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## Tourist, ecological and recreational behaviours in leisure time – contribution to the sociology of leisure

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Prace Naukowe Akademii im. Jana Długosza w Częstochowie. Kultura Fizyczna 15/1, 79-87

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2016

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

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### Abstract

**Theoretical perspective** for this study is created by sociology of leisure, or rather – the border area of sociology of culture, tourism and leisure. Paradigms: humanistic, the ecological, and systemic are also included. Own authors' original concepts of leisure and lifestyle are presented. **The scientific problem** concerns the leisure activity of the middle class representatives. The aim is to describe and to compare this activity of a selected family to the national average: notes of one family from Central Europe concerning active recreation in the period 2010–2014. **The research method** has been a case study of activities for four periods of holiday. The Grounded Theory and analysis of a discourse was used. The case study is a qualitative method, not requiring statistical analysis. **Results and conclusions** are limited. The applied method does not allow to draw any generalizing conclusions. The family tended to be active, practicing various forms of physical or cultural recreation. They have been spending leisure time together for better internal integration. These people really enjoy ecological and healthy lifestyle.

**Keywords:** leisure, tourism, physical activity, recreation, martial arts

### Theoretical introduction

The paradigm of activity and creativity is dominant in the post – modern society, in the opinions of anthropologists, philosophers, as well as sociologists. This also applies to women, who are supposed to be both dynamic and creative<sup>1</sup>. It is connected with the desire for health, elegant silhouette, the behaviour of the youth

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<sup>1</sup> W.J. Cynarski, *Dynamic postmodern woman*. “Ido – Ruch dla Kultury / Movement for Culture” 2001, vol. 2, pp. 180–192; C. Rojek, *The labour of leisure: The culture of free time*, Sage, Los Angeles 2010.

or sometimes the cult of a body. That can be beneficial for the health care trend for the body, health and psycho – physical hygiene including active relaxation in natural surroundings. Green ideology and philosophy of ecology appear to be a little exaggerated. However, in general, concern for the environment is undoubtedly important, especially for the future generations. In the science of ecological paradigm<sup>2</sup>, it seems to gradually displace the paradigm of continuous growth and technological development. Perhaps “new theory or rather a collection of models is most likely taken from the system, that combines biology, psychology, political philosophy and other branches of knowledge – creating in this way a new, extensive ecological theory”<sup>3</sup>. For more specific considerations one will limit the concept of “the environment” to “the human environment”<sup>4</sup>. That urban space was a human friendly, green-rich areas, gardens and playgrounds, parks for families, etc. Natural heritage sites are protected as cultural heritage. ”The theory and research of the ecological systems focus on describing and explaining thoughts and actions of individuals and groups of individuals within specific contexts of their lives”<sup>5</sup>.

However, for the purposes of “seasonal tourism”<sup>6</sup>, especially the villages based on tourism’s profits have developed significantly. It is not important whether the appropriate relationships with the environment stem from the rationale of the mythical or religious, natural philosophy, Chinese Taoism, or rational calculation. issues relative to the natural world, and especially the man to man, or attitude manifested in action are important. In this case we can refer to the behavioural theory of recreation, tourism and natural resource management by Michael J. Manfredo<sup>7</sup>. However, we should not accept reductionist human treatment if it is devoid of personality and higher needs of the unit, consumer goods and services.

Sociology – understood as social practice, appears as a “cognitive practice”, which is equivalent to that prescribed by F. Capra. The term is also generally consistent with the objectives of the system theory by N. Luhmann<sup>8</sup>. Cognitive practice involves processing of experience on a “conceptual, symbolic and emotional” projection. The

<sup>2</sup> F. Capra, *The Tao of Physics: An Exploration of the Parallels Between Modern Physics and Eastern Mysticism*, Shambhala Publications, Berkeley, CA, 1975; idem, *The Turning Point: Science, Society, and the Rising Culture*, Simon and Schuster, Bantam 1982.

<sup>3</sup> F. Capra, *The Turning Point: Science, Society, and the Rising Culture*, PIW (in Polish) Warsaw 1987, p. 317.

<sup>4</sup> R.E. Park, *Human Communities: The City and Human Ecology*, The Free Press, Glencoe, Ill, 1952.

