

**MOTIVATION FOR PILGRIMAGE TRAVEL:
A CASE STUDY OF CATHOLIC SHRINES IN THAILAND**



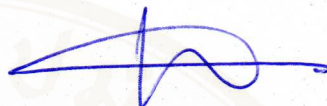
WITHAYA SIRITHANOMWONG

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT
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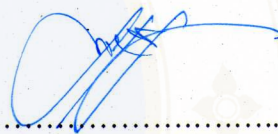
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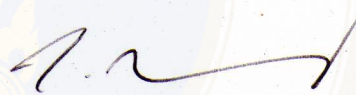
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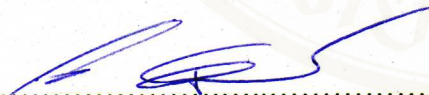
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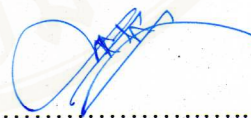
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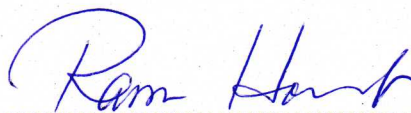
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Withaya Sirithanomwong

MOTIVATION FOR PILGRIMAGE TRAVEL:

A CASE STUDY OF CATHOLIC SHRINES IN THAILAND

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ABSTRACT

The objectives of this research were to identify the demographics of Thai Catholic pilgrims, and their travel characteristics, and to understand the underlying motivational factors which influenced them to undertake pilgrimage travel to the Catholic shrines in Thailand. Mixed methodology was employed for data collection and analysis. In-depth interviews for qualitative data collection were undertaken with 20 Thai Catholics who travelled to the Catholic Shrines in Thailand. The questionnaires for quantitative data collection were responded to 392 Thai Catholic pilgrims. It was designed using available literature and other relevant research articles, and the results were summarized from the in-depth interviews. Regarding the demographic and pilgrimage travel characteristics, it was found that the majority of Thai Catholic pilgrims were women, between the ages of 15 to 24 years old, single, bachelor degree graduates or students, and northeast Thailand residents, who earned 10,000 baht or less. Their pilgrimages were self-arranged, planned less than 1 month in advance, and used tourist buses. They had travelled there 1 to 5 times before, no accommodation was used, and they spent an average of 10 and a half hours travelling, they also spent around 3,733.25 baht per person. They had got information mainly from Catholic organizations and parish churches and they would like to visit again in the near future. After categorizing all of available motivations into push and pull factor dimensions using statistical instruments, the data analysis revealed that the pull factor dimension was more influential than the push one. Furthermore, there was a relationship between the pull and push factor in every dimension. Additionally, when comparing all the motivational factor dimensions, the pull factor dimension 'Narratives of Martyr(s)' was the most influential whereas the push factor dimension 'Rest and Experiences' was, in contrast, the least influential.

KEY WORDS: MOTIVATION / PILGRIMAGE TRAVEL / CATHOLIC PILGRIM

105 pages

แรงจูงใจในการเดินทางแสวงบุญ: กรณีศึกษาสักการสถานคาทอลิกในประเทศไทย

MOTIVATION FOR PILGRIMAGE TRAVEL:

A CASE STUDY OF CATHOLIC SHRINES IN THAILAND

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บทคัดย่อ

วัตถุประสงค์ของการวิจัยครั้งนี้เพื่อศึกษาถึงลักษณะประชากรของผู้เดินทางแสวงบุญคาทอลิกชาวไทย ศึกษาลักษณะเฉพาะในด้านการเดินทางและเข้าใจถึงปัจจัยจูงใจพื้นฐานที่นำไปสู่การเดินทางแสวงบุญโดยมีสักการสถานคาทอลิกในประเทศไทยเป็นพื้นที่เป้าหมายในการศึกษา การวิเคราะห์ข้อมูลนี้ใช้รูปแบบการวิจัยแบบผสม โดยเริ่มจากการสัมภาษณ์เชิงลึกกับผู้เดินทางแสวงบุญคาทอลิกไทย 20 คน จากนั้นวิเคราะห์ข้อมูลเชิงปริมาณจากแบบสอบถามจำนวน 392 ชุด ซึ่งออกแบบจากการศึกษาวรรณกรรมที่มีและจากงานวิจัยที่เกี่ยวข้อง และจากสาระสำคัญของผลได้จากการสัมภาษณ์เชิงลึก จากการศึกษาลักษณะประชากรและลักษณะเฉพาะในด้านการเดินทางพบว่า ผู้เดินทางแสวงบุญคาทอลิกชาวไทยส่วนใหญ่เป็นผู้หญิง อายุระหว่าง 15-24 ปี สถานภาพโสด มีการศึกษาระดับปริญญาตรี มีภูมิลำเนาในภาคตะวันออกเฉียงเหนือของไทย เป็นนักศึกษาและรายได้ตั้งแต่หรือต่ำกว่า 10,000 บาท มีเตรียมเดินทางน้อยกว่า 1 เดือน เดินทางด้วยรถทัวร์ เคยเดินทางแสวงบุญมาก่อนประมาณ 1 - 5 ครั้ง ส่วนใหญ่ไม่ได้พักแรมค้างคืน มีช่วงระยะเวลาการเดินทางทั้งสิ้น 10 ชั่วโมงครั้ง ใช้จ่ายประมาณ 3,733.25 บาท ได้รับข้อมูลด้านสถานที่จากองค์กรคาทอลิกหรือโบสถ์คาทอลิก และโดยจะเดินทางมาแสวงบุญอีกในอนาคตอันใกล้ ผลที่ได้จากการวิเคราะห์ข้อมูลหลังจาจัดกลุ่มตัวประกอบของปัจจัยจูงใจในการเดินทางแสวงบุญแล้วพบว่า ปัจจัยดึงดูดมีอิทธิพลมากกว่าปัจจัยผลักดัน และยังพบว่าทั้งปัจจัยดึงดูดและปัจจัยผลักดันมีความสัมพันธ์กันในทุกด้าน ปัจจัยจูงใจที่มีอิทธิพลต่อการเดินทางแสวงบุญมากที่สุด คือ ปัจจัยดึงดูด “เรื่องเล่าเกี่ยวกับบุญราศี” ในขณะที่ ปัจจัยผลักดัน “การพักผ่อนและประสบการณ์การเรียนรู้” มีอิทธิพลน้อยที่สุด

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CHAPTER I

INTRODUCTION

1.1 Historical Background

Tourism has been defined by WTO¹ (2004) as an activity of person who travels to and stays in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not relevant to exercise an activity remunerated from the place visited. Although the modern tourism is regarded as one of the newer phenomena in the new world, we could still associate that the origins of tourism were rooted in pilgrimage (Collins-Kreiner, 2010). The phenomenon of pilgrimage existed many hundreds of years before defined word 'Tourism' appeared in human activities (Aliza, 2000). So, getting to know the evolution of tourism is unavoidable to study the pilgrimage in the ancient time (Dallen & Daniel, 2006).

Remarkably, looking back upon the event of Olympic Games in an ancient Greece era, people not only gathered there to participate in the athletic events and artistic performances, but simultaneously they hold religious ceremonies as well (Weaver & Lawton, 2000). Another example from medieval Crusades (1095 – 1291) to Holy Land, it is clear that the travel was attracted primarily by pilgrimage motives. Those pilgrims believed that the more difficulties they encountered, the greater spiritual blessings they would be rewarded (Weaver & Lawton, 2000). Consequently, it might be presumed that the external factors have quite few impacts to influence pilgrims' decision. Even at the areas and places that had been recognized as the highest risk of dangers, such as Jerusalem in Israel, people were not deterred from visiting there. Moreover these places have been ranked as the first top sites for pilgrimage travel (Bess, 2009). Concurrently this trend of visiting also appeared in

¹ The World Tourism Organization (UNWTO), based in Madrid, Spain, is a United Nations agency dealing with questions relating to tourism. It plays a role in promoting the development of responsible, sustainable and universally accessible tourism, paying particular attention to the interests of developing countries.

Buddhist, Hindu, Jewish, Muslim and Christian pilgrimage sites and attracted increasingly a large number of travelers.

Referring to WTO report (Handszuh, 1997), the number of arrival in the Middle East and Asia-Pacific region had increased 10% and 13% more than elsewhere. According to the Royal Embassy of Saudi Arabia (1997), the number of foreign pilgrims those arrived Saudi Arabia, where Mecca was the main destination for Hajj, had been increasing from 1,168,591 in 1997 to 2,521,000 in 2009. It has been mentioned in the tourism trend of 2010 that religious and pilgrimage tourism would be the principal reasons ranging the 10th of top motivational factors that will influence travelers' interest. Furthermore, report by World Religious Travel Association (WRTA) highlights the fact that there were more than 300 million people who traveled for religious and pilgrimage purposes. It also brought incomes that exceeded \$18 billion annually from Christians, Muslims, and Hindus, the three largest religions of the world (Wright, 2007). The religious groups have been also characterized as one of the special market group which consists of 25% of tourist market (Vukonic, 1992). So, this fact implies that pilgrimage is as important as ever and it has significantly influenced to the economy, politic, society, culture. It could affect the global trade and health as well (Vukonic, 2002).

In Thailand, TAT (Tourism Authority of Thailand) reported the increasing number of domestic religious travelling from 84 million times in 2008 to 87 million times in 2009, and estimated to reach 90 million times in the year 2010. This statistic inferred that 50% of all Thai travelers were ones who intentionally visited to or called at the religious places for any reasons (Jarupan, 2010). On the occasion of golden anniversary of TAT establishment, it initiated religious travel program starting March 2010, it included 50 routes covering five major religions: Buddhism, Islamism, Christianity, Hinduism and Sikh. However, Thai pilgrimage travel, particularly to the Buddhist temples, has been popular for very long time. Some examples of pilgrimage program were 'Nine temples Tour' which could be found in almost every province of Thailand. 'Happy Family with BMTA' was another similar project operated by Bangkok Mass Transit Authority (Praphorn, 2006). Kasikorn Research Center reported that the temple tour generated an earning of about 2,000 million baht (Business Thai, 2007). Moreover, Thailand Tourism Development Research Institute

also reported that Wat Benchamabophit (the Marble Temple) had welcomed around 8.15 million tourists every year, and ranked 24th among all Buddhist temples in world. Similarly, it meant that some other reasons like innate tradition, culture and belief in religion might have influences on Thais' determination to participate in any pilgrimage travel program (2010).

The Catholic pilgrimage had gained the largest share of religious travelers compared to other religions (Rinshede, 1992). Generally the pilgrimage patterns in each religion mostly have its own definition and characteristics that mostly relied on its successive custom. Based on the Catholic teaching, there had been an encyclical letter namely 'Redemptoris Missio' (1990), given by Pope John Paul II who was the Roman Catholic leader during 1992-2005. It revealed the teaching of 'Inculturation' which referred to the respective implementation of the ancient Catholic tradition to be suitable for any cultures or regions without misleading from its essence. The studies of travel motivation revealed that the travelers with different cultural backgrounds or nationalities could have different travel motivation (Kozak, 2002). Therefore, it was interesting to see how Thai Catholics blend their own religious belief in order to live in the country where majority of population is Buddhist, and the main reasons to influence them to participate in the pilgrimage travel.

The number of pilgrimage traveller became rising up as a consequence of the spiritual fulfillment attracted by the longstanding shrines (Digance, 2003). Generally, shrines are simply categorized into two kinds, sacred and secular ones. Sacred shrines, particularly for religious meaning, were the worshiping places such as local churches, mosques, temples or synagogues where especially attracted tourists visit on the more regular basis and from a narrow geographical range (Eliade, 1987). According to the catholic teaching in Roman Catholic Code of Canon Law² 1230 – 1231, sacred shrine was regarded as a church or other sacred places which, with the approval of the local bishop for construction, was by reason of special devotion frequented by the faithful pilgrims. Furthermore, Catholic shrines were the sites which were considered sacred. Catholic shrines also included with historical sites associated with Jesus, the Virgin Mary, various saints and blessed martyrs; the locations of relics

² Canon law of the Catholic Church is a fully developed legal system with all the necessary elements: courts, lawyers, judges, a fully articulated legal code and principles of legal interpretation (Apostolic Constitution, 1983).

associated with Christ, saint or martyr; and the sites of visions, miracles or miraculous statues (Sacred Destinations, 2010).

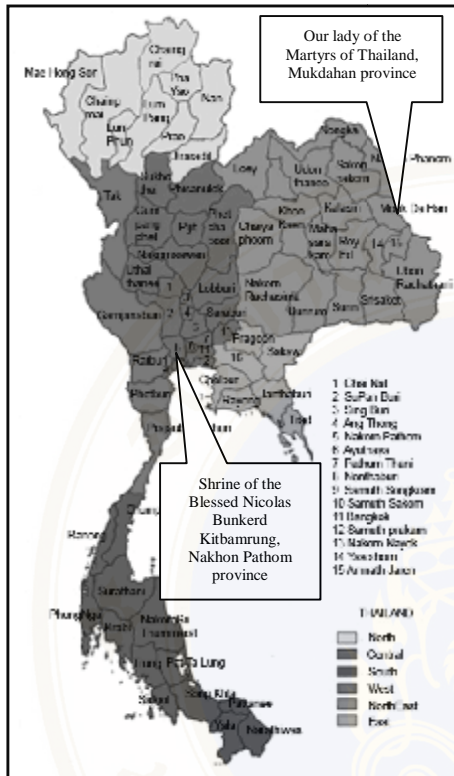


Figure1.1: Map to indicate Thai Catholic shrines settlement.

