



FAITH-BASED TOURISM : A STUDY ON THE ATTITUDE OF THAI
VISITORS OF THE SELECTED NINE TEMPLE VISIT PACKAGE

by
THANONGSAK CHONGBUT

A Thesis submitted in partial fulfillment
of the requirements for the degree of

Master of Business Administration in Tourism Management

Graduate School of Business
Assumption University
Bangkok, Thailand

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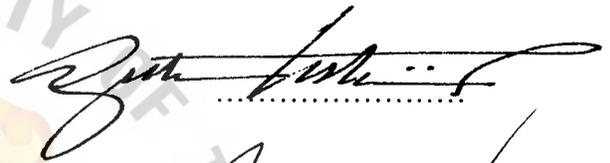
ACCEPTANCE

This dissertation was prepared under the direction of the candidate's Advisor and Committee Members/Examiners. It has been approved and accepted by all members of that committee, and it has been accepted in partial fulfillment of the requirements for the degree of Master of Business Administration in Tourism Management in the Graduate School of Tourism Management of Assumption University of Thailand.

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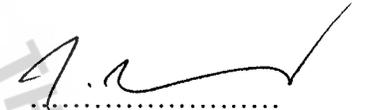
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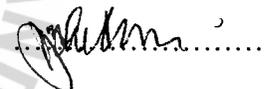
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ABSTRACT

As an original type of tourism for centuries, faith-based tourism has grown continuously the world-over and also in Thailand where Buddhism is a predominant religion. Faith-based tourism in Thailand has played a vital role in promoting tourism throughout the nation even before the wake of tourism; trips in the form of pilgrimages or traveling for merit making by Buddhists devout indeed contributed to the wealth of not only the spiritual arena, but also to all tourism related businesses in the country. When the Tourism Authority of Thailand initiated the project of Nine Temples' visit six years ago, faith-based tourism in Thailand started to experience another phase of religious-cum-tourist activity, which dynamically prompts broad awareness of threats to or deviation to the spiritual world.

The study aims to understand the attitudes of Thai visitors of their experience on visit at Nine Temple Visit (NTV). By considering three components attitudes; affective, cognitive, and behavioral, this study conducts a survey based research with 240 Thai visitors who experienced NTV at six sites out of the nine venues. Three sites are omitted as there is no residency of the temple or shrine staff. Distributed to respondents of purposive sampling during September to October, 2008, the questionnaires, containing 37 items, covered the essence of three attitudinal components, upon which the responses encompass their experience at all the nine sites.

The results show that NTV package and concept are positively related to the attitudes of NTV visitors. The study finds that respondents' affective attitude precedes behavioral attitude and cognitive attitude, respectively. This prompts an attention to cognitive attitude, which is usually placed as the second step in the formation of attitude. Merit-making, in this study, appears to weigh rather in the

respondents' feeling and action than belief. Hence, the study of attitudes of NTV reveals a trend in Thai faith-based tourism and points towards its future. This study recommends that any authority concerned with NTV be aware of the decline in belief regarding Buddhist doctrine. Those involved in promotion and management of NTV might need to emphasize on the laypeople's understanding of the principles in a trip for merit making. The findings from this study should help all parties concerned not only in realizing the ongoing trends of NTV, as Thailand's most popular faith-based tourism avenue but also in establishing preventive measures in which the spiritual world co-exists in good balance with the tourism industry as a whole.



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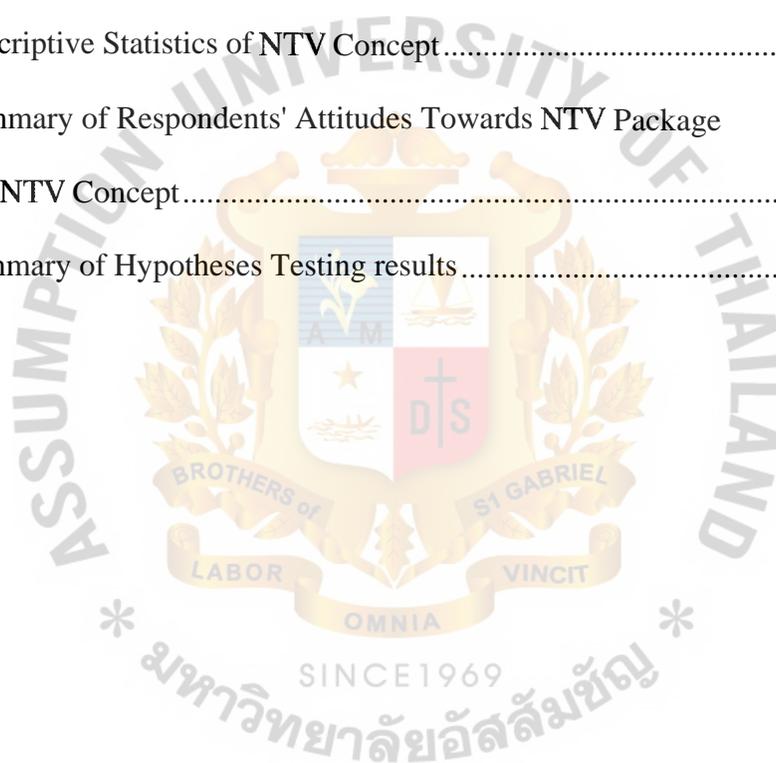
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CHAPTER 1

INTRODUCTION OF THE STUDY

1.1 Generalities of the Study

1.1.1 Buddhism in Thailand.

Buddhist culture and heritage has been long recognized in world history for over 2,500 years. Its influence has covered most parts of the South, South-East and East Asia. Arts, architecture, literature, and several forms of artifacts found on the premise of Buddhism form an integral part of livelihood of Asian people. This has also becomes an element of tourism throughout Asia's Buddhist countries. Such a wealth of historical and cultural heritage links all the Buddhist countries together as well as promotes Buddhist tourism. Buddhist tourism not only provides a way for local people or international tourists alike to understand and appreciate the principles and their related heritage, but also strengthens cooperation among the Buddhist countries, thereby contributing towards sustainable social and economic development.

Throughout the centuries, Buddhism has been the main driving force in Thai cultural development. Much of classical Thai art, particularly architecture, sculpture, painting and early literature may also be considered and recognized as Buddhist art. However, Thai Buddhism is perhaps characterized not by the original Buddhist practices conceived in India, but by the assimilation of several cultures in the peninsular. Brahminism, local belief, and Chinese Confucianism are intertwined in Thai Buddhism and through Thailand's cultural and social evolution in Bangkok Era for well over 200 years, creating a unique culture of Buddhism in the Kingdom. Moreover, the Thai Monarchy over seven centuries has played a vital role in supporting Buddhism, thus inducing prosperity of the religion in the Kingdom. Contributions from the royalty includes taking the lead in the erection of new temples,

restoration of the temples as an act of royal duties and merit making and revision of religious manuscripts or *tripitaka*. Thai people, consider themselves servants to the Kingdom, and follow in the footsteps of their kings' deeds by participating in the temples' activities and ceremonies, thereby bonding a relationship between the religion and the society. Visiting temples or taking pilgrimage to any monasteries therefore has become a part of Thai Buddhist people's livelihood. As a result, Thailand's Buddhist faith-based tourism has become an essential element to not only the Thai Buddhist devotees, but to all Thai citizens as well.

1.1.2 Profile of Buddhist tourism sites.

The temple is a sacred religious place which is important to Thai Buddhists. Every community needs to have at least one temple. Since the ancient times, the temple has played a significant role as a social, educational and spiritual center for community members. Of the 30,000 Buddhist temples nation-wide, which are home to approximately 300,000 monks, Thai Buddhist temples have served not only as a spiritual center, but also as historical testimony for cultural heritage. In addition to the merit making held on the annually holy-days during the Buddhist lunar calendar activities, Thai Buddhists' visits to the temples occur when they need extra blessings upon their perceived misfortune. Such reason makes people give alms and perform any activity which is related to the offerings. In Bangkok, temples where the Buddhist devout frequent visit are those famous monasteries supported by the Royal Household, such as **Wat Phra Kaew** (Temple of the Emerald Buddha) and **Wat Pho** (Temple of the Reclining Buddha). These temples—be they royally sponsored ones or commoner supported ones—assume the titles or common names in many meaningful ways, relating, synonymously or homophonously to objects or acts with

auspicious meanings. Temples supported by the Royal Household possess not only special meanings in Thai history, but also significance about the monarchy as an institution of the country. The commoner— supported temples, contributed by the Buddhist laypeople, are no less important to the Thais as they are easily accessible to all. Besides, these temples showcase Thailand's fine arts and are masterpieces in their own right. These qualifications make the Buddhist temples a tourist attraction as well as a resource of spiritual search (United Nations Report, 2003).

1.1.3 Initiatives to manage and promote Buddhist faith-based tourism.

Thailand has had a major interest in promoting religious cooperation to enhance the Buddhist circuit throughout the Kingdom (Macdonald & Parkes, 2006). It is likely that all of these activities could be considered instrumental in sustaining the religion. Such promotion consequently makes the temples a tourist destination. A popular approach to such religious development is conducted through maintenance of some heritage sites and improvement of the conditions of the sites. Such is recommended by United Nations Report, 2003 as follows:

- Involving local authorities in restoration and preservation of Buddhist tourist attractions and maintenance of the surroundings;
- Providing useful facilities to reach the world-class tourist destination; and,
- Conducting a distribution of tourist information, brochure, promotional material such as CD-ROM, and video presentation of the famous Buddhist sites.

In terms of product development and promotion, the activities may include:

- Studying and preparing tourism master plans, identifying Buddhist tourism sites, prioritizing development of circuits and related projects, and specifying the most suitable forms of tourism;
- Developing places of pilgrimages by providing the requisite infrastructure facilities with a view to promote domestic and international pilgrimage tourism; and,
- Demonstrating a clear identity or theme around some important Buddhist attractions and combine them to offer an attractive product which can also link with neighboring countries.

1.1.4 The faith-based tourism package of Nine Temples Visit.

In line with the promotion of faith-based tourism, Bangkok Metropolitan Administration (BMA) and Tourism Authority of Thailand (TAT) launched the package of Nine Temples Visit (NTV) in 2002 (Chompoonoi, 2002). NTV aims at persuading Thai people to involve more in the religious activities, which would help sustain the Buddhist/Thai tradition as well as acculturating the Thais on their cultural heritage and spirituality. This NTV package was originally initiated as a part of the Thai New Year's celebration or *Song Kran* Festival, dated from 11 – 16 April. Venues of NTV cover seven famous temples (or *wat*, in Thai), one Chinese shrine, and the Bangkok Pillars Shrine—all are located in the old town of Bangkok Metropolis. These religious places are near to each other, and laypeople can complete their visit to all of them within one or two days. A visit to each place includes paying respect at the principal Buddha images or sacred objects, making offerings to the

monks, conducting acts of merit making through releasing creatures and making contributions, and trying one's luck through instruments provided by the respective places.

The principle of creating nine places comes from the concept of number nine, being a lucky number to the Thais and many Asians. Nine, meaning novelty, is homophonous to the Thai word for ambling forth and making progress. To the Thais, the number nine also refers to His Majesty King Bumibhol Adulyadej, the ninth king of the House of Chakri who has brought to his subjects great development and wellbeing. In addition to the meaning of numerical feature, the NTV concept takes into consideration names of the temples or shrines that they must bear auspicious meanings in accordance with the Thais' belief. List of NTV under the original package of BMA and TAT is as follows:

1. Wat Suthat Thepworaram– enlarging vision and being fascinated;
2. Wat Chanasonkram – conquering over obstacles;
3. Wat Arun Raja Voraram (Temple of Dawn) – possessing a prosperous life;
4. Bangkok Pillar Shrine – discarding bad luck and making long life with good fortune;
5. Wat Kanlayanmitr – experiencing a safe journey with true friends;
6. Wat Rakhang Kositaram – becoming popular and likeable;
7. Wat Phra Sri Ratana Sasadaram or Wat Phra Kaeo (Temple of Emerald Buddha) – having more wealth and rich rewards;
8. Wat Phra Chetupon Vimol Mangalaram or Wat Pho (Temple of reclining Buddha) – a happier and peaceful life; and,
9. Chao Phor Sua Shrine – being endowed with power and stature

NTV has over the years become a popular religious activity not only for the residents of Bangkok, but also for those from other provinces and for the Thais living overseas. The scheme of NTV or in Thai *wai phra kao wat* has been widely successful to the extent that it was adopted by the regional tourist agencies in several provinces, such as Ayudhaya, Chiang Mai, Saraburi and Ubon Ratchathanee. NTV is no longer confined to the *Song Kran* festival, nor Bangkok's old town vicinity; it spreads out over the country and takes place on any Buddhist holy-day as well as the laypeople's birthdays. No matter what effort or support any local tourist agency or local authorities would have on this faith-based tourism package, the NTV activity has influenced Thai Buddhists broadly, thereby positioning itself a prototype of modern faith-based tourism in Thailand.

1.1.5 Attitudes towards tourism.

Studies of the attitudes and behavior of visitors and residents concerned in tourist sites are considered critical factors in determining tourist situation in any respective area (Andereck & Vogt, 2000; Huang et al, 2008; Weaver & Lawton, 2004). Weaver and Lawton (2004) contend that tourist attitudes and behavior about places can influence destination sustainability and should be identified and taken into consideration. Andereck and Vogt (2000) explained that tourist and resident attitudes toward tourism, or their perceptions of tourism impacts, have been a subject of research for more than 30 years. Regarded as two merging paradigms of sustainable development, both tourist attitude study and resident attitude study can measure the distinctive dynamics and characteristics of venues being studied. Focus on the attitudinal studies—be they on the positive aspect or the negative aspects of tourism's

impact—could lead to improvement of marketing and product enhancement, as well as inducing sustainability of socio-culture, environment, and economics.

1.2 Statement of Problems

As tourism in Thailand has been growing phenomenally in the recent decades, one must admit that faith-based tourism has become one of the major entities in contributing towards the growth of Thai tourism. In Thailand, Buddhism and its related activities appeal to not only the international visitors, but also to domestic tourists at large. Unlike the religious behavior of other beliefs, Buddhist behavior imposes no regulation on the Buddhists. Thai Buddhists participate in their religious activities because of their individual belief and faith. Hence, Thai Buddhist's behavior depends largely on Thai Buddhists' attitudes, behaviors and external influences. Nowadays, there are several tourist packages on Buddhist religious tourism in Thailand. It has attracted a great number of Thai Buddhists to participate in temple activities, while the tourist packages themselves have appeared to represent the secular world of capitalism rather than the religious sense of the original Buddhist doctrine.

Understanding of Thai Buddhists' attitudes and behavior upon subscribing to the persuasion of the faith-based tourism packages will describe a situation of popular Buddhist culture Thailand. The religious tourist promotion of the Nine Temples Visit (NTV), which represents one of Thailand's dynamic faith-based tourism packages, should provide the best accessible scenario, possibly causing a diversion of Buddhist fundamental practice. Exploration of attitudes of Thai tourists on their visit to the Nine Temples Visit will indeed help to determine whether Thailand's faith-based tourism constitutes a serious threat or not.

1.3 Research Objectives

- 1.3.1 To identify the attitude of Thai tourists on the Nine Temples Visit on the aspect of affective component.
- 1.3.2 To identify the attitude of Thai tourists on the Nine Temples Visit on the aspect of cognitive component.
- 1.3.3 To identify the attitude of Thai tourist on the Nine Temples Visit on the aspect of behavioral component.
- 1.3.4 To provide recommendation on the issue of a popular package under faith-based tourism in Thailand.

1.4 Scope of the Research

This research will explore the attitudes and behavior of tourists towards faith-based tourism or faith-based tourism development in the case of NTV in Bangkok. The study of attitudes covers three attitudinal components: affective attitude, cognitive attitude, and behavioral attitude—each of which describes the tourists' interest, socio-cultural perception, and behavior in this tourist package. Respondents in this research are local visitors who experienced NTV during *Song Kran* festival and on other occasions of holy-days, with monks staying at the NTV sites, senior staff and vendors at the NTV sites. A survey by using questionnaires, depth-interview, and observation will be applied in order to identify both the positive and negative aspects of faith-based tourism development in Thailand.

1.5 Limitations of the Study

1.5.1 The present research focuses mainly on attitudes of local tourist towards faith-based tourism under the selected dimensions of the impact of faith-based tourism. Such dimensions are the three aspects of attitudes, namely affective attitude, cognitive attitude, and behavioral attitude. Therefore its finding could not be generalized for dimensions not included in the framework of the proposed research.

1.5.2 The result of the questionnaire is limited within the period of three months, time (June – August, 2008), so the findings can not be generalized for all times as respondents could always change their mind in each period of time or they could be influenced by other internal and external motivators.

1.5.3 The survey is not distributed on the dates of the festivals attended by the NTV goers, to avoid intervention on the respondents' itinerary of temple visit. Therefore, the respondents may complete the questionnaires when they re-visit the temples on other occasions, and their response relies principally on their recollection of NTV.

1.6 Significance of the Study

The study attempts to measure attitudes of local tourists on the issues of positive and negative impact of faith-based tourism towards the tourism development of NTV. It is useful for tourism agencies or departments to recognize the attitudes of the temples visitors towards one of the country's popular faith-based tourism packages. The result from the study is hoped to bring about awareness of creating effective measures or faith-based tourism planning appropriate in developing and

sustaining the country's inherent faith based tourism. This study will also aim to bring up to the stakeholders of NTV—the temples, tour operators, monks, staff, vendors, and residents alike—an understanding of the NTV situation, so that they can learn to seek the right direction suitable for their development under the respective context and environment.

