the group of people who declared that they go on a pilgrimage in an organized group, the pilgrimage was most often organized by a parish (38% of all responses) or a school (23%). Only 7% of respondents used services of a travel agent, one person – a pilgrim's office and 6% participated in a pilgrimage organized by their workplace.

Religious tourism is a tourist journey whose main motive are religious or religious-cognitive aspects. A religious motive is a necessary prerequisite of religious tourism. Almost half of respondents when answering the question "What is the key motive of your pilgrimages and religious tourism?" pointed to a religious-cognitive motive and 13% – to a strictly religious motive. More than 20% of them declared that the main motive of their pilgrimages and religious tourism were exclusively cognitive-cultural aspects, which, in accordance with the terminology used in the literature, would not classify that type of journey within religious tourism, let alone pilgrimages. More than 10% of respondents pointed to other motives of getting involved in religious tourism, without clarification of their answer while 9% of them did not answer this question at all.

When going on a pilgrimage, young people most often want to experience retreats on the way, review their lives to-date, discover and get to know themselves in silence on a pilgrim's route but also talk to another person. They, most often, go on a pilgrimage having a specific intention – asking for health, passing an important exam, finding a spouse, as well as thanking for received grace. In the researched group, a pilgrimage is most often a testimony of faith as well as time and space in which people pray for a specific intention.

One of the new trends in religious tourism worldwide in last 20 years is the revival of the medieval pilgrim routes connected with the cult of saints and blessed. The best example are pilgrimages along *Camino de Santiago*

(the Way of St. James), the Way of St. Olaf, *Via Francigena* or the Way of St. Martin of Tours. The most popular has become the pilgrim route going to the tomb of St. James the Elder in Santiago de Compostela. In 1987 it was recognized by the Council of Europe as the first European Cultural Route and in 1993 and 2015 (on the territory of Spain) and in 1998 (on the territory of France) included in the list of the World Cultural and Natural Heritage of UNESCO. In 2017 the Pilgrim Office of the Archdiocese of Santiago de Compostela (*Oficina del Peregrino de Santiago de Compostela*) registered the record number of people (301,036) in modern times who received the *Compostela* (a document confirming a completed pilgrimage to the tomb of St. James) for walking or riding a horse the last 100 km or cycling the last 200 km of *Camino de Santiago*.¹⁶ This group also included a record number of Camino pilgrims from Poland – 5,080 people (for comparative purposes: in 2004 there were only 357 Poles).¹⁷ In 2003 the West European network of the Way of St. James reached the German/Polish border in Görlitz – Zgorzelec, giving an impetus to mark and open, in 2005, the first section of *Camino de Santiago* in Poland – the Lower Silesia Way of St. James. In 2005–2017, 36 sections of the Way of St. James were marked out and labelled in Poland, which, in total, formed a network of routes longer than 6,660 km (as on the 1 March 2018).

In respect of the data referred to above, the percentage split of responses to two questions: “Have you gone on a pilgrimage along the Way of St. James in Poland?” and “Have you gone on a pilgrimage along the Way of St. James out of Poland?” looks interesting. Only 13 (4.1%) respondents said that they had gone on a pilgrimage along the Way of St. James out of Poland – 6 respondents have gone along *Camino de Santiago* many times, and 7 – once in their lives. A few more respondents (23, i.e. 6.9% of all) have walked along the Way of St. James in Poland: 19 people have gone on it only once and 4 many times.

The World Youth Days are the biggest Catholic event of youth organized since 1986 every two or three years in selected cities. So far 13 cit-

¹⁶ www.oficinadelperegrino.com/estadisticas/ (1.03.2018).

¹⁷ www.oficinadelperegrino.com/wp-content/uploads/2016/02/peregrinaciones2004.pdf (1.03.2018).

Table 3. Duration of pilgrimages of students of tourism and recreation or religious tourism of selected universities of Małopolska – percentage split of responses to the question: “How much time did you spend on pilgrimages last year?”

Duration of pilgrimages	Students of the State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total (percentage split of responses – students of all above universities)
	%	%	%	%
None	53.13	6.25	54.95	52.11
1 day	20.82	6.25	23.42	21.87
2–3 days	16.67	12.50	11.71	13.11
4–6 days	4.17	12.50	4.05	4.50
7–14 days	3.13	37.50	4.05	5.40
15–21 days	0	6.25	0.46	0.60
22–31 days	0	6.25	0.46	0.60
More than a month	0	12.5	0.9	1.21
No answer	2.08	0	0	0.60

Developed by: Franciszek Mróz (2018) based on conducted research.

ies around the world hosted this unique religious festival of young people, including two Polish cities – Częstochowa (1991) and Krakow (2016). Therefore, it was interesting to ask the question if the researched group participated in World Youth Days, also in the one organized in 2016 in the capital of Małopolska. The responses are presented in Table 3. 75 respondents (22.45%) in total confirmed that they had participated in 2016 World Youth Days in Krakow whereas the highest level of participation in the group of the researched universities was among students of the Pontifical University of John Paul II in Krakow (81.25%) and the lowest – students of the State College of Applied Sciences in Nowy Targ (9.38%) (Cf. Table 4). Only one person among the respondents – a student of the

Table 4. Participation of students of tourism and recreation or religious tourism of selected Małopolska universities in the 2016 World Youth Days in Krakow – percentage split of responses to the question: “Did you participate in the 2016 World Youth Days in Krakow?”