In Thailand, there were two Catholic shrines settled in Mukdahan and Nakhon Pathom province (Figure1.1). Standing next to the Mekong River, a Catholic village called ‘Song Khon’ was well-known of the sacred shrine ‘Our lady of the Martyrs of Thailand’, the first Catholic pilgrimage place of Thailand (Figure1.2). This sacred shrine was officially established after the beatification and canonization of seven martyrs of Thailand in 1989 from Vatican order, the center of Roman Catholic religion. Considering its architecture, this sacred shrine was exquisite and reputed as the largest Catholic church of Southeast Asia.

Later in 1996, it was also awarded the golden medal from the Association of Siamese Architects under Royal Patronage (Mukdahanneews, 2000). Moreover, TAT by Unseen Thailand II recommended and promoted it in the column of ‘New Aspect of Sacred Places’ (Tourism Authority of Thailand, 2004). Besides the architectural magnificence and beauty, the place had welcomed annually more than ten thousands pilgrims, excluding other common types of tourist. Pilgrimage had been the main purpose for Thai Catholics to travel to this place.



Figure1.2: Our lady of the Martyrs of Thailand Shrine and Catholic villages: Photography Courtesy of Mukdahanneews.

Subsequently, on January 2003, another Catholic shrine was founded in Nakhon Pathom province (Figure 1.3), an hour traveling distance from Bangkok. The shrine of the Blessed Nicolas Bunker Kitbamrung was named after one Catholic priest who witnessed his religious belief and eventually he died as a martyr during a persecution against Catholic Church in 1944, caused by World War II. This Catholic priest was later beatified by Pope John Paul II in 2000 became the first Thai priest to be honored as a Martyr.



Figure 1.3: Shrine of the Blessed Nicolas Bunker Kitbamrung, Nakhon Pathom province: Photography Courtesy of P.B. Travel Agency

These two Catholic shrines have been recognized as the destinations where pilgrims bestowed respect to Martyrs whose lives were a role model of good religious practitioners and then some miracles occurred afterwards. With the supernatural incidents, faith and religious reasons, these sacred shrines have welcomed many Catholic pilgrims every year. However, it was found noted that the numbers of pilgrims at those two sacred shrines were different. Two shrines had different statistical tendency of pilgrimage arrivals. Although considering into their functions, these two sacred shrines were functioned quite similarly for religious purposes, it was found that the number of arrival of these two places and its trend were different. Statistic report showed the positive tendency of pilgrim number at the Our Lady of the Martyrs of Thailand shrine, Mukdahan province. On the other side, the Blessed Nicolas Bunker Kitbamrung shrine, Nakhon Pathom province, reported decreasing the number of pilgrimage (Figure 1.4).

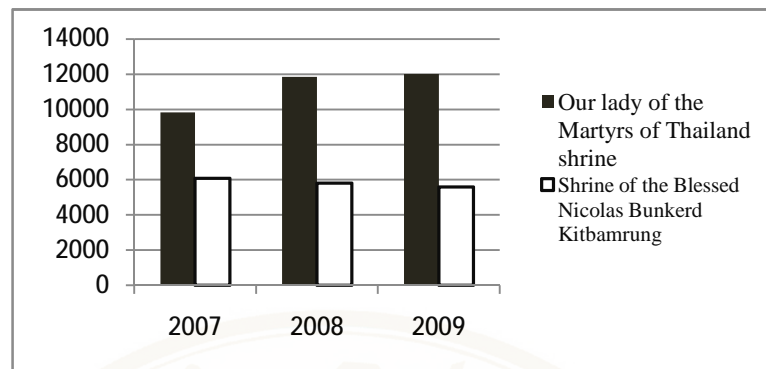


Figure 1.4: Statistic of pilgrims' visit at the Shrine of the Blessed Nicolas and Our lady of the Martyrs of Thailand: Statistic courtesy of those two site managers.

This fact raised interest on understanding what could be the main reasons for Thai Catholic to attend the pilgrimage travel. The possible reasons could due to initiative caused by the pilgrims themselves or by other external reasons to influence them. One of the better approaches to understand the reasons why people participated in the pilgrimage travel was to examine the concept of 'travel motivation' (Crompton, 1979). Even though the pilgrimage travel happens in many parts of the world, it was one of the most understudied areas compared with other sorts of tourism research (Dallen & Daniel, 2006). Therefore, it was worthy to study about the motivation of Catholic pilgrims to travel to the sacred shrines. Some available research had pointed that the pilgrims were motivated by hoping for problem solved, health recovery, peacefulness of mind, to find job or to pass exam and so forth (Voye, 1999). Those demands were solely from the external needs. According to some other researchers, pull and push motives could be the main classified factors for deciding the pilgrimage destination.

1.2 Research Questions

- 1.2.1 What are the demographics of Thai Catholic pilgrim and their traveling characteristics?
- 1.2.2 What are the underlying motivational factors of Thai Catholic pilgrim to visit Catholic shrines in Thailand?
- 1.2.3 What is the most influential factor that motivates Thai Catholic pilgrim to visit Catholic shrines in Thailand?

1.3 Rationale of Research

Considering the lack of research that investigated the motivations of pilgrimage travelers to sacred sites (Poria, Butler, & Airey, 2003), particularly in the area of Catholic religion in Thailand where majority of people believed in Buddhism, it was interesting to conduct research in this concept and context.

The study of motivations for pilgrimage by Amalia *et al* (2010), found that the pilgrims at the Holy Land were of the traditional type who purely focused on ritual and religious activities. Price, transportation, meals, accommodation, and attraction were not essential for them. The research was conducted among the Catholic pilgrims from the Catholic-based countries. The result was similar to Collins-Kreiner and Kliot's research (2000) which indicated that the pilgrimage motivation for Catholics was to gain inspiration and strengthen belief. However, the phenomenon of tourism and pilgrimage had been understood as two kinds of multiple connective movements in today's modern world. So, understanding the pilgrimage motivation should study both internal and external motivated factors based on the context of destinations and people. Only then it could provide the most accurate results.

Even though these two Catholic shrines had shared some similar concepts, on the other hand, the tendency of pilgrimage arrivals has been different because these two sacred shrines seemed to appear different in comparison. They were constructed in different periods and with different architectural style. Nevertheless, they have shared the similar religious value behind the sacred shrine establishment. These sacred shrines were built to honor Thai Martyrs³ who died for witnessing their religious belief and later on, the miracle revealed. In this case, there might be other motivating factors that influenced Thai Catholic pilgrims to consider and select which sacred shrine to travel to.

Therefore, studying the motivations for pilgrimage travel seems one interesting aspect to deal with. The research results and the collective feedbacks would benefit the sacred shrine providers to realize the main influential factor that drew people there. The finding could help in developing those destinations in order to address the current focus of the pilgrims focus most in the present time. But, this

³ A person who is killed because of their religious or other beliefs. Old English *martir*, via ecclesiastical Latin from Greek *martur* 'witness'. Christian use 'martyr'. (Oxford University, 2010)

research did not aim to compare those two sites but to study overall in general. As, in Thailand, there are only two Catholic shrines, this study aimed to cover both shrines to represent the total population of Catholics in Thailand.

1.4 Research Objectives

- 1.4.1 To identify the demographics of Thai Catholic pilgrim and their traveling characteristics
- 1.4.2 To understand the underlying motivational factors of Thai Catholic pilgrims to the Catholic shrines in Thailand
- 1.4.3 To examine the most influential factor that motivates Thai Catholic pilgrims to the Catholic shrines in Thailand

1.5 Research Hypothesis

- 1.5.1 There was a difference in push and pull factors with the different demographic of Thai Catholic pilgrims.
- 1.5.2 There was a relationship between push factors (Socio-psychological motives) and pull factors (Destination attributes) of Thai Catholic pilgrims at the Catholic shrines in Thailand.
- 1.5.3 There was a difference in push and pull factors with the different travel characteristics of Thai Catholic pilgrims.
 - 1.5.3.1 There was a difference in push and pull factors with the difference of trip arrangement.
 - 1.5.3.2 There was a difference in push and pull factors with the difference of planning period.
 - 1.5.3.3 There was a difference in push and pull factors with the different types of transportation.
 - 1.5.3.4 There was a difference in push and pull factors with the difference of travel frequency.

1.5.3.5 There was a difference in push and pull factors with the different decision to stay overnight.

1.5.3.6 There was a difference in push and pull factors with the different types of accommodation.

1.5.3.7 There was a difference in push and pull factors with the different information media channels to know the shrine.

1.5.3.8 There was a difference in push and pull factors with the different decision to revisit.

1.5.4 There was a relationship between motivational factors (push and pull) of Thai Catholic pilgrims and pilgrim's travel characteristics.

1.5.4.1 There was a relationship between motivational factors (push and pull) of Thai Catholic pilgrims and their length of pilgrimage travel.

1.5.4.2 There was a relationship between motivational factors (push and pull) of Thai Catholic pilgrims and their total expenditure.

1.6 Scope of the Study

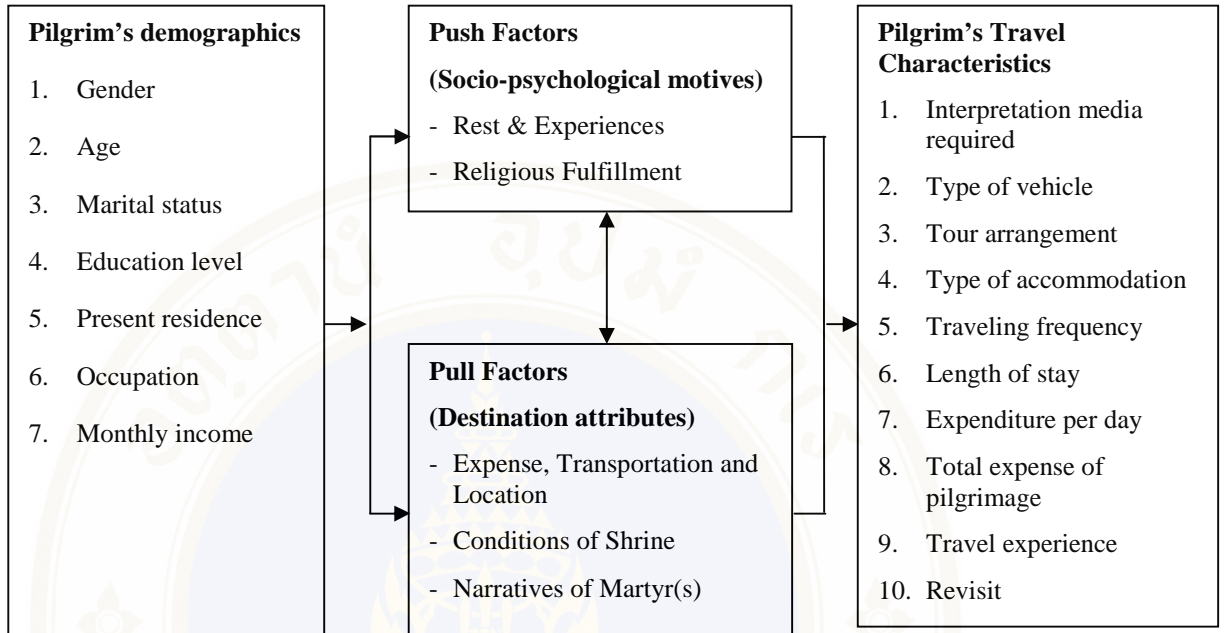
1.6.1 Scope of area: The study areas included all Catholic shrine in Thailand: The shrine of the Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province and Our lady of the Martyrs of Thailand Shrine, Mukdahan province.

1.6.2 Scope of contents: The data contents were from the in-depth interview and questionnaire form that comprised of pilgrims' personal information and pilgrims' travel characteristics, and push and pull factors.

1.6.3 Scope of target population: The data collection was from Thai Catholic pilgrims who traveled to Catholic shrines in Thailand.

1.6.4 Scope of timeframe: The research had been studied within 6 months.

1.7 Conceptual Framework



CHAPTER II

LITERATURE REVIEW

This research includes the study of motivation for pilgrimage travel that influenced Thai Catholic pilgrims to the two Catholic shrines of Thailand. The research comprised of ideas, theories and others related sources, which were referred as the primary guidelines. This chapter covers following main concepts reviewed as part of this research:

- 2.1 Concept of Pilgrimage and Travel
- 2.2 Concept of Travel Motivation
- 2.3 Information of the Study Areas
- 2.4 Related Research

2.1 Concept of Pilgrimage and Travel

2.1.1 Terminology of 'Pilgrimage' and 'Travel'

'Pilgrimage' has been defined as the words that carried a range of meaning over the centuries. The English term 'pilgrimage' originally came from the Latin word *peregrinus* (*per*, through + *ager*, field, country, land), which meant a foreigner, a stranger, someone on a journey, or a temporary resident. It could be described as a traveler who made a brief journey to a particular place or someone settling for a short or long period in a foreign land (Montfort Fathers, 1994).

For Greek term, *parepidemos* (temporary resident) has strengthened a central image of the Christian life. Christians were identified as temporary residents in this world, the true home being the heaven. Therefore they must live and behave day by day according to the standards of their original homeland as they journeyed through their whole life. This was the primary understanding of the term during the early centuries of the Catholic Church (Kameel, 2010).

The word 'Travel' came from *Travailen*, used in the Middle English (14th century), which means 'to toil' (hard work or exhausting effort). It also derived from the old French word '*travailler*' that meant 'to travail', the difficult work or suffering caused by hardship (Merriam-Webster, 2008). Travel was generally about the movement of people for any purpose, such as for visiting people, for business or for tourism. Additionally, 'Travel' could include with all the performance and activities during the journey. So, these two terms 'Travel' and 'Pilgrimage' contributed the interconnection and it was understood in the definition of tourism.