1.7 Definition of Terms

Attitudes

Attitudes refer to intellectual, emotional, and behavioral responses to events, objects, and people. Such responses are learnt over time, and labeled as three components of attitudes, namely affective component, cognitive component, and behavioral component (Fridgen, 1991). Hence, attitude forms motivational and behavioral factors in adopting NTV. Measuring of the attitudes in this study integrates attitudes of both the tourist and the residents or the local people in the neighborhood of the sites being studied. This is because the residents could be the tourists, who subscribe to an NTV package, and vice versa. Besides, the venues of NTV are located in Bangkok heritage sites, of which characteristics of the community residency are different from that of residents in the general meaning of rural community stipulated in Andereck and Vogt (2000).

Faith-based tourism

Faith-based tourism, or religious tourism, is a form of tourism, inspired partly or wholly, by religious motives and, closely or loosely, connected with holiday-making or with journeys undertaken for social, cultural or political reasons over short or long distances (William & Tomasi, 2002). For Thai Buddhists, faith-based tourism

also means a trip for merit making and a search for spiritual improvement for personal purposes. This study also discusses the faith-based tourism in the sense of pilgrimage, which is a form of travel providing opportunities for people to visit sacred places (Shinde, 2007).

Local tourists.

In this study, local tourists are the people who live in the vicinity of the tourist attraction and are either directly or indirectly involved with, and/or affected by the tourism activities (Burns & Sofield, 2001). This study also refers local tourists to persons who travel away from their residential region on a temporary period of at least one night, to the extent that their behavior involves a search for leisure experiences from interaction with features or characteristics of places they choose to visit (WTO, 1991). Local tourist also means visitors residing in a country, who travel to a place within the country, but outside his/her usual environment, for at least one night, but not more than six months, whose purpose of visit is other than the exercise of an activity remunerated from within the place visited (WTO, 1991).

Temples

Temples refer to Buddhist monasteries and chapels in Bangkok under the NTV package. Temple may carry out all religious functions and serve as monk's resident quarters. Two terms about temple are mentioned in this study; royal temples and common temples. Royal temples are those built by the majorities or selected to be under royal sponsorship (Continuing Education Center, 1993).

Nine Temple Visit (NTV)

NTV refers to a promotional package of the faith-based tourism project launched by Bangkok Metropolitan Administration (BMA) and Tourism Authority of Thailand (TAT). NTV aims at persuading Thai people to involve more in the religious activities, which would help sustain the Buddhist/Thai tradition as well as acculturating the Thais on their cultural heritage.

Merit making

Merit making is a religious conduct of good deeds through the various means, such as supporting the monks with the four requisites—alms, food, robes, shelter and medicine. Merit making can also be performed through their virtuous conduct or moral behavior, mind training, thus developing mental qualities and wisdom for ones who perform (Payutto, 2002).

Offerings

Offering means giving, kindness, generosity, sacrifice, sharing, help and providing assistance with the four necessities stated above, money or material possessions, including the imparting of knowledge or understanding and learning (Payutto, 2002).

Shrine

The shrine is residence of the powerful landlord-spirit of a community or a city. Thais believe that the spirits possess the power to perform miracles. People usually make offering at shrine in support of them for earning fortune or health of

their loved ones. Pilgrims to a shrine may offer Thai classical dance or entertainment believed to please the respective deities of the shrine (Macdonald & Parkers, 2006).

Spiritual Enhancement

Spiritual enhancement involves the process of praying, attending to the monk's recitation of special prayers, and being showered with holy-water with a belief that such process will endow ones with extra blessing. Some laypeople are afraid that their life will be short, their work would not yield a success, or their fate might bring them misfortune. In such case, one's mental health might run into a devastating condition. Therefore, to obtain stronger mental health, as well as spiritual strength, they seek to conduct extra prayers and rituals to expand some laypeople's beliefs. Spiritual enhancement in a way plays an important role in attracting more laypeople to perform merit making at respective temple. The act of spiritual enhancement consists of praying at the principal Buddha image, attending to the precept blessing recited by the monks, joining with the monks' prayers of extra blessing, pouring water as gesture of prayer in dedication of deceased. Such procedure forms a belief that one can earn spiritual enhancement, thereby changing his or her future.

Special Blessing

Special blessing is an attempt to contact with the force of goodness and to invite this "energy" into a particular situation so that such force might pass on some of that energy to those present.

Trying one's luck

The process of trying one's luck is believed to bring about improvement of one's life and advantages over others or any against obstacles (Blandin, 2003).

Activities of trying one's luck include buying lottery at the temple site and spinning the numbers provided by the temple.

Thanks offering

When pilgrims feel or find that what they asked for was answered, they return to the temples or shrines and give thanks to the lord of the respective place—be it a Buddha image or a deity. Thanks offering ranges from multi-color garlands, seven-color flowers, wooden elephant statues, plastered dolls, food, classical dance to the prayers' own performance as promised by their initial request.



CHAPTER 2

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter provides reviews of related studies, divided into five main topics as follows:

- 2.1. Faith based tourism, in which discussion on the nine temples is presented;
- 2.2. Independent variables on Tour Package of Nine Temples Visits/(NTV) and NTV concept; and,
- 2.3. Dependent variables on the attitude towards NTV and its three major components, namely affective stage, cognitive stage, and behavioral stage.
- 2.4. Situation on Pilgrimage and Faith-based Tourism.
- 2.5. Empirical Studies.

2.1 Faith-based Tourism

2.1.1 Understanding the concept of faith-based tourism.

Smith (2003) suggested that the majority of cultural tourists are oriented towards arts and heritage, as well as some leisure and recreational activities. Most cultural tourists are likely to be on some kind of quest for authenticity, either in terms of self-improvement or in terms of the sites, communities and activities that they engage with. Tourists may see themselves as some kind of contemporary pilgrims on a spiritual quest, or as a 'metempsychosis' figure retracing intellectual or exploratory paths. They want to engage fully with the destinations they visit and to interact with local people. Tourism is taken lightly or treated with ironic detachment and tourists do not want to witness forms of exploitation, commodification or fake authenticity. They

are likely to be irritated by false representations of destinations and their people, and they are less than keen to visit sites that are simulacra (Smith, 2003).

Religious tourism is a form of tourism motivated, partly or wholly, by religious motives and closely or loosely connected with holiday-making or with journeys undertaken for social, cultural or political reasons over short or long distances (William & Tomasi, 2002). Religious tourism is related with the individual's quest for shrines and locales, where the visitors seek to experience the sense of identity with sites of historical and cultural meaning such as religious festivals or religious tourist attractions associated with historical or cultural events others. However, this study denotes "religious tourism" or "faith-based tourism" as a type of tourism, whose participants are motivated in partly or exclusively for religious and cultural reasons and connected with journeys undertaken for spiritual purpose. There are multifunctional journeys, examined in this study, which involve religious dominant factors along with other tourist motivations. For instance, a pilgrim's tour to a specific holy site may include a visit to an attractive tourist site with no religious significance (Weidenfeld, 2005).

The classic form of faith-based tourism began with people's quest for religion and spirituality, known as pilgrimage, which encompasses a long journey or search for great moral significance. Sometimes, it is a journey to a sacred place or shrine of importance to a person's beliefs and faith. Members of every major religion participate in pilgrimages. A person who makes such a journey is called a pilgrim. Pilgrimage can be defined as a journey undertaken for religious purpose that culminates in a visit to a place considered to be the site or manifestation of the supernatural spirit—a place where it is easier to obtain divine help (William & Tomasi, 2002).

2.1.2 Thai Buddhist's faith-based tourism.

Buddhism play a very significant role in the daily life of the Thai people. Since about 95% of the people in the kingdom of Thailand are Buddhists. Buddhism inevitably involves almost every occasion such as birthdays, marriages, house-warming ceremony, funerals, inauguration of a business offices, or even obtaining new vehicle. Through the centuries, Buddhism has been the main driving force in Thai cultural development. Thais of all classes subscribe to Buddhist doctrines. Although Buddhism is proclaimed as the state religion, all Thais are endowed with full religious freedom. Though the Thai Constitutions stipulates that Thai Kings must be Buddhists, the Kings however must be the upholders of all religions. In addition, it has long been a Thai custom for Buddhist males over twenty years old to be temporarily ordained as Buddhist monks, usually during the annual Rains Retreats(Chadchaidee, 1994). To allow people to have more time to devote to religious practices, all major Buddhist holy days are declared as national holidays. The popular activities that see Thai Buddhists participate more dynamically in a year are *thot pha pa* and *thot kathin*—a kind of community gathering which beckons the devout from all corners of the country to participate.

Thot Pha Pa—Forest- Robe Presentation Ceremony. The phrase *thot pha pa* refers to presentation of the new robes to the monks at respective temple. *Pha* means the yellow robes, and *pa* means forest or woods; literally put together, it means to present cloth discarded in the forest. *Thot pha pa* benefits the temple in this aspect, as it allows Thai Buddhists opportunities to make merit any time throughout the year (Senawong, 2006).

Thot Kathin— Annual Robe Presentation. At the end of the three-month Rain Retreat (about July to September), monks throughout the country are free to move from place to place and are eligible to receive new robes in an annual presentation ceremony called *thot kathin*. Besides new robes, Buddhist literature, kitchen equipment, financial contributions and building materials also count as presents to monks on this occasion. In fact, the word *thot* means making an offering to the monk and the word *kathin* literally means the embroidery frame used in sewing the yellow robes. Buddhist people regard the *thot kathin* ceremony as the most significant form of merit-making next to the ordination. Thus, once in their lifetime everybody looks forward to having an opportunity to be the sponsor of a *kathin* ceremony as it involves time, manpower and expenses; otherwise, the chance to be a sole sponsor of the Kathin may not be possible especially when *kathin* is offered at the reputed temples (Chadchaidee, 1994).

2.1.3 *The Nine Temples in Bangkok.*

Nine Temple Visits (NTV) tourist package has been a popular activity of Thai Buddhists in their merit making during important festivals, as they can perform the activities within one day or two at the designated temples believed to be sacred. The trip to several temples within a limited time, as well as joining in the religious rites and supporting the temples' activities, constitute an extra blessing to ones who subscribe to this package. Temples and Thai Buddhists are inseparable. Each province or city may boast of its respective monasteries, proclaiming their significant position in Thai Buddhism or their importance as residence of prominent venerable monks. Like any monasteries in other religions, Thai Buddhist temples, or *wat* in Thai, play an important role in the Thais' livelihood from birth to death. Despite the

modern world and high-technology living, especially for the urban Thais, temples continue to serve Buddhists as the center of quest for spirituality. When the NTV package—or *wai phra kao wat*—was introduced to the Thais by Bangkok Metropolitan Administration (BMA) and Tourism Authority of Thailand (TAT) in 2002 (<http://www.9wat.net/>), it was welcomed and embraced by many Thai Buddhists quickly.

NTV package covers the visit to nine temples, located in the cluster of Bangkok's Rattanakosin Island, or the old part of the country's capital. All temples are close to one another in proximity, and visitors can complete the visit to all nine temples in one day. In addition to their closeness in terms of distance, the characteristics of these nine temples, as choices for creating this faith-based tourism package, are their being significant elements of the history of Bangkok Metropolis or Thailand and their being residence of prominent sacred objects, which include the Buddha images and ancient statues of deities. Reputation of some venerable monks, who resided at these respective temples in the past, adds up to the importance of the venues. Such elements are believed to bring any act of merit making to be more meaningful, from which greater blessing can be earned (Payangluang, 2007).

The popular time for NTV falls on Thai New Year festival, or *Song Kran*. Over the last few years, it has become increasingly popular for people to visit nine sacred temples in Bangkok in order to pray for good luck at the beginning of the New Year. Making a trip on NTV tourist package imposes no order or sequence, as long as ones can pay respect and complete the visit to all the nine temples within one day, or within the holy-days period. The number nine is an auspicious number in Thai

culture, because its sound is homophonous to the Thai word for "progress," or *kaao* .

Besides, observing this auspicious number brings one's mind to reflect on the benevolent acts of King Bumibhol of Thailand, whose reign marks the ninth monarch of the House of Chakri. Following provides a list of temples and shrines, together with their respective fame in the spiritual endowment, proposed by the NTV tourist package:

Name of Wat	Advantages
1. Wat Suthat Thepworaram	enlarging vision and being fascinated
2. Wat Chanasongkram	conquering over obstacles
3. Wat Arun Raja Voraram(Temple of Dawn)	possessing a prosperous life
4. Bangkok Pillar Shrine	discarding bad luck and making long life with good fortune
5. Wat Kanlayanmitr	experiencing a safe journey with true friends
6. Wat Rakhang Kositaram	becoming popular and likeable
7. Wat Phra Sri Ratana Sasadaram or Wat Phra Kaeo	having more wealth and rich rewards
8. Wat Phra Chetupon Vimol Mangalaram or Wat Pho	a happier and peaceful life
9. Chao Phor Sua Shrine	being endowed with power and stature

1. *Wat Suthat and the Giant Swing.*

Wat Suthat is one of Bangkok's oldest and largest temples. The building is famed for its beautiful **roofline**, magnificent frescoes and a giant swing gracing the temple at the front. Built by King Rama I (1782 – 1809), founder of the House of **Chakri**, after his coronation, the temple received a continued patronage and expansion from Kings Rama II (1809 – 1824) Rama III (1824 – 1851), who brought completion to its long construction. King Rama I brought to the temple the principal Buddha image, **Phra Buddha Shakayamuni**, from the ruined **Sukothai** city, Thailand's first capital. Later on, King Rama II ordered erection of the tall red teak arch, partly carved by himself, and placed in front of the temple. The object, known as Giant Swing, is recognized from all compass direction in Bangkok, then, and used in the **Bramin's** swing-ceremony to celebrate thanksgiving to Lord Shiva for his blessing on bountiful rice harvesting, as well as offering prayers from the next harvesting season. There ceremony, hazardous in its procedure and action, was discontinued in 1932, although thanksgiving festival continues to be celebrated during mid December after the rice harvest (Continuing Education Center, 1993).

Wat Suthat complex covers an area of 10 acres, with its rectangular plan surrounded by walls, encompassing the temple area and the monastic living quarters. The main *vihara* (prayer-hall) of **Wat Suthat** houses a beautiful 13th-century **Phra Buddha Shakyamuni**, a bronze Buddha image over 25 feet tall. The ashes of King Rama **VIII**, older brother of the current king, are contained in its base. The wall paintings cover an area of 27,450 square feet and are perhaps the most extensive and important of their kind in Thailand. They underwent thorough and costly restoration

in the late 1980s, after significant damage caused mainly by bat droppings. The paintings were commissioned at least in part by Rama II but were probably completed towards the end of the reign of Rama III, around 1850. According to art historians, the murals are transitional in style: they differ from the work of classical Thai painters and show an obvious Western influence (Continuing Education Center, 1993). The wall paintings depict the *Jataka Tales* or 24 previous lives of the Buddha, and the columns are painted with scenes of the early history of Bangkok. The column closest to the door on the right depicts scenes of the early westerners who came to Siam.

The main hall is surrounded by a circumambulatory area of three levels, on the topmost of which are small chapels on each of the four corners. The large and peaceful cloisters surrounding the *wihan* contain more than 150 Buddha images along the outer wall. The statues are in various states of repair, since each is adopted by a patron to make merit for a departed loved one, who may be interred in the base or the wall next to the Buddha.

The outdoor area stands many Chinese pagodas, bronze horses, and figures of Chinese soldiers. The statues are said to have been shipped from China as ballast in rice boats during the reign of Rama I. The Buddhist temple is closely associated with Hinduism as well, and especially the Hindu Brahman priests who officiate at important state ceremonies. There are two Hindu shrines nearby. To the northwest across the street is the *Deva Sathan* , which contains images of Lords Shiva and Ganesh, and to the east, the smaller *Saan Jao Phitsanu* is dedicated to Vishnu.

⁴ เทวสถาน

⁵ ศาลเจ้าพิฆณู

The title “Suthat” means good vision, and the temple visitors' perception of vision can be diversified to possessing right judgment or right seeing, as appeared in the precept of Eightfold Paths (*makka*⁶). Blending Buddhism with Brahminism of this temple add more zest to the visit, because Thai Buddhists, who allow assimilation of all faiths to interplay in their belief, would find this temple not only a resource of spiritual help, but also a pool of sacred deities.

2. *Wat Chanasongkram.*

Located in the center of Banglumpu area, a popular district for the backpacker tourists, Wat Chanasongkram plays an important role for both local visitors and international visitors. As the name of the temple denotes, Chanasongkram means victory at war. Such meaning earns the temple an all-year-round visit from not only the Buddhist devout, but also politicians and government officials who seek to be blessed with power or influence in order that they would be able to conquer all obstacles.

Wat Chanasongkram was built in the 18th century. Though simple in its architecture of the ordination hall and other functional buildings, it boasts an attractive neighborhood of monk's residence or *kuti*. The temple also houses Somdej Phra Maha Theerajarn, a superior title for Buddhist monk second to the Supreme Patriarch. Being close to the busy area in the heart of old town Bangkok, the religious and social activities at this temple are dynamic, attracting both local visitors and pilgrims from all corners of the Kingdom.

⁶ มรรค

⁷ ภู

3. *Wat Arun (Temple of the Dawn).*

Wat Arun plays its role as a major landmark of Thailand. Located on the west bank of the Chao Phraya River in Bangkok Metropolis, Wat Arun was built in late 17th century, when Thailand's capital was Ayudhaya. In addition to hosting, for a brief period, the most respectable and famous Emerald Buddha image, this temple was considered the royal monastery in the compound of the principal palace of Thonburi Capital. Although Thailand's capital moved from Thonburi to Bangkok later in 1782, three kings in the early Chakri Dynasty continued to support the construction and expansion of Wat Arun, to which the outstanding and embellished *prang* or pagoda was added and decorative pavilions surrounded by manicured Chinese a garden as added.