Did you participate in the 2016 World Youth Days in Krakow?	Students of the State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total (percentage split of responses – students of all researched universities)
	%	%	%	%
Yes	9.38	81.25	23.87	22.46
No	90.62	18.75	76.13	77.54
Total	100.00	100.00	100.00	100.00

Developed by: Franciszek Mróz (2018) based on conducted research.

Pedagogical University of Cracow said that he had participated in the World Youth Days in Madrid in 2011.

The next World Youth Days will take place on 22–27 January 2019 in Panama. 7.7% of respondents are going there, the highest number (50% of them) are students of the Pontifical University of John Paul II in Krakow.

The Extraordinary Jubilee Year of Mercy, announced by Pope Francis, was held in the Catholic Church from 8 December 2015 to 20 November 2016. Following the Holy Father’s decision, during the Jubilee Year, in all dioceses of the Catholic Church in the world approx. 10 thousand Doors of Mercy were opened in which believers could receive a full indulgence. In Poland, 669 churches and chapels were designated by local ordinaries as *Jubilee of Mercy churches* in which Doors of Mercy were opened. The responses to the question “Did you go through a Door of Mercy in the past Extraordinary Jubilee Year of Mercy?” may be an interesting contribution to research done by sociologists of religion. Nearly two thirds (64.5%) of respondents said that they had not gone through a Door of Mercy, 41 respondents confirmed that they had done it many times. The detailed breakdown shows clear differences among the researched universities. All participat-

Tab. 5. Participation of students of tourism and recreation or religious tourism of selected Małopolska universities in events connected with the Extraordinary Jubilee Year of Mercy – percentage split of responses to the question: “Did you go through a Door of Mercy in the finished Extraordinary Jubilee Year of Mercy?”

Did you go through a Door of Mercy in the finished Extraordinary Jubilee Year of Mercy?	Students of the State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total (percentage split of responses – students of all researched universities)
	%	%	%	%
Many times	16.25	81.25	8.29	14.29
Yes	20.00	18.75	22.44	21.59
No	63.75	0.00	69.27	64.12
Total	100.00	100.00	100.00	100.00

Developed by: Franciszek Mróz (2018) based on conducted research.

ing students of the Pontifical University of John Paul II in Krakow went through a Door of Mercy whereas among students of the State College of Applied Sciences in Nowy Targ and of the Pedagogical University of Cracow the number of people who went through a Door of Mercy of the Extraordinary Jubilee Year of Mercy was 35% and 31%, respectively (Table 5).

6. Pilgrimages and religious tourism of respondents to main Catholic pilgrimage shrines/sanctuaries in Poland and around the world

In the group of nearly 800 shrines in Poland, the most important role is played by international ones, including, first of all, the Shrine of Our Lady of Częstochowa at Jasna Góra, the Divine Mercy Sanctuary in Krakow-Łagiewniki and the Shrine of the Lord’s Passion and the Mother of God of Calvary in Kalwaria Zebrzydowska. In the research, students were asked if they had gone on a pilgrimage to these pilgrim destinations.

Table 6. Pilgrimages of students of tourism and recreation or religious tourism of selected Małopolska universities to the Shrine of Our Lady of Częstochowa at Jasna Góra – percentage split of responses to the question: "Have you gone on a pilgrimage to the Shrine of Our Lady of Częstochowa at Jasna Góra?"

Have you gone on a pilgrimage to the Shrine of Our Lady of Częstochowa at Jasna Góra?	Students of the State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total (percentage split of responses – students of all researched universities)
	%	%	%	%
Many times	40.43	87.5	34.10	38.48
Yes	38.29	12.5	35.45	35.16
No	21.28	0	30,45	26.36
Total	100	100	100	100

Developed by: Franciszek Mróz (2018) based on conducted research.