2.1.2 Definition of 'Pilgrimage'

Pilgrimage was defined by Barber (1993) as a journey resulting from the religious cause, externally to a holy site, and internally for spiritual purposes and internal understanding. On the other hand, Turner (1978) stated that pilgrimage involved the movement of people from their daily usual statues to a sacred center where they enter the world of *communitas*¹ (anti-structure) through the ritual celebration of their common and universal humanity. It explained that the modern pilgrimage, as it blended with tourism, involved a major journey to the national or international shrines. So it was specified as a 'sacred journey' in which the individual escaped from the secular everyday world to the land of prayer. Turner also described the similarities between tourism and pilgrimage, as functionally and symbolically equivalent to other institutions that human beings used to embellish and added meaning to their lives (Graburn, 1989). In brief, pilgrimage might be defined as a journey to one or more sacred place, undertaken for religious motives (Russell, 1999).

In addition to those previous definitions, Fr.Surachai (2006), Thai Catholic priest, stated that pilgrimage rooted from Latin word and was equivalent to "peregrines", which meant the travel to the holy place. The characteristics and activities of pilgrim inferred the belief and faith in the religion, no matter what purpose it would relate with worshiping, pleading for something, compensation of sin, thanksgiving or overall. The pilgrimage comprised of three important principles:

¹ 'Communitas' is a Latin noun commonly referring either to an unstructured community in which people are equal, or to the very spirit of community. 'Communitas' is also an intense community spirit, the feeling of great social equality, solidarity, and togetherness.

- The act must be started from some reasons or purposes. The participants had the clear intention for pilgrimage.
- It must comprise of traveling, either short or long and any types of transportation such as cars, train, plane, or on foot.
- There must be a certain destination, designated by:
 1. Vatican, the center of Roman Catholic denomination. For example: The Cathedrals at Rome (Italy) and Jerusalem (Israel), the holy land (Israel), Lourdes (France), Fatima (Portugal) and etc.
 2. The local church (diocese²) such as the shrine of Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province and Our lady of the Martyrs of Thailand Shrine, Mukdahan province.

2.1.3 Distinction and Relationship between Pilgrimage and Travel

Smith (1992) identified the distinction between tourism and pilgrimage as an opposite end point on a continuum of travel (Figure 2.1). On the contrary, Turner's reference (Turner, 1978) had indicated the similarity between pilgrimage and tourism. Turner described that tourism had been blended together with the modern pilgrimage, involving a major journey within the international shrine. Cohen (1979) examined the relationship between tourism and pilgrimage. He argued that pilgrimage and tourism were similar found only at the structural level, while both pilgrims and tourists were seeking for the deeper meaning, considering distinctively at the phenomenal level. His research on tourist and pilgrim activities at sites in Thailand referred that pilgrimage and tourism were different in term of direction undertaken. The group of 'Pilgrim' and 'Pilgrim-tourist' traveled to their socio-cultural center, while the 'Traveler' and the 'Traveler-tourist' went contrastingly (Cohen, 1992).

² The territory or churches subjected to the jurisdiction of a bishop (Van Hove, 1909).

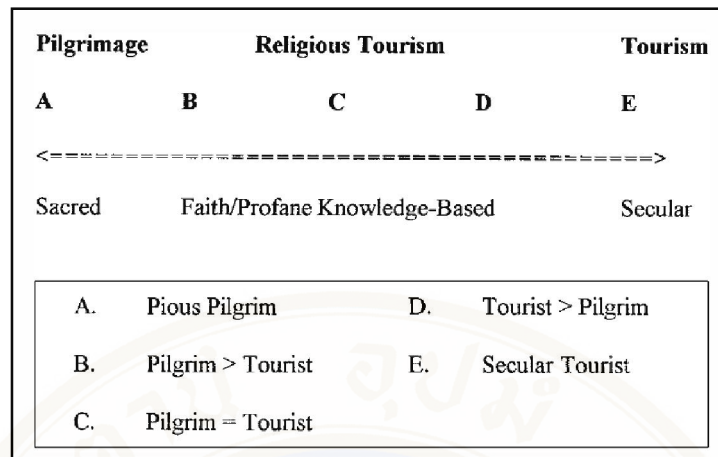


Figure 2.1: The pilgrimage - tourism continuum (Smith, 1992)

Even though many research articles described variously, most of their views could be summarized into two; whether ‘pilgrimage’ and ‘tourism’ really had relationship or not. The idea of difference between religious tourism and pilgrimage was considered popular due to both spiritual and secular elements in promoting travel program, visiting to religious and even non-religious sites. It included the discussion of European Christians regarding the problems posed by tourists who experienced both pilgrimage shrines and religious attractions (Nolan & Nolan, 1989). Furthermore, points of similarity were increasing while the word ‘Pilgrimage’ was being used for more secular contexts such as, for an honor of famous actors, some important people’s grave and so forth (Reader & Walter, 1993). Therefore, pilgrimage in this modern era appeared to take the form of multipurpose travel, incorporated with the elements of tourism (Singh, 2004). It was shown in religious tourism which was the form of tourism to sacred sites and was motivated, partly or wholly, by religious motives (Rinshede, 1992).

Vukonic (1996) explained that religious tourism consisted of wide range of spiritual sites and associated services, which were visited for both secular and religious reasons. Within this definition of two different kinds of the site, it could be identified separately that shrines encompassed sites where a relic or image was respective, and where it was recognized to the occurred miracles, still kept occurring and might happen again. An obvious example of this most recent time was Lourdes in France and eight Martyrs of Thailand.

In short, the difference between old-fashioned pilgrimage and tourism was narrowing and there were multiple connections between these two kinds of traveling trend in today's modern world.

2.2 Concept of Travel Motivation

2.2.1 Definition of 'Motivation'

The word "motivation" was derived from Latin word "movere", which meant "to move" (Richard, 2007). The term motivation then related to the figure of dynamic process starting from identifying the reasons why people's behavior was activated and persuaded. Motivation played a key role to influence people, whose driving force existed in individual in order to take the real actions. Motivation also referred to the psychological condition in which an individual was led to gain the fulfillment (Bromley, 1990). Moutinho (2000) stated that the condition of need drove an individual to achieve their satisfaction. Therefore, motivation was the influence of human behavior (Mook, 1996).

Even there were many theories of motivation, nevertheless; none of them was regarded as the universal acceptance. Those various motivation theories have been used in many purposes. Some might apply them for psychological research, whilst others might execute theories into business strategic planning. It possibly led to understand what people really wanted or needed. It was actually quite complicated to find each motivational cause in general. Only some motivation theories were appropriate just for some cases or situations. Ruth (2007) stated that there are no simple or universal answers to the question of what exactly motivated people. Therefore, it is worthwhile to know various motivations in order to accommodate properly the practical implementation with the most suitable theories.

2.2.2 Travel motivation

Motivation was the fundamental reason of the traveling behavior. It helped to understand the determination process of travelers (Snepenger *et al*, 2006) Motivation was also described as an internal driving force that made people move

(Solomon, 2006). Motivation, in itself, was the process that led people to behave as they did, and the process began when a need arose to be fulfilled. Therefore, motivation for travel could be defined as the global integration of biological network and cultural forces, which demonstrated to value and direction to travel choices, behavior and experience (Pearce *et al*, 1998).

Many researchers who have studied the travel motivation. The research of Beard and Ragheb (1983) had been considered as the most efficient study in this field. They proposed the four motives or factors that could determine satisfaction gained from leisure travelling. These four factors were intellectual, social, competence/mastery, and stimulus avoidance motives.

- **Intellectual motive** involved mental activities such as learning, exploring and thinking in order to increase their knowledge.
- **Social motive** normally engaged in leisure activities for social reasons. This component included the need of friendship and the need of esteem. It led to see in Maslow's need hierarchy (Maslow, 1943)
- **Competence/mastery motive** attracted people to achieve, master, challenge, and compete.
- **Stimulus avoidance motive** drove to escape from the daily life's routine to the new environment to rest.

John and Susan (2003), on the other hand, specified six main motivational factors for travel. They were physical, emotional, personal, personal development, status and cultural. Even with only one of those six motives, travelers could be satisfied by their chosen destination. So the motivation could affect people's choices of destination variously, depending on their individual preference. However, traveler might seek for not only one need but many distinct needs. Moreover, the difference of need might lead to different motivations. However those different motivations might possibly lead to the same destination as well.

There is another theory related to motivation known as "push and pull motivations. In this sense, travelers' motivation was defined as the term of forced factor that made people to travel. The factor was mainly divided into two groups: "push" factors (internal forces) and "pull" factors (external forces). According to the

push and pull theory, people were pushed by motivation to make the decision of traveling and were pulled by destination components. The push motivation might be explained by the desire for escape, rest and relaxation, prestige, health and fitness, adventure, social interaction, family togetherness, or self-interest. On the other side, the pull motivation was determined by destination's attraction, such as, beach, national museum, or traditional culture. In addition, understanding travel motivation theories could help any organizations or companies understand traveler's need. It might help what travelers want the most during their travelling and then could plan how to meet all expectation and needs.

2.2.3 Concept of Push and Pull motivation theory

Theory of push and pull motivation was one of the many important theories that measure the travel motivation (Crompton, 1979). The key concept of this theory described that people generally were influenced by two main factors, push (internal) and pull (external) motives. The study of Graham Dann (1977) who was the first pioneer to clarify the importance of push and pull factors in the sight of tourism relevant, referred to the concept of travel motivation and replied for what factors people exactly were driven to travel. He pointed out the distinction between push and pull factors. Push factors were defined as origin-related, intangible, intrinsic desires inside each traveler, such as the desire of escape, rest and relaxation, adventure, health and prestige. Moreover, he indicated that the predominant pull effect of attractions had less importance. Traveler's actual decision for destination was the consequence of his/her prior need for traveling (Milena, 2008). From the Figure 2.2, it was apparent that the study of 'need' was regarded as the push factor for any types of tourism. By this it meant that if need did not exist, the motivation for travel couldn't be developed.

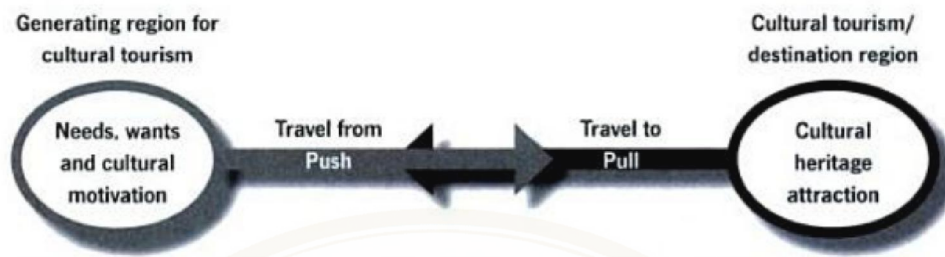


Figure 2.2: The interplay between push and pull factors in cultural tourism, adapted from Dan, 1977: Diagram Courtesy of Milena (2008),

On the other direction, pull factors were relevant to the external factors that attracted and influenced travelers to make decision and fulfill their desires (You *et al.*, 2000). Pull factors could associate with the destination attributes which influenced the intrinsic motivations. Pull factors also referred to the features of destination, that each destination contributed a variety of products (tangible) and services (intangible) to persuade those travelers.

Analytically, Dann (1981) indicated that most of the trips had been firstly decided by considering the push factors. As opposing to this idea, other researchers had seen that push and pull factors should not be viewed as entirely independent to each other (Klenosky, 2002). It should be noted that the internal forces push people to travel while simultaneously the external forces pull them to that certain destination.

This thesis research primarily aimed to investigate and find out the push and pull factors for pilgrimage travel of Thai Catholic. Furthermore, it was also yet to find whether the relationship of these two factors differed due to demographic factors or not, and whether those motivated factors could significantly influence the travel characteristics of pilgrimage or not.

2.3 Information of the Study Areas

As this research is associated with the context of sacred shrines in Roman Catholic religion site, settling in Thailand, comprehending the basic knowledge and specifying religious concept was important from the beginning. Even though the study area descriptions might generally focus on only structural matters, while on the other

hand, this pilgrimage travel would align with other facts such as interpretative meanings, historical factors and the like. Actually, pilgrimage site had been widely used in broad and secular contexts, such as for visiting to any war graves, the graves and residences of celebrities, like Elvis Presley's mansion and tomb in Memphis (Reader & Walter, 1993), and some parts of the natural environment, like the Himalayas and so forth (Ruth, 2007).

Due to these facts, the term 'shrine' in this study specified only for the meaning of religions relevance, particularly regarding the Roman Catholic denomination aspects.

2.3.1 Shrine of the Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province.

This sacred shrine is located at the center of Thailand, which is well known as a land of cultural development and prosperity of Buddhism heritage, proved by Phra Pathom Chedi and Buddhamonthon region for examples. Besides, for Catholics the district of Sam Phran was acknowledged as the heartland of Roman Catholic religion in Thailand. It was not just because the area had only gathered a very high percentage of Catholic believers, but it was also remarked by the religious operational center, like the convents, monasteries and seminaries around the nearby areas.

Originally, the starting point of this shrine establishment was from an exemplary life of one Thai Catholic priest, named Fr. Nicolas Bunkerd Kitbamrung, who lived in the period of religious persecution in Thailand during 1940 - 1944 (Francis, 2007). At that time, Catholic had been seen as a religion of French. It was linked to the political confliction between countries and religion. So, this Thai priest was sentenced because he was accused as a spy for France. During the imprisonment, Fr. Nicolas had been the witness in proclaiming his strong belief in God even living among difficulties, considering his mission and the instruction for prisoners. Afterward, he died in jail on January 12th, 1944. Consequently, this practical example of faithful life included with occurred miracles caused from asking after his name, Catholic Church by Pope John Paul II officially declared him as the first Thai Martyr who was a priest (Worayuth, 2001).

