

THE LEVEL OF RELIGIOUS MOTIVATION
AMONG ASPIRANTS AND NON - ASPIRANTS
TO RELIGIOUS LIFE IN THAILAND

IGNATIUS PACKIARAJ. FSG.

A Thesis Submitted in Partial
Fulfilment of the Requirements
for the Degree of

MASTER OF SCIENCE

Department of Counselling Psychology

ASSUMPTION UNIVERSITY

1997

MSCP

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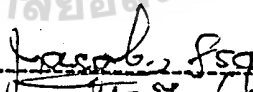
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This thesis was to study the level of religious motivation among the aspirants and non-aspirants to religious life in Thailand.

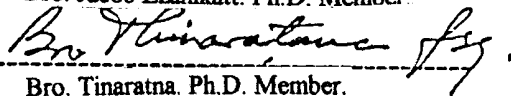
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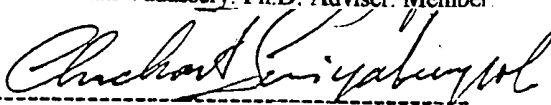
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ABSTRACT

The primary purpose of this study was to determine the level of religious motivation of the aspirants and non-aspirants in Thailand, between the ages of 13 to 19. Secondly, to determine the relationship between the aspirants and non-aspirants and a given set of demographic variables, namely, birth order, family size, place of birth, and occupational status of father or mother.

It is limited to the three factors upon which the religious motivation questionnaire is based. They are the motive of service and social justice, the desire to achieve Christian perfection, and the motive of sacrificial worship in response to an inner calling.

There are about 2000 Catholic youths studying in Thailand between 13 and 19 years. To get a cluster samples, the schools run mostly by the Brothers of St. Gabriel all over Thailand apart from the aspirantates, the minor and major seminaries and noviciates of the sisters were chosen..

From the discussion of the findings, the following conclusions are drawn: 1. In general aspirants who have taken the first step to become religious or priests have greater religious motivation than non-aspirants.

There was significant difference in the level of religious motivation between the aspirants and the non-aspirants on each of the three factors at .001, .002, and .001 level.

2. The family size, the birth order of the children, the place where they come from, the type of work their parents are engaged in are significantly correlated to their religious motivation.

The level significance of Religious Motivation according to the variables are: a) Birth Order- .001, .821, .001.

b) Family Size- .001, .353, .001.

c) Place of Birth .001, .028, .001.

d) Non-Aspirants and Aspirants and place of birth, big cities or small towns and Religious Motivation- .01.

e) Aspirants / Non-Aspirants, Religious Motivation and their Fathers' or Mothers' Occupation- Pearson $r = 49.60$. Alfa = .001.

3. In big cities the size of the families are small, where non-aspirants are more and those who join aspirantates are negligible when compared to small agricultural towns that seem to be very fertile ground to foster vocations and motivate youth to join religious life or priesthood hearkening to their inner calling. The major superiors may choose small agricultural towns for future expansion of their apostolate to benefit all concerned.

CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Background of the Problem

The statistical data from ANNUARIO PONTIFICIO (1991-1993) show a consistent and dramatic drop in the membership of Roman Catholic men religious with more than 3000 members. A similar trend can be noted among the groups of women religious.

The Brothers of St. Gabriel provide a case in point. Between 1989 and 1994 the congregation declined from 1248 members to 1181, a loss of 67 professed brothers in six years. In developing countries, such as Africa and India, youths are still joining the brothers in representative numbers. But in developed countries, such as Canada, France, Italy and Spain, there are few, if any, entrants. In addition, the average age of brothers is increasing with the result that the average age of the brothers, for example in Canada, is 71 years old.

Though the brothers have toiled and are still toiling in the field of education and various church related ministries, working mainly for the benefit of Catholic youth, only a small number of aspirants are motivated to dedicate themselves to the brotherhood and the work of the Church. In the Thai province, some join the aspirancy but few persevere.

Since Vatican II, all religious are challenged to revitalize their total life style, spiritual life, fraternal life, and involvement in their educational apostolate, and to choose an option for the poor, destitute and the marginalized such as the education and rehabilitation of the handicapped. At the same time, they are discouraged from catering to the rich and the affluent.

The current study has a twofold purpose. It seeks to determine

- 1) the level of religious motivation of young Thai aspirants and non-aspirants between the ages of 13-19.
- 2) it seeks to determine the relationship between the aspirants and a given set of variables, namely, birth order, family size, rural or urban birthplace, and occupational status of the parents.

In other words, the questions addressed by the study can be stated as :

1. What is the level of religious motivation among Thai youth who are aspirants and non-aspirants in Catholic schools?
2. What differences in religious motivation factors exist between the two groups?
3. How does religious motivation of the aspirants in relation to the birth order, size of family, place of birth, and parents' occupation differ from that of the non-aspirants?

In assessing the level of religious motivation, this study follows the construct identified by Menquito (1986) which includes three factors:

- motives of service in working for social justice.
- the desire for normal Christian perfection,
- the motive of sacrificial worship and inner calling.

Hypotheses

The hypotheses of the study are expressed in null form as follows:

1. There is no significant difference in the level of religious motivation between the aspirants and non-aspirants on each of the three factors which comprise religious motivation.
2. There is no significant difference in the religious motivation in relation to the birth order of the aspirants and the non-aspirants.
3. There is no significant difference between the family size and the motivational factors of the aspirants and non-aspirants.
4. There is no significant difference in the level of religious motivation based on the place of birth between youths from big cities and small towns on each of the three factors which comprise religious motivation.

5. There is no significant difference in the religious motivation in relation to the place of birth (big cities or small towns) of the aspirants and non-aspirants.

6. There is no significant difference in the religious motivation in relation to the occupation of the aspirants' and non-aspirants' parents: father or mother.

Several assumptions underlie the hypotheses put forth for the study. They relate directly to the factors under study. It is assumed that:

1. The subjects who are members of the aspirancy will demonstrate higher levels of religious motivation than the non-aspirants.
2. More Thai youths from small towns would join the aspirancy than those from big cities.

Definition of Terms

Aspirants - Young Thai men and women between the ages of 13-19 who have expressed a desire to learn about the religious life with a view to consecrating themselves to a life of service to God and others. They belong to a group known as the aspirancy which is specially designed to introduce them to religious life.

Non-aspirants- Young Thai men and women between the ages 13-19 who are Catholics but do not belong to a group of aspirants to religious life.

Level of Religious Motivation - The degree to which the subjects in the study express their religious motives of service in working for social justice, achieving Christian perfection, and sacrificial worship in response to an inner calling.

Social Justice- Refers to the motive of service in working for social justice and includes the desire to serve the people and work for the poor and the oppressed.

Christian Perfection- Refers to the motive of achieving Christian perfection and includes one's desire to achieve holiness, that is personal sanctification and that of others by living in accordance with the teaching of Christ.

Sacrificial Worship- Refers to sacrificial worship in response to an inner calling and this includes the desire to offer oneself to God as a way of answering His call either to priesthood or religious life.

Birth Order - The order of birth among the children in a given family.

Family Size - The number of children in the family.

Place of Birth - Either from big cities or from small towns, where the subjects are born.

Parents' Occupation - The type of work and income group to which the parents of the aspirants and non-aspirants belong.

Professed religious- Those who have taken the three vows of poverty, chastity and obedience in response to their inner calling.

Gospel- The Good News preached by Jesus Christ.

The Kingdom of God- The reign of God in the hearts of men which Jesus came to establish.

Parousia- The second coming of Christ at the end of the world followed by the ecstatic joy experienced by saints and seers.

Limitation of the Study

The present study is limited to a survey of Thai youth who are Catholics and who attend Catholic schools and colleges under the auspices of men and women religious. These youth range in age from 13-19 years old.

It is limited to the three factors upon which the religious motivation questionnaire is based. They are the motive of service and social justice, the desire to achieve Christian perfection, and the motive of sacrificial worship in response to an inner calling.

Significance of the study

This is the first study of its kind conducted in Thailand. Previous researches related to religious persons like the studies done by Komkris (1988) on the apostolic religious effectiveness of the Brothers of St. Gabriel in Thailand, and by Thomas (1993) on the correlates of religious motivation among the Brothers of St. Gabriel in Thailand. The most striking difference between these studies and the current study is the fact that they were concerned with subjects already committed to religious life. That is not the case with the present study which looks at young men and women who are only in the initial stages of religious life.

Those who are in some way, directly or indirectly, involved in the training and formation of Catholic youth in general, and aspirants in particular, will benefit from this study. They will gain further insight into the factors which constitute the youth's religious motivation and the socio-economic conditions which may or may not be conducive to the nurturing of vocation to the religious life in today's Thai society. The results of the study will enable educators to be more astute and discerning in the work of moral and religious development.

Methodology and Collection of the Data

The methodology used in this study is ex post facto descriptive research design. Subjects who participated in the study were Catholic youth (boys and girls) between the ages of 13-19 currently studying in Thailand's secondary schools/ colleges. Some of the participants were enrolled in an aspirancy program; most were non-aspirants. All were administered the Religious Motivation Questionnaire (RMQ) developed by Menquito in the Philippines and a set of personal data questions.

The RMQ questionnaire was translated into Thai by a Brother of St. Gabriel who is proficient in English and Thai. He did the translation in such a way that could be easily understood by the Catholic youth of Thailand. The translated questionnaire was presented to four more

eminent professors and their suggestions were carried out. The researcher came to know from the Catholic Education Council of Thailand that there are about 2000 Catholic youths in Thailand between the ages of 13 and 19 currently studying in Catholic schools. So Six hundred questionnaires were distributed to fourteen colleges and institutions mostly run by the Brothers of St. Gabriel throughout Thailand and to the major and minor seminaries, novitiates for sisters and two juniorates or aspirantates. The researcher met the directors, the principals, novice mistresses and the persons in charge of religious studies and campus ministries, and rectors of major and minor seminaries. He obtained permission to give the questionnaire to the persons in charge and explained to these persons the method of administering them: the purpose of the questionnaire, the mode of distribution, and the directions. The answer sheets were returned by mail or the researcher went in person and collected the questionnaires. The researcher felt that every one was quite eager to cooperate because they realized a strong need for such research that would promote vocation facilitation.

Analysis of the Data

Responses to the questionnaire were analyzed according to descriptive statistics, that is, mean, standard deviation, t-tests, Chi-square tests and ANOVA to study the variance and significance of the F, frequencies and percentages. The correlation coefficients were used to determine the significant relationships between the aspirants' and non-aspirants' level of religious motivation, in relation to the three factors which constitute Menquito's construct, namely: motives of service in working for social justice, the desire for normal Christian perfection, the motive of sacrificial worship and inner calling, and their level of religious motivation score and selected demographic variables like: birth order, family size, place of birth, and parents' occupation and socio-economic status.

CHAPTER II

REVIEW OF RELATED LITERATURE

This review of literature is presented under three headings. A. Motivation and its development. B. Religious motivation and C. Church in Thailand.

A. Motivation and its development.

Motivation is a contraction of the phrase "Motive - in - Action." It is a personification of a goal being striven for, the pursuit of something deemed desirable and worthwhile. Peter Drucker, who is hailed today as the Father of modern management says in his book The End of Economic Man (1939) that modern men and women are driven by motives much more mysterious and complex than originally thought.

Human behaviors occur not only in response to external stimulation but also in response to certain energizing conditions within the organism, says Colman (1980, p 73). He calls these conditions motives, needs or strivings to refer to both their energizing and their goal-oriented characteristics. According to Atkinson (1964) the term motivation has no fixed technical meaning in contemporary psychology. It often refers to the conscious feelings which together seem to constitute the conscious antecedents of behavior.

Cohen (1970), distinguishes between primary motives and secondary motives. Primary motives are directly necessary for the preservation of the individual. These are innate and physically based like hunger, thirst, and sex. The secondary motives are acquired or learned, and they are classified as personal or social. The secondary motives include: order, predictability, competency, belongingness, and self-esteem etc. While the personal motives are to a certain extent independent of social groups and social dynamics, the social motives are relatively dependent on social groups and social dynamics. Therefore, Atkinson and Cohen note, the motivational behavior is the interaction of the person and the environment and other persons.

Petri (1981) highlights the role of incentives in the motivational structure of human behavior. He says that objects or events which act as incentives can modify and influence our behavior. These incentives may be extrinsic when they satisfy some expectations of the individual, or intrinsic when they promote self-confidence gained as a result of competent action. Deci (1975) observes that the incentives need not always be positive. Incentives which may affect the human behavior may be negative as well. Meaning also provides incentives to human behavior.