<sup>5</sup> A.G. Woodside, M. Caldwell, R. Spurr, *Advancing Ecological Systems Theory in Lifestyle, Leisure, and Travel Research*, “Journal of Travel Research” 2006, vol. 44, No 3, pp. 259–272; doi: 10.1177/0047287505282945.

<sup>6</sup> W.J. Cynarski, K. Obodynski, *Tourist tasting as a form of cultural perception*, [in]: J. Kosiewicz [ed.], *Movement Recreation for All*, BK, Economical and Technical College, Legionowo 2006, pp. 291–297.

<sup>7</sup> M.J. Manfredo (ed.), *Influencing Human Behavior. Theory and Applications*, [in:] *Recreation, Tourism, and Natural Resources Management*, Sagamore Publishing Inc., Champaign, Illinois 1992.

<sup>8</sup> F. Capra, *The Turning Point...;* N. Luhmann, *Introduction to the System Theory*, Carl-Auer-Systeme Verlag (2nd edition, in German), Heidelberg 2004.

theory must take into account the dimensions of time (temporal aspect), becoming (process factor) and, of course, cultural context (context factor)<sup>9</sup>. Misztal<sup>10</sup> acknowledges the sociology, cognitive and political operative mission. New theory in sociology tends to narrate individual and group experiences. This also applies to the sociology of leisure. Leisure or rather its management becomes the foundation of the culture of modern humans, which has been determined since the middle of the past century<sup>11</sup>. The authors present the following definition of leisure: „**Leisure** is a specific period of individual human time, including different forms of activity (situations and states)”<sup>12</sup>. The authors’ theory is based on a humanistic paradigm – personal and radical humanism in terms of E. Fromm<sup>13</sup>, so a human being is not treated here as a unit or a statistical average. His or her personality is of the highest importance. Man is a human being with complex needs and worldly values. Systemic-anthropological theory of leisure was also described in the book *Meetings, Conflicts, Dialogues*<sup>14</sup>. In turn, from the perspective of the sociology of culture<sup>15</sup>, the author derives the following definition of lifestyle: ”**Lifestyle** includes repetitive characteristics and activities of individuals and groups that are specific to their personal and social values”. The cultural tourism combines areas of leisure activity interests (sociology of leisure) and sociology of culture, sociology of tourism<sup>16</sup>, and anthropology of tourism<sup>17</sup>, too.

<sup>9</sup> B. Misztal, *Sociological theory and social practice*, Universitas (in Polish), Kraków 2000, pp. 16–21.

<sup>10</sup> Ibidem, pp. 74–76.

<sup>11</sup> J. Pieper, *Leisure, the Basis of Culture*, Faber and Faber, London 1952.

<sup>12</sup> G. Cieloch, J. Kuczynski, K. Rogozinski, *Leisure time – the time of consumption?*, PWE (in Polish), Warsaw 1992, p. 20.

<sup>13</sup> E. Fromm, *To Have or to Be*, The Spiritual Foundations of a New Society. Klub Otrycki, Warsaw 1976/1989.

<sup>14</sup> W.J. Cynarski, *Meetings, Conflicts, Dialogues. Analysis of Selected Areas of Physical culture and Cultural Tourism*. Rzeszow University Press (2nd ed., in Polish), Rzeszów 2010; J.B. Nash, *Philosophy of Recreation and Leisure*, The C.V. Mosby Company, St. Louis 1953; T.S. Hendricks, *Play Reconsidered. Sociological Perspectives on Human Expression*, University of Illinois Press, Urbana–Chicago 2006; K. Obodynski, *Encounters, conflicts, dialogues. Analysis of selected areas of physical culture and cultural tourism (a review)*, “European Journal of Tourism Research” 2008, vol. 1, No 2, pp. 161–163.

<sup>15</sup> M. Golka, *Sociology of Culture*, WN Scholar (in Polish), Warsaw 2008.