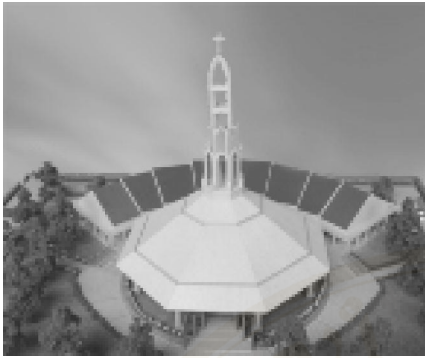


Figure 2.3: Shrine of Blessed Nicolas and the museum structure: Photography courtesy of Bangkok Archdiocese office.

In addition to the building of sacred shrine which first operated on May 31st 2003, this place was also dwelled with the Blessed Nicolas' relics, and resided with a museum commemorating his religious faithful life. The site was half-surrounded with the museum at the behind. The shrine height was 55.35 meters, which could contain around 210 visitors inside the church (Figure 2.3). At the maximum size, it could welcome tourists up to a thousand in average.

This sacred shrine was used for the daily mass for all around laypersons. Across this, stood St. Peter church which was established from the very first period, around 1886. By this it implied that Fr.Nicolas, the martyr, had lived around this area even though its building had been changed from its origin until appearing as the present one, the last reconstruction finished by 1989. Besides the attractions from the building, martyr's autobiography and the religious activities provided by this site were interesting for the study. They were relevant to knowledge-based experience, public or personal prayer and meditation, social contribution and other activities. However, there might be more activities established upon individual purpose for pilgrimage travel.

2.3.2 Our lady of the Martyrs of Thailand Shrine, Mukdahan province.

Along the northeastern border of Thailand, next to the Mekong river, six kilometers from Wan Yai district, or 25 kilometers from the center of Mukdahan, Song Khon village has been well-known as the first Catholic pilgrimage shrine of Thailand for an honor to seven Thai Catholic martyrs who once had lived and affirmed their strong faith in God until sacrificing lives.

Christianity was began to be introduced Thais since 1880s. In the village of Song Khon during the winter of 1940, at the persecution event the same as what

happened with Fr. Nicolas, seven Catholics had stood for their religious faith without fear of death and so they were killed by shot in the local cemetery. On 22 October 1989 in Rome, Pope John Paul II declared the beatification and Canonization of Martyrs of the Church (Society of St. Pius X District of Asia, 2002). The full name of those Seven Martyrs of Song Khon, Mukdahan province were:

1. Blessed Philip Siphong Onphitak, 33 years old, a catechist
2. Blessed Sister Agnes Phila, 31 years old, a nun who belonged to Lovers of the Holy Cross Congregation
3. Blessed Sister Lucia Khambang, 23 years old, a nun who belonged to Lovers of the Holy Cross Congregation
4. Blessed Agatha Phutta Wongwai, 59 years old
5. Blessed Cecilia Butsi Wongwai, 16 years old
6. Blessed Bibiana Khampai Wongwai, 15 years old
7. Blessed Maria Phon Wongwai, 14 years old

This sacred shrine building was the 11th, counted by the first reformation on October 8th, 1992. The church was constructed with the scale size of 21 x 33.60 meters. Behind the altar area, it was enshrined for seven glass coffins contained with relics and artifact waxed bodies of martyrs. Half-circled shape with high wall curved half radiance long 70 meters and six meters in its thickness. Beside the church, there were other attractions such as, the holy forest where those martyrs had died and the guest lodgings for pilgrims and so forth. The total area covered around 10 rai (4 acres) and there were 3,338 villagers, all of them, were Roman Catholic believers (Thare-Nongseng Archdiocese, 2010).

Four years following the 1940, French missionaries were forced to leave the country during the grip of war between Thailand and French Indochina. It also impacted to the Roman Catholic denomination because of the accusation of the connection to those western countries via religion (Coday, 2004). In addition the



Figure 2.4: Our lady of the Martyrs of Thailand Shrine, Mukdahan province: courtesy of Thare-Nongseng Archdiocese office.

execution of seven Catholics in Song Khon village, another Thai priest was also sentenced in jail. He got infected by severe ailment and eventually died in the jail.

These two cases of martyrs occurred within the similar periods of religious persecution, however; these two sacred shrines were built at the different periods. It implied that the establishment of these sacred shrines originated from quite similar reason, conceptual background, and period of time. Nevertheless, both sacred shrines still had their own characteristics in term of geography, pilgrimage activities and characteristics of travelers.

2.4 Related Research

Morinis (1992) identified six types of pilgrims with different motivations regarding their journeys. Travelers might be influenced by various motives; depending on the types of pilgrims they are categorized into devotional, instrumental, normative, obligatory, wandering, and initiatory. Another similar model had been together modified by Adler (1989), Smith (1992) and Collins-Kreiner and Kliot (2000) who classified travelers at the sacred places into 'Pious pilgrims', 'More pilgrims than tourists', 'Pilgrims-tourists or religious tourists', 'More tourists than pilgrim' and 'Secular tourists'.

Considering the reasons as reported by tourists and pilgrims who traveled to the Holy Land, their purposes were specified as being personal and religious. Most of the motives were related with 'pull motives' of the Holy Land than the 'push motives' of travelers' place of origin (Collins & Kliot, 2000). On the other hand, in the context of Christian pilgrimages at the Holy land, Fleisher (2000) stated that pilgrimage market comprised of middle-aged and older travelers who were from all social classes. Furthermore, these pilgrims were motivated mostly by personal, the internal 'push motives' than the external 'pull motives' influenced by local tourist agents. Most of the pilgrims preferred a safe, clean, relaxing and pleasant environment than high-level services (1997). In terms of tour guide service, Traditional Christian pilgrims preferred the religious travel in the form of package tours (Nolan & Nolan, Christian Pilgrimage in Modern Western Europe, 1989).

The research 'Pilgrimage: the "promised land" for travel agents' studied

by Amalia *et al* (2010), showed that most of the important factors that influence travelers' decision were the tour guide and travel schedule and program. On the other side, price was not the main factor for travelers to sacred places. While it was quite surprising that pilgrimage expenditures for shopping were the highest one compared with the other types of travel (Bar and Cohen-Hattab, 2003).

Collins and Kliot (2000) proposed to describe, characterize and analyze the behavioral characteristic of Christian pilgrims (targeted to any denominations of Christianity) to holy sites in the Holy Land at the present time. They found that Roman Catholic has less interest in tourism when attending the pilgrimage. The behavioral factors were related to the pilgrims' perception of holy sites and other places in Israel. The found scale could be described as secularism versus sacredness and tourism versus pilgrimage. The result of research could be summarized in table. (Figure 2.5)

Sacredness <===== > Secularism

<i>Christian denomination:</i>	Roman Catholic				Protestant
<i>Interest in tourism:</i>	Absence		Low		High
<i>Self perceived:</i>	Pious pilgrim	Pilgrim > Tourist	Pilgrim = Tourist	Tourist > Pilgrim	Secular tourist
<i>Socio-economic income:</i>	Low	Low-Medium		Medium-High	High
<i>Interest in non-religious activities:</i>	Low		Medium		High
<i>For example:</i>	Shopping		Cultural Activities		Leisure
<i>Interest in visiting non-religious Christian sites:</i>	Low		Medium		High
<i>For example:</i>	Other Holy Sites	Historical Sites		Cultural Sites	Leisure Sites

Figure 2.5: The behavioral characteristics of Christian pilgrims - courtesy of Collins and Kliot in Pilgrimage tourism in the Holy Land.

Maria *et al* (2007) assessed tourist behavioral intentions through perceiving service quality and customer satisfaction' and found that satisfaction and service quality created a direct impact to the traveler's behavioral intention. Moreover the importance of high levels of perceived service quality measured at spa resorts seemed obvious. The result showed the improved level of customer satisfaction and increased behavioral intentions. Thus, the results demonstrated that positive perceived quality increases both the word-of-mouth communication and buying intentions and decreased the price sensitivity. It was because many customers select spa resorts based on the recommendation of family and friends. Therefore the combination of value and quality had significant influences to the customer perceptions and satisfaction (Oh, 1999). In addition, determining to choose any products or service seemed to be influenced by the products and service themselves, when the other recommended information from family and friends could also have a major influence for the first perception to know the quality and value of those things.

In sum, there was no certain research studying directly the motivation for pilgrimage travel, particularly in Thailand. The most relevant and available ones were concerned with travel motivation and/or marketing fields. The empirical research like this one, which is derived from pilgrims' experience, would contribute to the exploratory types of research.

CHAPTER III

RESEARCH METHODOLOGY

The research methodology mainly included quantitative methods, together with the qualitative methods to provide the initial guideline for designing questionnaire. For qualitative method, in-depth interview had been employed to find the more descriptive details. In quantitative method, on the other hand, the data was analyzed by statistical computer program. This research methodology chapter covers following aspects:

- 3.1 Target Population
- 3.2 Sampling Size and Data Collection
- 3.3 Research Instruments
- 3.4 Data Analysis

3.1 Target Population

The target group of population for both qualitative and quantitative method was Thai Catholic pilgrims over 15 years old who traveled to the Catholic Shrines in Thailand.

3.2 Sampling Size and Data Collection

3.2.1 Qualitative Methods

Qualitative data collection methods included the in-depth interview with selected pilgrims. The target interviewees from each sacred shrine were 10 Thai Catholic pilgrims (20 interviewees in total). Purposive sampling technique was used to select the interviewees. It was because Catholic in Thailand is officially divided into 10 dioceses (it is the form of Catholic administration). So, the interviewees were

selected from each diocese. Moreover, those target interviewees covered only Catholic pilgrims who visited either of Thai Catholic shrines: the shrine of Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province or the Our lady of the Martyrs of Thailand shrine, Mukdahan province. The in-depth interview was conducted after around one month of their visit to either of those shrines. The interview was conducted via telephone.

3.2.2 Quantitative Methods

For the quantitative method, the target population was selected by using the Stratified Random Sampling technique. The size of sample for data collection was based on the annual average number of all Thai Catholic pilgrims who visited either of two Catholic shrines in Thailand during 2007 – 2009. The sample size was calculated by using Yamane's Equation of Sample Size Determination (Yamane, 1967) as follows:

$$n = \frac{N}{1 + Ne^2}$$

Where,

n = Sample size

N = Total amount of target population (the annual pilgrims)

e = Allowable error of sampling (this research = 0.05)

Consequently, the total sample size was;

$$n = \frac{17,056}{1 + (17,056)(0.05)^2}$$

$$n = 391 \sim 2.29\%$$

So the sample size that was divided into two destinations (shrines) that was calculated proportionally from each sacred shrine total average of visitors per year. The required number was as follows:

Table 3.1: The sample size calculation from the average annual Thai Catholic pilgrim at the Catholic shrines in Thailand

Destinations	Total number (the average of 2007-2009)	Sample Size
1. Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province	5,824	134
2. Our lady of the Martyrs of Thailand, Mukdahan province	11,232	258
Total	17,056	<u>392</u>

The total sample size was first determined by using random sampling, which was 392. Then it was stratified proportionally to those two Thai Catholic shrines based on the portion of yearly number of each pilgrimage sites by: 134 samples for the shrine of Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province and 258 samples for Our lady of the Martyrs of Thailand shrine, Mukdahan province.

3.3 Research Instruments

The research instruments used in both qualitative and quantitative methods are discussed in 2 sub-sections.

3.3.1 Qualitative Methods

In-depth Interview contained the following descriptive questions:

- 1) What was your trip purpose to the shrines?
- 2) How did you know the shrines?
- 3) Why did you visit this shrine?
- 4) How did you go there?
- 5) What did you do while staying at the shrine?
- 6) How long had you stayed on site?
- 7) How was your trip experience?

8) Was there any change in your life after you came back from this trip? If 'yes', how it changed?

9) Have you ever been to another Catholic shrine of Thailand? If 'yes', what were the differences in terms of travel experiences between the two shrines?

10) How would you describe your religious belief?

The in-depth interview mainly aimed to investigate pilgrim's opinion regarding pilgrimage characteristics and experience from the attendance. Then the result was used for developing the questionnaire for quantitative method using large sample size.

3.3.2 Quantitative Methods

Questionnaire was used as research instrument to investigate the motivation for pilgrimage travel of Thai Catholic pilgrims. It was developed based on comprehensive review of the available literatures mainly focusing on push and pull motivation theories (e.g. Kim, 2003 and Jang & Wu, 2006). Most of the questions were based on previous research finding even they were rarely found. Some questions were modified to fit with research objectives and the target site of Thailand. It was because the attractions in each site could be different from one city to another (Kozak, 2002).

The draft questionnaire was reviewed by tourism scholars and provided helpful comments and feedback for further revision. The questionnaire was originally designed in English and then carefully translated into Thai language, as the target respondents were Thai. The questionnaire consisted of three major sections: 1) demographic (responder's general data) 2) travel characteristics and 3) travel motivations (push and pull factors). Each section is briefly discussed below:

3.3.2.1 Section one - Demographic

This section consisted of seven questions asking about general information of the respondents included: gender, age, marital status, education, present residence, occupation and monthly income.

3.3.2.2 *Section two - Travel characteristics*

This section consisted of 10 questions asking the respondents about their travel characteristics such as: pilgrimage travel planning, transportation, frequency of visitation, travel expenses, accommodation selection, information channels, and revisit. The respondents answered the questions from a set of scale choices and they required to provide only one answer.

3.2.2.3 *Section three - Push and Pull factors*

There were two sub-sections in this part. The aim of push sub-section was to investigate the travel motivation for pilgrimage. The push questions (12 items) were mainly concerned about the socio-psychological motives (e.g. religion fulfillment, self-development, learning experience, rest and relaxation, and socialization). They were measured by respondents indicating their agreement or disagreement with statements describing the reasons of participating in the pilgrimage travel at those sacred shrines. For example, respondents would answer “I participate in the pilgrimage travel here because I want to visit the place where I have never been before”. Then, they could answer by indicating their level of agreement, based on a 7-point Likert scale. Many studies examining travel motivations used the 7-point Likert scale to measure travel motivations since the length of the scale was supposed to be suitable for expressing the level of opinion of varying type of respondents (Kozak, 2002; Jang & Wu, 2006).