Klinger (1977) states that people pursue objects, events, and experiences, if these incentives provide meaning to their lives.

Abraham Maslow (1970) developed a theory of motivation based on human needs. He postulated that these needs are hierarchical in nature. Lower needs in the hierarchy have to be satisfied before higher needs can be triggered. While commenting on the manifest needs theory of Maslow, Staples (1991) says that there are inherent versus learned drives. You don't have to learn how to breathe, protect yourself or seek out close loving relationships as these and other drives inhere in your being. But striving for higher levels of satisfaction is more complicated. People learn either to seek out short-term gratification or learn to be patient in their quest, becoming either opportunistic or committed to long-term goals. Learned drives are critical to character formation and personality development. They determine to a large extent how people go about achieving their goals at all levels of the human needs and wants spectrum.

Staples (1992) says that people perform best at tasks they themselves are motivated to perform. Anyone who is responsible for other people's efforts must attempt to instill intrinsic motivation if he/she wants them to be successful. Atkinson (1958) says that once persons have initiated a task, they will continue to persist at this task as long as

total motivation to perform it is stronger than total motivation to perform the alternate is available to them. Atkinson (p.263).

How possible is it to attain self-actualization, which according to Maslow's hierarchy is the apex of a person's motivational development? Maslow (1970) suggests that before people can become actualized they must satisfy the four classes of deficiency needs: physiological needs, safety needs, love and belonging needs and self-esteem needs. When these needs are reasonably satisfied, persons are motivated by a new set of needs called, being needs: the need to know and understand, aesthetic needs, and self-actualization needs. Being needs provide meaning to the life of the self-actualized person and are based on values such as truth, beauty and goodness.

Characteristics of self actualized persons.

There are several qualities that characterize self-actualized persons. Robert Franken E. (1994) in his book Human Motivation maintains that they are:

1. People who tend to be problem-focused. They approach life in terms of things that need to be done or things that need to be accomplished. The problems they focus on are often determined by values they hold to be important. They are very creative. They tend to be

intrinsically motivated rather than extrinsically motivated. Their self satisfaction is the fulfillment that comes from doing things they value as opposed to things that bring money or reward.

2. People with ongoing freshness of what life has to offer.

Maslow (1970) says that the self-actualized person never grows tired of basic experiences in life which are often sensory. St. Francis of Assisi was a shining examples to this characteristic. He was one with nature, conversing with the birds in the air and fish in the sea.

3. People concerned with the growth of others.

According to Maslow (1970), these persons strive to solve not only their own problems, but also reach out to other people who have problems. They utilize all their skill and work for the welfare of people in need.

4. People with peak experiences.

These are sometimes called MYSTICAL EXPERIENCES OR OCEANIC EXPERIENCES because they involve a momentary transcendence as experienced by saints and seers like St. Paul, St. Peter, St. John of the Cross, St. Theresa of Avila, Gautama Buddha and Maha Veera. Religious persons who are true to their faith and calling may also enjoy peak experiences or a foretaste of the parousia here on earth.

B. Religious Motivation.

Men and women religious are inspired by the spiritual admonition to "seek first of all, the kingdom of God and His justice, and everything else will be given to him besides" (Matt 6:33). The life of the Gospel, which is love, demands a gift of self to others and the willingness to sacrifice one's own life for the good of others. Sanjivi (1977) defines religious motivation as a firm desire of a person to commit or consecrate himself/ herself completely to a life of service to God, whom we can't see, through our fellow beings whom we can see. (1 Jn.4: 20.) Apart from the problem of physical and emotional maturity there is the question of religious motivation itself. The motivations necessary for religious life, according Parisi (1979), are the love of God which produces a desire for spiritual progress and the love of one's neighbor which is shown in apostolic fervor.

According to Agudo (1985) behind every decision and action there is a motive, a purpose. Failure to clarify the motive behind the decision results in an impulsive decision. The capacity, therefore, to clarify motives requires a certain degree of maturity on the part of the individual. The candidate to the priesthood or the religious life needs

space and time to examine and clarify his/her motives. It is important to note that fidelity to commitment is possible only when it is firmly rooted in God's grace and in self-honesty regarding motives in responding to God's call. This implies a total harmonization of one's life with God's will, a complete and unconditional offering of self to God.

Rulla, Ridick and Imoda (1978) studied motivation for entering and leaving the religious life among 283 female religious belonging to six groups which were in three centers of formation. A control group of 136 lay female students in two different Catholic colleges was used for comparison. The psychological instruments used were the Modified Activities Index (MAI) and the Modified General Goals of Life Inventory (MGGLI). The experimental group was tested three times: on entrance, after two years, and after four years. The control group was tested only twice, upon entrance to college and after four years.

The results showed that the internal forces at work at the moment of entrance and at the moment of leaving are not necessarily the same except for religious women who were found to be somewhat intrinsically consistent in the study. Therefore, if the dominant factor for joining the religious life is not based on adequate motivation, perseverance in this religious commitment will be in jeopardy. Rula explained that the vocational motivation of 60-80 % of the candidates was attributable to

subconscious needs. He further said, " Choice is made more on the basis of what the individuals would like to be than on what they are." (Rula. Chapter 6, p.77). From this it is obvious that the subconscious motivation seems to be an important element of the aspirant who ventures to join the religious life. A lack of clarity in motivation may lead to loss of vocation later.

Using the "Religious Sentence Completion Test" based on Atkinson's achievement theory of motivation and Nuttin's relational theory of needs, Rodrigo (1985) found that his chosen 30 aspirants seemed to satisfy their desire for self-realization on the biological, psycho-social, personal self, and existential levels. Their attraction to religious life was for self-realization and self-transcendence which they perceived could be attained in religious life.

A study of religious motivation and attitude was conducted by Tukan (1981) for the congregation of Puteri Reinfia Rosary (PRR) Sisters of Indonesia. The Religious Motivation Index (RMI) was used as the instrument. The findings showed that in general, aspirants, pre-novices and novices had low motivation for religious life. Junior and senior sisters also revealed low motivation in the areas of decision making, emotional stability and optimism. The conclusions of the study showed

that there is a dire need for improving the PRR Sisters' level of religious motivation.

A review of the literature on religious motivation supports Weisgerber's (1969) comment that religious motivation is probably the most complex variable affecting the vocation, and also the hardest to assess. His reasons for this are: 1. In a religious vocation, there is the interplay of the natural and the supernatural; and 2. The conscious and the unconscious are closely intertwined in religious motivation. Bier (1969) affirms that the evaluation and purification of the motives for religious commitment are a life-long process. One of the functions of religious formation is the gradual development of a greater degree of supernatural motivation. It is a life of becoming, a life of ongoing process of growth in the eternal love of wisdom and grace.

Coville (1968) strongly recommends the need for psychological testing of the candidates in the formative periods. He says that factors underlying a vocation should be subjected to scrutiny. He accepts that the internal aspect of vocation involves grace and therefore can not be measured, whereas the external aspect of vocation which forms the basis for individual response to the call could be analyzed and measured. These natural and external aspects include: spirituality, genuine motivation, adequate intelligence, relative emotional stability, capacity

for effective communication, good interpersonal relationship and robust physical health.

Fernandez (1989) conducted a study on relationship between religious motivation and eight personality traits of 138 Sisters of Our Lady of Fatima in India. The Religious Motivation Index (RMI) and Comrey's Personality Scale (CPS) were used. He discovered a highly significant correlation ($r = .82, p < .01$) between religious motivation and trust as being the best predictor of religious motivation. The four personality traits which were predictive of religious motivation (trust, empathy, masculinity or femininity, and extroversion) clearly demonstrated the need for religious communities to consider personality as a criterion for admission to religious life. It was recommended that religious motivation be made part of the formation curriculum, from aspirancy to final profession. In the Philippines, Sipahutar (1983) researched the relationship between the degree of religious motivation and the level of satisfaction with the religious community life among the major seminarians. The outcome of his research was that, if there is a high degree of religious motivation, there is bound to be a high level of satisfaction among the religious in community life. Thus Sipahutar's study emphasizes the need to assess the candidate's religious motivation

periodically to help the candidate to decide for oneself to stay or to leave.

Weisgerber (1969) made an in-depth study of the relationship between the religious motivation and perseverance of novices and seminarians. He found that the relationship between motivation and perseverance is crystal clear and statistically significant. The results showed that 95.7% of the poorly motivated and 84.6% of those with dubious motivation eventually left, some even after 14 years. Weisgerber concluded that motivation is of utmost importance for perseverance, and this should be the primary qualification for admission to religious life. He noted that the negative side of the coin is even more significant. Poor or questionable motivation is a surer indication of poor risk (less than 40% of success) than good motivation is of good risk (60% of success at least). Motivation generally declines as novices lose their first enthusiasm and begin to feel the strain of following a highly regulated and disciplined life. On the other hand, if the young novices start their career with a dubious motivation, soon they will learn that they cannot cope with the demands of religious life. Research findings point out the need to look thoroughly into the reasons why a young person desires to enter the religious life. Formation personnel must help the candidates to discover for themselves their motives to join religious life.

Sabandal (1986) examined the male novices' conscious religious motivation, aspects of maturity, and their correlates. To determine and present a profile of the novices' level of maturity and conscious religious motivation, he used the California Psychological Inventory (CPI) and the Religious Motivation Index (RMI). Subjects consisted of 119 male novices from 7 of 14 novitiates of male religious congregations in Metro Manila. The level of maturity and conscious religious motivation ranged from low to high. Novices who were college graduates, and had stayed in the seminary longer, had significantly higher mean score on Dominance ($\bar{X} = 30.57$), Responsibility ($\bar{X} = 30.86$), Achievement via conformance ($\bar{X} = 29.71$), Socialization ($\bar{X} = 39.43$), and Self acceptance ($\bar{X} = 20.43$). Based on the variables of age, number of years' stay in the seminary and educational attainment, there was a significant difference in the religious level of maturity. Nine maturity scores and seven motivation scores showed substantial and significant relationship between levels of certain aspects of maturity and religious motivation categories. Sabandal, A.K. (1986) reduced these categories to three types of motives which attract persons to religious life:

1. Motives bearing immediately on personal advantages.

Such motives are either for one's material advantages, e.g., emotional support or personal fulfillment. They are characterized as insufficient since religious life is evidently not for self-advancement.

2. Motives which the person does not understand clearly although such motives may be spiritual in nature.

Persons may have a wrong perspective of religious life as in the case of someone who sees entrance to religious life as a means to expiate for past sins. Such a person clearly has a distorted view of religious life. Hostie (1963) considers that motivation under this category inadequate.

3. Motives springing from a fundamental desire to give everything to God.

Motives of this kind are considered as supernatural and such motives are considered as adequate for entrance to religious life. According to Sabandal, the third set of motives must be present for a genuine religious vocation.

Constructs of the RMI and the RMQ

Sanjivi (1977) attempted to identify ten manifestative factors that comprise religious motivation. He developed the Religious Motivation Index (RMI). The process of identifying these factors was greatly helped

by the experience of directors of formation, priests, psychologists and Sanjivi's own experiences in guiding candidates to priestly and religious life. The ten manifested factors of religious motivation are: (a) Relationship with neighbor (RN); (b) Objectives (OB); (c) Vocation (VN); (d) Relationship with God (RG); (e) Apostolic (AP); (f) Emotional stability (ES); (g) Optimism (OP); (h) Decision-making (DM); (i) Responsibility (RS); (j) Home environment (HE). From the results, an item analysis was made and norms were constructed. Further development of the test especially to find out its reliability and validity indices was recommended by the test developer.

Menquito's (1986) Religious Motivation Questionnaire (RMQ) which is adapted from an original test by Thorndike (1982) is an instrument to measure the presence and level of religious motivation in the individual. The RMQ incorporates the two main motives of love of God and love of neighbor through 11 sub-scales. Using the categories made by Hostie (1963), the eleven motives were categorized as follows:

1. Motives bearing immediately on personal advantages [sub-scales SELF (self-fulfillment) and STA (status)].
2. Motives which are clearly understood by the individual

[Sub-scales UND (undifferentiated emotional feelings); ESC (Escapism from the world); and FEAR (Fear of the instinctual)].

3. Motives springing from the desire to give everything to God [(Sub-scales CALL sense of inner calling); SERVE (Social Service ideal); PERF (Normal Christian Perfection); SAC (Sacrificial Worship); INT (Interpersonal Relations); and SOC (Social Justice)].