<sup>16</sup> H. Hahn, J.H. Kagelmann (eds.), *Tourism psychology and tourism sociology. Manual for the science of tourism*, Quintessenz Verlags-GmbH (in German), Munich 1993; A. Mikos von Rohrscheidt, *Cultural tourism. The phenomenon, potential, prospects*, GWSHM Milenium (in Polish), Gniezno 2008; W. Munsters, Culture and tourism: from antagonism to synergism. “Ido – Ruch dla Kultury / Movement for Culture” 2008, vol. 8, pp. 165–173; W.J. Cynarski, M. Obodynski, Cultural tourism in the light of Polish humanist theory of tourism. “European Journal of Tourism Research” 2009, vol. 2, No 1, pp. 138–141; G. Dann, G. Liebman Parrinello (eds.), *The Sociology of Tourism. European Origins and Developments: Book Details for the Sociology of Tourism*, Emerald Group Publishing Limited, Bingley 2009; K. Hannam, D. Knox, *Understanding tourism: A critical introduction*. Sage Publ., 2010.

<sup>17</sup> W. Munsters, M. Melkert, *Anthropology as a Driver for Tourism Research*, Garant, Antwerpen–Apeldoorn 2015.

As the authors of the method elaborated a case study concerning holiday activity and leisure time of one family from a country in Central Europe. It was used according to the Grounded Theory. A content analysis of the literature and analysis of discourse was included, too<sup>18</sup>.

### **Results. A study of one family vocational activities**

The period included in the case study was July 2010 – August 2014. It was a description of leisure activities with an attempt to explain and find reference to the research data for the entire population of the country. A four-person family of the surname of Kowalski is a typical Polish middle class family. It is quite a natural, traditional family – a mother, a father and two children (a son and a daughter). In addition, the father and the son participated actively in workshops organised by a certain association during the summer. But they travel together – with the whole family. For several years, they have been covering more than 2,000 miles every summer, visiting interesting places.

During the holiday events, they take part in NGO, where they operate at their own expense. But “on the road” they visit attractive tourist destinations (such as villages at the seaside and the beaches of the Baltic Sea), museums, zoos, amusement parks, water parks, etc. In addition, there were bus trips organized to foreign countries (the Czech Republic, Slovakia, Ukraine), in which their family participated. It was also a limited, budget free activity for a long time (two-week-leave) and a test of their financial capability. The Kowalski family have not stayed at expensive hotels, but in pensions or, sometimes, in agro tourist farms. They tried to spend time actively, getting involved in a variety of different forms of physical or cultural recreation. What is most important, the time they spent together served their better internal integration. Stays in different places were forms of hiking. They were connected with visiting notable places, learning about their history and related trivia. Travels were planned anyway with the program “tourism and leisure” and the unavoidable car rest breaks. By common consent, these programs have given birth to taking into account the interests of individual members of the family. Mr Kowalski works in an Association, which favours the health related and eco-friendly values, as well as sports and leisure activities and tourist trips<sup>19</sup>.

<sup>18</sup> J. Krippendorff, *Content Analysis: An Introduction to Its Methodology*, Sage, Thousand Oaks, CA 2004; P. Mayring, *Qualitative Content Analysis*, [in:] U. Flick, E. von Kardoff, I. Steinke [eds.], *A Companion to Qualitative Research*, Sage, London 2004, pp. 266–269. 2004; J. Philimore, L. Goodson, *Qualitative Research in Tourism: Ontologies, Epistemologies and Methodologies*, Routledge, London 2004; G. Richards, W. Munsters, *Cultural Tourism Research Methods*, CABI, Oxfordshire–Cambridge, MA, 2010.

<sup>19</sup> W.J. Cynarski, A. Litwiniuk, W. Blach, *Ecological era in NGOs in Poland on example “Asocjacja”*, “Ido – Ruch dla Kultury / Movement for Culture” 2006, vol. 6, pp. 261–267; B. Sawicki,

He can thus regularly spend his leisure in an active way. Four times a week, he participates in martial arts classes and in addition to that, on the average, once a week, he participates in recreational swimming. Ms. Kowalski practiced relatively regularly (once or twice a week), mostly at home – different forms of gymnastics, improving her figure. Other ways of spending free time are watching television, reading newspapers and surfing the Internet. The young Kowalski (their son) has also practiced martial arts and combat sports since he was six, and swimming (since he was seven). He does recreational running and athletic games quite regularly, several times a week. Whereas, the Kowalskis' younger daughter attends the kindergarten, where she participates in the respective age classes.