The sub-section on pull factors, the aim was to identify what destination attributes attracted the respondents to travel there. The pull items (17 items) were mainly associated with the features or attractiveness of destination (e.g. location, environment, facilities and so forth). They were measured by respondents indicating the degree of each influential factor that attracted them to those sacred shrines. For example, respondents were asked “The factors that influence me to select traveling to this sacred shrine are biography of Martyr(s).” Then, they could mark the level of influence based on the 7-point Likert scale, the same scale used in case of push factors.

3.4 Data Analysis

To make data analysis more systematic, all raw data from the questionnaire was analyzed by using the statistic computer program. The main analysis was done considering the study objectives and that included as discussed below.

3.4.1 The descriptive statistics provided the profile of respondents (their demographics) and their travel characteristics. It was presented in the form of respondent number and percentage.

3.4.2 The result of push and pull motivational factors were presented by Mean, S.D. and Ranking, and then all items were ordered in priority. In the analysis of push and pull factors, varimax rotation was performed to group all similar items into the form of motivational factor dimension that had also reduced the items with low factor mean value out in order to obtain more reliability.

3.4.3 The relationship between push and pull factor dimensions was examined by Pearson's correlation coefficient. It aimed to find the relationship between the two sets of variables (motivational factor dimensions).

3.4.4 T-test and ANOVA methods were used to compare the results of different factors of push and pull across each demographic and some travel characteristics variable.

3.4.5 The relationship between push and pull factors and some pilgrim's travel characteristics was measured by using Pearson's correlation coefficient. It also confirmed the strength of the relationship between these two sets.

CHAPTER IV

RESEARCH RESULTS

This chapter presents the research findings and hypothesis testing. First the findings based on quantitative methods are presented followed by qualitative methods. This chapter is organized in nine sections. Section one (4.1) presents descriptive statistics regarding the demographics of Thai Catholic pilgrim and their travel characteristics. Section two (4.2) shows the results of push and pull factors analysis. Section three (4.3) presents the results of push and pull factors analyzed with the different demographics. Section four (4.4) presents the relationship between push factor dimension (Socio-psychological motives) and pull factor dimension (Destination attributes). Section five (4.5) presents the difference of push and pull factors with the different travel characteristics of Thai Catholic pilgrims. Section six (4.6) presents the relationship between motivational factor dimension (push and pull) of Thai Catholic pilgrims and their travel characteristics. Section seven (4.7) presents the additional finding parts, which were mainly suggest openly by respondents at the last parts of questionnaire. Section eight (4.8) presents the summary of in-depth interview details. Finally, section nine (4.9) presents the hypothesis testing results.

4.1 Demographics and Travel Characteristics of respondents

This first section presents demographics of the respondents and their travel Characteristics.

Demographics of the Respondents

Table 4.1: Demographics of respondents

Topics	Descriptions	Number (n=392)	Percent (100%)
Gender	Male	192	49%
	Female	200	51%
Age	15 – 24 years	150	38.3%
	25 – 34 years	93	23.7%
	35 – 44 years	43	11.0%
	45 – 54 years	53	13.5%
	55 – 64 years	35	8.9%
	65 years or older	18	4.6%
Marital status	Single	278	70.9%
	Married	97	24.7%
	Widowed/Divorced/Separated	17	4.3%
Education level	High school or lower	148	37.8%
	Bachelor/college degree	229	58.7%
	Master's Degree or higher	14	3.6%
Present residence	Bangkok	97	24.7%
	Central	85	21.7%
	North	29	7.4%
	Northeast	119	30.4%
	East	38	9.7%
	West	18	4.6%
	South	6	1.5%
Occupation	Student	181	46.2%
	Government or state enterprise officer	30	7.7%
	Business employee	58	14.8%
	Business owner	70	17.9%
	Others	53	13.5%
Personal monthly income	≤ Baht 10,000	242	61.7%
	Baht 10,001 – 30,000	101	25.8%
	Baht 30,001 – 50,000	43	11.0%
	More than Baht 50,000	6	1.5%

Table 4.1 shows that the proportion of female respondents (51%) was higher than males (49%). Most of the respondents were at the age of 15 – 24 years

(38.3%). Regarding the marital status, majority of the respondents were single (70.9%). About 58.7% of them had education level at bachelor/college. The respondents mainly came from northeastern region (30.4%), Bangkok (24.7%) and central Thailand (21.7%). Most of the respondents were student (46.2%). They had personal monthly income in the range of Baht 10,000 or lower (61.7%).

Travel Characteristics

The summary of travel characteristics of the respondents is presented in Table 4.2.

Table 4.2: Travel Characteristics of respondents

Topics	Number (n=392)	Percent (100%)
Trip Arrangement		
Own arrangement	204	52.0%
Travel agency	84	21.4%
Catholic organization or parish church	98	25.0%
Others	6	1.5%
Planning Period		
Up to 1 month	247	63.0%
1 – 3 months	95	24.2%
4 – 6 months	29	7.4%
7 – 12 months	9	2.3%
More than a year	12	3.1%
Transportation		
Personal car	165	42.1%
Public bus/transportation	28	7.1%
Tourist bus	180	45.9%
Train	1	0.3%
Plane	5	1.3%
Others	13	3.3%
Travel frequency to visit the shrine		
1 – 5 times	172	43.9%
6 – 10 times	43	11.0%
More than 10 times	29	7.4%
Never	148	37.8%

Topics	Number (n=392)	Percent (100%)
Overnight Staying		
Yes	160	40.8
No	232	59.2
Types of accommodation		
Hotel or resort	23	5.9%
Relative's / Friend's house	25	6.4%
Villager's house	9	2.3%
Guest house provided by shrine	103	26.3%
Others (no overnight staying)	232	59.2%
Length of pilgrimage travel		10.56 hours.
Total expenditure		Baht 3,733.25
Information Media channels to know the shrine		
Various media e.g. TV, radio, press	28	7.1%
Internet website	21	5.4%
Friend and relatives	109	27.8%
Travel agency	11	2.8%
Catholic organization/parish church	214	54.6%
Government agencies e.g. TAT, Ministry of Tourism and Sports, Ministry of Interior	-	-
Others	9	2.3%
Revisit		
Yes	314	80.1%
No	5	1.3%
Not sure	73	18.6%

With regards to travel characteristics (Table 4.2), the findings revealed that approximately 52% of the respondents arranged pilgrimage travel by their own and they prepared travel plan no longer than one month (63%). Most of the respondents had traveled by tourist bus (45.9%) and personal car (42.1%). They used to go there around 1 – 5 times (43.9%) whereas 37.8% of the respondents were the first-time travelers. About 59.1% of the respondents did not stay overnight in the pilgrim site. Other respondents who had stayed overnight lived mainly in the guesthouses provided by the shrine (26.3%). Travel length for each trip was 10 and half hours, and travel

expense was baht 3,733.25. Catholic organization/parish church was acknowledged as the most perceivable channel for those sacred shrines. Finally, 80.1% of the respondents wanted to revisit the shrine again in the near future.

4.2 Analysis of Push and Pull Factors

This section presents the result of socio-psychological motives (push items) that influenced the respondents to attend pilgrimage travel (as shown in table 4.3), and identify the most important destination attributes (pull items) that motivated them to those shrines (table 4.4). These results were based on mean value, S.D. value and ranking number of each push and pull motivational item as demonstrated in table 4.3 and 4.4 respectively. Besides, table 4.5 and 4.6 additionally revealed the results of factor analysis of push and pull factors.

Mean Ranking of Push and Pull Items

The mean ranking of push motivational factors is presented in Table 4.3. It shows the mean value and ranking of push motivational items as rated by the respondents.

Table 4.3: Mean ranking of push motivational items

Push motivational items	Mean (S.D.)	Rank
I want to pray and thank God and Martyr(s).	6.07 (1.199)	1
I want to pray and ask for some personal desires.	5.93 (1.350)	2
I want to learn and experience new things.	5.72 (1.307)	3
I want to develop my self-esteem.	5.65 (1.311)	4
I can share my pilgrimage experience when I get home.	5.52 (1.444)	5
I want to make merit and donations.	5.42 (1.547)	6
I want to escape from busy job or stressful work.	5.32 (1.695)	7
I want to visit the place where I have never been before.	5.32 (1.581)	8
I want to rest and relax from daily routine activities.	5.12 (1.775)	9
I want to meet people with similar interest.	5.06 (1.756)	10
I want to talk to these local people.	4.86 (1.901)	11
I want to be recognized as a faithful catholic.	4.48 (1.880)	12
<u>Overall mean</u>	5.37 (1.562)	

The results pointed that the major motives (push items) for the respondents to attend the pilgrimage travel were ‘I want to pray and thank God and Martyr(s)’ (M = 6.07), followed by ‘I want to pray and ask for some personal desires’ (M = 5.93), and ‘I want to learn and experience new things’ (M = 5.72). The least important push motivational factors for the respondents were ‘I want to be recognized as a faithful catholic’ (M = 4.48), ‘I want to talk to these local people (M = 4.86), and ‘I want to meet people with similar interest’ (M = 5.06).

Table 4.4 shows the mean ranking of pull motivational factors. The results indicated that the respondents perceived ‘biography of Martyr(s)’ (M = 5.91), ‘peaceful tranquility’ (M = 5.90), and ‘miracle narratives of Martyr(s)’ (M = 5.83) as the major motivation drawing them to those Catholic sacred shrines in Thailand.

Table 4.4: Mean ranking of pull motivational items

Pull motivational items	Mean (S.D.)	Rank
biography of Martyr(s)	5.91 (1.326)	1
peaceful tranquility	5.90 (1.235)	2
miracle narratives of Martyr(s)	5.83 (1.443)	3
safety and security of the shrine	5.73 (1.323)	4
architectural aesthetics of the shrine	5.64 (1.329)	5
interpretation (included narrators)	5.62 (1.408)	6
hygiene and cleanliness of the shrine	5.59 (1.321)	7
picturesque landscape	5.49 (1.430)	8
religious complex in this shrine	5.41 (1.625)	9
variety of religious activities and ceremonies contributed by this sacred shrine	5.40 (1.578)	10
location of the shrine	5.30 (1.604)	11
comfortable facilities	5.29 (1.487)	12
value for money	5.29 (1.487)	13
convenience of transportation	5.22 (1.463)	14
distance and total time consuming on journey	5.10 (1.603)	15
numerous tourist attractions nearby this shrine	4.98 (1.893)	16
total expense of pilgrimage travel	4.94 (1.743)	17
<i>Overall mean</i>	<i>5.45 (1.488)</i>	

The least attractive attributes were ‘total expense of pilgrimage travel’ (M = 4.94), ‘numerous tourist attractions nearby this shrine’ (M = 4.98), and ‘distance and total time consuming on journey’ (M = 5.10).

Factor Analysis of Push and Pull Factors

Besides studying the mean value of each motivational factor items (both push and pull factors), it was also important to group each push and pull items into similar dimension in order to understand the underlying motivational factors. For this purpose, factor analysis by varimax rotation measurement was done to group the push and pull motivational items into the similar characteristics set of push and pull factor dimensions.

Before performing to factor analysis, the raw data of both push and pull factor items were tested by using KMO (Kaiser-Meyer-Olkin Measure of Sampling Adequacy) and Bartlett’s test. If this statistic yields the values above 0.7, then the correlation, on the whole, were sufficient enough to make factor analysis suitable. More care should be taken if these KMO values lied between 0.5 and 0.69, but if KMO values come below 0.5 the factor analysis would be inappropriate for that set of variables (David, 2002). KMO for the push factor dimension was 0.83 and pull factor dimension was 0.87 in our case, both far above 0.5, and significance level was 0.000 for both far below 0.01. Thus it was acceptable that those variable and data were adequate and could be proceeded to further analysis (Margianti *et al.*, 2010).

The result of push motivational factor analysis is presented in Table 4.5.

Table 4.5: Factor analysis of push factors

Push factor dimensions (Cronbach's alpha)	Factor loading	Eigen value	Variance explained	Factor mean
Factor 1: Rest and Experience (0.88)		4.07	33.89	5.12
I want to rest and relax from daily routine activities.	0.83			
I want to escape from busy job or stressful work.	0.82			
I want to meet people with similar interest.	0.80			
I want to talk to these local people.	0.72			
I want to visit the place where I have never been before.	0.72			
I want to learn and experience new things.	0.66			
I want to be recognized as a faithful catholic.	0.54			
Factor 2: Religious Fulfillment (0.83)		3.29	27.41	5.72
I want to pray and thank God and Martyr(s).	0.86			
I want to pray and ask for some personal desires.	0.84			
I want to make merit and donations.	0.78			
I can share my pilgrimage experience when I get home.	0.67			
I want to develop my self-esteem.	0.54			
Total variance explained		61.30%		

As shown in table 4.5, two dimensions were derived from factor analysis of 12 push motivational items. Two factor dimensions were: (1) 'Rest and Experience' and (2) 'Religious Fulfillment'. Each factor dimension was named after common characteristics of the variables it comprised. These two push factor dimensions explained 61.30 percent of the total variance. Between them, 'Religious Fulfillment' was the most important push factors motivating the respondents to participate in pilgrimage travel with the mean scores of 5.72 when 'Rest and Experience' was subordinate (5.12).