This brought Wat Arun or the Temple of Dawn significant values in terms of its name—the rising sun or the rise of life—historical and architectural features. A walk through this temple means a journey back to the Thai history. Thai visitors would hope that their prayers will be answered with blessings that uplift or rise their livelihood.

4. *City Pillar Shrine or lak mueang*

Bangkok's first corner stone, or stone pillar, City Pillar Shrine serves as the major spirit house of the capital, in accordance with Hindu belief. Located on the

⁸ หลกเมอง

south-east corner of the main ground in front of the Grand Palace, *Sanam Luang*, this shrine draws visitors from all over the country to ask for extra blessings and to pay respect to the guardian angels of the capital. The compound of the shrine also houses two temples of guardian figures, namely *Sahassateja* and *Tasakanth* (or *Ravana*)—the two principal protagonists in the Indian epic *Ramayana*. Hence, paying respect to City Pillar Shrine would earn good fortune, as well as getting of bad fortune.

5. *Wat Kalayanamit*.

The massive *vihara* of *Wat Kalayanamit* close by *Chao Phraya River* on *Thonburi* side provides a pleasant walk through the old port district of *Bangkok*, although the temple is barely a main tourist trail. Built by King *Rama III* during the first half of the nineteenth century, when trading with *China* was at its peak, this temple features the compound that blends *Thai* and *Chinese* arts perfectly. *China* was seen then as a useful counterbalance to the growing influence of *European* powers in *Southeast Asia*. Arts and objects revealing *Chinese* elements became popular. While the mammoth *vihara* maintains the *Thai* traditional architecture, the two flanking buildings—one of which is the *ubosot*, or ordination hall—as well as many other small pavilions in the compound, appear in *Chinese* architecture.

The massive *vihara* houses a huge *Buddha* image, filling nearly the entire interior of the prayer-hall. The walls of the *vihara*, or congregation venue for prayer, are painted with contemporary scenes from the time of the temple's construction. Next to the *vihara* stands a bell tower in which *Thailand's* largest bronze bell is placed. The *vihara* and the *ubosot* and many other smaller buildings sit in an inner courtyard

⁹ สยามหลวง

surrounded by statues, ceremonial gates and other decorative objects imported from China. These items were generally used as a ballast to keep empty rice barges from overturning on the return trip from China.

Between the inner courtyard and the river is a fore court with several buildings in both Thai and Chinese styles. The most refined of the small Thai style pavilions is close to the wall of the courtyard, and was probably served as a royal changing room used by the King or members of the royal family. The temple's proximity with the Royal Thai Navy headquarters and old palace built by Thonburi's only monarch, King Thaksin, adds more historical value to the visit to this temple. In addition to the temple name, Kalayanamit or friend indeed, an extra blessing from praying at this temple is believed to bestow a safe journey.

6. *Wat Rakhang.*

Another temple on the bank of the Chao Phraya River, facing the Grand Palace, stands Wat Rakhang Kositharam, a small ancient temple dated back to the Ayutthaya era. Bangkok era's King Rama I re-built this temple at the end of the 18th century and renamed it **Rakhang**, or bell, which was unearthed during construction at the site. King Rama II had the bell moved to the Temple of the Emerald Buddha, and bequeathed five smaller bells to the temple. These are now housed in a large bell tower in one corner of the temple compound. Facing the bell tower, set in a garden with two large trees for shade, is a *ho trai*, or *bibliothèque*, that became a significant architecture of Bangkok's art. The elegant little house was part of the home of King Rama I before he enthroned. The house was donated to the temple to used as

¹⁰ หอไตร

scripture hall, now storing Buddhist scriptures in large lacquered and gilt cabinets.

The center of the three buildings hangs a portrait of King Rama I. Prayers find Wat Rakhang the place where they can ask to be blessed for being likeable or becoming a well-known figure, as the meaning of bell denotes its nature of echo.

7. Wat Phra Kaew (Temple of the Emerald Buddha).

Thailand's most revered Buddhist shrine, **Wat Phra Kaew**, or sometimes written **Wat Phra Kaeo**, is located on the ground of the Royal Palace in Bangkok. Tourists recognize this temple as the Temple of the Emerald Buddha, the reputable ancient Buddha image believed to be crafted from dark green jadeite in the 14th century. The popular belief stated that this much-revered Buddha image might have traveled from Sri Lanka and gone through many important monasteries throughout the kingdom, including 214 years in Lao. When King Rama I founded Bangkok in 1782, he relocated this precious figure in the temple and named the temple after the characteristic of the image in 1784. Ornamenting on the Emerald Buddha is three different seasonal costumes—rainy, winter, and summer—changed three times a year by the king. In addition, the temple sits within the grounds of the Grand Palace, surrounded by walls more than a mile long. Fine works of Buddha images, sculptures, architectures, paintings, and decorative crafts in Thailand are found in the temple and prayer-hall.

Thai people, wherever they live, regard **Wat Phra Kaew** not only as the principal chapel of Thai Buddhism, but also the center of their spiritual home. For example, Thai officials who may go for their postings abroad would come to perform a farewell prayer to the Buddha image. Likewise, the returnees would make sure they perform a home-coming prayer at the temple. In addition, the state's major religious

rites—be they by the royal household activities, government and military oath taking, or commoners' prayers—take place at **Wat Phra Kaew**.

The only temple with no residency of monk, **Wat Phra Kaew** also provides the fine prototype for learning of arts and architecture through its buildings and murals painting around the cloister, depicting the life of the Buddha and the great epic of **Ramayana**. Twelve open pavilions and other peripheral halls around the compound showcase not only Thailand's fine arts, but also great source of knowledge and pride of the national heritage. Therefore, **Wat Phra Kaew** encompasses the senses of wealth, purity of mind—as gems or crystal in the connotation of **Buddhist Triple Gems**, and rewards.

8. *Wat Pho, or Temple of the Reclining Buddha*

The oldest and largest Buddhist temple in Bangkok, **Wat Pho** is home to more Buddha images than any other Bangkok temples. The most famous statue is the Reclining Buddha. **Wat Pho** is the birthplace of traditional Thai massage. Even prior to founding of the temple, the site was a center of education for traditional Thai medicine, and statues were created showing yoga positions. During the Rama III restoration plaques inscribed with medical texts were placed around the temple, while in 1962 a school for traditional medicine and massage was founded. With its abundance in knowledge and services, recognized as Thailand's first university, **Wat Pho** means a place for elation and peace, as ones would find from realizing the knowledge. People there pray for their peace and happiness.

9. *Choa Por Sua Shrine.*

The shrine of Chao Por Sua is the most famous shrine for Thai-Chinese and Chinese visitors. The shrine attracts Thai and Asian visitors, who come to offer flowers, oil, food and fruits all day long. This Chinese shrine has a long history and is respected by the Chinese community. It was originally located on Bamrung Muang Road, but when the road was widened in the reign of King Rama V, and lined with new buildings, Phraya Chodeuk Ratchasetthi (Khien), an aristocrat during this reign, rebuilt it on land donated by the King on Tanao Road.

The building shows Chinese-style architecture with its main arch painted in red and gold, with wood-carvings of dragons, fish and swords. Inside the shrine are the Chinese deities of Chao Phor Sua (famous Chinese Arahāt), Chao Phor Kuan-U (Kuan-U Arahāt) and Chao Mae Tabtim (Tabtim Goddess). Many devotees, especially the Chinese, pay homage here everyday. As the name *seua*, which means tiger in Thai, denotes strength and power for anyone who would pray for.

2.2 *Discussion of thesis concerning Independent Variable*

2.2.1 *Package as a result of publicity*

Bangkok Metropolitan Administration (BMA) has launched a temple tour during weekends to bring people good luck at the start of the New Year (TAT Report, 2007). Thai people believe that visiting and making merit at nine temples in one day will bring them luck and good *karma*. The number nine is considered lucky by Thai people. The four – five hours temple tour begins at the Bangkok Tourist Promotion Center near the Phra Pinklao Bridge. The trip proceeds to the places in the respective order: Wat Suthat Thepwararam, Shrine of Chao Pho Sua, Wat Chanasongkram, the

City Pillar Shrine, Wat Phra Kaew, Wat Phra Chetuphon, Wat Kanlayanamit, The temple of Dawn, and Wat Rakang Kositaram. The tour costs 399 baht each for adults and 299 baht for children under 12. Included in the package are snacks, drinks, air-conditioned van, and guides. The trips start at 7.30 a.m., 8.00 a.m., 1:00 p.m., and 1:30 p.m. The tour package receives a broad publicity including radio, television, and print media, all of which imply a persuasive statement that concentrates on three elements: special blessing, spiritual enhancement, and peace of mind.

Special Blessing

Special blessing is an attempt to contact with the force of goodness and invite this energy into a particular situation, so that such energy might be passed on to others. A special blessing might be derived from meditation, the practice of a charitable act and mind and sacrificial deeds so as to help others to overcome troubles or sorrow. A simple interpretation of a special blessing may refer to prosperity, good health, and a trouble-free life.

Spiritual Enhancement

Fortune, or *duang* in Thai, and fate, or *cha to* in Thai, are what Thais believe to be predestined as a result of ones' karma from the previous lives. However, they believe that they could be diverted, corrected, or reset if ones would perform an extensive merit-making, including any charitable act and performing gestures of dedicated prayers and forgiveness. Spiritual enhancement, or *serm duang* in Thai, plays a vital role in persuading the Thai Buddhists to join NTV. Performing ones' prayers through an elaborate procedure helps ensure that ones' spirituality will certainly be enhanced, thereby being endowed with ability to change their future.

Peace of Mind

The Buddhist peace of mind at times refers to the *vaccum* of mind, or mind free from any *kilesa*—greed, anger, and ignorance. Even though the term peace of mind seems to be more fashioned in Christianity, Buddhist may relate it to their stage of elation after completing a merit making. Such elation refers to the sense of fulfillment of the religious duties, expressing gratitude to ones' deceased ancestors, and listening to the *dhamma* recital or the Buddha's teaching given by the monks

2.2.2 NTV Concept.

NTV is conceived upon the promotion of religious activities among the Thai Buddhists. Selection of the venue is based on the reputation and prominence of each temple in auspicious meaning sought after by popular needs, i.e. fame, visionary, and fortune. Appealing factors to the NTV package include the historical aspect of the place, convenience of the trip, architecture, legends, and spiritual figures at each place.

Fame, in terms of historical and holy figures, creates attraction of the place. Visitors feel that they are entering into a history and performing good deeds within the vicinity where forefathers heroically performed their mission in sustaining the nation's stability and culture. The history of each place dates back to the founding of Bangkok, and each represents the heydays of Bangkok. Some statues or legendary information narrate the glory of the country's renaissance, in which happy time was cherished.

Seven out of nine places are royal temples, which were built by royal command or came into royal support. Royal temples are registered under royal

patronage. The sense of visiting royal temples adds to the visitors' pride, as they feel they could enter into the domain supported by the royalty. Royal temples usually receive an extra attention from not only the royal household members, but also influential persons in the elite group of Thai society. In addition, patriarchal monks are given their residency in these royal temples, thus making the place more sacred and attractive.

A meaningful name plays a vital role in appealing to the visitors. Symbolism through the sound homophonous to any auspicious meanings, forms a persuasive factor conducive to a temple visit of the Thais at large. These names and meanings, appearing side by side with the temples' titles on the print media, account for people's need in their livelihood and wellbeing. In addition to the attraction from symbols and names, NTV package can easily be accessed as the nine venues are close to one another. Thai Buddhists in Bangkok find the distance within the nine temples easy to make a trip within one day. Besides, the vicinity of the nine temples houses many tourist attractions and famous eateries that add zest to the trip.

2.3 Discussion of Dependent Variables: Attitudes

Attitudinal research in tourism can be divided between the studies focused on tourists and the others focused on local residents. The ones on tourists stems from pro-tourism with an attempt to gauge visitor's preferences and levels of satisfaction. Based on a laissez-faire advocacy platform, such concept, given better marketing and product enhancement, is believed to bring about improvement in the viability and profitability of tourism operation. The concept of the attitude of local residents is

associated with the cautionary and adaptancy platform, through which tourism, in the eyes of residents, should be adapted to socio-cultural, environmental, and economic sustainability (Weaver & Lawton, 2004). Huang *et al* (2008) contend that studying of attitudes, especially on the visitors, helps the authorities to reflect not only the policies employed in the tourism development, but also reveals the integrated feedbacks from all concerned. Andereck and Vogt (2000) also confirm to their intense studies on tourism attitudes that there are relationships between attitudes and support to—as well as no support—tourism development.

According to Fridgen (1991), attitudes mean intellectual, emotional, and behavioral responses to events, things, and persons which people learn over time. A common view suggests that attitudes are composed of at least three components: affective, cognitive, and behavioral components. These three components in this study play their role in identifying the attitudes essential for development of relationship between tourists' support to the NTV package and the authorities' effort in promoting the NTV package.

2.3.1 .Affective component.

The affective component refers to the tourist's emotional response to an object or process. Emotions may be strong or weak, positive or negative. For example, linking, loving and caring are positive emotions which may vary in degree. On the contrary, fear is an unpleasant emotion, and can be very powerful to one's emotion. Tourist's feeling or emotion reaction toward NTV forms the affective component of their attitudes. A tourist who states "I feel necessary to observe the tradition of NTV," or, "Joining in NTV makes me happy," expresses the results of his or her emotional or affective evaluation of the NTV.

2.3.2 *Cognitive component.*

The cognitive component of attitudes refers to beliefs-assumed facts about an attitude target. Beliefs represent knowledge about the NTV. For example, visiting the temples will bring luck and blessings or will add more knowledge of history, arts and culture. Some also believe that NTV will result in a good life in one's future world, as well as helping in propagation of Buddhism, thereby strengthening Buddhist belief and morality. Each of these reflects sets of belief-attribute of NTV. Since tourists are drawn to faith-based tourism with beliefs, it is important to recognize formulation of beliefs as a part of the consumer socialization and learning process (Hawkins, Best & Coney, 1983).

2.3.3 *Behavioral component.*

The behavioral component refers to tourist's actual behavior or intended behavior regarding the attitudes towards NTV. For a study of tourism, what the potential traveler actually does is considered important. Hence, behavior is generally directed towards the entire object; it is less likely to be an attribute more specific than either the belief-attribute or the cognition-attribute. Examples are: I usually like to come to one of these temples (or shrines) even though without the NTV program; in addition to charitable donation to the temples (shrines), I also released creatures as part of my merit making Activities at NTV, e.g. meditating or asking monks for amulets and charms, also illustrate the temple-goers' behaviors.

In some incidents, all these three attitudinal components happen in a sequence. People usually feel—or having affective component—toward any object or situation before they start to believe. Then after their feeling, they may relate to such object or

situation to ideas or beliefs they might have had, or using cognitive component of attitude in judging the situation. Finally, after their attitudes on affection and cognition, people start to behave or respond toward someone or something; that is a display of behavioral component. Nevertheless, these three components may happen separately or independently at any respective incidents. This study intend to investigate the attitudes in both independent effect and sequential effect.

2.3.4 Resident attitudes.

The attitudes of host communities toward tourists and the tourism industry is fast becoming a major issue across the world. Residents may form specific negative attitudes about tourism and travelers for several reasons (Andereck & Vogt, 2000). These include automobile and traffic congestion, increased commercialism, loss of community identity, increased taxes and costs, litter, and vandalism. Conversely, those employed in tourism find positive benefits associated with the industry as do general retail merchants and developers. Jobs, benefits, and contributions to a community's quality are just a few of the positive effects tourism can have. In some parts of the world, tourism provides precious foreign capital that is needed to purchase other imports, manage debt, and provide employment (Ko & Stewart, 2002).

Residents living in core tourism areas may feel oppressed by the growth of tourism and develop negative attitudes toward the industry. Some researchers have found that a resident's level of attachment to a destination is related to negative attitudes toward tourism (Andriotis & Vanghan, 2003). Residents who have the strongest attachment to the community are more likely to have negative attitudes toward tourism than those who are less attached.

Tourists, too, have attitudes and perceptions about the destination and the local residents. The tenor of these attitudes and perceptions can swing between good and bad depending upon the interpersonal relationship which develops between the traveler and the resident. Excellent hospitality-or in contrast, rude treatment-by local residents or travel-related personnel can have a significant influence on the trip and the traveler's propensity to return to the destination (Fridgen, 1991).

Li and Kim (2007) contend that tourism development without proper planning and integration with local values and environment cannot bring forth social, cultural, environmental, and economic damage to host communities. Tourism can no longer be viewed as a commercial activity that has no significant impact on the natural, human-made, and socio-cultural environments in which it is situated. A community only has a finite supply of goodwill entreats careful planning to ensure that tourism development matches the community's capacity to accommodate tourists (Choi & Sirakaya, 2005). Different levels of tourism development connote different levels of capacity thresholds for the host community. Studies show that higher levels of tourism development elicit diminished capacity thresholds, with residents in more developed communities exhibiting more negative sentiments towards tourists and tourism (Jackson & Inbakaran, 2006).

Although many studies have investigated residents' attitude toward tourism either generally or with reference to a specific community, few have looked at the relationship between resident attitudes and support for tourism development. In most studies there is apparently an assumption that positive attitudes toward tourism imply support for tourism development (Uriely, Israeli & Reichel, 2003).