The first two categories are insufficient motives and inadequate motives, respectively. To the third category belong the motives considered as adequate for entrance into priestly and religious training. After factor analysis Menquito concluded that these items fall into three factor areas: Factor 1, the motive of service in working for social justice, Factor 2, the motive of achieving Christian perfection; and Factor 3, the motive of sacrificial worship in response to an inner calling. The items were subjected to further statistical treatment. The results showed that the stability coefficients by factor were 0.93 for Factor 1; 0.73 for Factor II.; and 0.66 for Factor III. Content validity and construct validity were established. This instrument can be administered to people already in religious formation as well as potential applicants or aspirants.

Given their importance in the development of the RMQ and this study, each factor deserves special consideration.

Factor 1: Refers to the motive of service in working for social justice and includes the desire to serve the people and work for the poor and the oppressed.

While commenting on social justice Cuusianovich (1979) expresses the views of 1) Gutierrez on liberation theology and Proclamation and 2). Tillard J.M.R.devant in Dieu Pour Le Monde (1994) say,

It is a commitment to be with the poor and the common people and to be poor both as individuals and as communities if the religious life breaks down and replaces any concern to find religious identity in the essential definitions. Instead we enter the dynamism of an ongoing process through which we seek to incorporate ourselves into the life and living conditions of those who are poorest. We must frankly admit that the world of exploited classes is a reality that is culturally and racially remote from the experience of most religious. The age-old struggle of these classes for justice and their deeper aspirations constitute a cultural experience and a historical project that calls for a commitment clearly political. It is in terms of this world that the religious life should be redefined. It is in terms of this world that religious can be something meaningful for others.

Basically we must move to a new conception of charity. Instead of regarding charity as aid due to one's neighbor, we must view it as, work performed on behalf of justice, peace and freedom for others.

(Tillard J.M.R., devant Dieu Pour Le Monde, 1974, cited in Cussianovich, 1979).

Alejandro Cussianovich (1979) further says that commitment to Liberation must unfold in the concrete struggle to liberate our people

from exploitation and injustice and to create a just, fraternal, socialistic society.

In line with this thinking, those in charge of aspirants to religious life are challenged to raise awareness of the many current forms of exploitation and discrimination: economic neo-colonialism, drug-trafficking, prostitution among young people, racism, women's inequality, child labor etc. By our way of living, we can show our appreciation for the values of the individual, of solidarity, and social justice. As the Directory for the formation Brothers of St. Gabriel (1988) states that, for the sake of Jesus Christ, we should come down on the side of the poor and the oppressed.

Factor II : Refers to the motive of achieving Christian perfection and includes one's desire to achieve holiness, that is, personal sanctification and that of others by living in accordance with the teaching of Christ. " You must accordingly be perfect as your heavenly Father is perfect" (Matthew 5: 48).

Holiness of the person means that a person models his life after that of Christ. Christ's life was holy because He was constantly in communion with the Father. Therefore, a religious becomes holy in union with Christ and in union with the Father by reflecting and meditating on

Christ's life and His teachings, and by living the gospel deeply, radically and publicly in a community. "Having been called by the Lord, they commit themselves to follow Him in a radical fashion by identifying themselves with Him according to the beatitudes." (Evangelii Nunciadi, 14).

Based upon Galile's' writing (1981) Cussianovich explains that, Christian spirituality finds in Jesus not only the model of discipleship but also a way to be faithful to his discipleship. Jesus was scrupulously faithful to the mission given to Him by His Father. "He emptied himself and took a slaves' form and came to be in the likeness of men. More than thathe humbled Himself and became obedient as far as death , yes, death on a torture stake." (Phil.2: 7-8).

Factor III: Refers to the motive of sacrificial worship in response to an inner calling and this includes the desire to offer oneself to God as a way of answering His call either to priesthood or religious life.

The personal response is in imitation of Jesus, the beloved of the Father, who lived consecration to perfection. It is deeply rooted in the consecration from baptism and provides an ampler manifestation of it to live chaste, poor and obedient. (Vat. II Perfectae Caritatis 5).

Consecration as God's choice and a person's response, implies mission. Both are aspects of the same reality. When the Lord consecrates persons, He gives them a special grace so that they can fulfill His love. "As Christ whom the Father has consecrated and sent into the world" (Jn.10:36), and in imitation of Him, all consecrated persons are each according to the charism of the institute engaged by necessity in mission. (Vat II Lumen Gentium 44).

Regarding the inner call, Agudo (1985) says that the "call" implies the invitation to respond to God's love and the willingness to accept the demands of loving which in some way is the "sharing of the cross." The capacity to love and to receive love are indispensable elements in the relationship with God, brethren, and self. To relate with Christ's spirit means being aware of God's love, and transmitting that Divine energy to others with a loving and grateful response to the Divine lover.

Pope John Paul II (1996) says that, many of the baptized throughout history have been invited to live such a life "in the image of Christ." But this is possible only on the basis of a special vocation and in virtue of a particular gift of the Spirit. For in such a life of baptismal consecration develops into radical response in the "following of Christ" through acceptance of the evangelical counsels. The first and essential of

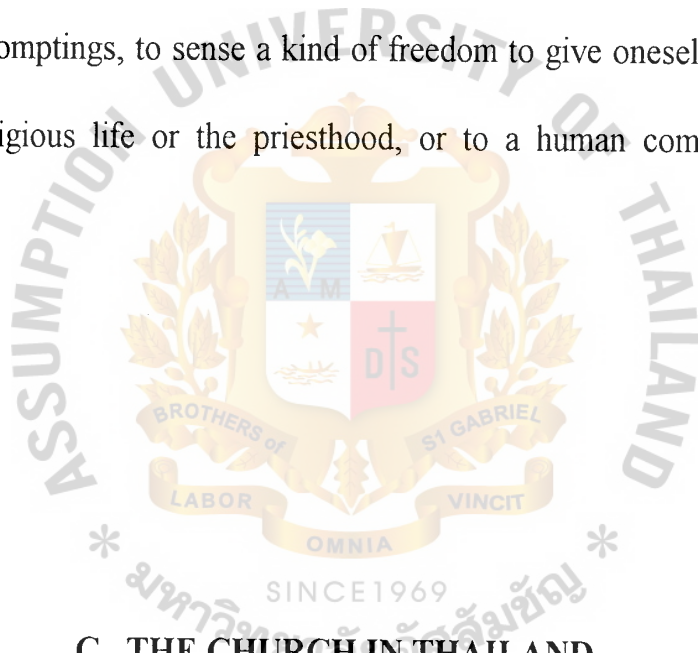
which is the sacred bond of chastity for the sake of the Kingdom of Heaven. This special way of “following Christ”, at the origin of which is always the initiative of the Father, has an essential Christological and pneumatological meaning: it expresses in a particularly vivid way the Trinitarian nature of the Christian life and it anticipates in a certain way the eschatological fulfillment towards which the whole church is tending. [John Paul II. *Vita Consecrata*. (1996) Page 20,21].

If God is love, then a life in harmony with the creator means a lifetime of consistent and continual response to His love which embodies goodness, compassion, purity, forgiveness, fidelity and peace. Jesus said to Matthew, " Follow me." Matthew got up and followed Him. (Matthew, 9: 9).

"The call to priesthood or the religious life attains its unmistakable meaning and reality only if the individual is not afraid to be honest with himself / herself. Is there a conscious recognition and awareness of this special grace? Is there a special desire to respond with love to that call so that the individual accepts the demands, frustrations and pain that could be consequential to the call?" (Agudo, p.22).

There is a struggle before one is clear about the genuineness of one's call to religious life and Agudo (1985) points out that, when there is a

genuine call, the candidate is puzzled, at times overwhelmed and resistant to the call. The candidate that responds to the call takes the risk towards the "unknown." It is like a leap in the dark, and requires leaving behind loved ones, family and friends. It is only in the light of God's unchanging and unconditional love that a person can attain a solid self-esteem and develop a sense of self giving. This desire to give oneself will emerge gradually. It is only then that the person is able to listen to spiritual promptings, to sense a kind of freedom to give oneself either to God in religious life or the priesthood, or to a human companion in marriage.



C. THE CHURCH IN THAILAND

Thailand: historical perspectives

Thailand means the land of free people, the land of smiles. Thailand was never colonized like its neighbors. Levine (1979) says that, the beginning of Thais are shrouded in legend and conjectures, but most authorities believe that Thai is a race that originated in China, probably in the province of Szechuan, and appeared in the Indo-Chinese peninsula

around the first century AD. They migrated over the centuries not only towards more fertile lands, but also away from their oppressive Chinese overlords, hence perhaps, that powerful love of independence which is such an outstanding modern characteristic. (Levine, p. 6).

The World Almanac the book of facts (1996), points out that Thailand's non-colonial status is due to king Mongkut and his son king Chulalongkon, who ruled from 1851 to 1910, modernized the country, and signed trade treaties with both Britain and France. A bloodless revolution in 1932 limited the monarchy. Japan occupied the country in 1941 for a short time during World War II.

In 1947, after the war, the country which was known from its inception as Siam, an unknown Portuguese word as per M. de la Loubere's "A New Historical Relation of the Kingdom of Siam," was changed into Thailand, the land of the free people. Rong Syamananda (1986). A History of Thailand, (p.2).

The military took over the government in a bloody 1976 coup. In 1980, because of soaring inflation, oil prize increases, labor unrest and growing crimes, democracy was restored in a bloodless coup and Chatichai Choonhavan was chosen as prime minister. In Feb. 1991, the military ousted Choonhavan in a bloodless coup. After general elections

on July 2, 1995, Banharn Silpa archa succeeded Chuan Leekpai. The prime minister has resigned and the election process is just over. The present Prime Minister is Mr. Chavalit Yongchaiyudh, an Ex army general.

Geographical Regions of Thailand.

The land area of Thailand is 198,115 sq. Mi. It is Located on Indochinese and Malayan peninsulas in SE Asia. Her neighbors are Myanmar on the West, Laos on the North, Cambodia on the East and Malaysia on the South.

Topography plateau dominated the North East third of Thailand, dropping to the fertile alluvial valley of the Chao Phraya River in the center. Forested mountains are in North with narrow fertile valleys. The South peninsula region is covered by rain forests. The Capital Bangkok has a population of 5.6 million.

According to Benton (1968), Thailand is divided into six geographical regions: 1) Northeast, 2) Central Plain, 3) North, 4) Southeast, 5) South, and 6) West and Southwest. Bangkok, the national capital, is in the Central plain (region 2) which is the rice-bowl of Thailand. It is also the hub of all major industries. Thirty-five percent of the country's population live in this congested area.. Bangkok has a

better economic status compared with other regions. The Northeast region is considered to be the poorest area as the land is erratic and sandy. The water is rather brackish and the agricultural output is very poor. Other regions like North and Southeast regions are hilly and mountainous. Agricultural farming is prevalent in small towns which are in the vicinity or in the outskirts of larger cities.

The World Almanac And the Book of Facts (1996). have these to say about Thailand: Health: Life expectancy at birth (1995): 65 male; 72 female. Births (per 1,000 pop.): 19. deaths (per 1,000 pop.): Natural increase: 1.2%. Hospital beds: 1 per 604 persons. Physician: 1 per 4,327 persons. Infant mortality (per 1,000 live birth (1995): 36.

Education: Literacy (1991): 89%. Years compulsory: 6; attendance 96%.

Ethnic groups: Thai 75%, Chinese 14%. The rest are the minority groups of settlers who have become naturalized citizens of Thailand.

Principal languages: Thai (official), Chinese, Malay, and regional dialects.

Religions: Buddhist 95%, Muslims 4%, Christians 0.5% and the rest other minor religions. World Almanac and Book of Facts (1996)

Nations-Thailand. (p. 824.)

Brief History of the Church in Thailand.

Brother John Mary, FSG (1996) says that the first Catholic missionaries who came to Siam were probably the chaplains of Portuguese ships in the 16th century. These vessels were sent to Ayutthaya with Portuguese officials commissioned to enter into trade relations with Siam.

The Franciscans arrived between 1582 and 1767. Fr. Balthasar, a Jesuit, arrived in Ayutthaya in March 1607. On August 22, 1662, priests belonging to Missions Etrangères de Paris (MEP) came to Ayutthaya which was then the capital of Siam. The missionaries worked in Ayutthaya until its fall in 1767. The situation of the Catholic Missions was not favorable in the reign of King Taksin (1768-1782). With the advent of the present dynasty King Rama I (1782-1809) the situation of the Catholic missionaries gradually improved.

During the time of Mgr. Garnault (1786-1811), the restoration of mission began. In 1827 Pope Leo XII gave ecclesiastical jurisdiction over Singapore to the Apostolic Vicar of Siam. Because of the rapid increase in number of Catholics, Rome separated Malaysia from the mission of Siam.