The husband was in particular motivated by strengthening of family ties, patriotic education of children, care of the health and fitness of his family. Motivation of wife involved a greater degree of health, appearance (aesthetics of the body), ecology and cognitive reasons. The children were mostly motivated by cognitive considerations, entertainment and physical fitness.

The case study is a qualitative method, not requiring statistical analysis. Results and conclusions are limited. The used method does not allow to draw general conclusions.

## Discussion

The lifestyle involving an active and creative way of life is gaining ground, with the support of humanists (philosophical anthropology, humanistic psychology, pedagogy) and theorists of physical culture. Tourism (as a form of recreation) is becoming more and more similar to the new western lifestyle of post-industrial and post-modern societies, acting in a healthy and environmentally active way of spending their free time<sup>20</sup>.

A new generation of tourists expect deals that are structured, providing a wealth of experience, education and entertainment. More and more often they choose individual programs of travel and leisure<sup>21</sup>. People discussed here are involved in the general trend – recreation activity, needs of cognitive and cultural tourism. In addition, people like the Kowalski family mostly prefer to spend their holiday in their home country – by the sea or by the lakes.

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A. Nizioł, M. Obodynski, *Roles of NGOs in Development and Promotion of Tourism*, Rzeszow University Press (in Polish), Rzeszow 2012.

<sup>20</sup> Z. Krawczyk, *Tourism and recreation as the element of the style of life on the threshold of the 21st century*, [in:] W.J. Cynarski, K. Obodynski [eds.], *Tourism and Recreation in the Process of European Integration*, EACE Rzeszów 2004, pp. 11–18.

<sup>21</sup> A. Mikos von Rohrscheidt, *Cultural tourism...*, pp. 323–324; K. Hannam, D. Knox, *Understanding tourism...*

How can the looks of their recreational physical activity be compared to an average statistical Pole or Polish family? Generally, in Poland, the most popular recreational sport among men is still football<sup>22</sup>. In turn, among various recreational activities pursued on an individual basis or in clubs, the most popular is cycling (51% of respondents). A total of 66% of the Polish adults declare that they are active in the field of physical recreation, but only 40% do it regularly. Only 1% of those researched practise Yoga and 2% are involved in the combat sports<sup>23</sup> [4].

Meanwhile, for example Yoga, and other alternative forms of “sport for all” activities and mobility are becoming more and more popular. Klaus Moegling<sup>24</sup> examines the psycho-physical education as the output of the man with his immaturity to understand education and the concept of current pedagogy of sport and movement. The spectrum of physical culture includes Oriental dancing, Capoeira, Taiji, Yoga and martial arts. The average physical activity of Europeans is similar to that practised by Polish people: 41% of the growing sport at least once a week. But in the case of Sweden it is up to 70% of the population. Among Poles, it is also statistically proved that more people do not take any recreation and/or sports activity (52%) than the average for the EU countries (42%)<sup>25</sup> [16]. 40 percent of the whole population are active on a regular basis. Mr. Kowalski is closer to those described in the literature of martial arts sociology<sup>26</sup> than standard attitudes to physical culture and health care on the basis of the sociology of tourism and recreation<sup>27</sup>. Kowalski’s activity is similar to the ways of spending time by the martial arts-instructors and enthusiasts of this form of physical culture and those practicing almost every day<sup>28</sup>

According to Ramon Llopis-Goig<sup>29</sup>, “the practitioners of running can be characterised by a more individualised and post-materialist habits”. This “cultural

<sup>22</sup> GUS, *Physical culture in Poland in the years 2011 and 2012*, Warsaw–Rzeszów 2013.

<sup>23</sup> CBOS, *Report of research „Physical activity of Poles”*, BS/129/2013, Warsaw 2013.

<sup>24</sup> K. Moegling, *Education as a way out of ‚a man from his self-incurred immaturity’ – to form the understanding and design of a time-according to pedagogy of sport and exercises*, “*Ido – Ruch dla Kultury / Movement for Culture*” 2006, vol. 6, pp. 268–275.

<sup>25</sup> Eurobarometer (March 2014), *Sport & Physical Activity Report*, Special Eurobarometer 412. Nov.-Dec. 2013; doi 10.2766/73002.