2.4 Situation on Pilgrimage and Faith-based Tourism

Amid numerous problems plaguing the Thai society, many Thais have sought solace spiritually. As a result, merit-making related businesses have flourished rapidly. Evidently, pilgrimage tours are gaining popularity with Buddhist tourists. To cash in on this trend, tour companies and related business, as well as private and public agencies have earnestly promoted merit-making journeys and activities focusing on paying homage to Buddha images at tourism destination temples to attract the devout Buddhists who also love traveling.

Statistically, there are more than 80 million domestic trips per year. Most Thai travelers going to other provinces usually make merit or pay homage to sacred sites as part of their travel activities along their upcountry journeys. By comparison to the number of those exclusively making journeys to holy places. *Kasikorn Research Center (KResearch)* (2007) estimates that travelers going on pilgrimage tours to provincial temples account for some 2.5 per cent of the domestic tourism market, expected to reach some 82 million trips in 2007. This represents more than two million trips where spending on related-activities totals around THB2 billion. Of that, 80 percent is earmarked for merit-making and travel expenses, followed by food, tour guide services, purchases of local products, including the ever popular OTOP goods.

More than 90 percent of these pilgrimages are a one-day excursions to nearby provinces, while the rest involve overnight trips on special religious occasions including the Buddhist Lent, Chinese New Year, *Kin Jae* or vegetarian festival. Pilgrimages that take visitors to pay homage to Buddhist sites are generally divided into 2 forms with the proportions of pilgrims taking part very close to each other. The first type is the trip that pilgrims organize on their own and travel with family or

friends. The other type is a package tour arranged by tour companies or entrepreneurs of other related business, e.g., public transport services.

Entrepreneurs who operate pilgrimages for groups usually are small businesses who assiduously offer such tours by word of mouth in their own communities. Operators of pilgrimages coordinate with temples upcountry as well as find buses or other transport for their clients. This type of pilgrimage is usually a large group and the cost is quite reasonable. Pilgrimages organized by tour companies still have a low market share because their costs are higher than trips organized by the smaller entrepreneurs, but tour companies offer greater convenience because groups are smaller and more personalized. In addition, related services, e.g., accommodation, food and transport have the same quality levels as general tour programs.

At present, entrepreneurs operating pilgrimages are mushrooming. All are trying to develop greater variety in routes and programs to attract visitors. For instance, the Bangkok Mass Transit Authority (BMA) is organizing short-distance tour programs as day-trips on weekends and on important religious holidays, e.g., *Makha Bucha* Day, which in 2006 saw more than 1,000 pilgrims taking part. It is projected that for the entirety of 2007, overall pilgrimage tourists joining the BMA tours would be more than 100,000 persons.

Aside from arranging domestic package tours, some travel agents are arranging special tours consisting of domestic and outbound foreign excursions. On the part of domestic pilgrimages, these are arranged to coincide with religious holidays or during festivals. The market for pilgrimage tours is a niche market that is growing, opposite to the prevailing economic trend. This market relies on faithful believers who are willing to sojourn to pay homage to Buddhist sites and perform

rituals to sacred objects for their prosperity. Although the spending of such tourists is not so high, with a value of around THB2 billion overall per annum, this money is widely circulated into many local communities. Pilgrimages are the new selling points for tourism of Thailand that are attracting foreign nationals, particularly Malaysians and Singaporeans. Nonetheless, the volume of these tourists has tended to drop with the unrest in the three Southern provinces, including Hat Yai District, and other places in Song Khla. Packaged pilgrimage tours attracting foreign tourists to Thailand include those to Phra Mahathat Voramahaviharn Temple, Nakhon Si Thammarat Province, which is renowned for *Jatukarm Ramathep* amulets (<http://www.kasikornresearch.com>).

2.5 Empirical Studies

2.5.1. Weaver & Lawton (2004). Visitor attitudes toward tourism development and product integration in an Australian urban-rural fringe. *Journal Travel Research*, 42, 286 – 296.

This study focuses on the attitudes and behavior of the visitors visiting the hinterland of Australia's Gold Coast by using cluster analysis on 1,244 visitors. The cluster refers to the visitors' membership and the sites against the motivation and the selected trips, and sociodemographic. Six recreational sites of Gold Coast are the target sites of the study Weaver and Lawton (2004) believe that by identifying visitor's attitudes toward the development of tourism in the urban-rural fringe of a major tourism resort, they would be able to determine any serious threats surrounding the sites. The study also provides an extensive discussion on perspectives of attitudinal research reviewed on several scholars' works, which popularize the concept of attitudes research, i.e. Jafari, Jurowski, Backman. This study attitudes on

uses 21 attitudinal statements indicating overall preferences relating to the integration of the hinterland into the Gold Coast tourism product, the scope for further tourism growth in the hinterland, and attitudes toward the hinterland's natural environment. The result from the study assumes that the hinterland would continue to grow as a tourism venue and that the area's tourism would be integrated with that of the coast. The study finds that product integration could have negative consequences for the hinterland. The survey informs that the process of sustainable tourism development in the Gold Coast hinterland and potentially other resort-focused urban-rural fringes by identifying the attitudes, behavior, and motivations of current hinterland recreational visitors. The study also found that existing visitors are generally amenable to tourism activity and integration in the hinterland to the extent that they support opportunities for visitors on the Gold Coast to experience and open hinterland. It is noted in this study that respondents are satisfied with their site experience and supportive of the status quo in terms of the level of development at the visited site. A further growth therefore could have the effect of reducing satisfaction among current visitors, reducing support for tourism, and attracting a different, less bio-centric type of visitor. This study provides depth of the effect of attitudinal research and a comprehensive appreciation of how an attitudinal research could be useful for tourism development.

2.5.2. Huang, Y., Deng, J., & Zhong, Y. (2008). Visitors' attitudes towards China's nation forest park policy, roles and functions, and appropriate use. *Journal of Sustainable Tourism*, 16(1), 63-82.

This study examines the dynamic patterns of public attitudes towards the policies and management of national parks and other protected areas, with emphasis that understanding the relationship between people and the tourist sites would be

critical for protecting resources and providing for public enjoyment. The authors contend that clear understanding of public values and preferences and the incorporation of the attitudes must be obtained in order to match them with the policy development of any tourist sites. By discussing a few prominent studies of visitors' attitudes towards national parks in the North America and Europe, the literature review of this study finds five aspects of national park roles and functions: preservation of ecological integrity, emotional and spiritual attachment, scientific research and monitoring, environmental/cultural/historical education, and recreation pursuits and tourism destinations. This study uses 20 statements associated with these five aspects in measuring the policy, roles and functions of the national park authorities. Three other measurements are added: attitudes toward leisure, attitudes towards environment, and attitudes towards appropriate use of national park. The total sampled population of 133 visitors, at Tiantong Mountain National Forest Park in east central China, is reported to have placed higher priority on the protection of the national park's integrity and less emphasis on the park as places for recreation pursuits. It also reports the participants' attitudes towards the authorities that protection of the ecological integrity of park environments is not highly valued by the decision makers. The respondents support the national policy in limiting visitor numbers and phasing out inappropriate uses. Participants also feel that the national park is the place for emotional attachment as well as spiritual attachment. This study is necessary for China's nature-based tourism in preparing the national parks to balance the possible conflicts between resource use and protection amidst the dynamically changing society. Perspectives derived from the study of attitudes are useful to help create framework for further attitudinal research.

2.5.3. Andereck, K.L., & Vogt, C.A. (2000). The relationship between residents' attitudes toward tourism and tourism development options. *Journal of Travel Research*, 39, 27 – 36.

This study explores the relationship between resident attitudes toward tourism and support for specific tourism development in seven diverse communities that represent rural, small, urban, and Native American reservation destinations. The authors contend that a commonly cited objective for understanding residents' opinions is that without community support, it is difficult to develop a sustainable tourism industry in community. Focusing on resident attitudes toward tourism has a tourism impact. Others have taken a tourism attitudes and tourism perceptions approach to plan their respective tourism destinations, considering the attitudes of a community's residents toward tourism. The difference between impacts from perceptions and attitudes appears to be a matter of semantics, given that the studies generally included the same types of measures. Most studies discovered one or more positive impacts or benefits dimension and one or more negative impacts dimension. This study also investigates residents' attitudes toward tourism and how residents related to tourism development across several Arizona communities. Perceptions of impacts or attitudes were measured using a series of agreement scales. The questionnaire included questions regarding: 1) ratings of acceptability of various tourism product development options being different between communities; 2) attitudes toward tourism being different between the communities; and, 3) attitudes toward tourism in relation to tourism product development acceptability, but different in the nature of the relationship by community. This study is necessary for several Arizona communities to achieve sustained growth in rural communities. It ultimately concludes that strategies for economic growth in rural areas must originate and be

directed from within the community, in order to succeed. Studying of attitudes from this paper provides insight to understanding more about the positive and negative impacts resulted from the attitudinal research.

2.5.4. Kreiner, N.C., & Gatrell, J.D. (2006). Tourism, heritage and pilgrimage: the case of Haifa's Balaí gardens. *Journal of Heritage Tourism*, 1(1), 32 – 48.

This study examines the experience and practice of pilgrims and secular tourists within the context of the Bahá'í Gardens in Haifa, Israel. It aims to understand and explain the socio-spatial practices of these two very different experiences co-exist: those relating to the secular, and those relating to the religious tourist. Contemporary or unique nature of the garden makes the case of the Bahá'í Garden, its historical development, cultural and economic context Haifa's primary tourist attraction and distinct spatial practices. The study employs a mixed methodological approach that includes participant observation, archival document and short-informal and unstructured interviews with Bahá'í volunteers, tourists and guides. Empirical observations concerning the material landscape and practices of pilgrim and tourists are also added. The study found that the contemporary nature of the garden makes the case of the Bahá'í Gardens and its contemporary cultural and economic context both distinct, although somewhat ambiguous as the perceived boundaries are unclear, particularly to tourists, given the limited historical context and tradition of the Bahá'í. This study is necessary for the Bahá'í to successfully navigate the contentious politics of religion through the strategic social construction of the

Gardens as a pseudo secular site. This secularization of this sacred site has been accomplished in part by the city of Haifa's adoption of the gardens as a city icon and primary vehicle for the regional tourism industry. Additionally, the official Bahá'í narrative concerning the aesthetic, rather than sacred, nature of the gardens supports the city's tourism narrative. This study lends a further research on the behavior of faith-based tourists whether visiting to the religious site stems from individual's belief or from general view of world or fashionable practice. Besides, as the site under this case resembles Bangkok's prestigious nine temples—the city icon, this paper brings a compatible perspective to the current research study.

2.5.5. Tilson, D. J. (2005). Religious-spiritual tourism and promotional campaigning: A church-state partnership for St. James and Spain. *Journal of Hospitality & Leisure Marketing*, 12 (1/2), 9 – 40.

This paper examines religion and tourism from a public relations perspective, as well as reviewing promotional campaign of religious tourist package, by using interviews, field observation and content analysis of corporate media. The result from the study shows insight to campaign strategies, tactics, and messages. The Catholic church and Spain's government promotion of Santiago de Compostela (Galicia) and St. James to pilgrims and tourists on an international scale, are the focus of this paper. Perspectives on faith-based tourism, or religious tourism, were discussed; as the ancient journeys of faith, religious-spiritual travel has pioneered the business of tourism since the times before the Common Era. The author provides discussion of the definitions and the importance of religious tourism at length, thus revealing the elements of sacredness in accordance with respective faiths and traditions. The elements include sacred geography, apparitions or epiphanies emanating from the

location, reports of miraculous cures, historical religious significance, the relics of a holy person, the embodiment of the ethnic identity of a people or the powerful spiritual efficacy of an area's remoteness—all are bound to spiritual magnetism. Promotion, in the form of public relations practice, ranges from stimulating the public's desire to visit a place to creating special appeal for target audience. In addition, discussion on economic impact of religious tourism is provided so as to illustrate the positive and negative reinforcement necessary in developing business of tourism. The study concludes that despite the globalization of markets, a spiritual reawakening is evident. Each community using faith-based tourism should follow Santiago de Compostela as a model for reanimation to rediscover particular sacred traces. Suggestions focus on making a concerted effort to recover those lost spiritual treasures much as they would reclaim historic sites and cultural traditions overgrown by time and nature. Such a study would encourage the Thai authorities in their efforts in reclaiming Buddhism through using NTV not only for the economic purpose of tourism, but more principally for the continuity of Buddhist spiritual values among Thais.

2.5.6. Woodward, S.C. (2004). Faith and tourism: planning tourism in relation to places of worship. *Tourism and Hospitality Planning & Development*, 1(2), 173-186.

This study examines tourist activity at religious sites, representing an important source of income for many faith institutions and organizations, as well as generating funds for repairs and maintenance. The author identifies the planning and management solutions used at several UK cathedral towns, the Sacred City of Kandy, Sri Lanka and the Holy City of Mecca in Saudi Arabia sites associated with world religions to tackle the pressures of tourism activity, thus revealing the importance of a

holistic approach to urban planning This paper considers not just the narrow sector of faith tourism but the broader role of sacred sites within the overall tourism product, too. Some issues associated with tourism development and visitor management in historic cities are explored especially in relation to significant religious buildings such as many churches, cathedrals, temples and mosques. Many of them became one more element of the tourist product, effectively a substitute for castles, museums or archaeological sites. As an indication of how important religious buildings are to a nation's tourism product, it is possible to consider the level of visitor activity at sites. The study also found that there remains a tension between the need to accommodate the wishes of those who seek to use the particular sites as places of worship and those who visit not as pilgrims but as sightseers. Therefore, there is a need to re-address the way in which such sites are developed and subsequently managed. There are a number of planning issues associated with tourism at sacred sites. This study provides a review of the planning and management solutions used at a number of NTV being associated with the pressures of tourism activity, thereby revealing the importance of an holistic approach to urban planning on the one hand, and the importance of micro-level management responses that reflect local cultural traditions and market realities on the other hand.

CHAPTER 3

RESEARCH FRAMEWORK

This chapter presents the theoretical framework and conceptual framework to the study of the attitudes of tourists toward faith based tourism. Variables in the research study are discussed, in order to identify the elements pertaining to the study.

3.1 Theoretical Framework

This study uses the theoretical framework of Shackley (1999) that postulates that faith-based tourism can yield powerfully positive effects on local communities, while, at the same time, it can result in modification of traditional practices, decreased local interest and participation and increased commercialization and economic exploitation. Moreover, Shackley (1999) stated that visitors often expect experiences to be arranged for their convenience and are frequently unwilling to accept uncomfortable local conditions. Visitors' culturally insensitive behavior increases cultural conflict and local resentment. In his study, Shackley (1999) enumerates some details of different attitudes towards faith-based tourism in the Himalayas, Tibet and Nepal of visitors and local people as the supplement to his opinion.

3.2 Conceptual Framework Model for the Study

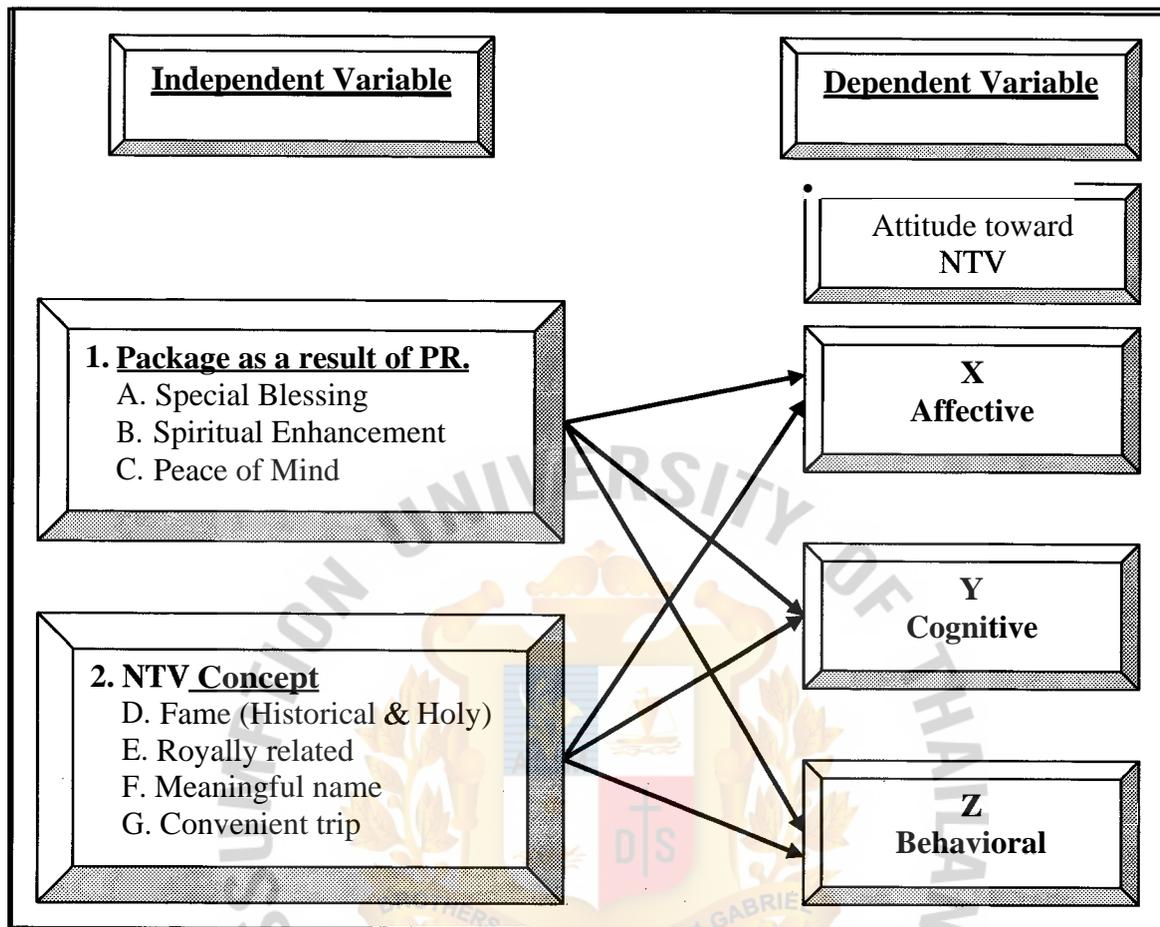


Table 3.1 Conceptual Framework

Table 3.1 illustrates the overall idea of the topic to be studied. It identifies the two types of variable and their sub-variables. The independent variable is the package resulted from public relations work (PR) and the NTV concept. The dependent variable is the components of attitudes toward The Nine Temple Visit in Bangkok.