A very famous and outstanding person during the XIX century in the mission of Siam was Msgr. Pallegoix (1841-1862). He had a brilliant mind and a deep knowledge of science, mathematics and languages. He acquired a very deep knowledge of Siamese and Pali languages. He was the author of the well-known Thai-Latin-French-English dictionary, the first such fundamental for Thai language. He learnt Pali from Prince Monkut who had entered monk-hood at Wat Rajathivas near his Immaculate Conception Parish Church. and Prince Monkut in turn took Latin lesson from him.

During the period of Msgr. Jean Louis Vey (1875-1909) Numerous people were converted.. The church expanded so much that Pope Leo XII erected the apostolic vicar of Laos in 1899. Under Msgr. Perros (1909-1947) Catholic Mission prospered more than previously. Missionaries were sent to North, the North West in Chienmai, Chienrai, Lampang and Nakornrat.

During the XX century, the mission of Siam followed the slow but uninterrupted progress of the other missions. In 1965 two ecclesiastical Provinces of Bangkok and Thare Nonseng were erected, giving Thailand its first Arch Bishop for the country. On February 2, 1983 Arch Bishop Michael Michai Kitbunchu was nominated by His Holiness Pope John Paul II to become the first Cardinal of Thailand.

At this time, there was a great amount of political and social changes in the capital city of Bangkok. The Church rose up to the occasion. The Church took care of the refugees from Vietnam, Cambodia, Laos and Burma and established COERR (Catholic Office for Emergency Relief and Refugees.)

In 1984 on 10th and 11th May His Holiness Pope Paul II came for a short visit to Thailand. It is heartening to see the Priests, Brothers and Sisters work together in alleviating human pain and miseries among the terminally sick, old, destitute and the severely handicapped. In Khonkaen the lepers are rehabilitated, houses are built for the families, young men are taught engineering trades and girls are taught embroidery, sewing, culinary arts and catering by the combined coordinated efforts of Redemptorist Fathers, Brothers of St. Gabriel, the Daughters of Charity and Holy infant Sisters. The Good Shepherd Sisters cater to the unwed mothers. The abandoned AIDS patients are taken care of by Camillian Fathers and Sisters in Rayon. Redemptorist Fathers take care of the AIDS patients, cater to the handicapped children and run a Home for the aged for the stateless abandoned refugees. They are very much helped by the volunteer doctors from abroad and Daughters of Charity. Franciscan Friars run a Hospice at the outskirts of Bangkok for the destitute and

abandoned terminally ill patients. The Daughters of Charity look after the helpless patients.

Today the population of Thailand is around 55 million inhabitants (Statistics of 1990) and the Catholic population is about 0.5%. (Bro. John Mary (1996) Brief History of Catholic Church in Thailand. pp. 4-9.)

Levin (1979) says," The Thai's have proved themselves adept at absorbing outside influences without losing their essential identity." (p.8) Thus one understands why Christianity did not spread in Thailand in spite of the Western influence. It is clear that the Buddhism of Theraveda (Hinayana) is the prominent religion of Thailand. Besides Christianity, there are also other minority religions like Taoism, Islam and Hinduism.

To date in Thailand there are 574 Priests of whom 354 are Secular Priests and 220 are Religious Priests. There are 154 Brothers. There are 1,401 Sisters of whom 652 belong to Papal congregations and 749 belong to Diocesan congregations.

Native Congregations in Thailand.

Sisters of Servants of Mary, Ubon Ratchathani. It was founded by Fr. John Prodhome. Their main apostolate is, education, social work and assisting the parish. They work in 33 institutions, and have 114 members.

Sisters of the Sacred Heart of Jesus, Bangkok. It was founded by Fr. Aloysiod Hond (of the Paris Foreign Mission) in Bangkok in 1900. They assist the church in its mission. The sisters run 39 institutions and they have 199 active members.

Sisters of the Lovers of the Cross, Tharae. This group of women religious was founded by Rev. Fr. Joseph Comburieur (of the Paris Foreign Mission) for the purpose of assisting in the work of the Church: teaching catechism, running primary and secondary schools, vocational training institutes for young girls; and care of the orphans, the destitute, the aged and the sick.

The Daughters of the Queenship of Mary were founded by Fr. Carlo Della SDB. Their aim is to revive and spread the Kingdom of God with prayers, activities, and education in cooperation with the local church. They run eleven primary schools and they have 67 professed sisters.

Summary

Maslow, Nuttin, Atkinson, Weisgerber, and Agudo have contributed much to the understanding of motivation. All of them uniformly stress behavior as goal-oriented. They differ somewhat on the emphasis of their theories. Maslow's hierarchy of needs is very well known. Agudo's theory stresses the need for understanding oneself and one's behavior in order to appreciate the gratuitous gift of being chosen and to respond fully to this manifestation of selective love. Nuttin stresses the need for self-preservation and the need for psychological contact of a motivational impact. While these studies have been developed without any reference to religious motivations and religious life which is based on a faith perspective, one can see their relevance to this area. The religious is certainly goal-oriented, and he/she verily experiences the desire for self-realization and self-transcendence (Sanjivi, 1977); Rodrigo, (1985) and Menquito, (1991). Man is a social animal and so the need for psychological contact is also found and expressed in the love for one's neighbor which the religious ought to develop.

From the review of related literature, a number of studies have been found directed towards discovering relationship between religious

personality factors, psychic health, some demographic factors and religious motivation. This study on religious motivation and some selected variables like : place of birth, birth order, family size, and parents' occupation is an initial investigation concerning the Catholic youths' level of religious motivation in Thailand.



CHAPTER III

RESEARCH METHODOLOGY.

This research examines the difference in the level of Religious Motivation for entering into the way of committed life, between aspirants and non-aspirants. It is expected that the aspirants will have a higher motivation, since they have already made the initial choice. Besides, this study also examines the level of Religious motivation in relation to the demographic variables of the subjects.

This chapter is a discussion on the research methodology employed in this study.

Research design: This is an ex post facto descriptive research design which aims to investigate the level of religious motivation of Catholic youth (boys and girls) currently studying in secondary schools/ colleges. The subjects are drawn from a group of aspirants and non-aspirants. The study seeks to determine the level of religious motivation in each of these groups and to examine the relationship between the youths' level of religious motivation and existing variables or personal factors such as birth order, size of family, place of birth, and parents' occupation and status.

Research Sample and Procedure: As per the information provided by the Catholic Education Council of Thailand, there are about

2000 Catholic youth between the ages of 13 and 19 who are studying in the auspices of men and women religious. To represent these Catholic youth using the cluster representative sample, 600 questionnaire were distributed among them. The researcher being a religious Brother of St. Gabriel, sought the active assistance of the Brother Principals and Directors of schools and colleges all over Thailand. They were asked to distribute during the catechism classes on a Monday, the questionnaire with instructions. They in turn asked the assistance of the teachers in charge of campus ministry who distributed the questionnaire. To the major and the minor seminaries, aspirantates and sisters' novitiates, the researcher went in person, met the persons in charge, got their willing co-operation and had the questionnaire distributed. The answered sheets were sent back to the researcher by post. The total answered sheets returned were 355. The uncompleted and incorrectly entered questionnaires were discarded and the chosen samples were 317 in all.

Instrument: The instrument used in this research was the RELIGIOUS MOTIVATION QUESTIONNAIRE (RMQ). It is a 70-item instrument which, according to Menquito, is “designed to measure the religious motivation of Catholic youth, aspirants or non-aspirants.” (p.60). The questionnaire originally written in English, was translated into Thai by Bro. Suradej Visutivan FSG., who is very proficient in

English and Thai. The translated questionnaire was submitted to four reputed professors for scrutiny and their suggestions and corrections were incorporated in the questionnaire.

The reliability coefficients of the RMQ by factors are: Factor I, with 0.93; Factor II, 0.73; and Factor III, 0.66.

Validity was established through two methods. The first was through experts' opinions; the second method was through analysis, which reduced the factors from XI to III and the items from 110 to 70. Of the 70 questions 51 are in positive form and the remaining 19 are negative form of questions.

The items of the instrument are divided into three major factors of religious motivation:

Factor 1 constitutes motive of service and social justice.

Factor 2 the desire for normal Christian perfection.

Factor 3 the motive of sacrificial worship and inner calling.

The responses are made on a four-point Likert type scale. They are as follows: Strongly agree, Agree, Disagree, Strongly disagree.

The RMQ, with instructions, the 70 statements and the answer sheet, is presented in a booklet form. In the answer sheet the respondent places an "X" mark by the chosen response.

Scoring Scheme and Interpretation: In scoring one uses the appropriate template and looks for the "X" mark made by the respondent and writes the weight equivalent of the scale chosen before the item number.

For 51 positive items, the weights given are as follows:

Strongly agree	4
Agree	3
Disagree	2
Strongly disagree	1

But for 19 negative items (6, 8, 10, 13, 17, 18, 27, 33, 42, 43, 46, 47, 51, 55, 57, 60, 65, 66, 69,) the weight equivalents are as follows:

Strongly agree	1
Agree	2
Disagree	3
Strongly disagree	4

The weight equivalents are added to arrive at the total raw score.
(all scores of 4s or 3s etc.)

To determine the level of the religious motivation of a given respondent, the raw score of the individual is referred to the table of

norms. The higher mean score is the indicator of the higher raw score, which in turn explains the higher religious motivation of the subjects that can be identified.

The respondents' level of religious motivation for each of the factors which constitute the Religious Motivation Questionnaire is calculated by using the following item analysis:

Factor 1 (24 items): 3, 5, 9, 14, 18, 21, 22, 24, 28, 32, 36, 37, 40, 41, 45, 48, 53, 54, 55, 59, 61, 64, 66, 67.

Factor 2 (21 items): 1, 6, 10, 11, 12, 16, 17, 19, 27, 30, 33, 43, 47, 49, 50, 51, 56, 57, 60, 65, 69.

Factor 3 (25 items) :2, 4, 7,8,13,15, 20, 23, 25, 26, 29, 31, 34, 35, 38, 39,42, 44,46, 52, 58, 62, 63, 68,70 (Menquito, p.64).

The weighted scores of each set of these items are added to obtain the raw score for the three factors.

Reliability

To determine the reliability of the questionnaire Menquito (1986) subjected the test results to item analysis where the item total correlation and the reliability coefficients of the different sub-scales were obtained.

The reliability coefficients of the different sub-scales ranged from 0.52 to 0.81.

After factor analysis, they were subjected to an item analysis. The reliability coefficients for each of the three factors found to be: Factor 1 had 0.93, Factor 2 had 0.73, and Factor 3 had 0.66. Again the reliability coefficients were found to be substantial.

Validity

The validity of the RMQ was determined in a number of ways. First the content validity was established by the concurrence of three out of the five experts on religious formation and/or vocation recruitment who were consulted to review the sub-class and the test items. Their opinion and suggestions as to the comprehensiveness of the sub-scales and the test items were considered. Secondly, construct validity was also obtained through the process of factor analysis.

Data analysis

The returned answer sheets were tabulated and subjected to statistical analysis. The t-test was employed to test the significant differences with two population means. The chi-square test and ANOVA was used to test the relationship among two or more categories. The correlation coefficients Pearson r was utilized to

determine the significant relationships between the aspirants' and non-aspirants' level of religious motivation, their scores on the three factors and their level of religious motivation scores and on the selected demographic variables.



CHAPTER IV

PRESENTATION OF FINDINGS

This present study is the first in Thailand which sought to determine the level of Religious Motivation of Thai youth who are Catholics and who attend Catholic schools and colleges. These findings are presented under two headings: A. Demographic Data.

B. Findings of the study.

A. DEMOGRAPHIC DATA

Table 1 . Sample.

subjects	number	percent
Non-Aspirants	155	48.90 %
Aspirants	162	51.10 %
Total	317	100 %

Table 2. Demographic Variables

Demographic		Non-Aspirants		Aspirants		Total
		n	%	n	%	
Gender	Male	139	89.7	122	75.3	261
	Female	16	10.3	40	24.7	56
Birth Order	First Child	66	51.6	43	28.1	109
	Others	62	48.4	110	71.9	172
Family Size	1 or two Children	82	67.2	45	29.4	127
	3 or more	40	32.8	108	70.6	148
Occupation	Daily wage earners	19	19	14	13.6	33
	Govt. employees	40	40	16	15.5	56
	Merchants	32	32	17	16.5	49
	Farmers	9	9	56	54.4	65
Location	Big cities	100	66.67	78	49.6	178
	Small towns	50	33.33	81	50.4	131

The respondents' total number in each of the variables is slightly varied and not constant because some of the respondents failed to answer a few of the questions in the questionnaire.