According to Kaiser's (1974) criterion, a factor dimension with an Eigen value greater than 1.0 could be reported at the final factor structure, and only items with factor loading greater than 0.5 (indicating a good correlation between the items and the composition related) were retained for the factor grouping. Factor loading represented to the degree of correlation between an individual variable and a given factor (Bogari *et al.*, 2003). A high factor loading indicated a high correlation between those factors and individual item (Lee, 2000). In this study, first all the push factor

dimensions had an Eigen value greater than 1.0 and each push factor item had the value of factor loading greater than 0.5. It meant all push factor dimensions and their items met Kaiser's (1974) criterion. Additionally, Cronbach's alpha was calculated to test the internal reliability of each factor dimension. The results showed that the alpha coefficients value of both factor dimensions ranged from 0.83 – 0.88, well over accepted standard of 0.7 suggested by Hair *et al.* (2006) to confirm research reliability. Therefore, both push factor dimensions were considered to the final factor report.

The result of pull motivational factor analysis is present in Table 4.6

Table 4.6: Factor analysis of pull factors

Pull factor dimensions (<i>Cronbach's alpha</i>)	Factor loading	Eigen value	Variance explained	Factor mean
Factor 1: Expense, Transportation and Location (0.91)		4.52	30.13	5.22
total expense of pilgrimage travel	0.82			
distance and total time consuming on journey	0.78			
value for money	0.76			
convenience of transportation	0.74			
numerous tourist attractions nearby this shrine	0.69			
location of the shrine	0.64			
comfortable facilities	0.61			
variety of religious activities and ceremonies contributed by this sacred shrine	0.57			
picturesque landscape	0.53			
Factor 2: Conditions of Shrine (0.89)		3.13	20.85	5.66
hygiene and cleanliness of the shrine	0.86			
safety and security of the shrine	0.81			
architectural aesthetics of the shrine	0.77			
Factor 3: Narratives of Martyr(s) (0.88)				
miracle narratives of Martyr(s)	0.88	2.85	19.02	5.79
biography of Martyr(s)	0.78			
interpretation (included narrators)	0.77			
Total variance explained		66.97%		

When factor analysis was measured at the first time, some items had the value of factor loading below 0.5. They were ‘religious complex in this shrine’ (0.49) and ‘peaceful tranquility’ (0.41)’. So, both pull items were removed and then the grouping process was computed again without those obviated items.

As shown in table 4.6, three factor dimensions were derived from the factor analysis of 15 pull motivational items, and were named: (1) ‘Expense, Transportation and Location’, (2) ‘Conditions of Shrine’, (3) ‘Narratives of Martyr(s)’. These three factor dimensions explained 66.97 percent of the total variance. Based on the result, ‘Narratives of Martyr(s)’ was considered the most important pull factors that motivated the respondents with the factor mean score of 5.79.

All the pull factor dimensions had Eigen values greater than 1.0, and most of their items had factor loadings greater than 0.5. Cronbach’s alpha was also calculated to test the internal reliability of items within each factor. The results showed that the alpha coefficients for all pull factor dimensions ranged from 0.88 to 0.91, greater than the minimum value of 0.7 as an indication of reliability (Hair *et al.*, 2006). Thus, all the three pull factor dimensions were considered for the further statistic analysis process.

4.3 Analysis of Differences in Push and Pull Factors

In this section, t-test and analysis of variance (ANOVA) were employed to examine if there are statistical differences in push and pull factor dimensions among different demographic variables (i.e. gender, age, marital status, education, occupation and income). The results of statistical differences in push and pull factor dimensions across various demographics are presented in table 4.7 – 4.13.

Comparison of Push and Pull Factors by Gender

T-test result for comparing the push and pull factors by gender is presented in Table 4.7.

Table 4.7: T-test for comparison of push and pull factors by gender

Push and Pull Factor Dimensions	Gender (Mean Scores)		T-value	P-value
	Male	Female		
<i>Push Factor</i>				
(1) Rest and Experience	5.02	5.24	-1.088	0.277
(2) Religious Fulfillment	5.56	5.87	-2.363	0.019*
<i>Pull Factor</i>				
(1) Expense, Transportation and Location	5.19	5.25	0.378	0.705
(2) Conditions of Shrine	5.57	5.74	-0.932	0.352
(3) Narratives of Martyr(s)	5.65	5.91	-1.762	0.079

* The value of T-statistics is significant at the 0.05 level (p-value <0.05).

As presented in Table 4.7, the t-test revealed that statistically significant difference ($p < 0.05$) existed between male and female respondents in push factor dimension 2 'Religious Fulfillment'. Female respondents ($M = 5.87$) showed the higher mean score than male's ($M = 5.56$). This meant the female respondents were the most probable gender to be motivated by 'Religious Fulfillment' reason when making a pilgrimage than male respondents. However, there was no difference with all of pull factor dimensions.

Comparison of Push and Pull Factors by Education

ANOVA result for comparing the push and pull factors by age is presented in Table 4.8. The ANOVA result revealed statistically significant differences ($P < 0.05$) in age groups among push and pull factors. For push factor 1 'Rest and Experience', the respondents at the age 25-34 had the highest mean scores ($M = 5.57$), whereas the respondents at the age 65 and above had the lowest mean scores ($M = 4.34$). This result implied that the respondents at the age 25-34 were the most to be motivated by 'Rest and Experience' to participate in pilgrimage travel. For push factor 2 'Religious Fulfillment', the respondents at the age between 45 - 54 years old had the highest mean scores ($M = 6.22$), whereas the age between 15 - 24 year-old respondents had the lowest ones ($M = 5.23$). It reflected that the respondents at the age of 45 - 54 were

the most potential rank to be motivated by 'Religious Fulfillment', but the respondents at the age 15-24 were least motivated by this factor.

Table 4.8: ANOVA for comparison of push and pull factors by age

Push and Pull Factor Dimensions	Age (Mean Scores)						F-value	P-value
	15-24	25-34	35-44	45-54	55-64	65 and more		
<i>Push Factor</i>								
(1) Rest and Experience	4.73	5.57	5.38	5.37	5.39	4.34	5.375	0.000*
(2) Religious Fulfillment	5.23	5.96	5.99	6.22	6.12	6.04	10.525	0.000*
<i>Pull Factor</i>								
(1) Expense, Transportation and Location	6.94	5.57	5.47	5.41	5.10	4.81	1.654	0.145
(2) Conditions of Shrine	5.35	5.88	6.02	5.87	5.77	5.26	2.690	0.021*
(3) Narratives of Martyr(s)	5.31	6.06	6.19	6.15	6.14	5.63	5.629	0.000*

* The value of F-statistics is significant at the 0.05 level (p-value <0.05)

Similarly, the respondents at the age between 35 – 44 years old appeared to rate the highest score of agreement in pull factor 2 'Conditions of Shrine' (M=6.02) and 'Narratives of Martyr(s)' (M=6.19). But the respondents at the age of 65 years old or above rated the least score for pull factor 2 'Conditions of Shrine' (M=5.26) and the respondents at the age between 15 – 24 years old rated the least mean score in pull factor 3 'Narratives of Martyr(s)' (M=5.31). The result meant that the respondents at the age around 35 – 44 years old were the most intense group to be motivated by the 'Conditions of Shrine' and 'Narratives of Martyr(s). On the contrary, 'Conditions of Shrine' was the least influencing pull factor dimension for 65 year-old respondents or above, and the 'Narratives of Martyr(s)' factor dimension was also the least one for the age of 15 – 24 year-old respondents to participate the pilgrimage travel. But there was no difference in case of pull factor 1 'Expense, Transportation and Location' among various age groups.

Comparison of Push and Pull Factors by Marital Status

ANOVA result for comparing the push and pull factors by marital status is presented in Table 4.9.

Table 4.9: ANOVA for comparison of push and pull factors by marital status

Push and Pull Factor Dimensions	Marital Status (Mean Scores)			F-value	P-value
	Single	Married	Widowed/divorced/ separated		
<i>Push Factor</i>					
(1) Rest and Experience	5.12	5.28	4.43	5.363	0.005*
(2) Religious Fulfillment	5.58	6.06	6.35	12.108	0.000*
<i>Pull Factor</i>					
(1) Expense, Transportation and Location	5.25	5.17	5.01	4.233	0.015*
(2) Conditions of Shrine	5.54	5.93	5.86	6.061	0.003*
(3) Narratives of Martyr(s)	5.67	6.07	6.04	2.680	0.070

* The mean difference is significant at the .05 level (p-value <0.05)

As present in Table 4.9, the ANOVA result revealed statistically significant difference ($P < 0.05$) in marital status groups among push and pull factors. For push factor 1 'Rest and Experience', the married respondents and the single ones rated the higher mean scores ($M = 5.28$ and $M = 5.12$) than those who were in the group of widowed, divorced or separated respondents ($M = 4.43$). The result pointed out that both married and single respondents were more likely to be motivated by 'Rest and Experience' reason in order to participate in the pilgrimage travel. Another finding revealed that in push factor 2 'Religious Fulfillment' the respondents who were in widowed/divorced/separated group, and in married ones as well, rated the higher mean scores ($M = 6.35$ and $M = 6.06$) than those who were single ($M = 5.58$). This meant the respondents in the group of widowed/divorced/separated and married were more likely to be motivated by 'Religious Fulfillment' factor dimension than those in the single group.

When considering the pull factor dimension, for the pull factor 1 'Expense, Transportation and Location', respondents in the single and married group rated the

higher mean score ($M = 5.25$ and $M = 5.12$) than those who were in widowed/divorced/separated group ($M = 5.01$). It meant that the respondents who were in single and married group were more likely to be motivated by expense, transportation and location when attending the pilgrimage travel. Besides, in the pull factor dimension of ‘Conditions of Shrine’, the married respondents and ones who were in either widowed, divorced or separated valued the higher mean score ($M = 5.93$ and $M = 5.86$) than the single ($M = 5.54$). It meant that the respondents who were married and either widowed, divorced or separated were more likely to be influenced by conditions of shrine when participating in pilgrimage travel. However, the result showed that there was no difference between pull factor of ‘Narratives of Martyr(s)’ across various marital status.

Comparison of Push and Pull Factors by Education level

ANOVA result for comparing the push and pull factors by education level is presented in Table 4.10.

Table 4.10: ANOVA for comparison of push and pull factors by education level

Push and Pull Factor Dimensions	Education level (Mean Scores)			F-value	P-value
	High school or lower	Bachelor /college degree	Master’s Degree or higher		
<i>Push Factor</i>					
(1) Rest and Experience	5.08	5.15	5.21	1.451	0.235
(2) Religious Fulfillment	5.86	5.65	5.19	5.221	0.006*
<i>Pull Factor</i>					
(1) Expense, Transportation and Location	5.15	5.29	4.87	2.403	0.092
(2) Conditions of Shrine	5.75	5.61	5.33	2.140	0.119
(3) Narratives of Martyr(s)	5.83	5.78	5.52	0.217	0.805

* The mean difference is significant at the .05 level ($p\text{-value} < 0.05$)

ANOVA result presented in Table 4.10 revealed statistically significant difference ($p < 0.05$) only in education groups of push factor of ‘Religious Fulfillment’.

The respondents with education level at high school or lower and bachelor/college degree had higher mean scores ($M = 5.86$ and $M = 5.65$) than those who had master degree or higher ($M = 5.19$). This implied that respondents in the groups of high school or lower and bachelor/college degree were more likely to be motivated by push factor of religious fulfillment to participate in pilgrimage travel. Apart from this statistical test, the result showed that there were no difference between push factor of 'Rest and Experience' and all pull factors across various education levels.

Comparison of Push and Pull Factors by Present Residence

ANOVA result for comparing the push and pull factors by present residence is presented in Table 4.11.

Table 4.11: ANOVA for comparison of push and pull factors by Present residence

Push and Pull Factor Dimensions	Present residence (Mean Scores)							F-value	P-value
	Bangkok	Central	North	Northeast	East	West	South		
Push Factor									
(1) Rest and Experience	5.01	4.85	5.79	5.14	5.62	4.69	5.64	2.057	0.057
(2) Religious Fulfillment	5.72	5.41	6.14	5.74	6.16	5.29	5.93	2.844	0.010*
Pull Factor									
(1) Expense, Transportation and Location	4.93	4.77	5.72	5.47	5.75	5.12	5.70	4.500	0.000*
(2) Conditions of Shrine	5.64	5.34	6.08	5.73	6.15	4.78	6.17	3.161	0.005*
(3) Narratives of Martyr(s)	5.76	5.37	6.20	5.89	6.25	5.30	6.56	2.776	0.012*

* The value of F-statistics is significant at the 0.05 level ($p\text{-value} < 0.05$)

ANOVA result presented in Table 4.11 revealed statistically significant difference ($P < 0.05$) in present residence groups among push and pull factor dimensions. For push factor of 'Religious Fulfillment', the respondents whose present residence were in the east, north and south of Thailand rated the higher mean scores ($M = 6.16$, $M = 6.14$ and $M = 5.93$) than those in the west, central and Bangkok ($M = 5.29$, $M = 5.41$ and $M = 5.72$). This meant that the respondents from the eastern,

northern and southern Thailand were more likely to be motivated by religious fulfillment in order to participate in pilgrimage travel than people from other resident areas.

When considering all pull factors, the southern, eastern and northern Thailand respondents rated the mean scores higher than other resident areas as following issues: ‘Expense, Transportation and Location (M = 5.70, M = 5.75 and M = 5.72), ‘Conditions of Shrine’ (M = 6.17, M = 6.15 and M = 6.08) and ‘Narratives of Martyr(s) (M=6.56, M=6.25 and M=6.20). It meant that the respondents from the south, the east and the north of Thailand were more likely to be motivated by all pull factors to participate in pilgrimage travel. But, in case of ‘Rest and Experience’ there was no difference across the different present residences.

Comparison of Push and Pull Factors by Occupation

ANOVA result for comparing the push and pull factors by occupation is presented in Table 4.12.