3.3 Independent Variables

1. Package as a result of PR

This variable features elements of persuasion advertized in the publicity carried out by The Bangkok Tourism Bureau of the Bangkok Metropolitan Administration (BMA) and TAT on Bangkok Temple Tour of Nine Temples. It initially aims at bringing Thai people good luck during the Thai New Year festival. There are apparently three elements mentioned in the publicity that Thai people can easily be convinced to seek at NTV: special blessing (A), spiritual enhancement (B), and peace of mind (C). Details of these three variables appear in Chapter 2. Besides the Thais' speculation on auspicious numbers, especially the number nine (9), which plays an important role in people's attitudes.

2. NTV Concept

This variable has four sub-independent variables that are embedded in individuals' own interpretation and perception. NTV is created on the basis of not only spiritual purpose, but also a certain purpose to satisfy a secular need through the visitors' recognition of the venues. Fame (D) or historical value—be it in architectural sense or of historical interest—can ideally attract visitors to visit the heritage site (Vukonic, 1996). The element of royally related monastery (E) also plays an important part in making the venue more interesting and venerable, while the temples' meaningful name (F) adds zest to the visit. NTV concept also aims to offer the visitors a one-day-trip treat, the issue of convenience of the trip (G), which includes distance, shuttle bus service at certain time-tables, and affordable cost.

3.4 Dependent Variables

The dependent variables portray the three components of attitudes: Affective (X), Cognitive (Y), and Behavior (Z). The affective component refers to a person's emotional response to an object or process. The cognitive component consists of a consumer's belief and knowledge about an object. The behavioral component refers to the person's actual behavior or intended behavior regarding the attitude's target. For tourism, it is what the potential traveler actually does that is important (Fridgen, 1991). The behavioral component of an attitude is one's tendencies to respond in a certain manner toward an object or activity (Hawkins, Best & Coney, 1992).

3.5 Research Hypotheses

To identify the ways in which visitors view and appreciate the temples are closely related to their attitudes, six hypotheses are given. These hypotheses are expected to show the connection or relationship between the dominantly persuasive characteristic of NTV (Variables A to G) and the visitors' attitudes in their NTV (Variables X, Y, and Z). Accordingly, the six hypotheses are:

H₀1: There is no relationship between NTV package and the affective attitude of the NTV laypeople.

H_a1: There is relationship between NTV package and the affective attitude of the NTV laypeople.

H₀2: There is no relationship between NTV package and the cognitive attitude of the NTV laypeople.

H_a2: There is relationship between NTV package and the cognitive attitude of the NTV laypeople.

H₀3: There is no relationship between NTV package and the behavioral attitude of the NTV laypeople.

H_a3: There is relationship between NTV package and the behavioral attitude of the NTV laypeople.

H₀4: There is no relationship between NTV concept/venues and the affective attitude of the NTV laypeople.

H_a4: There is relationship between NTV concept/venues and the affective attitude of the NTV laypeople.

H₀5: There is no relationship between NTV concept/venues and the cognitive attitude of the NTV laypeople.

H_a5: There is relationship between NTV concept/venues and the cognitive attitude of the NTV laypeople.

H₀6: There is no relationship between NTV concept/venues and the behavioral attitude of the NTV laypeople.

H_a6: There is relationship between NTV concept/venues and the behavioral attitude of the NTV laypeople.

3.6 Operationalization of the Independent and Dependent Variables

Table 3.2 Operational Definition of Independent Variables

Variable	Operational Component	Level of Measurement	Question No.
Gender	1= male 2= female	Nominal	Q1
Age	1= 21-30 years old 2= 31-40 years old 3= 41-50 years old 4= 51-60 years old 5= more than 60 years old	Nominal	Q2
Marital Status	1= single 2= married 3= other	Nominal	Q ³
Education	1= lower than bachelor 2= bachelor 3= more than bachelor	Ordinal	Q4
Occupation	1= student 2= own business 3= private officer 4= government official 5= private employee 6= other	Nominal	Q ⁵
Income	1= lower than 10,000 baht 2= 10,000-30,000 baht 3= 30,000-50,000 baht 4= more than 50,001 baht	Ordinal	Q6

Table 3.2 Operational Definition of Independent Variables (Cont.)

Experience	1= 1 time 2= 2-3 times 3= 4-6 times 4= more than 6 times	Scale	Q ⁷
Mass Media	1= television 2= radio 3= newspaper 4= internet 5= other	Nominal	Q8

Table 3.3 Operational Definition of Independent Variables

Variable	Operational Component	Level of Measurement	Question No.
9. How do you agree with the following items, in terms of their respective persuasive factors to your NTV visit? 1. New way of Thai 2. Enhancing Luck 3. Happiness 4. Sacred Place 5. Peers Pressure 6. Advertisement 7. Family 8. Merit Making 9. Personal Examples	5 = Strongly agree, 4 = Agree, 3 = Neutral, 2 = Disagree, 1 = Strongly disagree.	Interval	Q ⁹

Table 3.4 Operational Definition of Independent Variables

Variable	Operational Component	Level of Measurement	Question No.
10. How do you react to the following items, in terms of its conceptually appealing factors to an NTV visit? 1. Auspicious Name 2. Royal Temple 3. Good Time Arrangement 4. Historical Importance 5. Venerable Monks	5 = Strongly agree, 4 = Agree, 3 = Neutral, 2 = Disagree,	Interval	Q10
6. Important Buddha Image 7. Convenient Trip 8. Interesting Activities 9. Side Activities	1 = Strongly disagree.		

Table 3.5 Operational Definition of Dependent Variables

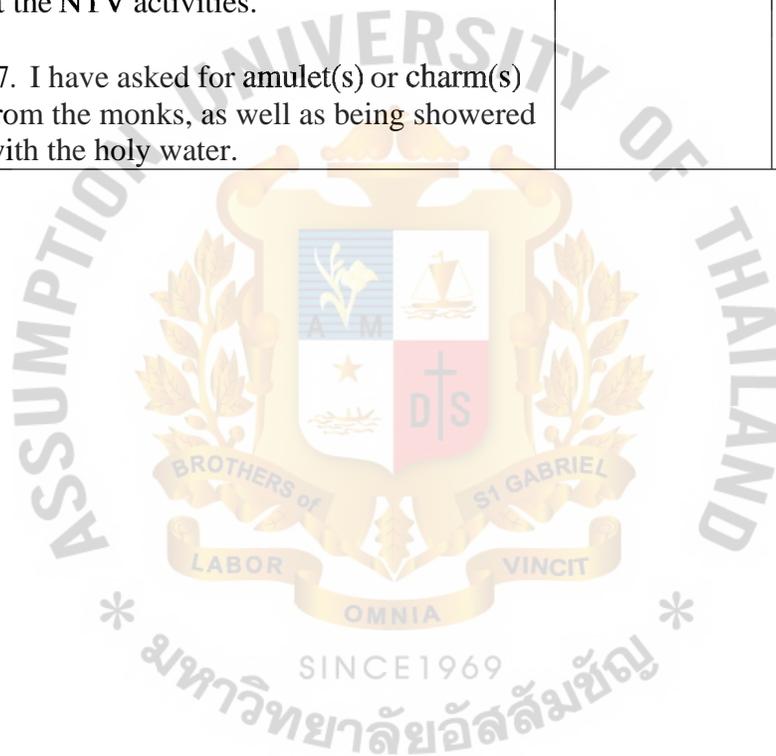
Variable	Operational Component	Level of Measurement	Question No.
Affective	11. I feel necessary to observe the tradition of NTV. 12. I feel "in trend" to visit the temples of the NTV project. 13. Temples and shrines under the NTV program are attractive. 14. Joining in NTV makes me happy.	Interval	Q11-Q19
Affective (cont.)	15. My prayers and wishes would be answered at the NTV program. 16. Names of places under NTV are reflective of themselves and congenial to me. 17. Temples and shrines of NTV have good environment. 18. Monks, temple staff and temple goers are friendly. 19. I feel calm and serene when		

	participating in NTV.		
Cognitive	<p>20. The NTV program will bring luck and blessings.</p> <p>21. The NTV program adds more knowledge on history, arts and culture.</p> <p>22. The NTV program should be well supported by Buddhists.</p> <p>23. Expenses at the NTV activities are reasonable.</p> <p>24. The NTV program is a good learning module.</p> <p>25. Merit making is necessary for everyone.</p> <p>26. Merit making is a way to express gratitude to the ancestors and my respectable personnel.</p> <p>27. Merit making results in a good life in one's future world.</p> <p>28. NTV helps in propagation of Buddhism, as well as strengthening Buddhist belief and morality.</p>	Interval	Q20-Q28

Table 3.5 Operational Definition of Dependent Variables (cont.)

Behavioral	<p>29. I usually like to come to one of these temples (or shrines) even though without the NTV program.</p> <p>30. I have persuaded my family members and friends to participate in the NTV activities.</p> <p>31. Every Buddhist should conduct merit making once a year, especially in the NTV program.</p> <p>32. Next year, or whenever desire, I shall</p>	Interval	Q29-Q37
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	<p>come to conduct merit making at any one of these temples (shrines) again.</p> <p>33. I have bought amulet(s) or charm(s) at one of the nine temples.</p> <p>34. In addition to charitable donation to the temples (shrines), I also released the creatures as part of merit making.</p>		
	<p>35. I have practiced meditation during the NTV activities.</p> <p>36. I have performed a thank-offering act at the NTV activities.</p> <p>37. I have asked for amulet(s) or charm(s) from the monks, as well as being showered with the holy water.</p>		



CHAPTER 4

RESEARCH METHODOLOGY

This chapter provides an overview of the research methodology to be employed in this research study. Methods, sampling procedures and its relevant details are given, as well as presenting the statistical plans to treat the data. The principal purpose of this chapter is to illustrate the measurement between the views of the visitors subscribing to the NTV package and the NTV concept.

4.1 Methods of Research

Descriptive research is adopted in this study. Churchill (1995) contends that the major objective of descriptive research is to describe something- usually market characteristics or function. Descriptive research is typically based on large representative samples, which generalizes a various characteristics of variables marked by a clear statement of the problem, specific hypotheses, and detailed information needs.

This research study employs survey technique in which information is gathered from a sample of people by using questionnaires; a method of data collection based on communication with a representative sample of individuals. The survey was conducted on frequent visitors, or parishioners, of six temples under the nine temples/shrines of NTV. Three places—Wat Phra Kaew, City Shrine, and Chao Por Sua Shrine—are omitted because they house no residents or monks, therefore no regular temple goers to respond to the questionnaire. Respondents were temple goers who have experienced NTV. To identify who was the right respondent to this study, resident monks or temple staff assisted in the selection and distribution process.

Therefore, six temples selected are: Wat Suthat Thepworaram, Wat Chanasongkram, Wat Arun Raja Voraram, Wat Kanlayanmitr, Wat Rakhang Kositaram, Wat Phra Chetupon Vimolmangalaram. Each temple will select 40 respondents, thus making the sample size of 240 respondents altogether.

4.2 Sampling Procedures.

4.2.1 Sampling technique: Purposive sampling.

This research uses non-probability sampling method, which relies on the personal judgment of the researcher rather than chance to select sample elements (Saunders, Lewis and Thornhill, 2003). Therefore, a purposive or judgmental sampling is used, so that cases selected will best identify the answers that meet the objectives. As purposive sampling is usually used upon the homogeneous group or on any study focusing on one particular subgroup in which all the sample members are similar (Saunders et al., 2003), this sampling technique matches with the scenario of NTV in that Buddhist visitors hold a similar belief or faith and resemble their cultural background. As the purpose of this study is to survey from those who experienced NTV, the purposive sampling technique is appropriate in collecting the actual data occurred from the sampled population's experiences. When added with interviews, the homogeneous sampling also provides more depth in studying of the case than using other sampling techniques.

4.2.2 Research questionnaire

This research study uses the questionnaire as an instrument of this research; it is a structured sequence of questions designed to draw out facts and opinions, providing a vehicle for recording data. This structured questionnaire contains a list of

37 questions with pre-specified answer choices. The main advantage of this kind of questionnaire is that it can be collected in a complete form within a short period of time and can be obtained from the target respondents immediately after completion.

Originally using Thai language, the questionnaire is based on the conceptual framework, divided into two parts: part 1 – personal data of the respondents, and part 2 – the Attitudes of tourist toward NTV. The attitudes scale comprises a number of questions and is coded on the five-point item scale for rating answer: 5 = Strongly agree, 4 = Agree, 3 = Neutral, 2 = Disagree, 1 = Strongly disagree.

4.3 Statistical Treatment of Data

The data are analyzed by using SPSS software, which provides research findings based on statistical results such as frequencies, percentage. SPSS program for the Social Sciences is used to code, facilitate tabulation, and analyze statistical data. After collecting the data from 240 questionnaires, the data were coded into symbolic form to be used in SPSS software. The researcher uses SPSS Version 11 software for windows for data processing.

4.3.1 Descriptive statistics.

Zikmund (2000) identifies that the research analyzed the demographic characteristics of respondents, such as age, gender, income level, occupation, education level. It refers to the transformation of the raw data into form that makes it easy to understand and interpret.

4.3.2 Inferential Statistics.

Inferential statistics are used for hypothesis testing. In this research, the following inferential statistics are used to test the differences of the six operational hypotheses. The chi-square test is a **nonparametric** statistics test assesses the association between two categorical variables. The null hypothesis states there is no association between these variables, while the alternative hypothesis a relationship does exist between the two variables. The chi-square statistics, calculated by examining the expected frequencies in each cell, typically uses the Pearson chi-square statistic. This chi-square statistic has distribution and degrees of freedom associated with it. The degree of freedom for the chi-square is calculated by multiplying the number of rows minus one by the number of columns minus one, The Pearson chi-square is evaluated as statistically significant when the probability of the statistic is .05 or less (Dahiya, R.C. 1970, Greenwood, P.E. 1996). The assumptions of the chi-square are: data are ordinal or nominal levels of measurement, each cell has five or more observations, observations are independent, and that the hypothesis is non-directional (Dahiya, R.C. 1970, Greenwood, P.E. 1996).

4.4 Pre-Test

According to Churchill (1998) the purpose of the pretest is to examine the reliability of instrument used in the research. Reliability refers to the similarity of results provided by independent but comparable measures of the same object, trait, or construct is called reliability.

In this research, the researcher conducted an initial survey to 30 tourists on Kanlayanamit temple and Wat Phra Chetuphon vimolmangklaram or Wat Pho temple, during the month of April, 2008. The researcher distributed questionnaires by hand to respondents and collected them back later. The reliability of the measurement indicates the stability and consistency with which the instrument is measuring the concept, and helps to assess the "goodness" of a measurement. The result of the pre-test found its Cronbach's-Alpha result at 0.905, which is above 0.6 value or unsatisfactory value by Hawkins and Tull (1993). The questionnaire is therefore considered reliable for testing further sampling population.

Table 4. Pre-test

Reliability Statistics

Cronbach's Alpha	N of Items
.905	27

CHAPTER 5

DATA ANALYSIS

This chapter presents the data analysis, critical discussion and explanation of the results based on the survey of 240 respondents. The first part focuses on descriptive statistics and the second part covers the hypothesis testing.

5.1 Descriptive Statistics

The survey was conducted on frequent visitors or parishioners, of six temples under the nine temples/shrines of NTV. Three places—Wat Phra Kaew, City Shrine, and Chao Por Sua Shrine—are omitted because they house no residency or monk, therefore no regular temple visitor was available to respond to the questionnaire. Respondents must be temple goers who have experienced NTV. To identify who should be the right respondent to this study, resident monks or temple staff will assist in the selection and distribution process. Each temple will select 40 respondents, thus making the sample size of 240 respondents altogether.

Gender

The gender of respondents is presented in Table 5.1. It shows that 63 respondents are male (26.3%) and 177 respondents are female (73.8%) in this study difference between genders of the respondents is not significant. The population on both genders is therefore comparable in the analysis.

Table 5.1 Summary of Respondents by Sex

		SEX			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	63	26.3	26.3	26.3
	female	177	73.8	73.8	100.0
Total		240	100.0	100.0	

Age

The age of respondents is presented in Table 5.2. It shows that 86 respondents are 21-30 (35.8%), 62 respondents are 31-40 (25.8%), 41 respondents are 51-60 (17.1%), 34 respondents are 41-50 (14.2%) and 17 respondents are 60 up (7.1%) in this study.

Table 5.2 Summary of Respondents by Age

		AGE			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	21-30	86	35.8	35.8	35.8
	31-40	62	25.8	25.8	61.7
	41-50	34	14.2	14.2	75.8
	51-60	41	17.1	17.1	92.9
	60 up	17	7.1	7.1	100.0
Total		240	100.0	100.0	

Marital Status

The gender of respondents is presented in Table 5.3. It shows that 142 respondents are single (59.2%), 86 respondents are married (35.8%) and 12 respondents belong to other categories such as widow/widower/divorcee (5.0%) in this study.