The respondents were Thai Catholic youth. They were divided into either non-aspirants or aspirants. Of the 155 non-aspirants 139 were males and 16 were females, 89.7% and 10.3% respectively. Among the 162 aspirants, they were 122 males and 40 females. Male aspirants were 75.3% and the female aspirants were 24.7%.

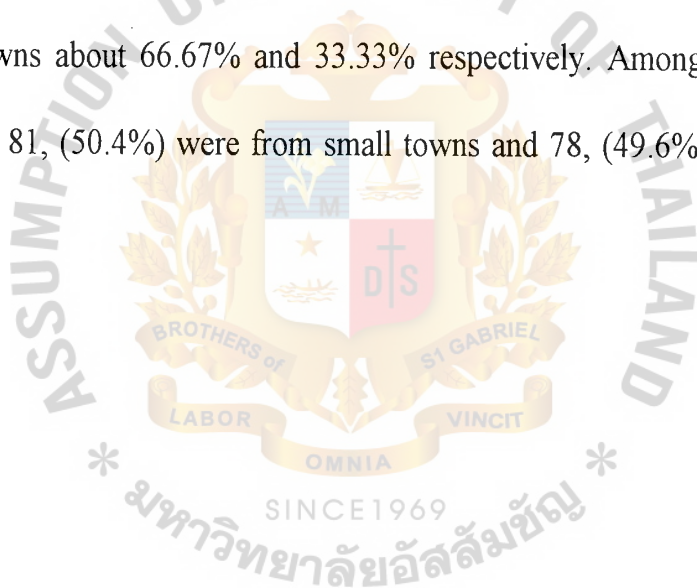
When the demographic variable birth order was considered of the 128 non-aspirants 66, (51.6%) were first born children and 62, (48.4%) were other than the first born children. Among the 153 aspirants 43, (28.1%) were first born children and 110, (71.9%) were other than first born children.

When the demographic variable family size was studied, of the 122 non-aspirants 82, (67.2%) were from small families with one or two children. 40, (32.8%) were from larger families with three or more children. Among the 153, aspirants 45, (29.4%) were from small families and 108, (70.6%) were from larger families.

In this study when the demographic variable occupation of the father and mother were considered, it so happened that father and mother

in each family had the same category of occupation. Among the 100 non-aspirants from big cities 40 were government employees, 32 were merchants, 19 were daily wage earners and just 9 were farmers. Of the 103 aspirants 56, (54.4%) were farmers, 17, (16.5%) were merchants, 16, (15.5%) were government employees and 14, (13.6%) were daily wage earners.

Last of all when location or place of birth was taken up for study, of the 150 non-aspirants 100 were from big cities and 50 were from small towns about 66.67% and 33.33% respectively. Among the 159 aspirants 81, (50.4%) were from small towns and 78, (49.6%) from big cities.



B. Findings of the study

Table 3: Non-Aspirants / Aspirants and Level of Religious Motivation

Factor	Group	Mean	S.D.	n	t-value	Sig.
1.Social Service	Non-Aspirants	60.41	9.00	155	7.2	.001
	Aspirants	67.39	8.26	162		
2. Christian Perfection	Non-Aspirants	27.94	5.53	155	3.09	.002
	Aspirants	25.93	6.21	162		
3.Inner Calling	Non-Aspirants	51.77	11.91	155	12.69	.001
	Aspirants	66.99	9.34	162		

Hypothesis:

In answer to the hypothesis stated in the null: There is no significant difference in the level of religious motivation between the aspirants and non-aspirants on each of the three factors which comprise religious motivation. It appears that aspirants are highly motivated by social service (67.39) over non-aspirants (60.41); by Inner Calling (66.99) over the non-aspirants (51.77); whereas non-aspirants have a higher motivation in the factor Christian Perfection (27.94) over the aspirants (25.93).

The hypothesis is rejected in all three factors: Social Service, Christian Perfection, and Inner Calling, at the .001, .002, and .001 level of significance.

Table 4: Level of Religious motivation according to Birth Order on each of the Three Factors.

Factor	Group	Mean	SD	n	t- value	Sig.
1.Social Service	First-Child	61.39	9.32	109	3.37	.001
	Other Children	65.28	9.49	172		
2.Christian Perfection	First-Child	27.16	5.89	109	.23	.821
	Other Children	26.99	6.29	172		
3.Inner Calling	First-Child	55.05	12.47	109	4.46	.001
	Other Children	62.17	13.40	172		

Hypothesis:

There is no significant difference between Birth Order of the aspirants and non-aspirants and religious motivation.

In answer the hypothesis stated above that there is no significant difference in the level of religious motivation between the Birth Order of the first child (30,8%) versus other children (69.2%) in each of the three factors which comprise Religious Motivation. The t-test was used to compare mean scores in two groups to see if difference between the means was large enough to warrant a conclusion that the groups differ in statistically significant manner. In this study the t-value was indicative of a differential.

It appears that other children are more highly motivated than the first children by Social Service 65.28 versus 61.39 and Inner Calling 62.17 versus 55.05.

However in the second factor no significant differences were found between the first and the rest of the children. 26.99 versus 27.16.

The hypothesis was rejected in two of the three factors. Social Service and Inner Calling at .001 level of significance.

Table 5: Motivational Factors and Family Size

Factor	Group	Mean	SD	n	t-value	Sig.
1.Social Service	1 or 2 children	61.58	9.01	127	3.90	.001
	3or more children	65.96	9.48	148		
2.Christian Perfection	1 or 2 children	27.36	6.05	127	.93	.353
	3or more children	26.66	6.31	148		
3.Inner Calling	1 or 2 children	54.88	12.83	127	5.82	.001
	3or more children	63.82	12.56	148		

Hypothesis:

In answer to the hypothesis stated in the null , there is no difference between motivational factors and family size which comprise religious motivation.

Table 5, shows that when the respondents were grouped according to Family Size, namely, families with one or two children were 127(46.2%) and families with three or more were 148 (53.8%). To see if the difference between the means was large enough to warrant conclusion that the groups differ in a statistically significant manner, the t test was used. There was a significantly higher mean at .001 level in the first (65.96 & 61.58) and the third factor (63.82 & 54.88) namely Social Service and Inner Calling. The second factor Christian Perfection the mean level of the families with one or two children (27.36 & 26.66) was not significantly higher than the families with three or more children. On the whole there was a significant difference between children of the families that had three or more children and their religious motivation than the motivation of the children from families that had one or two children only.

The hypothesis is rejected

Table 6: Religious Motivation and Place of Birth.

	Place	Mean	SD	n	t-value	Sig.
1. Social Service	Big Cities	62.23	9.61	178	4.06	.001
	Small Towns	66.49	8.36	131		

$66.49 > 62.2$

2.Christian Perfection	Big Cities	27.53	5.77	178	2.21	.028
	Small Towns	26.03	6.11	131		

$26.03 < 27.53$.

3. Inner Calling	Big Cities	56.41	13.76	178	5.31	.001
	Small Towns	63.90	11.01	131		

$63.90 > 56.41$.

Hypothesis: In answer to the hypothesis stated in the null, there is no difference in the level of Religious Motivation based on the Place of Birth between youths from big cities, * and small towns on each of the factors which comprise religious motivation. The t-test was used to compare mean scores in two groups and to ascertain if the difference between the means was large enough to warrant a conclusion that the groups differ in a statistically significant manner. In this study a significantly significant the t-value indicated the real differential. The findings of the t-test shows significant differences. Small towns have a higher mean on factors 1 and 3, 66.49 versus 62.23; 63.90 versus 56.41, than on youth coming from big cities. It means that youth from small towns are attracted more to Social Service and Inner Calling than the youth from big cities. Whereas there is no significant difference in factor 2 Christian Perfection between youth from big cities and youth from small towns. 27.53 versus 26.03 at the .001, .028 and .001 level of significance respectively. The hypothesis was rejected in all three factors: Social Service, Christian Perfection and Inner Calling were at .001, .028 and .001 level of significance.

* The big cities taken into account are: Bangkok, ChiangMai, Phitsanulok, Supan Buri, Chon Buri, Samut Prakan, Nakhon Pathom, Nakhon Ratchasima, Khon Kaen, Ubon, Udon Thani, and Surat Thani.

Table 7: Non-Aspirants and Aspirants and Place of Birth and Religious Motivation.

Place of Birth	Non-Aspirant	Aspirant	Total	Chi-Square	Sig.
Big Cities	100	78	178	9.8	.01
Small Towns	50	81	131		
Total	150	159	309		

Hypothesis:

In answer to the hypothesis stated in the null, there is no significant difference in the level of religious motivation based on the place of birth namely, big cities or small towns on the non-aspirants versus aspirants.

Chi-square tests are the simplest of the statistics that was used to determine the significance of a predictor-criterion relationship. The chi-square yields only a P value indication the degree of significance.

The result of the t-test in Table 7, revealed that out of 178 youths, 100 non-aspirant were from big cities (56.2%). Whereas only 50 non aspirants were from small towns out of 131 youths (38.2%). As regard to aspirants, there were just 78 out of 178 from big cities (43.8%), and 81 out of 131 from small agricultural towns (61.8%).

The findings also showed a significant difference at .01 level.

The hypothesis is rejected at .01 level of significance.

Table 8: Aspirants / Non- Aspirants, Religious Motivation and their Fathers' Occupations.

No	Father's Occupation	Non-Aspirant	Aspirant	Total
1	Daily wage earners	19	14	33
2	Government employees	40	16	56
3	Merchants	32	17	49
4	Farmers	9	56	65
	Total	100	103	203

(Pearson $\chi^2 = 49.60$

(Alpha) $\alpha = .001$

Table 8, shows a higher frequency of aspirants whose fathers' occupation is farming (56), and the lowest frequency among the aspirants whose fathers are daily wage earners (14), followed by those who are employed by the government. (16). The lowest frequency among the non-aspirants are those whose fathers are farmers (9).

In this study the Product-Moment Correlation or Pearson Correlation coefficient (r) is used in order to predict accurately with regression equations in terms of standard error estimate. The smaller the value of this statistic, the more accurate the prediction possible.

It appears that religious motivation comes high among those who are in small towns and whose occupation is farming and least among those whose fathers are government employees or in mercantilism.

**Table 9: Aspirants / Non-Aspirants, Religious Motivation
and their Mothers' Occupations.**

No	Mothers' Occupation	Non-Aspirants	Aspirants	Total
1	Daily wage earners	19	14	33
2	Government employees	40	16	56
3	Merchants	32	17	49
4	Farmers	9	56	65
	Total	100	103	203

(Pearson $\chi^2 = 49.60$ (Alpha) $\alpha = .001$

Table 9, shows that among the aspirants, the highest frequency (56), are whose mothers are in farming and the lowest frequency (14), are whose mothers are daily wage earners. Among the non-aspirants the highest frequency (40) are whose mothers are government employees followed by those who are in business (32). The lowest frequency score among the non-aspirants (9), come from those whose mothers are in farming.

The results of both tables 8 & 9 on Fathers' and Mothers' Occupation are consistent in that, the highest frequency among the aspirants are those in farming (56) and the highest frequency among the non-aspirants are those who are doing business or in government employment (40). Correlation procedures namely Pearson correlation coefficient are used to know accurately the size of predictor-criterion relationships and their significance or standard error estimate.

CHAPTER 5

SUMMARY, DISCUSSIONS OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the purpose of this study, draws conclusions from the discussions of the findings and offers recommendations based on the results and discussions.

SUMMARY

1. Purpose

The prime intention of this study was to determine the level of religious motivation of the aspirants and non-aspirants in Thailand, between the ages of 13 to 19. Secondly, to determine the relationship between the aspirants and non-aspirants and a given set of demographic variables, namely, birth order, family size, place of birth, and occupational status of father or mother.

2. Research design

This is an ex post facto research design which aims to investigate the level of religious motivation of Catholic youth in Thailand (boys and girls) currently studying in secondary schools and colleges.

3. Population Sample

There are 2000 youths studying in Thailand between 13 and 19 years, as per the findings of the Catholic Education Council of Thailand. To get a cluster sample, the schools run mostly by the Brothers of St. Gabriel all over Thailand, aspirantates, the minor and major seminaries and noviciates of the sisters were chosen..

4. Sampling procedures

In order to get a large number of cluster representative sample, 600 questionnaires were distributed on a Monday during catechism classes. Of them 317 properly answered sheets were selected for study.