Table 4.12: ANOVA for comparison of push and pull factors by occupation

Push and Pull Factor Dimensions	Occupation (Mean Scores)					F-value	P-value
	Student	Government or state enterprise officer	Business employee	Business owner	others		
<i>Push Factor</i>							
(1) Rest and Experience	4.96	5.40	5.58	5.37	4.72	3.909	0.004*
(2) Religious Fulfillment	5.41	6.10	5.86	6.12	5.85	8.580	0.000*
<i>Pull Factor</i>							
(1) Expense, Transportation and Location	5.11	5.67	5.72	5.16	4.86	4.953	0.001*
(2) Conditions of Shrine	5.47	5.73	6.00	5.86	5.58	1.810	0.126
(3) Narratives of Martyr(s)	5.47	6.22	6.26	6.22	5.52	8.215	0.000*

* The value of F-statistics is significant at the 0.05 level (p-value <0.05)

As presented in Table 4.12, the ANOVA result revealed statistically significant differences (P<0.05) in occupation groups among push and pull factor

dimensions. For push factor of 'Rest and Experience', respondents in the occupation group of business employee and government or state enterprise officer rated the higher mean scores than other jobs ($M = 5.58$ and $M = 5.40$). It meant that the business employees and government or state enterprise officers were more likely to be motivated by religious experience to participate in pilgrimage travel. On the other hand, the business owners and government or state enterprise officers rated the higher mean scores for push factor of 'Religious Fulfillment' ($M = 6.12$ and $M = 6.10$). While, on the contrary, the group of students rated the least mean scores ($M = 5.41$). It implied that business owners and government or state enterprise officers were more likely to be motivated by religious fulfillment when participating in pilgrimage travel.

When considering all pull factors, the occupation group of business owner rated the highest mean scores, compared with the other else occupation groups. The business owner's mean score were 5.72 from 'Expense, Transportation and Location', 6.00 from 'Conditions of Shrine' and 6.26 from 'Narratives of Martyr(s)'. It was also found similar with the occupation group of student. They rated mean scores the lowest comparing to other occupation groups, $M = 5.11$, $M = 5.47$ and $M = 5.47$ respectively. In sum, the business owners were likely to be motivated by all pull factors, but, on the contrary, the students were influenced the least. It was noted that there was no difference between the pull factor 'Conditions of Shrine' across different respondents' occupation.

Comparison of Push and Pull Factors by Personal Monthly Income

ANOVA result for comparing the push and pull factors by personal monthly income is presented in Table 4.13.

Table 4.13: ANOVA for comparison of push and pull factors by personal monthly income

Push and Pull Factor Dimensions	<u>Personal Monthly Income (Mean Scores)</u>				F-value	P-value
	≤10,000 baht	10,001 – 30,000 baht	30,001 – 50,000 baht	≥ 50,001 baht		
<i>Push Factor</i>						
(1) Rest and Experience	4.93	5.37	5.64	5.33	2.359	0.071
(2) Religious Fulfillment	5.50	5.98	6.35	5.70	9.865	0.000*
<i>Pull Factor</i>						
(1) Expense, Transportation and Location	5.09	5.37	5.60	5.26	0.522	0.667
(2) Conditions of Shrine	5.52	5.88	5.93	5.33	1.911	0.127
(3) Narratives of Martyr(s)	5.50	6.17	6.42	6.28	9.052	0.000*

* The value of F-statistics is significant at the 0.05 level (p-value <0.05)

ANOVA result presented in Table 4.13 revealed statistically significant difference ($p < 0.05$) in push factor dimension 'Religious Fulfillment' and pull factor 'Narratives of Martyr(s). The respondents who earned personal monthly income between 30,001-50,000 baht rated the highest mean scores in both dimension, 'Religious Fulfillment' and 'Narratives of Martyr(s)' factors ($M=6.35$ and $M=6.42$, respectively). On the other hand, the respondents with personal monthly income of baht 10,000 and less had the least mean scores in both factors ($M = 5.50$ and $M = 5.50$, respectively). It meant that the respondents with the personal monthly income between 30,001 – 50,000 baht group were the most to be motivated by 'Religious Fulfillment' and 'Narratives of Martyr(s)'. But there were no difference between push factor of 'Rest and Experience', pull factor of 'Expense, Transportation and Location' and pull factor of 'Conditions of Shrine' across the different groups of personal monthly income.

4.4 Relationship between Push and Pull Factor Dimensions

In addition to identifying the push and pull factors, it was important to examine how the push and pull factor dimensions are related to each other. Their

relationships possibly could provide an important idea to the travel providers in developing an appropriate strategy for pilgrimage travel. Table 4.14 showed the results of bivariate correlation analysis conducted to examine the relationship among the push and pull factor dimensions derived from factor analysis in the previous section. We analyzed Pearson’s correlation coefficient (r), which basically indicated the strength and direction of the relationship between two variables (Cavana *et al.*, 2001), to measure the association between these push and pull factor dimensions.

Table 4.14: Correlation analysis of push and pull factor dimensions

Pull Factor Dimension		(1) Expense, Transportation and Location	(2) Conditions of Shrine	(3) Narratives of Martyr(s)
(1) Rest and Experience	Pearson Correlation	0.30*	0.28*	0.29*
	Sig. (2-tailed)	0.00	0.00	0.00
(2) Religious Fulfillment	Pearson Correlation	0.17*	0.25*	0.49*
	Sig. (2-tailed)	0.00	0.00	0.00

* Correlation is significant at the 0.05 level (2-tailed).

The results showed that Pearson’s correlation coefficient (r) of overall push and pull factors were greater than zero, indicating that all push factors had a positive relation with all pull factors. In other words, the internal motives for participating in pilgrimage travel of respondents (push factors) were significantly related to the Thai Catholic shrines’ attributes (pull factors). Nevertheless, the value of correlation coefficient (r) between each push and pull factor varied, and ranged from 0.17 – 0.49. It still appeared that push factor dimension ‘Religious Fulfillment’ and pull factor dimension ‘Narratives of Martyr(s) had the highest strength of relationship compared to other couples whereas dimensions ‘Religious Fulfillment’ and ‘Expense, Transportation and Location’ had the weakest relationship.

4.5 Difference of Push and Pull Factors with the different Travel Characteristics of Thai Catholic pilgrims.

This section aimed to examine whether there were any difference between the motivational factors (push and pull motives) and different pilgrim's travel characteristics or not. The result is presented in Table 4.15:

Table 4.15: ANOVA for comparison of push and pull factors by trip arrangement

Push and Pull Factor Dimensions	Trip Arrangement (Mean Scores)				F-value	P-value
	Own arrangement	Travel agency	Catholic organization or parish church	Others		
<i>Push Factor</i>						
(1) Rest and Experience	4.99	5.65	4.99	4.64	4.477	0.004*
(2) Religious Fulfillment	5.62	6.03	5.67	5.40	1.876	0.133
<i>Pull Factor</i>						
(1) Expense, Transportation and Location	4.99	5.78	5.27	4.40	6.738	0.000*
(2) Conditions of Shrine	5.51	6.04	5.62	5.78	1.274	0.283
(3) Narratives of Martyr(s)	5.63	6.15	5.82	5.28	1.885	0.132

* The value of F-statistics is significant at the 0.05 level (p-value <0.05)

The ANOVA result presented in table 4.15 indicated that the significant differences ($P < 0.05$) in travel characteristic of trip arrangement appeared in push and pull factors. For push factor of 'Rest and Experience', the respondents who had travel agency arrange their trip had the highest mean scores ($M = 5.65$) but when the respondents chose others (e.g. Visual Education) had the lowest mean scores ($M = 4.64$). There was also another difference between pull factor dimension 1 'Expense, Transportation, and Location' and trip arrangement. The respondent whose trip was arranged by travel agency had the highest mean scores ($M = 5.78$), but when the respondent ticked 'Others' had the least mean scores ($M = 4.40$). Therefore, this result implied that the respondents who had travel agency arrange the trip were likely the most to be motivated by 'Rest and Experience' and 'Expense, Transportation, and Location', whereas the respondents of 'Others' were the least motivated group by this factor. Besides, there was no difference in push factor of 'Religious Fulfillment' and

pull factor of ‘Condition of shrines’ & ‘Narratives of Martyr(s)’ with the different types of trip arrangement.

ANOVA result comparing the difference in push and pull factors affected by planning period is presented in Table 4.16. The ANOVA result showed statistically significant differences ($P < 0.05$) in planning period with only push factor dimension. There was no difference in response caused by different planning periods.

Table 4.16: ANOVA for comparison of push and pull factors by planning period

Push and Pull Factor Dimensions	Planning Period (Mean Scores)					F-value	P-value
	≤ 1 month	1-3 months	4-6 months	7-12 months	≥ 1 year		
<i>Push Factor</i>							
(1) Rest and Experience	4.99	5.46	5.56	4.00	5.10	5.320	0.000*
(2) Religious Fulfillment	5.62	5.83	6.09	6.29	5.55	3.112	0.015*
<i>Pull Factor</i>							
(1) Expense, Transportation and Location	5.08	5.43	5.76	5.34	4.92	1.355	0.249
(2) Conditions of Shrine	5.52	5.87	6.20	5.63	5.36	1.913	0.107
(3) Narratives of Martyr(s)	5.68	5.98	6.02	6.44	5.25	2.120	0.078

* The value of F-statistics is significant at the 0.05 level (p -value < 0.05)

The result showed that differences appeared in push factor dimension. Respondents who had planned their trip around 4-6 months before had the highest mean scores ($M = 5.56$) in push factor of ‘Rest and Experience’, but ones who had planned the trip for 7-12 months had the least mean scores ($M = 4.00$). Comparing the push factor of ‘Religious Fulfillment’, the group of respondents who had the trip planning period of 7-12 months had the highest mean scores ($M = 6.29$), but on the other side, the respondents in the group of ‘more than 1 year’ trip planning period had the least mean scores ($M = 5.55$).

Regarding different planning periods, the result inferred that the different length of planning periods had mostly the impact on to the push factor dimension. Significantly, the push factor of ‘Religious Fulfillment’ had the low score from the planning period of 1 month, then the score increased respectively by the increase in trip planning time and the score was highest at 7-12 months of trip planning. After that, for 1 year and more, it showed the lowest mean score. It could be interpreted that

planning too long in advance did not mean that people were influenced mainly by religious fulfillment at all. Appropriate planning time would gain the highest mean scores, which mean that the pilgrim really motivated by their need of religious fulfillment.

Table 4.17 presents the ANOVA result that demonstrates the statistic differences of different types of transportation ($p < 0.05$) that happened with push factor of 'Religious Fulfillment', pull factor of 'Expense, Transportation and Location', and Narratives of Martyr(s)'. The respondent who chose tourist bus for their pilgrimage had the highest mean scores ($M = 5.38$), but ones who chose train had the lowest mean scores ($M = 2.43$). It implied that the respondents who chose tourist bus for their travelling were likely to be motivated by push factor of religious fulfillment most. On the contrary, ones who travelled by train were likely to be least motivated by this reason.

Table 4.17: ANOVA for comparison of push and pull factors by types of transportation

Push and Pull Factor Dimensions	Types of Transportation (Mean Scores)						F-value	P-value
	Personal car	Public bus/ transportation	Tourist bus	Train	Plane	Others		
Push Factor								
(1) Rest and Experience	5.72	5.01	5.92	3.2	5.12	4.89	2.013	0.076
(2) Religious Fulfillment	5.00	4.67	5.38	2.43	4.91	4.52	7.080	0.000*
Pull Factor								
(1) Expense, Transportation and Location	5.00	4.82	5.59	3.22	5.00	4.20	4.786	0.000*
(2) Conditions of Shrine	5.52	5.50	5.87	3.67	5.67	4.97	1.732	0.126
(3) Narratives of Martyr(s)	5.68	5.32	6.04	2.33	4.93	5.18	3.351	0.006*

* The value of F-statistics is significant at the 0.05 level ($p\text{-value} < 0.05$)

For pull factor of 'Expense, Transportation and Location', the respondents who travelled by tourist bus had the highest mean scores ($M = 5.59$) but ones who travelled by train had the least mean scores ($M = 3.22$). This result inferred that the respondents who travelled by tourist bus were likely to be motivated by pull factor

‘Expense, Transportation and Location’ most, but ones who travelled by train were least motivated by this factor.

With regard to pull factor of ‘Narratives of Martyr(s), respondents who travelled by tourist bus had the highest mean scores ($M = 6.04$), but ones who travelled by train had the least one ($M = 2.33$). The result implied that respondents who travelled by tourist bus were likely to be motivated most by the narratives of martyr(s), but ones who travelled by train were least motivated.

Noticeably, the result infer that pilgrims who travelled by tourist bus were likely to be motivated by the influence of religious fulfillment, expense & transportation & location, and narratives of martyr(s). On the other hand, pilgrims who travelled by train were least motivated by these factors.

Table 4.18 presents the result of ANOVA in related to travel frequency. The result showed that the comparative significant differences ($P < 0.05$) happened in push factor of ‘Rest and Experience’ and pull factor of ‘Conditions of Shrine’ with the different travel frequency (that they used to go each shrine or never). Respondents who had never traveled to that shrine had the highest mean scores ($M = 5.35$) of push factor ‘Rest and Experience’, but ones who used to travel there equivalent to 10 times or more had the least scores in this factor. It implied that pilgrims who had never been there were more likely to be motivated by the influence of rest and experience which were from their own need. On the contrary, pilgrims who used to travel there more than 9 times (≥ 10 times) were likely least influenced by this rest and experience reason.