<sup>26</sup> R. Sanchez-Garcia, D.C. Spencer, *Fighting Scholars: Habitus and Ethnographies of Martial Arts and Combat Sports*, Anthem Press, 2013; W.J. Cynarski, *Anthropology of Martial Arts. Studies and Essays of Sociology and Philosophy of Martial Arts*, Rzeszow University Press (in Polish), Rzeszów 2012.

<sup>27</sup> H. Hahn, J.H. Kagelmann (eds.), *Tourism psychology...* 1993; Z. Krawczyk, *Tourism and recreation...*

<sup>28</sup> Jeong Myung Gim, *Leisure in fighting arts: American adaptation of Eastern martial arts*, “*World Leisure & Recreation*” 1998, vol. 40, No 4, pp. 11–16; W.J. Cynarski, Yu Jong-Hoon, *The lifestyle of people practicing the martial arts – active, healthy, and creative*, “*Pan-Asian Journal of Sports & Physical Education*” 2011, vol. 3, No 4, pp. 35–44.

<sup>29</sup> R. Llopis-Goig, *Sport participation and cultural change: A study focused on the Spanish runners*, [in:] T. Schlesinger, S. Guenter, Y. Weigelt-Schlesinger, S. Nagel [eds.], *Sport in Globalised Societies. Changes and Challenges. Book of Abstracts. 9th Conference of the European Association for Sociology of Sport*, Waxmann, Muenster–New York–Munich– Berlin 2012, p. 125.

change” concerns not only running. The culture of the body and different form of “sports for all“, including both national traditions and the borrowed ones, are today in the European nature of the post-modern society greatly diverse<sup>30</sup>.

An average European and Pole statistically spend their leisure watching TV. This is a global predilection, occurring wherever television reaches. This applies, though to a small extent, to the case described in this case study.

However, activity and lifestyle of the people from the martial arts are specific, also in the case of women<sup>31</sup>. The specificity of it is the concept of “neotribalism”<sup>32</sup>. These are the “universe of people often remote locations, where the sense of community and identity was not as a result of a common upbringing and spent, but due to common interests, the idea of spending free time, common ideals or even views”<sup>33</sup>. Members of such groups are also represented by acting on a global scale movement (environment practitioners and lovers) of *martial arts*<sup>34</sup>.

## Conclusions

The results illustrate the family’s trend of life – active and creative, including recreational activities, securing the needs of cognitive and cultural tourism. We can speak and formulate new hypotheses only about this case study. The fact that the parents have higher education and the father is fascinated with practising *martial arts* are probably insignificant. The family also participate in ecological and healthy lifestyle.

## Declaration of Conflicting Interests

The authors declare no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

<sup>30</sup> H. Eichberg, *Bodily Democracy: Towards a Philosophy of Sport for All*, Routledge, London–New York 2010; W.J. Cynarski, *Bodily democracy: towards a philosophy of sport for all (by H. Eichberg)*, “*Ido Movement for Culture. Journal of Martial Arts Anthropology*” 2011, vol. 11, No 1, pp. 77–79; J.H. Yu, *The noble warrior: East meets West*, “*Ido Movement for Culture. Journal of Martial Arts Anthropology*” 2012, vol. 12, No 1, pp. 54–57.

<sup>31</sup> W.J. Cynarski, *Dynamic postmodern woman*; idem, *Anthropology of Martial Arts...*; G. Follo, *A literature review of women and the martial arts: where are we right now?*, “*Sociology Compass*” 2012, vol. 6, No 9, pp. 707–717; R. Sanchez-Garcia, D.C. Spencer (eds.), *Fighting Scholars...*

<sup>32</sup> M. Maffesoli, *Times of the tribes. The decline of individualism in mass society*, Sage, London 1996.

<sup>33</sup> M. Golka, *Sociology of Culture*, p. 200.

<sup>34</sup> Jeong Myung Gim, *Leisure in fighting arts...*; W.J. Cynarski, *Meetings, Conflicts...*; H.Z. Zeng, W.J. Cynarski, L. Xie, *Martial Arts Anthropology, Participants’ Motivation and Behaviours. Martial Arts in Chanshu: Participants’ Motivation, Practice Times and Health Behaviours*, Lambert Academic Publishing, Saarbrücken 2013.



## Funding

The authors received no financial support for the research, authorship, and/or publication of this article.

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