5. Instrument

The instrument used in the research was the religious motivation questionnaire (RMQ). It is a 70 item instrument which according to Menquito (1991), is designed to measure the religious motivation of Catholic youth, aspirants or non-aspirants. The questionnaire originally written in English was translated into Thai by a religious Brother Suradej Visuthiwan FSG who is very proficient in English and Thai languages. The translated questionnaire was submitted to four reputed professors for scrutiny and their suggestions were incorporated. in the questionnaire.

6. Data collection

The researcher met the principles of the schools and colleges, explained to them the need for the research, and handed over the questionnaires with instructions. The principles passed on the questionnaire to the persons in charge of the campus ministry. The latter distributed the questionnaire on a Monday during the catechism classes to the Catholic youths with instructions. In the response sheets, the respondents were asked to affix an X mark by the chosen answers. The answered sheets were sent to the researcher by post by the principles.

The researcher went in person to the major and minor seminaries, aspirantates and noviciates of the sisters, met the formators in charge, gave the questionnaire to them. They in turn distributed the questionnaire to their candidates, and sent the answered sheets to the researcher by post.

Hypotheses

The hypotheses of the study are expressed in null form as follows:

1. There is no significant difference in the level of religious motivation between the aspirants and non-aspirants on each of the three factors which comprise religious motivation.

2. There is no significant difference in the religious motivation in relation to the birth order of the aspirants and the non-aspirants.

3. There is no significant difference between the family size and the religious motivational factors of the aspirants and non-aspirants.

4. There is no significant difference between the factors of religious motivation and place of birth of the aspirant and non-aspirants.

5. There is no significant difference in the level of religious motivation based on place of birth between youths from big cities and small towns on each of the three factors.

6. There is no significant difference in the religious motivation in relation to the occupation of the aspirants' and non-aspirants' parents: father or mother.

DISCUSSION OF THE FINDINGS.

The following are the findings in this study:

1. The level of motivation of Aspirants appear greater than that of the Non-aspirants in all three factors: Social Service, Christian Perfection and Inner Calling.

2. The second and the rest of the children have a higher level of Religious Motivation than the First born children in two out of three factors: Social Service and Inner Calling.

3. The bigger the family size, the higher the motivation for Social Service and Inner Calling.

4. Youth from small towns are attracted more to Social Service and Inner Calling than youth from big cities. There is no significant difference in Christian Perfection between youth from big cities or small towns. The research reveals that youth from small agricultural towns are more disposed and highly motivated to become religious and priests than youth from big cities.

5. Non-aspirants abound in big cities than aspirants. Whereas small towns are very fertile ground to foster vocations and motivate youth to join religious life or priest hood hearkening to their Inner Calling.

6. Religious motivation comes high among those who are in small towns and whose parents are farmers and least among those whose fathers or mothers are government employees or merchants.

Discussions

This study shows that youths from big cities have an edge over the youths from small towns on Christian perfection which is one of the key factors in religious motivation. John. K. T. (1993) explains that it is because of Buddhist influence, which lay emphasis on strict ritualistic practices in their daily life. In Thailand 95% of the people are Buddhists.

In Thailand in general in all Catholic churches they have ritualistic practices like novenas, the grand celebrations of the feast of the patron saints of the parishes, and other pious practices of their own. People look forward to participate in these occasions.

This study reveals that the youth from larger families show greater religious motivation than the youth from smaller families. In the same way in families the second and the rest of the children manifest greater religious motivation than the first born children. In Thai households, the first born child is the most responsible one and feels an obligation to take care of their parents, while the second and the rest of the children are willingly offered for the service of God by their parents. These children

also feel free to pursue their respective careers of vocation of their choice.

This study reveals that youth from small towns are attracted more to Social Service and inner calling than youth from big cities. The probable reasons can be that the parents in small agricultural towns whose profession is farming spend prime time with their sons and daughters. Farmers by nature rely on the co-operation of man, God and nature for their well being and the fruition of their crops. So their children ought to have imbibed a natural liking for social service , Christian perfection and inner calling. This also explains why youth from small agricultural towns are much inclined to religious life and priesthood. A little facilitation would do, to empower them to hearken to God's inner calling.

At present in many congregations their number is very much depleted. It is suggested that: 1) vocation facilitators may choose these large families in agricultural small towns to facilitate religious vocations. 2). to catch them young and to provide these youth an ambience that is very conducive to promote religious motivation from their impressionable age, the major superiors of religious congregation may choose to establish schools, colleges and technical institutions in these small agricultural towns, instead of remaining in larger cities where

vocations are scarce. Naturally larger number of youths will benefit from these new opportunities and many youths will be empowered to model these religious and say 'Yes' to God's inner calling.

The cost of higher education is very high in big cities, where they are available now. Catholic farmers from small towns cannot afford to send many of their children for higher learning. So from this shift of focus in the area of future apostolate among the religious and priests, a far reaching symbiotic benefits may accrue for the rural Catholic youth and the religious congregations.

CONCLUSIONS

From the discussion of the findings, the following conclusions are drawn: 1. In general aspirants who have taken the first step to become religious or priests have greater religious motivation than non-aspirants.

2. The family size, the birth order of the children, the place where they come from, the type of work their parents are engaged in are significantly correlated to their religious motivation.

3. In big cities the size of the families are small, where non-aspirants are more and those who join aspirantates are negligible when compared to small agricultural towns. The major superiors may choose small agricultural towns for future expansion of their apostolate to benefit all.

RECOMMENDATIONS.

This study yielded recommendations as follows:

1. Recruitment of aspirants should focus on places where they could get a larger number of religiously motivated candidates to join religious life or priesthood as this study has indicated.
2. A study could be made to further classify what motivates the rural youth to hearken to the call of God.
3. Newer educational institutions and houses of formation should be established in rural areas where Christian families proliferate and whose values motivate them strongly to the call of God. This could be helpful to the Christian community as a whole.
4. Another study could be made on those youth who have accepted the call of God, and taken the first step to join the aspirantates or minor seminaries or pre-noviciates, as to what in their life had inspired the youth to join the formation houses.
5. Another study could be made on the reasons why the initial spurt of motivation and enthusiasm to be a religious among the entrants is lost subsequently, and what could have sustained their religious motivation and helped them succeed in achieving their pristine motive.

6. Focus should be made on agricultural small towns rather than big cities in trying to get aspirants who are well motivated to enter the religious life.



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APPENDIX

Table 1 : Correlation between items and Social Service Scale .

21 items. Correlation Factor 1 .

Item	Social service (r)
3	.38
5	.54
9	.35
14	.45
21	.53
22	.52
24	.42
28	.49
32	.57
36	.42
37	.57
40	.58
41	.60
45	.53
48	.53
53	.65
54	.50
59	.49
61	.58
64	.58
67	.57

All the 21 items are highly correlated with the sub-scale (Social Service). Reliability of Social Service Scale of 21 items, $\alpha = .86$. That means almost all the items measure the same thing with sub-scale.

**Table No. 2 . Correlation between items and Christian
Perfection Scale.**

12 items. Correlation Factor 2.

Items Christian Perfection.

6	.33
10	.48
17	.45
27	.50
33	.36
43	.54
47	.65
51	.31
57	.59
60	.60
65	.61

All the items are highly correlated with the sub-scale (Christian Perfection). Almost all the items measure the same with the sub- scale.
The Reliability of the 12 items on Christian Perfection is $\alpha = .74$.

Table N0. 3 . Correlation between 21 items on Inner Calling.

Items	Inner Calling
2	.55
4	.75
7	.54
15	.50
20	.71
23	.53
25	.29
26	.77
29	.82
31	.54
34	.79
35	.66
38	.69
39	.77
44	.77
52	.72
58	.59
62	.55
63	.70
68	.79
70	.73

With the sub-scale Inner Calling all the 21 items are highly correlated. Almost all the 21 items measure the same with the sub-scale.

The Reliability of Inner Calling scale of 21 items is $\alpha = .94$.

RELIGIOUS MOTIVATION QUESTIONNAIRE

This booklet contains a series of statements. Each statement says what you feel and think about the reasons for being in religious formation. Read each statement carefully and try to decide if the statement is true to you or not. Using the answer sheet, put an X mark on the appropriate oval (O) that corresponds to one of the responses which would best apply to you. Be sure that you choose only one answer per item and that the number of the statement is the same as the number on the answer sheet.

Example: Because I would like to be a religious/priest someday.

Always true to me (AT) O	True to me once in a while (OW) O	Rarely true to me (RT) O	Not true to me at all (NT) O
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There are no right or wrong answers in this questionnaire. Answer the items as honestly as you can, your answers will be treated with utmost confidentiality. Thank you very much!

BEGIN HERE

1. Because my Christian faith will find true meaning in religious/priestly life.
2. Because it is the best way I can show my love for God, by giving myself complete to him.
3. Because I want to help those less fortunate than I am.
4. Because I am sure that God is calling me to serve him in this way.
5. Because as a religious/priest, I could do much in alleviating the sufferings of those who are less fortunate in life.
6. Because the church benefits from having religious and priest.
7. Because I think that through the dedication and sacrifices of religious/priestly life. I shall be able to show my love for God.
8. Because religious/priestly life brings a greater share of divine grace.
9. Because religious and priests can help so much in dismantling the evil structures of society.

10. Because religious/priests are more devoted to God.
11. Because I want to give witness to Christ.
12. Because I want to achieve true holiness.
13. Because religious and priest give greater glory to God.
14. Because I could be more effective in speaking out against disrespect for human rights if I were a religious/priest.
15. Because I would like through my sacrifices to play a part in bringing the world closer to Christ.
16. Because it is the best way I know Christian perfection.
17. Because in the world there is too much danger of losing my soul.
18. Because religious and priests are the most dedicated to the service of others.
19. Because religious/priestly life will help me to save my soul.
20. Because God keeps putting into my head that I ought to become a religious/priest.
21. Because as a religious/priest, I could help in conscientizing people regarding their duties and rights as citizens.
22. Because I would be able to do more for God living in a religious community for working in a diocese.
23. Because in religious congregation/diocese, I shall be helped by my companions to serve God better.
24. Because there is so much work for religious and priests to do in the world.
25. Because God is served best by dedicated religious/priests working together in a community/diocese.
26. Because God keeps reminding me that I ought to be a religious/priest.
27. Because as a religious/priest, I would receive help to keep clear of impure thoughts and actions.
28. Because as a religious/priest, I could do much in uplifting social conditions in our country.
29. Because I feel sure within me that I am being called by God to be a religious/priest.
30. Because I want to live the Christian life really well,
31. Because I respect the religious/priests I have seen and I would like to serve God and with them.
32. Because as a religious/priest, I could enlighten more people regarding their dignity as human beings.
33. Because I would be associated with more committed people if I were a religious/priest.
34. Because I believe I have a special calling to serve God in this way.
35. Because I would like to help the poor and oppressed.

37. Because religious/priestly life is the best way I can help other people.
38. Because I feel it is the best way I can give glory to God.
39. Because there have been many signs that indicate that I ought to be a religious/priest.
40. Because as a religious/priest, I could be of help in fighting against injustice.
41. Because I want to spend my life serving the needs of others.
42. Because although I cannot explain it, I think I ought to be a religious/priest.
43. Because I want to be free from the temptations of this world.
44. Because so many events have convinced me that I should become a religious/priest.
45. Because I feel that dedicated Christians can serve God better by working together in religious congregation/diocese.
46. Because I think I shall achieve true happiness as a religious/priest.
47. Because the church teaches that religious life and the priesthood are the highest vocations.
48. Because I want to share the troubles of others and help them as best I can.
49. Because there is a tremendous advantage working alongside other dedicated people.
50. Because religious/priestly life is the complete Christian life lived according to the gospel.
51. Because I have never really felt attracted to the opposite sex.
52. Because there have been many indications that I ought to become a religious/priest.
53. Because I want to dedicate my life to the direct serving of others.
54. Because as a religious/priest, I would be able to fight for the right of the less privileged in society.
55. Because religious/priests play an important role in the church.
56. Because I want to follow the teaching of the Gospel.
57. Because I feel I need the help of religious/priestly life to keep me clean and pure.
58. Because I want to offer all I have to God and give up some of the pressures of this life for him.
59. Because the world has so many pressing needs which religious/priests can help to solve.
60. Because religious/priestly life is a surer path to heaven.
61. Because the company of others is a great help and I will be able to serve God better.