For more than 350 years, the Shrine of Our Lady of Częstochowa at Jasna Góra has been the most important sanctuary on the Polish soil and the national shrine of Poles. Approx. 4 million people a year go on pilgrimages to the miraculous painting of the Mother of God crowned in 1717 with papal crowns. Nearly three fourths of respondents (73.64%) admitted that they had gone on a pilgrimage to Jasna Góra whilst more than 38% answered that they had done it many times. Similarly to previous responses, a substantially higher participation in pilgrimages to Częstochowa was among students of religious tourism – all of them have gone on a pilgrimage to the Jasna Góra shrine. In turn, the tradition of going on a pilgrimage to Jasna Góra is more widespread among students of the State College of Applied Sciences in Nowy Targ than students of the Pedagogical University of Cracow (Table 6).

The Divine Mercy Sanctuary in Krakow-Łagiewniki is the worldwide centre of the cult of Divine Mercy and one of the most robustly developing pilgrimage centres in the world. In the 21st century, the sanctuary was visited by three popes – St. John Paul II (17 August 2002), Benedict XVI

Table 7. Pilgrimages of students of tourism and recreation of religious tourism of selected Małopolska universities to the Divine Mercy Sanctuary in Krakow-Łagiewniki – percentage split of responses to the question: “Have you gone on a pilgrimage to the Divine Mercy Sanctuary in Krakow-Łagiewniki?”

Have you gone on a pilgrimage to the Divine Mercy Sanctuary in Krakow-Łagiewniki?	Students of the State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total (percentage split of responses – students of all researched universities)
	%	%	%	%
Many times	37.89	93.75	33.03	37.39
Yes	38.95	6.25	32.57	33.13
No	23.16	0	34.40	29.48
Total	100	100	100	100

Developed by: Franciszek Mróz (2018) based on conducted research.

(27 May 2006) and Francis during the World Youth Days (30 July 2016). The number of respondents (232 people) who have gone on a pilgrimage to the Divine Mercy Sanctuary in Krakow-Łagiewniki only differs slightly from the number of pilgrims to Jasna Góra (243 respondents) (Table 7). The conducted research proves that the world centre of the cult of Divine Mercy in Krakow-Łagiewniki is strengthening its position of being the second biggest pilgrimage destination in Poland.

The Passion-Marian sanctuary in Kalwaria Zebrzydowska is the second biggest (after Krakow) pilgrimage place in Małopolska. This sanctuary has been attended by two thirds of the respondents while 27.6% of them – many times (Table 8). It is worth noticing that the participation of students of the State College of Applied Sciences in Nowy Targ who go on a pilgrimage to Kalwaria Zebrzydowska (76%) was by 20% higher than the number of their peers from the Pedagogical University of Cracow who declared going on such a pilgrimage (Table 8).

Dante Alighieri in his work *Vita Nova* divides pilgrims into three groups: *palmieri* – going on a pilgrimage to the Holy Land, *romei* – to

Table 8. Pilgrimages of students of tourism and recreation or religious tourism of selected Małopolska universities to the Passion-Marian sanctuary in Kalwaria Zebrzydowska – percentage split of responses to the question: “Have you gone on a pilgrimage to the Passion-Marian sanctuary in Kalwaria Zebrzydowska?”

Have you gone on a pilgrimage to the Passion-Marian sanctuary in Kalwaria Zebrzydowska?	Students of the State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total (percentage split of responses – students of all researched universities)
	%	%	%	%
Many times	30.21	68.75	23.39	27.57
Yes	45.83	25.00	33.49	36.67
No	23.96	6.25	43.12	35.76
Total	100	100	100	100

Developed by: Franciszek Mróz (2018) based on conducted research.

Rome and *peregrini* – to the tomb of St. James: “For there are three separate denominations proper unto those who undertake journeys to the glory of God. They are called Palmers who go beyond the seas eastward, whence often they bring palm-branches. And Pilgrims, as I have said, are they who journey unto the holy House of Gallicia; seeing that no other apostle was buried so far from his birthplace as was the blessed Saint James. And there is a third sort who are called Romers; in that they go whither these whom I have called pilgrims went: which is to say, unto Rome.”¹⁸ The Church of the Holy Sepulchre in Jerusalem, the tombs of the Apostles Peter and Paul in Rome, and the already mentioned Sanctuary of St. James the Elder in Santiago de Compostela were, in the Middle Ages, the most important Christian pilgrimage places. What is then the popularity of these holy places among academic youth – the researched group of students? The conducted research proves that in re-

¹⁸ A. Dante, *The New Life (La Vita Nuova)*, transl. by D. G. Rossetti, London 1899. See: <http://www.gutenberg.org/files/41085/41085-h/41085-h.htm> (08.04.2018).

Table 9. Annual frequency of students' journeys (in their childhood and adolescence) made with parents for religious purposes – percentage split of responses to the question: “How often did you go with your parents in your childhood/adolescence for religious purposes – How often did you take part in a pilgrimage?”