Table 5.3 Summary of Respondents by Marital Status

MARITAL STATUS					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	single	142	59.2	59.2	59.2
	married	86	35.8	35.8	95.0
	other	12	5.0	5.0	100.0
	Total	240	100.0	100.0	

Education

The education of respondents is presented in Table 5.4. It shows that the majority of the respondents hold bachelor's degree (50.8%). About 38.3% of the respondents hold educational background lower than bachelor's degree, while respondents whose educational level is above bachelor's degree is at 10.8% of the population in this study.

Table 5.4 Summary of Respondents by Education

Education					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	lower than bachelor'	92	38.3	38.3	38.3
	bachelor	122	50.8	50.8	89.2
	more than bachelor	26	10.8	10.8	100.0
	Total	240	100.0	100.0	

Occupation

The occupation of respondents is presented in Table 5.5. It shows that 69 respondents are private employees (28.8%), 50 respondents have their own business (20.8%), 40 respondents are government officials (16.7%), 28 respondents are others (11.7%), 27 respondents are private employees (11.3%) and 26 respondents are students (10.8%) in this study.

Table 5.5 Summary of Respondents by Occupation

		OCCUPATION			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	student	26	10.8	10.8	10.8
	own business	50	20.8	20.8	31.7
	private officer	69	28.8	28.8	60.4
	government official	40	16.7	16.7	77.1
	private employee	27	11.3	11.3	88.3
	other	28	11.7	11.7	100.0
	Total	240	100.0	100.0	

Income

Income of respondents is presented in Table 5.6. It shows that 110 respondents earn between 10,000-30,000 baht (45.8%), 86 respondents earn lower than 10,000 baht (35.8%), 30 respondents earn between 30,001-50,000 baht (12.5%), 14 respondents earn more than 50,001 baht (5.8%) in this study.

Table 5.6 Summary of Respondents by Income

		INCOME PER MONTH			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	lower than 10,000	86	35.8	35.8	35.8
	10,000-30,000	110	45.8	45.8	81.7
	30,001-50,000	30	12.5	12.5	94.2
	more than 50,001	14	5.8	5.8	100.0
	Total	240	100.0	100.0	

Experience

The experience of respondents, or frequency of the respondents' visit, is presented in Table 5.7. It shows that 104 respondents are one-time visitors (43.3%), 89 respondents are two-to-three time visitors (37.1%), 30 respondents experience more than six times (12.5%), 17 respondents are four-to-six times (7.1%) in this study.

Table 5.7 Summary of Respondents by Experience

		EXPERIENCE			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	104	43.3	43.3	43.3
	2-3	89	37.1	37.1	80.4
	4-6	17	7.1	7.1	87.5
	more than 6	30	12.5	12.5	100.0
	Total	240	100.0	100.0	

Mass media

The mass media of respondents are presented in Table 5.8. It shows 93 respondents are person (38.8%), 54 respondents are news paper (22.5%), 43 respondents are television (17.9%), 30 respondents are internet (12.5%), 12 respondents are other (5.0%) and 8 respondents are radio (3.3%) in this study.

Table 5.8 Summary of Respondents by Mass media

		MASS MEDIA			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	television	43	17.9	17.9	17.9
	radio	8	3.3	3.3	21.3
	news paper	54	22.5	22.5	43.8
	person	93	38.8	38.8	82.5
	internet	30	12.5	12.5	95.0
	other	12	5.0	5.0	100.0
	Total	240	100.0	100.0	

5.2 Mean score and Cross Tabulation of Independent Variables

This part illustrates the mean score and cross tabulation of Independent variables; package and concepts. The first section is presenting the cross tabulation and explanation, followed by the mean score of the independent variable.

5.2.1 Cross Tabulation of Package As A Result of PR and NTV Concept.

There is a total 18 of items listed in the second part of the questionnaire; each items was evaluated by the respondents in two groups.

5.2.2 Mean score of Independent variable.

The descriptive statistics are used to examine the responses of Thai visitors to package variables.

The mean score of respondents towards "Merit making" is the highest mean score with 4.55 while the mean score of respondents towards "Personal example" is the lowest mean score with 3.14. This means almost all with the Thai visitors agreed tourism activities should be based on the merit making mean score of package variable. On the contrary, the lowest mean score did not reflect that Thai visitors did not support personal examples.

Table 5.9 Descriptive Statistics of Package as a Result of PR

Package as a result of PR	N	Minimum	Maximum	Mean	Std. Deviation
1.New way of Thai	240	1.00	5.00	3.7500	1.05299
2. Enhancing Luck	240	1.00	5.00	3.7125	1.06908
3. Happiness	240	1.00	5.00	4.4875	0.70254
4. Sacred Place	240	1.00	5.00	4.4792	0.73153
5. Peers Pressure	240	1.00	5.00	3.3917	1.17716
6. Advertisement	240	1.00	5.00	3.2583	1.13886
7. Family	240	1.00	5.00	3.8875	1.09001
8. Merit Making	240	2.00	5.00	4.5542	0.67624
9. Personal Examples	240	1.00	5.00	3.1458	1.24742
Valid N (list wise)	240				

The mean score of respondents towards "Important Buddha image" is the highest mean score with 4.37 while the mean score of respondents towards "Proximate activities" is the lowest mean score with 3.38. This means almost all the

Thai visitors supported that tourism activities should be based on Important Buddha image with a mean score of concept variable. On the contrary, the lowest mean score did not reflect that Thai visitors did not support proximate activities.

Table 5.10 Descriptive Statistics of NTV concept

NTV Concept	N	Minimum	Maximum	Mean	Std. Deviation
1. Auspicious Name	240	1.00	5.00	4.0208	0.98715
2. Royal Temple	240	1.00	5.00	3.8167	1.04287
3. Good Time Arrangement	240	1.00	5.00	3.9458	0.93803
4. Historical Importance	240	1.00	5.00	4.3292	0.85569
5. Venerable Monks	240	1.00	5.00	3.8542	1.01019
6. Important Buddha Image	240	1.00	5.00	4.3750	0.74948
7. Convenient Trip	240	2.00	5.00	4.1875	0.76142
8. Interesting Activities	240	1.00	5.00	4.2750	0.79183
9. Side Activities	240	1.00	5.00	3.3875	1.23234
Valid N (list wise)	240				

5.3 Hypothesis testing

The hypothesis is accepted or rejected; this depends on the significance value compared. The observed significance level, p-value, is the basic for deciding the null hypothesis (Ho) is rejected or not. This is the probability that if the null hypothesis is true, a statistical result such as the one observed would occur. If the observed significance level is small, usually less than 0.05, the null hypothesis is rejected (Cryer and Miller, 1994).

There is a total of six research hypotheses proposed. The first hypothesis is on the relationship between NTV packages toward the affective attitude of the NTV laypeople. The second hypothesis is on the relationship between NTV packages toward the cognitive attitude of the NTV laypeople. The third hypothesis is on the relationship between NTV packages toward the behavioral attitude of the NTV laypeople. The fourth hypothesis is on the relationship between NTV concept and the

affective attitude of the NTV laypeople. The fifth hypothesis is on the relationship between NTV concept and the cognitive attitude of the NTV laypeople. The last hypothesis is on the relationship between NTV concept and the behavioral attitude of NTV by laypeople.

This study tested six operational hypotheses using Chi square as follows:

As shown in Table 5.11, the significant value of package and affective attitude is 0.01, which is less than 0.05 ($0.001 < 0.05$) so the null hypothesis is rejected, meaning that there is a relationship between NTV package and the affective attitude of NTV visitors (45.2%).

Hypothesis 1:

H₀1: There is no relationship between NTV package and the affective attitude of NTV by laypeople.

H_a1: There is a relationship between NTV package and the affective attitude of the NTV by laypeople.

Table 5.11 Chi Square Analysis for The Package Towards Affective Attitude of Visitors

		PACKAGE	AFFECTIV
PACKAGE	Pearson Correlation	1	.452*
	Sig. (2-tailed)	.	.000
	N	240	240
AFFECTIV	Pearson Correlation	.452*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

The chi square analysis in table 5.12 indicated that significant value of package and cognitive attitude is 0.01, which is less than 0.05 ($0.001 < 0.05$) so the null hypothesis is rejected, meaning that there is a relationship between NTV package and the cognitive attitude of NTV visitors (23.0%).

Hypothesis 2:

H₂: There is no relationship between NTV package and the cognitive attitude of NTV by laypeople.

H_{a2}: There is a relationship between NTV package and the cognitive attitude of NTV by laypeople.

Table 5.12 Chi Square Analysis for The Package Towards Cognitive Attitude of Visitors

Correlations

		PACKAGE	COGNITIV
PACKAGE	Pearson Correlation	1	.230*
	Sig. (2-tailed)	.	.000
	N	240	240
COGNITIV	Pearson Correlation	.230*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

The chi square analysis in table 5.13 showed that significant value of package and behavioral attitude is 0.01, which is less than 0.05 ($0.001 < 0.05$) so the null hypothesis is rejected, meaning that there is a relationship between NTV package and the behavioral attitude of NTV visitors (42.8%).

Hypothesis 3:

H₀3: There is no relationship between NTV package and the behavioral attitude of NTV by laypeople.

H_a3: There is a relationship between NTV package and the behavioral attitude of NTV by laypeople.

Table 5.13 Chi Square Analysis for The package Towards Behavioral Attitude of Visitors

Correlations

		PACKAGE	BEHAV
PACKAGE	Pearson Correlation	1	.428*
	Sig. (2-tailed)	.	.000
	N	240	240
BEHAV	Pearson Correlation	.428*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

As shown in Table 5.14, the significant value of concept and affective attitude is 0.01, which is less than 0.05 ($0.001 < 0.05$) so null hypothesis is rejected, meaning that there is a relationship between NTV concept and the affective attitude of NTV visitors (44.8%).

Hypothesis 4:

H₀4: There is no relationship between NTV concept/venues and the affective attitude of NTV by laypeople.

H_a4: There is a relationship between NTV concept/venues and the affective attitude of NTV by laypeople.

Table 5.14 Chi Square Analysis for The Concept Towards Affective Attitude of Visitors

		CONCEPT	AFFECTIV
CONCEPT	Pearson Correlation	1	.448*
	Sig. (2-tailed)	.	.000
	N	240	240
AFFECTIV	Pearson Correlation	.448*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

As shown in Table 5.15, the significant value of concept and affective attitude is 0.01, which is less than 0.05 ($0.001 < 0.05$) so the null hypothesis is rejected, meaning that there is a relationship between NTV concept and the affective attitude of NTV visitors (31.9%).

Hypothesis 5:

H_0 : There is no relationship between NTV concept/venues and the cognitive attitude of NTV by laypeople.

H_a : There is a relationship between NTV concept/venues and the cognitive attitude of NTV by laypeople.

Table 5.15 Chi Square Analysis for The Concept Towards Cognitive Attitude of Visitors

Correlations

		CONCEPT	COGNITIV
CONCEPT	Pearson Correlation	1	.319*
	Sig. (2-tailed)	.	.000
	N	240	240
COGNITIV	Pearson Correlation	.319*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

As shown in Table 5.16, the significant value of concept and behavioral attitude is 0.01, which is less than 0.05 ($0.001 < 0.05$) so the null hypothesis is rejected, meaning that there is a relationship between NTV package and the behavioral attitude of the NTV visitors (43.1%).

Hypothesis 6:

H₀6: There is no relationship between NTV concept/venues and the behavioral attitude of NTV by laypeople.

H_a6: There is a relationship between NTV concept/venues and the behavioral attitude of NTV by laypeople.

Table 5.16 Chi Square Analysis for The Concept Towards Behavioral Attitude of Visitors

Correlations

		CONCEPT	BEHAV
CONCEPT	Pearson Correlation	1	.431*
	Sig. (2-tailed)	.	.000
	N	240	240
BEHAV	Pearson Correlation	.431*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

CHAPTER 6

CONCLUSION

The final chapter presents a summary of research findings with brief statements of results and descriptions based on the answers to each of the questions and hypotheses. A conclusion of the whole study is presented with a critical discussion of the findings. Finally, suggestions and recommendation are also provided.

6.1 Summary of Findings

6.1.1 Summary of Respondents' Descriptive Statistics.

The contents of descriptive analysis below (Table 6.1) which is related to demographic characteristics in this research which consisted of eight factors: gender, age, marital status, education, occupation, income, experience and mass media, sources of information consulted on particular application of attitudes towards NTV visitors and the estimated percentage of visitors. The preferences to faith-based tourism in case of nine temples visit, is particular with temples and shrines, the visiting behavior of sampled group of NTV visitors.

The gender of respondents presented are 63 male respondents (26.3%) and 177 female respondents (73.8%). Difference between genders of the respondents is not significant. The age of respondents is presented as 86 respondents from 21 to 30 years old (35.8%), of which the lowest 17 respondents are over 60 years (7.1%). The marital status of respondents shows that 142 respondents are single (59.2%), 86 respondents are married (35.8%) and 12 respondents of are other categories (5.0%) in this study. The education of respondents shows that the majority of the respondents hold a bachelor's degree (50.8%). About 38.3% of the respondents hold an

educational background lower than bachelor's degree, while respondents whose educational level is above bachelor's degree is at 10.8% of the population in this study. The occupation of respondents shows that 69 respondents belong to the private sector (28.8%), and the lowest 26 respondents are students (10.8%). Income of respondents who are the most shows that 110 respondents earn from 10,000 to 30,000 (45.8%), and the lowest 14 respondents earn more than \$50,001 (5.8%). The experience of respondents indicates that 104 respondents are one-time-visitors (43.3%) and the smallest 17 respondents are 4 to 6 times visitor (7.1%). The mass media of respondent shows that 93 respondents are influenced by people (38.8%) and the only 8 respondents are persuaded by radio (3.3%).

Table 6.1 Summary of demographic variables

Demographic variables	Frequency	Percent
<i>Gender</i>		
Male	63	26.3
Female	177	73.8
<i>Age</i>		
21-30 yr	86	35.8
31-40 yr	62	25.8
41-50 yr	34	14.2
51-60 yr	41	17.1
More than 60 yr	17	7.1
<i>Marital Status</i>		
Single	142	59.2
Married	86	35.8
Other	12	5.0
<i>Education</i>		
Lower than bachelor	92	38.3
Bachelor	122	50.8
More than bachelor	26	10.8

Table 6.1(Cont.)

Demographic variables	Frequency	Percent
<i>Occupation</i>		
Student	26	10.8
Own business	50	20.8
Private Officer	69	28.8
Government official	40	16.7
Private employee	27	11.3
Other	28	11.7
<i>Income</i>		
Lower than 10,000	86	35.8
10,000-30,000	110	45.8
30,001-50,000	30	12.5
More than 50,001	14	5.8
<i>Experience</i>		
1	104	43.3
2-3	89	37.1
4-5	17	7.1
More than 6	30	12.5
<i>Mass media</i>		
Television	43	17.9
Radio	8	3.3
Newspaper	54	22.5
Person	93	38.8
Internet	30	12.5
Other	12	5.0

6.1.2 Summary of respondents, NTV package and NTV concept in independent variables.

Independent variables which are related to descriptive statistics in this research consisted of two variables: NTV package and NTV concept. This research will provide a summary of research findings with a total mean score of NTV package and NTV concept, as well as the description based on the respective questions.

Furthermore, the whole correlation of each sub-dependent variable is presented with a critical discussion of the findings.

The descriptive statistics are used to examine the responses of Thai visitors in the NTV package variable.

The mean score of respondents towards "merit making" has the highest mean score of 4.55 while the mean score of respondents towards "personal example" has the lowest mean score of 3.14. This means that almost all the Thai visitors agree that tourism activities should be based on merit making. The lowest mean score suggests that personal examples may be the least important factor in influencing an NTV visit.

Table 6.2 Descriptive Statistics of Package as a Result of PR

NTV package (Package as a result of PR)	No. of respondents	Mean	STD
1. New way of Thai	240	3.75	1.05
2. Enhancing Luck	240	3.71	1.07
3. Happiness	240	4.49	0.70
4. Sacred Place	240	4.48	0.73
5. Peers Pressure	240	3.39	1.18
6. Advertisement	240	3.26	1.14
7. Family	240	3.89	1.09
8. Merit Making	240	4.55	0.68
9. Personal Examples	240	3.15	1.25

The elements of NTV package correspond with Box No.1 in Table 3.1 Conceptual Framework.

The mean score of respondents towards "Important Buddha Image" is the highest mean score with 4.37 while the mean score of respondents towards "Side Activities" is the lowest mean score with 3.39. This means almost all of the Thai visitors support that tourism activities are primarily influenced by the sacredness or

fame of the principal Buddha Image or prominent statues. The lowest mean score suggests that activities rank as the least appealing factor in NTV concept.

Table 6.3 Descriptive Statistics of NTV Concept

NTV concept	No. of Respondents	Mean	STD
1. Auspicious Name	240	4.02	0.99
2. Royal Temple	240	3.82	1.04
3. Good Time Arrangement	240	3.95	0.94
4. Historical Importance	240	4.33	0.86
5. Venerable Monks	240	3.85	1.01
6. Important Buddha Image	240	4.38	0.75
7. Convenient Trip	240	4.19	0.76
8. Interesting Activities	240	4.28	0.79
9. Side Activities	240	3.39	1.23

The elements of NTV concept correspond with Box No.2 in Table 3.1 Conceptual Framework.