62. Because I would like to give up what the world can offer for the sake of God.
63. Because I have no doubt whatsoever that God wants me to serve him as a religious/priest.
64. Because as a religious/priest, I can make the poor aware of their need to be freed from their oppressed condition.
65. Because I am afraid I might not be able to save my soul if I remain in the world.
66. Because religious/priestly life is the best way I can use my personal talents.
67. Because I think I shall work much better in a community/diocese than if I work alone.
68. Because I feel God is calling me to this life.
69. Because religious life and the priesthood are the highest forms of vocation.
70. Because I want to serve Christ by offering myself to him.



แบบทดสอบแรงจูงใจนักบวช

แบบทดสอบนี้ประกอบไปด้วยข้อความเป็นข้อ ๆ แต่ละข้อความนี้จะบ่งบอกถึงความรู้สึกนึกคิดของท่านต่อเหตุผลในการผ่านการอบรมด้านนักบวช/สงฆ์ โปรดอ่านแต่ละข้อความอย่างละเอียด และตัดสินใจว่าข้อความนั้นเป็นจริงกับท่านหรือไม่ จากนั้นจึงกาคะแนนในกระดาษคำตอบบนวงกลมที่ท่านเห็นว่าเหมาะกับท่านที่สุด โปรดระวังโดยเลือกข้อละอันเท่านั้น และโปรดทบทวนให้จำนวนข้อความและกาคะแนนตรงกันด้วย

ตัวอย่าง : เพราะฉันอยากจะเป็นนักบวช/สงฆ์ ในวันหนึ่งข้างหน้า

เป็นจริงกันฉันเสมอ	จริงเป็นบางครั้งบางคราว	ไม่ใคร่จริงนัก	ไม่จริงเลย
0	0	0	0

ในการตอบแบบทดสอบนี้โปรดอย่าคำนึงว่าถูกหรือผิด เพราะไม่มีข้อถูกข้อผิด กรุณาตอบด้วยความจริงใจเท่านั้น เราสัญญาจะรักษาความลับต่อคำตอบของท่านที่สุด ขอขอบคุณอย่างสูง

เริ่มต้น

1. เพราะว่าความเชื่อคริสตังค์ของฉันจะมีความหมายที่สุดก็ในชีวิตสงฆ์/นักบวชเท่านั้น
2. เพราะการอุทิศตนทั้งครบแด่พระองค์เป็นวิธีการที่ฉันจะแสดงความรักต่อพระได้ดีที่สุด
3. เพราะฉันอยากช่วยเหลือผู้ที่ด้อยโอกาสกว่าฉัน
4. เพราะฉันแน่ใจว่า พระทรงเรียกฉันเพื่อรับใช้พระองค์โดยทางนี้
5. เพราะเมื่อเป็นสงฆ์/นักบวชแล้ว ฉันจะสามารถช่วยเหลือปลดปล่อยความทุกข์ร้อนของผู้ที่ด้อยโอกาสในชีวิตกว่าตัวฉันได้มาก
6. เพราะพระศาสนจักร ได้รับประโยชน์จากพระสงฆ์/นักบวช
7. เพราะฉันคิดว่าด้วยการอุทิศตนและการเสียสละของนักบวช/สงฆ์นั้น ฉันจะมีโอกาสแสดงความรักต่อพระเจ้า
8. เพราะชีวิตสงฆ์และนักบวชได้รับพระพรมหานจากพระมากกว่า
9. เพราะสงฆ์และนักบวชจะช่วยรื้อถอนโครงสร้างที่ชั่วร้ายของสังคมได้มากกว่า
10. เพราะสงฆ์/นักบวช รักดีต่อพระมากกว่า
11. เพราะฉันอยากเป็นประจักษ์พยานเพื่อพระคริสต์

12. เพราะฉันปรารถนาจะบรรลุถึงความศักดิ์สิทธิ์ที่แท้จริง
13. เพราะสงฆ์และนักบวชนำสิริมงคลที่ยิ่งใหญ่มาสู่พระเจ้า
14. เพราะว่าถ้าเป็นสงฆ์/นักบวชแล้ว ฉันจะกล่าวคำเตือนการละเมิดสิทธิมนุษยชนได้อย่างมีประสิทธิภาพมากกว่า
15. เพราะโดยการเสียดสีของฉัน ฉันจะได้มีส่วนนำโลกมาใกล้พระคริสต์ยิ่งขึ้น
16. เพราะเป็นวิธีที่ดีที่สุดที่ฉันทราบเพื่อบรรลุความดีบริบูรณ์ของคริสตังค์
17. เพราะในโลกนี้มีอันตรายมาก อาจทำให้เสียวิญญาณได้
18. เพราะสงฆ์และนักบวชเป็นผู้ที่อุทิศตนที่สุดเพื่อรับใช้ผู้อื่น
19. เพราะชีวิตสงฆ์/นักบวชจะช่วยให้ฉันเอาวิญญาณรอดได้
20. เพราะพระบอฉันเสมอว่าฉันควรเป็นสงฆ์/นักบวช
21. เพราะเมื่อเป็นสงฆ์/นักบวชแล้วฉันจะสามารถช่วยชี้นำคนอื่นๆ ในด้านหน้าที่และสิทธิของพวกเขา
22. เพราะฉันจะสามารถทำงานให้พระเจ้าได้มากกว่าเมื่ออยู่ในคณะนักบวชหรืออยู่ในสังฆมณฑล
23. เพราะในคณะนักบวช/สังฆมณฑล นั้นนักบวช/สงฆ์อื่น ๆ จะช่วยให้ฉันรับใช้พระเจ้าได้ดีขึ้น
24. เพราะมีงานมากมายให้สงฆ์/นักบวช ทำในโลก
25. เพราะนักบวช/สงฆ์ที่อุทิศตนในคณะนักบวช/สังฆมณฑลรับใช้พระเจ้าได้ดีที่สุด
26. เพราะพระเตือนฉันเสมอว่าฉันควรเป็น สงฆ์/นักบวช
27. เพราะเมื่อเป็นสงฆ์/นักบวชแล้ว ฉันจะได้รับการช่วยเหลือให้อยู่ห่างจากความคิดอกุศล และกิจการชั่ว
28. เพราะเมื่อเป็นสงฆ์/นักบวชแล้ว ฉันจะสามารถเปลี่ยนสภาพทางสังคมของประเทศได้มากกว่า
29. เพราะฉันจะรู้สึกมั่นใจว่าพระเจ้าเรียกฉันให้เป็นสงฆ์/นักบวช
30. เพราะฉันอยากดำเนินชีวิตคริสตชนอย่างดีที่สุด
31. เพราะฉันนับถือสงฆ์/นักบวชที่ฉันรู้จัก และอยากรับใช้พระเจ้าร่วมกับพวกเขา
32. เพราะในฐานะสงฆ์/นักบวชนั้น ฉันสามารถให้ความกระจ่างต่อผู้คนเกี่ยวกับศักดิ์ศรีของความเป็มนมนุษย์ของพวกเขาได้มาก
33. เพราะฉันได้ร่วมกับผู้ที่อุทิศตนอีกมากมายเมื่อฉันเป็นสงฆ์/นักบวช
34. เพราะฉันเชื่อว่า ฉันมีกระแสเรียกพิเศษเพื่อรับใช้พระเจ้าแบบนี้
35. เพราะการเสียดสีของสงฆ์/นักบวช เป็นวิธีการที่ฉันสามารถแสดงความรักต่อพระเจ้า
36. เพราะฉันอยากช่วยเหลือผู้ที่ยากไร้และผู้ที่ถูกกดขี่
37. เพราะชีวิตสงฆ์/นักบวช เป็นวิธีการที่ ดีที่สุดที่ฉันจะช่วยเหลือผู้อื่น

38. เพราะฉันรู้สึกว่าเป็นวิธีการที่ดีที่สุดที่ฉันจะนำสิริมงคลมาสู่พระเจ้า
39. เพราะมีเครื่องหมายหลาย ๆ อย่างแสดงกับฉันว่าฉันควรเป็นพระสงฆ์/นักบวช
40. เพราะในฐานะพระสงฆ์/นักบวชแล้ว ฉันจะสามารถช่วยต่อต้านความอยุติธรรม
41. เพราะฉันอยากมีชีวิตรับใช้ผู้ที่อยู่ในความต้องการ
42. เพราะแม้ว่าฉันจะอธิบายไม่ได้ ฉันก็ยังคิดว่าฉันควรเป็นสงฆ์/นักบวช
43. เพราะฉันอยากพ้นจากการประจัญของโลกลี้
44. เพราะมีเหตุการณ์หลาย ๆ อย่างที่ทำให้ฉันแน่ใจว่า ฉันควรเป็นสงฆ์/นักบวช
45. เพราะฉันรู้สึกว่าคริสตชนที่อุทิศตนเอง จะรับใช้พระเจ้าได้ดีกว่า เมื่อทำงานร่วมกันในคณะนักบวช/สังฆมณฑล
46. เพราะฉันคิดว่าฉันจะได้พบความสุขที่แท้จริงในชีวิตสงฆ์/นักบวช
47. เพราะพระศาสนจักรสอนว่า ชีวิตสงฆ์/นักบวช เป็นกระแสเรียกที่สูงที่สุด
48. เพราะฉันอยากมีส่วนร่วมในความทุกข์ยากของคนอื่นๆ และช่วยเขาให้มากที่สุดเท่าที่จะทำได้
49. เพราะมีประโยชน์มากมายจากการได้ทำงานร่วมกับผู้ที่อุทิศตนเพื่อคนอื่น ๆ
50. เพราะชีวิตสงฆ์/นักบวชเป็นชีวิตคริสตชนที่สมบูรณ์ตามแบบพระวรสาร
51. เพราะฉันไม่เคยรู้สึกชอบเพศตรงข้ามเลย
52. เพราะมีเครื่องหมายหลายอย่างบ่งชี้ว่า ฉันควรเป็นสงฆ์/นักบวช
53. เพราะฉันอยากจะทำชีวิตรับใช้ผู้อื่นโดยตรง
54. เพราะในฐานะสงฆ์/นักบวชแล้ว ฉันสามารถต่อสู้เพื่อสิทธิของผู้ที่ด้อยโอกาสในสังคม
55. เพราะสงฆ์และนักบวชมีบทบาทสูงในพระศาสนจักร
56. เพราะฉันอยากทำตามคำสั่งสอนในพระวรสาร
57. เพราะฉันรู้สึกว่า การดำเนินชีวิตสงฆ์/นักบวชจะช่วยให้ฉันเป็นคนบริสุทธิ์ หมดจด
58. เพราะฉันต้องการถวายทุกสิ่งที่มีแด่พระเจ้าและสละความสนุกสนานในชีวิตแด่พระองค์
59. เพราะโลกนี้มีหลายสิ่งหลายอย่างที่ความต้องการสงฆ์/นักบวช มาช่วยแก้ไข
60. เพราะชีวิตสงฆ์/นักบวชนั้น เป็นทางที่แน่นอนกว่าสู่สวรรค์
61. เพราะการอยู่เป็นหมู่คณะจะช่วยได้มากกว่า และรับใช้พระเจ้าได้ดีกว่า
62. เพราะฉันอยากถวายสิ่งที่โลกได้ให้ฉันแด่พระเจ้า
63. เพราะฉันไม่สงสัยเลยว่า พระเจ้าต้องการให้ฉันรับใช้พระองค์ในฐานะสงฆ์/นักบวช
64. เพราะในฐานะสงฆ์/นักบวชแล้วฉันจะสามารถทำให้อื่น ๆ รู้ตัวถึงความต้องการของพวกเขา เพื่อจะได้เป็นอิสระจากสภาพการณ์ที่กดขี่เอารัดเอาเปรียบ
65. เพราะฉันเกรงว่าจะรักษาวิญญานไว้ไม่ได้ถ้าอยู่กับโลก

66. เพราะชีวิตสงฆ์/นักบวชเป็นวิธีการที่ดีที่สุด ซึ่งฉันจะใช้พรสวรรค์ส่วนตัวของฉัน
67. เพราะฉันคิดว่าฉันทำงานในคณะนักบวช/สังฆมณฑล ได้ดีกว่าทำงานคนเดียว
68. เพราะฉันรู้สึกว่าพระเจ้ากำลังเรียกฉันสู่ชีวิตนี้
69. เพราะชีวิตสงฆ์/นักบวช เป็นกระแสเรียกที่สูงที่สุด
70. เพราะฉันปรารถนาจะรับใช้พระคริสต์ โดยการถวายตัวฉันแด่พระองค์



Dear Rev.Father,

Very warm greetings from Bro.Raj, Assumption University.

Father, I am doing a research on the Level of Religious Motivation Among Aspirants and Non Aspirants to Religious Life in Thailand. I will be grateful if you will kind enough to provide me the following data about the life and activities of Catholic Church in Thailand.