How often did you go in your childhood/ adolescence with your parents for religious purposes – How often did you take part in a pilgrimage?	Students of the State College of Applied Sciences in Nowy Targ	Students of the Pontifical University of John Paul II in Krakow	Students of the Pedagogical University of Cracow	Total (percentage split of responses – students of all researched universities)
	%	%	%	%
Always when an opportunity occurred (more than a few times a year)	16.83	25.00	10.36	12.91
Once a year	26.32	25.00	24.77	25.23
Occasionally – once every few years	21.05	37.50	29.28	27.33
Never	34.75	6.25	35.14	33.63
No answer	1.05	6.25	0.45	0.90

Developed by: Franciszek Mróz (2018) based on conducted research.

spect to Jerusalem and Santiago de Compostela it is low. There are only 5 researched students (1.5% of all) who have visited the tomb of the first martyr among the Apostles in Compostela and 11 respondents (3.3% of all) – the Holy Land. Many more, i.e. as many as 17%, have gone on a pilgrimage to Rome – 20 students have been there many times and 37 respondents – only once.

7. Social factors that condition the level of the pilgrimage activity

The tourist activity, including the pilgrimage activity, is a behaviour acquired in the process of socialization, taken from the cultural environ-

ment.¹⁹ Therefore, one of the objectives of this research was to answer the question to which degree pilgrimaging has been shaped by the influence of the family. To this end, the students were asked five questions: "How often did you go with your parents for religious purposes – How often did you participate in a pilgrimage?". Doing tourism, sport and leisure activities as a family is invaluable. However, parents' pilgrimaging with children is also invaluable as this develops and strengthens family ties, deepens faith and shapes, among the young generation, habits and a passion for exercise, tourism and pilgrimaging for an entire life. How were then these habits shaped among the research group?

Among the researched population of students, the second biggest group (33.63%) are respondents declaring that they have never gone anywhere with their parents for religious purposes. A slightly bigger group (38.5%) are respondents declaring that they used to go on a pilgrimage with their parents at least once a year. It is worth noticing that only 6% of students of the Pontifical University of John Paul II in Krakow have never pilgrimaged with their parents while for the group of the researched students of the Pedagogical University of Cracow and the State College of Applied Sciences in Nowy Targ the percentage was 34%. It should be highlighted that 71 respondents who have never pilgrimaged with their parents declared that currently they do not go on a pilgrimage or are not involved in religious tourism. In turn, 20 researched students who declared that in their childhood they went on pilgrimages with their parents a few times a year confirmed that nowadays they continue to do so at least once a year.

8. Conclusions

This research was conducted to determine the level of activity within religious tourism and pilgrimaging of academic youth, and to get to know the motives and the key forms of pilgrimages among students. The results demonstrate that for more than 68% of the researched group of academic

19 A. Delekta, *Determinanty aktywności i destynacji turystycznych studentów dużego i małego ośrodka akademickiego*, Kraków 2013.

youth, pilgrimaging and visiting holy places combined with prayer and pious practices (religious tourism) has a marginal meaning. More than a half of the researched students did not go on a pilgrimage last year. A vast majority (more than 77%) of the researched group did not show any activity in terms of participation in the feast of youth, i.e. World Youth Day held in Krakow in 2016 (87.1% of respondents live in Małopolska). There is also a mediocre interest among young people in religious events that take place in the local Church, in the celebration of the Extraordinary Jubilee Year of Mercy. 64% respondents said that they had not gone through a Door of Mercy. (There were more than 660 of such doors in Poland). The research results also confirm that frequent pilgrimages with parents in childhood or adolescence translate into a higher pilgrimage activity of respondents after completion of their school education. On the contrary, a lack of family pilgrimage traditions has a big impact on a lack of interest in travelling with religious motives in adult life.

A drop in religiousness among Polish youth in the last ten years, demonstrated by the Institute of Statistics of the Catholic Church, undoubtedly affects the pilgrimage activity of young people. Based on the data concerning the organized pilgrimage traffic in the biggest Polish sanctuaries (Jasna Góra, Kalwaria Zebrzydowska), we can conclude that after 2005, there has been a fall in a number of religious youth groups. Field research done by the author of this study in the network of pilgrim routes to Santiago de Compostela (the Way of James) proves that “the most beautiful way of the world”, as *Camino de Santiago* is called, is not a route/space that Polish youth is interested in. (This was also confirmed by the questionnaire research: Only 7% of all researched students have been walking along the Way of St. James in Poland and only 4% – abroad).

More in-depth quantitative and qualitative research on religiousness and pilgrimage activity of youth, to be conducted in subsequent years, will give us a more comprehensive answer not only to the question whether Polish youth leaves “sofa-happiness” and puts on walking shoes but also if it remembers St. John Paul II’s words: “It is not enough to cross the threshold, it is necessary to go into the depth.”²⁰

20 https://opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/przemowienia/lednica_04061999.html (5.03.2018).

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