6.1.3 Summary of Respondents' Attitudes towards NTV Package and NTV Concept.

The respondents' attitude in Nine Temple Visit mostly shows their supportive attitudes to NTV package and NTV concept. As the results shows in Table 6.4, null hypothesis is rejected, meaning that there is a relationship between NTV package and all the attitudes with the highest percentage on Affective Attitudes. Relationship between NTV Concept and all the Attitudes is found, with also Affective Attitudes being the highest among the three Attitudes components.

Table 6.4 Summary of respondents' attitudes towards NTV package and NTV concept

Correlated Variables	No. of Respondents	Sig.	Percentage
NTV Package and Affective Attitudes	240	0.01	45.2%
NTV Package and Cognitive Attitudes	240	0.01	23.0%
NTV Package and Behavioral Attitudes	240	0.01	42.8%
NTV Concept and Affective Attitudes	240	0.01	44.8%
NTV Concept and Cognitive Attitudes	240	0.01	31.9%
NTV Concept and Behavioral Attitudes	240	0.01	43.1%

6.1.4 Summary of Hypotheses Testing.

The result of hypotheses testing is shown in Table 6.4 the table confirms all the hypotheses. This means that there is a statistical relationship between all variables of the dependent and independent variables. In this study, six hypotheses are accepted, and there is a relationship between the NTV package and NTV concept on their affective, cognitive and behavioral attitudes by tourists who visit NTV.

Hypothesis 1

This hypothesis anticipates a positive relationship between NTV package and the affective attitude of the NTV respondents, and it is strongly supported by research results that there is a correlation between NTV package and the affective attitude ($p=0.01$) (Table 6.4). This research also demonstrates a statistically significant relationship between NTV and their affective attitude.

H1: There is a relationship between NTV package and the affective attitude of the NTV laypeople.

Hypothesis 2

It has been suggested that a positive relationship between the NTV package and the cognitive attitude of the NTV respondents, and it was supported by empirical findings ($p=0.01$) (Table 6.4). As to the relationship between NTV package and the cognitive attitude, the relationship is rather strong.

H2: There is a relationship between NTV package and the cognitive attitude of the NTV laypeople.

Hypothesis 3

The hypothesized relationship between NTV package and the behavioral attitude of the NTV respondents was supported by empirical findings ($p=0.01$) (Table 6.4). As no earlier empirical studies of the relationship between NTV package and the behavioral attitude could be found, this research brought in some new considerations on the issue and significance of developing NTV package climate that fosters the behavioral attitude of the NTV respondents.

H3: There is a relationship between NTV package and the behavioral attitude of NTV by laypeople.

Hypothesis 4

The NTV concept of independent variable and the affective attitude of NTV laypeople of dependent variable were mostly correlated at the 0.01 significance level.

As the results show, NTV concept and their affective attitudes indicate more to NTV respondents' affective attitude of adoption to NTV concept changes and induction of knowledge and management of NTV concept.

H4: There is a relationship between NTV concept and the affective attitude of NTV by laypeople.

Hypothesis 5

It anticipates relationship between NTV concept and cognitive attitude of NTV respondents, and is strongly supported by research results, demonstrating a rather moderate degree of correlation between NTV concept and cognitive attitude of NTV respondents ($p=0.01$) (Table 6.4)

As the results show, NTV concept and their cognitive attitudes indicate more to NTV respondents' cognitive attitude of adoption of NTV concept changes and induction of knowledge and management of NTV concept.

H5: There is a relationship between NTV concept and the cognitive attitude of NTV by laypeople.

Hypothesis 6

The hypothesized relationship between NTV concept and the behavioral attitude of the NTV respondents is supported by empirical findings ($p=0.01$) (Table 6.4). The relationship between NTV concept and the behavioral attitude could be found, this research brings in some new considerations on the issue and significance of developing NTV concept climate that fosters the behavioral attitude of NTV respondents.

H6: There is a relationship between NTV concept and the behavioral attitude of NTV by laypeople.

Table 6.5 Summary of hypotheses testing results

Hypotheses	Statistics test	Sig.	Results
H _{a1} : There is relationship between NTV package and the affective attitude of the NTV laypeople.	Chi-Square	0.01	Accepted
H _{a2} : There is relationship between NTV package and the cognitive attitude of the NTV laypeople.	Chi-Square	0.01	Accepted
H _{a3} : There is relationship between NTV package and the behavioral attitude of the NTV laypeople.	Chi-Square	0.01	Accepted
H _{a4} : There is relationship between NTV concept and the affective attitude of the NTV laypeople.	Chi-Square	0.01	Accepted
H _{a5} : There is relationship between NTV concept and the cognitive attitude of the NTV laypeople.	Chi-Square	0.01	Accepted
H _{a6} : There is relationship between NTV concept and the behavioral attitude of the NTV laypeople.	Chi-Square	0.01	Accepted

6.2 Discussion

The overall results show that NTV package and concept are positively related to the attitudes of NTV visitors, prominently on affective attitude (45.2% and 44.8%, respectively). Behavioral attitude shows its second importance on both areas (42.8% and 43.1%, respectively), while cognitive attitude ranks the least significant in the visitors' attitude in adopting NTV package (23%) and NTV concept (31.9%). Based on Thai Buddhist practice, feeling or affective attitude appears to prevail in the livelihood of Buddhist devout rather than any cognitive process.

Merit making, which marks highest among all the items of NTV package, connects the visitors to the temple visit with spirituality—an aspect of conscience without any attempt to rationalize the reason why they have to conduct merit making. The similar sets of feeling—happiness (4.49) and sacred places (4.48)—appear to provide support to visitors' dominant affective attitude over NTV package and concept, as the state of being happy or being moved by the sacredness deals with people's feeling rather than believing. It is noticeable in the Buddhist society at large that the path or routine of Thai Buddhists is driven by respect of tradition, which is generally "felt" rather than "reasoned."

While behavioral attitude should be the step that comes after cognitive attitude, it shows, in this study, its prevalence over the cognitive stage. Following the role models, or opinion leaders, or senior members of the society can best explain this scenario. This study also shows that 38.8%, or the majority, of the respondents adopted NTV because of personal persuasion; if their faith or belief in Buddhism were strong, they might have chosen to conduct "merit making" in other approaches, which equally render them with similar magnitude of merit. Furthermore, as Thai Buddhists regard "action," or behavior, as a symbol and inseparable entity of merit making, the

visitors might jump from their affective attitude to behavioral attitude without giving much consideration to the cognitive part of the merit making. Like science, Buddhism teaches that deeds precede belief. Such deeds or actions at NTV might later on lead to an increase in belief.

6.3 Implication of the study

Since tourism in Thailand has been growing phenomenally in the recent decades, one must admit that faith-based tourism has become one of the major entities in contributing towards the growth of Thai tourism. Initially this study hopes to bring about awareness of creating effective measures or faith-based tourism planning which is appropriate in developing and sustaining the country's inherent faith based tourism. It also aims to bring up to the stakeholders of NTV—the temples, tour operators, monks, staff, vendors, and residents alike—understanding of the NTV situation, so that they can learn to seek the right direction suitable for their development under the respective context and environment. Nowadays, there are several tourist packages on Buddhist religious tourism in Thailand. It has attracted a great numbers of Thai Buddhists to perform temple activities, while the tourist packages themselves have appeared to represent the secular world of capitalism rather than the religious sense of the original Buddhist doctrine. The study attempts to measure attitudes of local tourists on the issues of positive and negative impact of faith-based tourism towards the tourism development of NTV. It is useful for tourism agencies or departments to recognize the attitudes of the temples visitors towards one of the country's popular faith-based tourism packages.

The second benefit from study will help sustain the principle of Buddhism, original Buddhist practices and behavior of tourists towards faith-based tourism or

faith-based tourism development in the case of NTV in Bangkok. However, Thai Buddhism is perhaps characterized not by the original Buddhist practices conceived in India, but by the assimilation of several cultures in the peninsular. Brahmanism, local beliefs, and Chinese Confucianism are intertwined in the Thai Buddhism. The study of attitude describes the tourists' interest, socio-cultural perception, and behavior in this tourist package. From this research found that cognitive attitude ranks the least significant in the visitors' attitude in adopting NTV package (23%) and NTV concept (31.9%). Based on Thai Buddhist practice, feeling or affective attitude appears to prevail in the livelihood of Buddhist devout rather than any cognitive process. Furthermore, as Thai Buddhists regard "action," or behavior, as a symbol and inseparable entity of merit making, the visitors might jump from their affective attitude to behavioral attitude without giving much consideration to the cognitive part of the merit making. In the old days, Thai Buddhists were tolerant enough to allow and adopt beliefs and practices of other religion such as Brahmanism. In addition, many of their original animistic beliefs are still maintained, which makes Thai Buddhists rather unique. Nowadays, there are many factors which have influenced Thai Buddhists such as science, the advancement of technology and others. It is influenced by differentiation of Thai Buddhist's feeling and beliefs in the recent decades. The feeling refers to visitor's emotional response to NTV. A visitor who states "I feel good to join in NTV," expresses the results of visitor's emotional or affective evaluation of the NTV but, visitor may be not believe that it will bring luck and blessings. In contrast, the visitors come to visit nine sacred temples because of good feeling throughout their action or their behavior. Thai Buddhists apparently show decline in their beliefs, but show more on personal persuasion. Evidently the most influential communication channel to NTV, presented in Chapter 5, is through

people person (38.8%). This study identifies that the visitor considers the affective attitude part more than cognitive part of the merit making. Like science, Buddhism teaches that deeds precede belief. Such deeds or actions at NTV might later lead to an increase in belief for either maintaining diverse beliefs in Buddhism or giving much importance to Buddhism as a commodity in Thai's tourism.

The third implication to this study is that it helps to conserve and preserve the wealth of historical and cultural heritage, much of classical Thai art, particularly architecture. Sculpture, painting and early literatures are linked to the Buddhist temples as a sacred and religious place which is important to Thai Buddhists. The temple has played a significant role as a social, educational and spiritual center for community members. Cultural heritage not only belongs to the local people, but also to many visitors alike to understand and appreciate the principle and related heritage. Hence, conservation of these cultural and artistic elements will lead to sustainability of socio-cultural and economic development.

The final benefit to this study is that if proper management and maintenance of cultural infrastructure would be conducted accordingly, cultural tourism based on religious activities or pilgrimages like NTV would help attract greater numbers of quality visitors. Faith-based tourism should help tourism of the country in redeeming or re-establishing the reputation of Thai arts and culture, thus becoming a popular destination of faith-based tourism in the Southeast Asian Region. Awareness of appropriate handling of faith-based tourism will induce among the laypeople's cooperation in looking after their cultural heritage for generations to come.

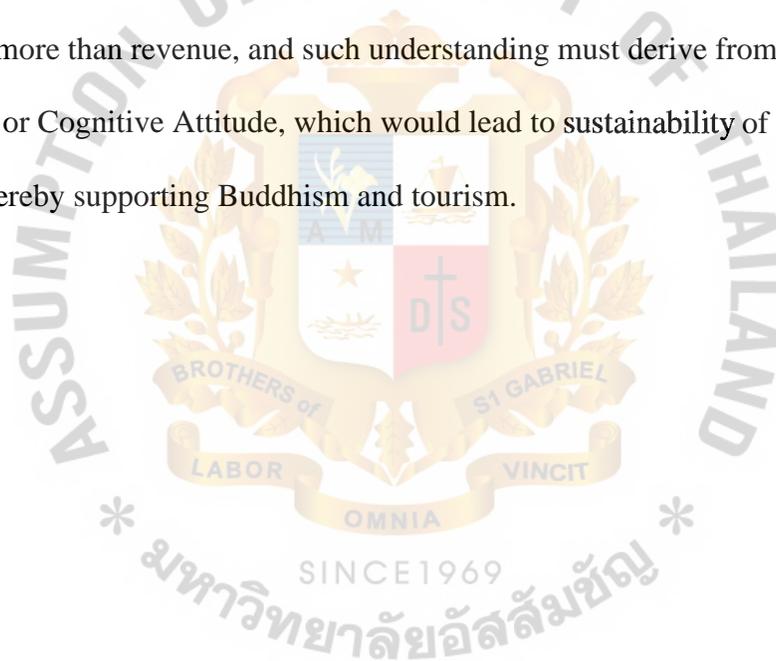
6.4 Recommendations

The study shows that the NTV Package could persuade the NTV visitors with the purposes ranked respectively from merit making, being sacred places, happiness, family, enhancing luck to Thai ways. Regarding the marketing promotion for Thai tourists to support tourism in Thailand, it is found that advertisement and personal testimonials appear to be relatively small. To inspire Thai visitors to be more interested in Thai tourism, the government should take action on the following items:

1. Advertisement. Tourist pamphlets for self-touring should be made. There should be more advertisement on television, radio, newspaper, magazines, and internet to persuade more people to adopt NTV;
2. Personal Testimonials. There should be some special programs that invite celebrities, tour agencies, and media members to experience NTV by themselves, as well as broadcasting their activities while visiting; and,
3. Peers Pressure. Making NTV an activity of collective force would help to boost marketing of NTV, since the visitors would feel that strong persuasion from friends or colleagues is having impact upon them.

From the study of NTV concept, Buddha's Images tops the list, while historical significance, interesting activities, convenience, and reputation of the temples follow respectively. With a casual observation, side activities, such as temple bazaar and festivities during the international or Thai holiday season, help to attract more visitors to NTV regardless of ages. A strong marketing policy will not only appeal Thai visitors, but also international visitors at large eventually.

From studying the relationship of both NTV Package and NTV concept, it is found that Affective Attitude dominates on both phases, while Behavioral Attitude and Cognitive Attitude follow respectively. This study wishes to recommend on reinforcing Cognitive Attitude for the purpose of marketing and genuineness in the meaning of Buddhism. Feeling or Affective Attitude alone may not cause any distortion of the religion, and it should serve the purpose of tourism marketing well; temples could easily make money and earn more revenue to the community. However, in the long run, Thai Buddhists will not be able to appreciate the teachings or learn the true meaning for existence of temple. Faith-based tourism needs understanding more than revenue, and such understanding must derive from the visitors' belief, or Cognitive Attitude, which would lead to sustainability of this kind of tourism—thereby supporting Buddhism and tourism.



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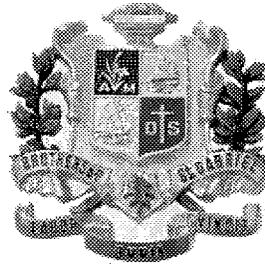
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Questionnaire on Nine Temple Visit Activities

This questionnaire is a part of the MBA program of Tourism Management, Assumption University. The researcher, Prof. Thanongsak Teeranguro, wishes to survey the attitude of those experienced in the Nine Temple Visit (NTV) Respondents. This questionnaire must have experienced the program of NIV 80N in Bangkok, in the past or during the recent Song Kran Festival, 2008. The NIV program in Bangkok has been initiated by Bangkok Metropolitan Administration and supported by Tourism Authority of Thailand. The responses from this questionnaire will certainly be useful for further development of the Faith-based Tourism. All information given on this questionnaire will be treated confidential.

With thanks,
Teeranguro Bhiku

Part 1: Personal Information <input type="checkbox"/> Male <input type="checkbox"/> Female		2. Age <input type="checkbox"/> 21 - 30 <input type="checkbox"/> 31 - 40 <input type="checkbox"/> 41 - 50 <input type="checkbox"/> 51 - 60 <input type="checkbox"/> Above 60		3. Marital Status <input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Others (Please indicate)	
4. Education <input type="checkbox"/> Below Bachelor's Degree <input type="checkbox"/> Bachelor's Degree <input type="checkbox"/> Above Bachelor's Degree					
5. Profession <input type="checkbox"/> Student <input type="checkbox"/> Privately owned business <input type="checkbox"/> Corporate Executives <input type="checkbox"/> Government/State Enterprise Officials <input type="checkbox"/> Private Organization <input type="checkbox"/> Others (Please indicate)					
6. Monthly Income <input type="checkbox"/> Below Baht 10,000 <input type="checkbox"/> Baht 10,000 - 20,000 <input type="checkbox"/> Baht 20,001 - 30,000 <input type="checkbox"/> Baht 30,001 - 50,000 <input type="checkbox"/> Above 50,001					
7. Your experience on the Nine Temple Visit <input type="checkbox"/> First time <input type="checkbox"/> 2 - 3 times <input type="checkbox"/> 4 - 6 times <input type="checkbox"/> more than 6 times					
8. Which of the following communication source mostly brings you information about the Nine Temple Visits? Please rank your response by the numbers					
<input type="checkbox"/> Television <input type="checkbox"/> Radio program <input type="checkbox"/> Print Ads <input type="checkbox"/> Personal contact <input type="checkbox"/> Internet <input type="checkbox"/> Other					

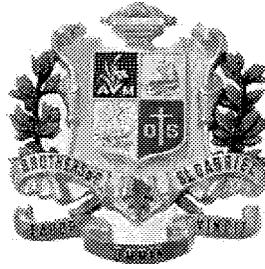
9 How do you agree with the following items, in terms of their respective persuasive factors to your NIV visit? Please provide your response by ticking (✓) in the chosen bracket: 5 = Strongly agree, 4 = Agree, 3 = Neutral, 2 = Disagree, 1 = Strongly disagree.

		5	4	3	2	1
9.1	New way of Thai Buddhist					
9.2	Enhancing Luck					
9.3	Happiness					
9.4	Sacred Place					
9.5	Work Pressure					
9.6	Advertisement					
9.7	Family					
9.8	Work Making					
9.9	Personal Example					

10 How do you respond to the following items, in terms of its conceptually appealing factors to an NIV visit? Please provide your response by ticking (✓) in the chosen bracket: 5 = Strongly agree, 4 = Agree, 3 = Neutral, 2 = Disagree, 1 = Strongly disagree.