- Secular---354
1. Total Number of Priests-----574
- Religious-----220
2. Total No. of Brothers-----154
3. Total No. of Sisters-----1,401 Papal-----652 Diocesan-----749
4. Any outstanding work undertaken for people of the Church:-----or for the people in general in the present century or in the last century.
- Any new daring social work undertaken:-----
- * *
 TYPE OF WORKS-----
 To whom-----
 By Whom-----
 Where-----

I will be most grateful Father if you can provide me the data. If you can lend me the books or magazines in English preferably, I shall search for the details and return the books soon. If you can guide me to the person or place where I can get these informations I shall gladly try.

Thaking you,

Cordially yours in Jesus and Mary,

Ref. Bro. Surakit Srisarankulwongs,
Vice Superior,
St.Gabriel's College,
565 Samsen Road,
Bangkok. 10 300.

Bro.PackiaRaj,
ABAC
Huamark,
Bangkok.10240.
26 Th June 1996.

Dear and Rev.Brother Surakit,

Very warm greetings from Bro.PackiaRaj. When you were here at ABAC attending the Ph D course, I requested you to help me collect data through questionnaire by distributing them to Catholic youth of Thailand. You were gracious enough to agree to it. I will be most grateful if you can distribute them to our Catholic youth either directly or through the person incharge of Campus ministry or Catholic council or what ever. In a few of our schools I have distributed the questionnaire in the same way.

I have requested Rev. Bro. Arun for permission. He too asked me to entrust the questionnaire to you and you will do the need full. Please help me at your earliest. When they are ready, please inform me, or send them back by post or through Mr. Curd who works in ABAC.

Thanking you ,

Cordially yours,

Bro. I. PackiaRaj
(Bro. I. PackiaRaj.) 28th June 1996.

Name_____M/F. Age_____

Place of Birth_____Province_____Parish_____

No. of Brothers_____Sisters_Sibling order. 1, 2, 3, 4, 5,____

Name of your Father_____Occupation_____

Name of you Mother_____Occupation_____What .

Congregation_____Date of profession_____

ANSWER SHEET

Put an X mark on the appropriate oval (O) that corresponds to one of the four responses which maybe applicable to you. Erace thoroughly any mark you have previously made if you wish to change your answer. The four responses are: ALWAYS TRUE TO ME (AT); TRUE TO ME ONCE IN A WHILE (OW); RARELY TRUE TO ME (RT); AND NOT TRUE TO ME AT ALL (NT).

	AT	OW	RT	NT		AT	CW	RT	NT
1.	O	O	O	O	36.	O	O	O	O
2.	O	O	O	O	37.	O	O	O	O
3.	O	O	O	O	38.	O	O	O	O
4.	O	O	O	O	39.	O	O	O	O
5.	O	O	O	O	40.	O	O	O	O
6.	O	O	O	O	41.	O	O	O	O
7.	O	O	O	O	42.	O	O	O	O
8.	O	O	O	O	43.	O	O	O	O
9.	O	O	O	O	44.	O	O	O	O
10.	O	O	O	O	45.	O	O	O	O
11.	O	O	O	O	46.	O	O	O	O
12.	O	O	O	O	47.	O	O	O	O
13.	O	O	O	O	48.	O	O	O	O
14.	O	O	O	O	49.	O	O	O	O
15.	O	O	O	O	50.	O	O	O	O
16.	O	O	O	O	51.	O	O	O	O
17.	O	O	O	O	52.	O	O	O	O
18.	O	O	O	O	53.	O	O	O	O
19.	O	O	O	O	54.	O	O	O	O
20.	O	O	O	O	55.	O	O	O	O
21.	O	O	O	O	56.	O	O	O	O
22.	O	O	O	O	57.	O	O	O	O
23.	O	O	O	O	58.	O	O	O	O
24.	O	O	O	O	59.	O	O	O	O
25.	O	O	O	O	60.	O	O	O	O
26.	O	O	O	O	61.	O	O	O	O
27.	O	O	O	O	62.	O	O	O	O
28.	O	O	O	O	63.	O	O	O	O
29.	O	O	O	O	64.	O	O	O	O
30.	O	O	O	O	65.	O	O	O	O
31.	O	O	O	O	66.	O	O	O	O
32.	O	O	O	O	67.	O	O	O	O
33.	O	O	O	O	68.	O	O	O	O
34.	O	O	O	O	69.	O	O	O	O
35.	O	O	O	O	70.	O	O	O	O

สถานที่เกิด _____ จังหวัด _____ วัด _____
 จำนวนพี่น้องชาย _____ พี่น้องหญิง _____ คนที่ 1, 2, 3, 4, 5, _____
 บิดาชื่อ _____ อาชีพ _____
 มารดาชื่อ _____ อาชีพ _____
 คณะนักบวช _____ วันปฏิญาณตน _____

กระดาษคำตอบ

จงกากระดากับวงกลมหนึ่งใน 4 อัน ที่ตรงกับความรู้สึกรของคุณ ถ้าจะกากระดากับวงกลมใหม่ในข้อนั้น โปรดลบ
 กากระดากเดิมให้หมดก่อน คำตอบทั้งสี่ในแต่ละข้อ คือ เป็นจริงกับฉันเสมอ (AT) เป็นจริงกับฉันในบางครั้ง (OW)
 ไม่ค่อยจริงกับฉันเท่าใดนัก (RT) ไม่จริงกับฉันเลย (NT)

	AT	OW	RT	NT		AT	OW	RT	NT
1.	O	O	O	O	36.	O	O	O	O
2.	O	O	O	O	37.	O	O	O	O
3.	O	O	O	O	38.	O	O	O	O
4.	O	O	O	O	39.	O	O	O	O
5.	O	O	O	O	40.	O	O	O	O
6.	O	O	O	O	41.	O	O	O	O
7.	O	O	O	O	42.	O	O	O	O
8.	O	O	O	O	43.	O	O	O	O
9.	O	O	O	O	44.	O	O	O	O
10.	O	O	O	O	45.	O	O	O	O
11.	O	O	O	O	46.	O	O	O	O
12.	O	O	O	O	47.	O	O	O	O
13.	O	O	O	O	48.	O	O	O	O
14.	O	O	O	O	49.	O	O	O	O
15.	O	O	O	O	50.	O	O	O	O
16.	O	O	O	O	51.	O	O	O	O
17.	O	O	O	O	52.	O	O	O	O
18.	O	O	O	O	53.	O	O	O	O
19.	O	O	O	O	54.	O	O	O	O
20.	O	O	O	O	55.	O	O	O	O
21.	O	O	O	O	56.	O	O	O	O
22.	O	O	O	O	57.	O	O	O	O
23.	O	O	O	O	58.	O	O	O	O
24.	O	O	O	O	59.	O	O	O	O
25.	O	O	O	O	60.	O	O	O	O
26.	O	O	O	O	61.	O	O	O	O
27.	O	O	O	O	62.	O	O	O	O
28.	O	O	O	O	63.	O	O	O	O
29.	O	O	O	O	64.	O	O	O	O
30.	O	O	O	O	65.	O	O	O	O
31.	O	O	O	O	66.	O	O	O	O
32.	O	O	O	O	67.	O	O	O	O
33.	O	O	O	O	68.	O	O	O	O
34.	O	O	O	O	69.	O	O	O	O
35.	O	O	O	O	70.	O	O	O	O

1993

1961

22

NUMERICAL INDICATION OF TRANSITION

*The biggest male orders of the Church (with more than 3,000 members)**according to Annuario Pontificio, 1961 to 1963* (22 years - 1961-1983)

NAME OF THE ORDER	1961	1981	1985	1991	1993	LOSS OR ADDITION: Number	%
Jesuits (SJ)	35,086	26,905	26,791	24,028	23,570	- 11,516	- 32.8%
Franciscans (OFM)	26,876	20,337	20,295	19,038	18,558	- 8,318	- 30.9%
Salesians (SDB)	21,048	16,915	17,146	17,606	17,497	- 3,551	- 16.9%
Capuchins (OFM Cap)	15,708	11,944	11,890	11,805	11,676	- 4,032	- 25.7%
Benedictines (OSB)	12,165	9,522	9,413	9,014	8,738	- 3,427	- 28.1%
Brothers of the Christian Schools (SFC)	17,560	10,238	9,340	8,285	(7,903)	- 9,657	- 55.0%
Dominicans (OP)	9,399	7,164	7,042	6,775	6,561	- 2,838	- 30.2%
Redemptorists (CSsR)	9,030	6,593	6,463	6,179	6,052	- 2,978	- 33.0%
Marist Brothers of the Schools (FMS)	8,974	6,843	6,427	5,896	(5,785)	- 3,189	- 35.5%
Society of the Divine Word (SVD)	5,436	5,290	5,409	5,707	5,791	+ 355	+ 6.5%
Missionary Oblates of Mary Immaculate (OMI)	7,505	5,923	5,750	5,407	5,273	- 2,232	- 29.7%
Franciscans Conventuals (OFM Conv)	4,550	4,035	4,118	4,242	4,329	- 221	- 4.9%
Lazarists (CM)	5,966	4,062	3,898	3,698	3,668	- 2,298	- 38.5%
Discalced Carmelites (OCD)	4,236	3,287	3,482	3,704	3,710	- 526	- 12.4%
Spiritans (CSSp)	5,200	3,863	3,628	3,366	3,280	- 1,920	- 3.7%
Augustinians (OSA)	4,200	3,533	3,403	3,166	3,020	- 1,180	- 28.1%
Brothers of St. Gabriel (SG)	1,750	1,331	1,273		(1,198)	- 552	- 31.5%

H.V. Their parish - can have a mission in Indo China

- 34% [14]

Decr.

* Bros of St. Gabriel (1956-1996 - 40 yrs) 1800-1181

John

* Province of Thailand (1956-1996 - 40 yrs) 82-68

Mary

- 18%

Statistics of Candidates Admitted

No. of Candidates who joined the Novitiate.

From 1986 to 1996

Name of the Congregation: Lovers of the Cross of Chantaburi.

Year	Aspirantate	Scholasticate	Novitiate
1986	6	0	0
1987	4	5	0
1988	9	4	5
1989	5	7	1
1990	4	4	4
1991	4	3	3
1992	4	4	1
1993	4	4	4
1994	5	2	2
1995	11	3	2
1996	1	11	3

Sr. Mallika.

APPENDIX- C

Statistics of Candidates Admitted

No. of Candidates who joined the Novitiate.

From 1986 to 1996

Name of the Congregation: Brothers of St. Gabriel.

St. Louis Mary Juniorate- Sriracha.

Year	Juniorate	Scholasticate	Novitiate
1986	5	4	2
1987	5	1	0
1988	9	2	2
1989	8	1	0
1990	8	2	0
1991	3	1	0
1992	4	3	0
1993	4	2	0
1994	3	2	0

Bro. Vichan Songsiang Chai. FSG.

27.9.1996.

Statistics of Candidates Admitted

No of Candidates who joined Novitiate

From 1986 to 1996

Name of the Congregation: Sisters of the Servants of the Immaculate Heart of Mary.

Year	Aspirantate	Scholasticate	Novitiate	Perpetual Vows
1986	56	6	5	0
1987	53	7	6	2
1988	71	5	4	3
1989	69	2	0	0
1990	54	6	2	1
1991	42	3	2	2
1992	39	4	4	2
1993	43	3	3	3
1994	43	5	4	2
1995	46	3	3	0
1996	40	5	3	0

April 1996

THE REVITALIZATION OF THE BROTHERS
OF THE PROVINCE OF CANADA

1. Statistics (on 1st February 1996)

Perpetually professed 125
Temporarily professed 1
Total number professed 126

Age of the Brothers:

90-99: 3
80-89: 36
70-79: 36
60-69: 28
50-59: 17
40-49: 2
30-39: 3
20-29: 1

Average age: 71

Brother-Priests 15
Communities 23
Missionary Brothers (Haiti) 7
Brothers working outside the Province 4

Canadian Brothers belonging to another Province: 14

Central Africa: 4
Singapore: 5
India: 1
Thailand: 1
Papua New Guinea: 3

One French Brother is working in the Canadian Province (Haiti)
and a Central African Brother is studying in Canada (Montreal).

2. Mission of the Brothers

A. School Education: 11

- Management: 4
- Teaching: 4
- Pastoral: 1
- Secretariat and others: 2

B. Leisure, Open air, nature: 4

- Management: 2
- Personnel: 2

C. Poor and destitute: 6

D. Aged and sick persons: 5