		5	4	3	2	1
10.1	Auspicious Name					
10.2	Royal Temple					
10.3	Good Time Arrangement					
10.4	Historical Importance					
10.5	Venerable Monks					
10.6	Important Buddha Image					
10.7	Convenient Trip					
10.8	Interesting Activities					
10.9	Religious Activities					

Part z: Please provide your response by ticking (✓) in the chosen bracket. All questions must be answered.		Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
11	If necessary to observe the tradition of NTV.					
12	If I "in trend" to visit the temples of the NTV program.					
13	Temples and shrines under the NIV program are attractive.					
14	Joining in NIV makes me happy.					
15	I pray and wish my prayers to be answered at the NTV program.					
16	Names of places under NTV are reflective of themselves and congenial to me.					
17	Temples and shrines of NTV have good environment.					
18	Monks, temple staff and temple goers are friendly.					
19	I feel calm and serene when participating in NIV.					
20	The NIV program will bring luck and blessings.					
21	The NIV program adds my knowledge on history, arts and culture.					
22	The NIV program should be supported by Buddhists.					
23	Expenses on the NIV activities are reasonable.					
24	The NIV program is a good learning module.					
25	Merit making is necessary for everyone.					
26	Merit making is a way to express gratitude to the ancestors and my respectable personnel.					
27	Merit making results in a good life in one's future world.					
28	NIV helps in propagation of Buddhism, as well as strengthening Buddhist belief and morality.					
29	I usually like to come to one of these temples (or shrines) even though without the NIV program.					
30	I have persuaded my family members and friends to participate in the NIV activities.					
31	Every Buddhist should conduct merit making once a year, especially in the NTV program.					
32	Next time, or whenever desire, I will conduct merit making at one of these temples (shrines) again.					
33	I have bought amulet(s) or charm(s) at one of the nine temples.					
34	In addition to charitable donation to the temples (shrines), I also released the creatures as part of merit making.					
35	I have practiced meditation during the NIV activities.					
36	I have performed a thank-offering act at the NIV activities.					
37	I was asked for amulet(s) or charm(s) from the monks, as well as being showered with the holy water.					



แบบสอบถาม เรื่องการทำ ฌไหว้พระแก้ววัด

แบบสอบถามนี้ เป็นส่วนหนึ่งของวิทยานิพนธ์ระดับปริญญาโท ภาควิชาการบริหารการท่องเที่ยว มหาวิทยาลัย สัมชัญ พระภิกษุ ทนงศักดิ์ ธีร \NIT ัดทำขึ้นเพื่อสำรวจทัศนคติของผู้มาทำบุญไหว้พระแก้ววัด โดยผู้ให้คำตอบนี้ต้องเป็นผู้ที่กำลังมาทำบุญไหว้พระแก้ววัด หรือมีประสบการณ์การทำบุญไหว้พระแก้ววัด ในกรุงเทพมหานคร ดัง โครงการทำบุญไหว้พระแก้ววัดที่สนับสนุน โดยการท่องเที่ยวแห่งประเทศไทย ข้อมูลที่ได้รับจากแบบสอบถามนี้จักเป็นประโยชน์ต่อการพัฒนาการท่องเที่ยวเชิงศาสนา (Faith-based Tourism) คำตอบและข้อมูลต่างๆ ถือเป็นความลับ ขออนุ โมทนาในความอนุเคราะห์ข้อมูลต่อการนี้

เจริญพร

ภิกษุ

ส่วนที่ 1: ข้อมูลส่วนตัว โปรดทำเครื่องหมาย ✓ หน้าข้อที่ท่านต้องการเลือก

1. <input type="checkbox"/> ชาย <input type="checkbox"/> หญิง	2 อายุ <input type="checkbox"/> 21 - 30 ปี <input type="checkbox"/> 31 - 40 ปี <input type="checkbox"/> 41 - 50 ปี <input type="checkbox"/> 51 - 60 ปี 60 ปี ขึ้นไป	3 สถานภาพ <input type="checkbox"/> โสด <input type="checkbox"/> สมรส <input type="checkbox"/> อื่นๆ (ระบุ)
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4. การศึกษา ต่ำกว่าปริญญาตรี ปริญญาตรี ปริญญาตรีขึ้นไป

5. อาชีพ นิสิต/นักศึกษา ธุรกิจส่วนตัว พนักงานบริษัทเอกชน ข้าราชการ/พนักงานรัฐวิสาหกิจ
 ลูกจ้างเอกชน..... อื่นๆ (ระบุ).....

6 รายได้ต่อเดือน น้อยกว่า 10,000 บาท 10,000 30,000 บาท 30,001 50,000 บาท 50,001 บาทขึ้นไป

7. ท่านมีประสบการณ์การไหว้พระแก้ววัดกี่ครั้ง ครั้งแรก 2 - 3 4 - 6 มากกว่า 6 ครั้ง

8 ท่านทราบข้อมูลการไหว้พระแก้ววัดจากสื่อใดมากที่สุด (โปรดระบุลำดับด้วยตัวเลข)

โทรทัศน์ วทย สื่อสิ่งพิมพ์ บุคคล Internet อื่นๆ

9. ซ้อย่อยต่อไปนี้อา เป็นเหตุผลที่ท่านมาไหว้พระแก้ววัด (โปรดให้ความเห็นของท่านโดยทำเครื่องหมาย ✓ หน้าข้อที่ท่านเลือก 5 = เห็นด้วยที่สุด, 4 = เห็นด้วย, 3 = มีความเห็นเป็นกลางๆ, 2 = ไม่น่าใช่, 1 = ไม่ใช่แน่นอน)

		5	4	3	2	1
9.1	เป็นวิถีชาวพุทธแบบใหม่					
9.2	ต้องการเสริมดวง					
9.3	เพราะความสบายใจ					
9.4	เพราะเป็นสถานที่ศักดิ์สิทธิ์					
9.5	เพราะกลุ่มเพื่อนชักชวน					
9.6	เพราะการโฆษณาประชาสัมพันธ์					
9.7	เพราะต้องการไปกับครอบครัว					
9.8	เพราะต้องการมาทำบุญ					
9.9	เพราะได้เห็นตัวอย่างที่คนอื่นไปมา					

10. จากประสบการณ์การไหว้พระแก้ววัดของท่าน ท่านเห็นว่าปัจจัยที่จูงใจต่อไปนี้มีมีความสำคัญอย่างไร (โปรดทำเครื่องหมาย ✓ หน้าข้อที่ท่านต้องการเลือก 5 = เห็นด้วยที่สุด, 4 = ด้วย, 3 = เฉยๆ, 2 = เห็นด้วยแต่น้อย, 1 = เห็นด้วยน้อยมาก)

		5	4	3	2	1
10.1	ชื่อเสียง หรือชื่ออันเป็นมงคลนาม					
10.2	ความเป็นวัดหลวง					
10.3	บริหารเวลาได้ดีภายใต้กรอบเวลาและระยะทาง					
10.4	เป็นสถานที่สำคัญทางประวัติศาสตร์					
10.5	มีพระสงฆ์ที่น่าเลื่อมใส					
10.6	มีพระพุทธรูปสำคัญในวัด					
10.7	เดินทางมาสะดวก บริเวณศาสนสถานสะอาด					
10.8	เป็นกิจกรรมที่น่าสนใจ ช่วยเสริมศรัทธาในพระศาสนา					
10.9	ศาสนสถานนั้นมีกิจกรรมข้างเคียงที่ดึงดูดน่าสนใจ (เช่น ตลาดนัด ทำบุญ ปลอ่ยสัตว์ หมอคู่ เจ้าพระและเครื่องราง)					

ส่วนที่ 2 โปรดทำเครื่องหมาย ✓ ลงในช่องที่ตรงกับความคิดเห็นของท่าน กรุณาตอบให้ครบทุกข้อ

	ความคิดเห็นเกี่ยวกับการไหว้พระ ๘ วัด	เห็นด้วยมากที่สุด	เห็นด้วยมาก	เห็นด้วยปานกลาง	เห็นด้วยน้อย	เห็นด้วยน้อยที่สุด
11	รู้สึกจำเป็นตามประเพณีที่ต้องมาทำบุญไหว้พระ 6 วัด					
12	รู้สึกทันต่อกระแสนิยมที่ได้มาศาสนสถานของการทำบุญไหว้พระ 6 วัด					
13	วัดและศาสนสถานของการไหว้พระ 6 วัด มีความงดงาม					
14	สบายใจเมื่อมาวัดและศาสนสถานทั้ง 6 แห่ง					
15	สมปรารถนา เมื่อไหว้พระและสิ่งศักดิ์สิทธิ์ทั้ง 6 แห่ง					
16	วัดและศาสนสถานทั้ง 6 แห่ง สะท้อนถึงชื่อที่มีความหมายตรงใจปรารถนา					
17	วัดและศาสนสถานทั้ง 6 นี้อุดมสะอาดสะอาด					
18	พระภิกษุสงฆ์ มัคทายก และผู้คนที่มาไหว้พระ ต่างมีไม่ตรีจิตอันดีต่อกัน					
19	จิตใจสงบเยือกเย็นลงเมื่อมาทำบุญไหว้พระ 6 วัด					
20	การตระเวนไหว้พระ 6 วัด ะนำความโชคและมงคลมาให้					
21	การไหว้พระ 6 วัดเพิ่มพูนความรู้ประวัติศาสตร์และศิลปะวัฒนธรรม					
22	โครงการไหว้พระ 6 วัด เป็นกิจกรรมที่ควรสนับสนุน					
23	ค่าใช้จ่ายในการไปทำบุญไหว้พระ ๘ วัดมีมูลค่าที่สมเหตุสมผล					
24	การไหว้พระ 6 วัดทำให้เรียนรู้					
25	การทำบุญเป็นสิ่งจำเป็นต่อศาสนิกชนทั่วไป					
26	การทำบุญเป็นการแสดงความกตัญญูต่อบรรพบุรุษทั้งที่ล่วงลับและยังมีชีวิต					
27	การทำบุญส่งผลให้ไปเกิดในภพภูมิที่ดีในชาติหน้า					
28	การทำบุญไหว้พระ 6 วัด จักส่งเสริม และทำนุบำรุงศาสนา ความเชื่อ และจริยธรรมให้มั่นคงยั่งยืน					
29	ปกติชอบมาที่วัดนี้ (ศาสนสถานแห่งนี้) แม้ว่าจะไม่มีโครงการไหว้พระ 6 วัด					
30	ในวันนี้ได้ชักชวนให้ญาติพี่น้องและเพื่อนๆ มาทำบุญไหว้พระ 6 วัด					
31	คนเราควรทำบุญอย่างน้อยปีละหนึ่งครั้งโดยเฉพาะในโครงการไหว้พระ 6 วัด					
32	ปีหน้าหรือเมื่อรู้สึกศรัทธาจะมาวัด (ศาสนสถาน) แห่งนี้อีก					
33	วันนี้ได้ซื้อ (ของ) วัดอุดมคงคาวัด ๗๗/บุญ) แห่งนี้					
34	นอกจากการทำบุญแก่ศาสนสถานแล้วได้ทำบุญอื่นๆ เช่น ปลอ่ยปลา					
35	วันนี้ได้เจริญภาวนาเพื่อให้จิตสงบด้วย					
36	วันนี้ได้ภาวนาแก่นบน ต่อผลสำเร็จในเรื่องต่างๆ ที่ปรารถนา					
37	ในวันนี้ได้มาขอวัดอุดมคงคและรับการรศนำมนต์ด้วย					



APPENDIX B

Reliability Analysis

Reliability Statistics

Cronbach's	N of Items
Alpha	
.905	27





APPENDIX C

Table 5.1 Summary of Respondents by Sex

		SEX			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	63	26.3	26.3	26.3
	female	177	73.8	73.8	100.0
	Total	240	100.0	100.0	

Table 5.2 Summary of Respondents by Age

		AGE			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	21-30	86	35.8	35.8	35.8
	31-40	62	25.8	25.8	61.7
	41-50	34	14.2	14.2	75.8
	51-60	41	17.1	17.1	92.9
	60 up	17	7.1	7.1	100.0
Total		240	100.0	100.0	

Table 5.3 Summary of Respondents by Marital Status

		MARITAL STATUS			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	single	142	59.2	59.2	59.2
	married	86	35.8	35.8	95.0
	other	12	5.0	5.0	100.0
	Total	240	100.0	100.0	

Table 5.4 Summary of Respondents by Education

		Education			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	lower than bachelor'	92	38.3	38.3	38.3
	bachelor	122	50.8	50.8	89.2
	more than bachelor	26	10.8	10.8	100.0
	Total	240	100.0	100.0	

Table 5.5 Summary of Respondents by Occupation

		OCCUPATION			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	student	26	10.8	10.8	10.8
	own business	50	20.8	20.8	31.7
	private officer	69	28.8	28.8	60.4
	government official	40	16.7	16.7	77.1
	private employee	27	11.3	11.3	88.3
	other	28	11.7	11.7	100.0
	Total	240	100.0	100.0	

Table 5.6: Summary of Respondents by Income

		INCOME			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	lower than 10,000	86	35.8	35.8	35.8
	10,000-30,000	110	45.8	45.8	81.7
	30,001-50,000	30	12.5	12.5	94.2
	more than 50,001	14	5.8	5.8	100.0
	Total	240	100.0	100.0	

Table 5.7 Summary of Respondents by Experience

EXPERIENCE					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	104	43.3	43.3	43.3
	2-3	89	37.1	37.1	80.4
	4-6	17	7.1	7.1	87.5
	more than 6	30	12.5	12.5	100.0
	Total	240	100.0	100.0	

Table 5.8 Summary of Respondents by Mass media

MASS					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	television	43	17.9	17.9	17.9
	radio	8	3.3	3.3	21.3
	news paper	54	22.5	22.5	43.8
	person	93	38.8	38.8	82.5
	internet	30	12.5	12.5	95.0
	other	12	5.0	5.0	100.0
	Total	240	100.0	100.0	

Table 5.9 Descriptive Statistics of Package as a Result of PR

Package as a result of PR	N	Minimum	Maximum	Mean	Std. Deviation
1.New way of Thai	240	1.00	5.00	3.7500	1.05299
2. Enhancing Luck	240	1.00	5.00	3.7125	1.06908
3. Happiness	240	1.00	5.00	4.4875	0.70254
4. Sacred place	240	1.00	5.00	4.4792	0.73153
5. Peers pressure	240	1.00	5.00	3.3917	1.17716
6. Advertisement	240	1.00	5.00	3.2583	1.13886
7. Family	240	1.00	5.00	3.8875	1.09001
8. Merit making	240	2.00	5.00	4.5542	0.67624
9. Personal Example	240	1.00	5.00	3.1458	1.24742
Valid N (list wise)	240				

Table 5.10 Descriptive Statistics of NTV concept

NTV Concept	N	Minimum	Maximum	Mean	Std. Deviation
1. Auspicious name	240	1.00	5.00	4.0208	0.98715
2. Royal temple	240	1.00	5.00	3.8167	1.04287
3. Good time arrangement	240	1.00	5.00	3.9458	0.93803
4. Historical importance	240	1.00	5.00	4.3292	0.85569
5. Venerable monks	240	1.00	5.00	3.8542	1.01019
6. Important Buddha image	240	1.00	5.00	4.3750	0.74948
7. Convenient trip	240	2.00	5.00	4.1875	0.76142
8. Interesting activities	240	1.00	5.00	4.2750	0.79183
9. The proximate activities	240	1.00	5.00	3.3875	1.23234
Valid N (list wise)	240				

Table 5.11 Chi Square Analysis for The Package Towards Affective Attitude of Visitor

		PACKAGE	AFFECTIV
PACKAGE	Pearson Correlation	1	.452*
	Sig. (2-tailed)	.	.000
	N	240	240
AFFECTIV	Pearson Correlation	.452*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

Table 5.12 Chi Square Analysis for The Package Towards Cognitive Attitude of Visitor

		PACKAGE	COGNITIV
PACKAGE	Pearson Correlation	1	.230*
	Sig. (2-tailed)	.	.000
	N	240	240
COGNITIV	Pearson Correlation	.230*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

Table 5.13 Chi Square Analysis for The Package Towards Behavioral Attitude of Visitor

		PACKAGE	BEHAV
PACKAGE	Pearson Correlation	1	.428*
	Sig. (2-tailed)	.	.000
	N	240	240
BEHAV	Pearson Correlation	.428*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

Table 5.14 Chi Square Analysis for The Concept Towards Affective Attitude of Visitor

Correlations

		CONCEPT	AFFECTIV
CONCEPT	Pearson Correlation	1	.448*
	Sig. (2-tailed)	.	.000
	N	240	240
AFFECTIV	Pearson Correlation	.448*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

Table 5.15 Chi Square Analysis for The Concept Towards Cognitive attitude of visitor

Correlations

		CONCEPT	COGNITIV
CONCEPT	Pearson Correlation	1	.319*
	Sig. (2-tailed)	.	.000
	N	240	240
COGNITIV	Pearson Correlation	.319*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level

Table 5.16 Chi Square Analysis for The Concept Towards Behavioral Attitude of Visitor

Correlations

		CONCEPT	BEHAV
CONCEPT	Pearson Correlation	1	.431*
	Sig. (2-tailed)	.	.000
	N	240	240
BEHAV	Pearson Correlation	.431*	1
	Sig. (2-tailed)	.000	.
	N	240	240

** . Correlation is significant at the 0.01 level