Table 4.18: ANOVA for comparison of push and pull factors by travel frequency

Push and Pull Factor Dimensions	Travel Frequency (Mean Scores)				F-value	P-value
	1-5 times	6-9 times	≥10 times	Never		
<i>Push Factor</i>						
(1) Rest and Experience	5.19	4.91	4.58	5.35	3.554	0.015*
(2) Religious Fulfillment	5.81	5.60	5.43	5.70	1.210	0.306
<i>Pull Factor</i>						
(1) Expense, Transportation and Location	5.23	5.21	4.90	5.27	0.239	0.869
(2) Conditions of Shrine	5.73	5.51	4.99	5.74	2.757	0.042*
(3) Narratives of Martyr(s)	5.87	5.56	5.36	5.84	0.977	0.403

* The value of F-statistics is significant at the 0.05 level (p-value <0.05)

For the pull factor of ‘Conditions of Shrine’, respondents who had never been there had the highest mean scores ($M = 5.74$), as but ones who used to make a pilgrimage there equivalent to 10 times or more had the least scores in this factor. The results implied that respondents who had never gone there were more likely to be motivated by the conditions of shrine, but ones who used to be there more than 9 times (≥ 10 times) were likely the least influence in comparison.

Remarkably, the result from previous table found the same that pilgrims who had never made a pilgrimage at the Catholic shrine (any places) were the first motivated by the reason of rest and experience, and conditions of shrine. Besides, other motivational factor like push factor of ‘Religious Fulfillment’, pull factor of ‘Expense, Transportation and Location’, and ‘Narratives of Martyr(s)’ had no different result no matter how often (or never) pilgrim have ever traveled to the shrine.

The t-test result comparing push and pull factors by overnight staying decision is presented in table 4.19. The result showed the significant statistical difference ($P < 0.05$) only in pull factor of ‘Expense, Transportation and Location’ with the decision to stay overnight (or not).

Table 4.19: T-test for comparison of push and pull factors by overnight staying decision

Push and Pull Factor Dimensions	Overnight Staying (Mean Scores)		F-value	P-value
	Yes	No		
<i>Push Factor</i>				
(1) Rest and Experience	5.12	5.14	-0.614	0.539
(2) Religious Fulfillment	5.80	5.65	1.828	0.068
<i>Pull Factor</i>				
(1) Expense, Transportation and Location	5.41	5.07	2.441	0.015*
(2) Conditions of Shrine	5.68	5.63	-0.560	0.576
(3) Narratives of Martyr(s)	5.89	5.70	1.717	0.087

* The value of T-statistics is significant at the 0.05 level (p-value <0.05).

The respondents who had stayed overnight at the shrines rated the higher mean scores (M = 5.41) than ones who did not stay (M = 5.07). It implied that the pilgrims who stayed overnight at the shrine were more likely to be motivated by the reasons relevant to expense, transportation and location. In addition, there was no difference by the causes of different decisions to stay overnight with the result in push factor dimension (included those two factors), and pull factor of 'Conditions of Shrine' and 'Narratives of Martyr(s)'.

The t-test result comparing push and pull factors by types of accommodation is presented in table 4.20. The result showed that there was significant difference (P<0.05) in case of different types of accommodation and push factor 'Religious Fulfillment', and pull factor 'Expense, Transportation and Location', 'Narratives of Martyr(s)'.

Table 4.20: ANOVA for comparison of push and pull factors by types of accommodation

Push and Pull Factor Dimensions	Types of Accommodation (Mean Scores)					F-value	P-value
	Hotel or Resort	Relative's /Friend's house	Villager's house	Shrine's guest house	Others		
Push Factor							
(1) Rest and Experience	4.81	4.67	5.11	5.43	5.08	1.912	0.108
(2) Religious Fulfillment	5.90	5.35	5.42	6.03	5.61	3.725	0.005*
Pull Factor							
(1) Expense, Transportation and Location	5.02	4.79	5.49	5.74	5.04	3.837	0.005*
(2) Conditions of Shrine	5.26	5.44	5.70	5.94	5.59	0.603	0.661
(3) Narratives of Martyr(s)	5.65	5.27	5.59	6.24	5.66	4.993	0.001*

* The value of F-statistics is significant at the 0.05 level (p-value <0.05)

Therefore, in this section, it was found that the respondents who used the guesthouse provided by the shrine had the highest mean scores ($M = 6.03$), but ones who stayed overnight with relative's/ friend's house had the least scores ($M = 4.67$). It implied that pilgrims who were more likely to be motivated by religious fulfillment reason were mainly from ones who chose to stay overnight in the shrine's guesthouse. For ones who lived in relatives' house or friends' were likely the least influenced by the push factor of religious fulfillment.

Regarding the pull factor of 'Expense, Transportation and Location', The respondents who stayed overnight by living in the guest house, provided by shrine, had the highest mean scores ($M = 5.74$), but ones who lived with their relatives and friends had the least mean scores ($M = 4.79$). It inferred that the pull factor of 'Expense, Transportation and Location' was the most influential for pilgrims who lived in guest house provided by the shrine, and this factor was the least influential for ones who lived with relatives or friends.

For the pull factor of 'Narratives of Martyr(s)', there was difference with the different types of accommodation when staying overnight there. The respondents who stayed overnight there had the highest mean scores ($M=6.24$), but ones who lived with relatives or friends had the least mean scores ($M=5.27$). It implied that the pull

factor of ‘Narratives of Martyr(s)’ had the most influence for pilgrims who stayed overnight in the guesthouse provided by shrine. On the contrary, ones who lived with relatives or friends was least influenced by this factor.

It was remarkable that the pilgrims who stayed overnight by living in the guest house provided by shrine were the major group who were influenced by the reason of religious fulfillment, expense & transportation & location, and narratives of martyr(s), but the pilgrims who lived in the relatives’ house or friends’ were least motivated by those factor.

Table 4.21: ANOVA for comparison of push and pull factors by the information media channels.

Push and Pull Factor Dimensions	Information Media Channels (Mean Scores)					F-value	P-value
	Various media	Friends or relatives	Catholic organization/ parish church	Government agencies	Others		
Push Factor							
(1) Rest and Experience	4.93	5.84	4.88	5.70	5.19	2.576	0.026*
(2) Religious Fulfillment	5.45	5.84	5.58	5.82	5.80	0.585	0.711
Pull Factor							
(1) Expense, Transportation and Location	5.19	5.69	4.94	5.79	5.28	2.517	0.029*
(2) Conditions of Shrine	5.63	5.63	5.57	5.61	5.69	0.557	0.733
(3) Narratives of Martyr(s)	5.74	5.94	5.55	6.09	5.89	1.006	0.414

* The value of F-statistics is significant at the 0.05 level (p-value <0.05)

The result presented in Table 4.21 significantly indicated the resulting differences (P<0.05) when there were different information media channels. In terms of push factor of ‘Rest and Experience’, the respondents who mainly received the shrine information from their friends or relatives had the highest mean scores (M = 5.84), but ones who had received from catholic organization/ parish church had low score. It implied that pilgrims who received the shrine information mainly from their friends or relatives were likely to be motivated by the most push factor of rest and experience. This motivational factor had the least influence, compared among all other channels, to the pilgrims who received the shrine information from catholic organization/ parish church.

There was difference in the pull factor of ‘Expense, Transportation and Location’ compared by the characteristics of information media channels of the shrines. The respondents who got the shrine information from government agencies (e.g. TAT, Ministry of Tourism and Sports, Ministry of Interior) had the highest mean scores ($M = 5.79$), but ones who received the shrine information from catholic organization/ parish church had the least mean scores ($M = 5.55$) compared to all other mean values. It implied that the pull factor of ‘Expense, Transportation and Location’ was likely to be the most influential for pilgrims who received the shrine information from the government agencies, while it had the least influence for pilgrims who got information from the Catholic organization/ parish church.

Table 4.22: ANOVA for comparison of push and pull factors by the decision for revisit.

Push and Pull Factor Dimensions	Decision for Revisit (Mean Scores)			F-value	P-value
	Yes	No	Not sure		
<i>Push Factor</i>					
(1) Rest and Experience	5.22	3.94	4.80	1.273	0.281
(2) Religious Fulfillment	5.84	3.64	5.32	17.136	0.000*
<i>Pull Factor</i>					
(1) Expense, Transportation and Location	5.28	3.98	5.02	0.508	0.602
(2) Conditions of Shrine	5.78	4.47	5.18	7.389	0.001*
(3) Narratives of Martyr(s)	5.93	3.47	5.33	9.556	0.000*

* The value of F-statistics is significant at the 0.05 level (p-value <0.05)

ANOVA result presented in Table 4.22 revealed statistically significant difference ($P < 0.05$) in pilgrim’s characteristics of revisit among push and pull factors. For push factor of ‘Religious Fulfillment’, the respondents who wanted to revisit rated the highest mean scores ($M = 5.84$), but ones who did not want to visit again had the lowest mean scores ($M = 3.64$). It implied that pilgrims who wanted to revisit to those shrines again were the most likely to be motivated by the push factor of ‘Religious Fulfillment’, while the ones who refused the revisit were the least motivated by the same factor.

A difference was found in the pull factor of ‘Conditions of Shrine’ among different decision of revisit. The respondents who wanted to revisit had the highest mean scores (M = 5.78), but ones who refused to go there again had the least mean scores (M = 4.47). It implied that the pilgrims who want to revisit the shrine again were more likely to be motivated by the pull factor of ‘Conditions of Shrine’. On the other side, this factor influenced the least for pilgrims who denied revisit.

Another significant difference (P<0.05) was noted between the different decision for revisit and the pull factor of ‘Narratives of Martyr(s)’. The respondents who wanted to revisit rated the highest mean scores (M = 5.93), but ones who denied to revisit had the least mean scores (M = 3.47). It meant that the pilgrims who want to revisit were motivated the most by the pull factor of ‘Narratives of Martyr(s), whereas same factors were the least influential for pilgrims who would not revisit there anymore.

4.6 The Relationship between Motivational Factor dimension (push and pull) of Thai Catholic Pilgrims and Their Travel Characteristics.

Table 4.23: Relationship analysis between push and pull factor dimensions and pilgrim’s overnight staying decision and their total expenditure

Push and Pull Factor Dimensions		Push1 Rest and Experience	Push2 Religious Fulfillment	Pull1 Expense, Transportation and Location	Pull2 Conditions of Shrine	Pull3 Narratives of Martyr(s)
Pilgrim’s Travel Characteristics	Pearson Correlation	.053	.124*	.100*	.003	.153*
	Sig. (2-tailed)	.299	.014	.048	.957	.002
Total Expenditure	Pearson Correlation	.107*	.157*	.217*	.018	.157*
	Sig. (2-tailed)	.034	.002	.000	.725	.002

* Correlation is significant at the 0.05 level (2-tailed).

Table 4.23 shows the relationship between push and pull factor dimensions and pilgrim’s travel characteristics of overnight staying decision and total expenditure. In this study, Pearson’s correlation coefficient (r) was used to examine the relationship

between push and pull factor factors and pilgrim's travel characteristics. All the coefficients were greater than zero, so it indicated the positive relationship.

Positive relationship appeared between 'Length of pilgrimage travel' and push factor 'Religious Fulfillment' ($r = .124$), pull factor 'Expense, Transportation and Location' ($r = .1$), and pull factor 'Narratives of Martyr(s)' ($r = .153$); 'Total Expenditure' and push factor 'Rest and Experience' ($r = .107$), push factor 'Religious Fulfillment' ($r = .157$), pull factor 'Expense, Transportation and Location' ($r = .217$), pull factor 'Narratives of Martyr(s)' ($r = .157$). The result showed that when the respondents had been more motivated by religious fulfillment, expense, transportation, location, narratives of martyr(s) causes, they were more likely to have more length of pilgrimage travel time spending throughout the program. The more the respondents had been motivated by rest, experience, religious fulfillment, expense, transportation, location and narratives of martyr(s) reasons, the more total expenditure and time the respondents were likely to spend. Additionally, the pull factor 'Conditions of shrine' had no relationship to both pilgrims' travel characteristics of 'Length of pilgrimage travel' and 'Total expenditure'.

Although the result showed relationship between push and pull factor dimensions and pilgrim's travel characteristics, as the Pearson Correlation Coefficient (r) ranged from .1 to .217 it represented very weak relation (MathBits.com, 2001)

4.7 Additional Finding

Two descriptive open-ended questions were asked to the respondents at the very last part of questionnaire. The respondents were recommended to offer their opinion related with 1) The experience they had gained from pilgrimage travel and 2) The other comments for that sacred shrine. The overall experience from the pilgrimage travel is presented in Table 4.24.

Table 4.24: Overall experience from pilgrimage travel provided by the respondents visiting to each shrine

No.	Experience	Frequency (number of respondent)	
		Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province	Our lady of the Martyrs of Thailand Shrine, Mukdahan province
1	I have known the biography and miracle stories of the martyr(s).	32	11
2	I have learnt the good sample of Catholic lives, modeled by the martyr(s).	22	3
3	I have gained peacefulness of mind.	17	8
4	I have increased the faithfulness in religion belief.	15	28
5	I have a chance to travel with other people who have the same religious belief.	9	16
6	I have got a moral support and soul retreatment.	9	1
7	I have known the historical background of the shrines.	8	5
8	I have begged God for the personal needs.	8	4
9	I have been blessed.	5	4
10	I felt content and pleased.	5	9
11	I have participated in the experience sharing.	5	-
12	I have a chance to pray.	4	7
13	I have got new knowledge and experience.	4	10
14	I have seen the beauty of this place.	3	3
15	I have got strength and patience.	3	3
16	I have thought over to see the value of life.	2	3
17	I was pleased by seeing the right persons who used to be among that martyr incident.	2	-
18	I was proud of having martyrs who were Thai.	2	2
19	I have learnt the history of Catholic in Thailand.	2	2
20	I have prayed and said thank God.	2	-
21	I was happy and delightful.	2	9
22	I have gained knowledge sharing by other people.	2	-
23	I was encouraged to go to other shrines too.	1	-
24	I was closer to God.	1	-
25	I have joined pilgrimage activities with other companions.	1	-
26	I have met the nearby villagers.	1	4
27	I have seen the sacredness of the shrine.	1	-
28	I have learnt the martyr(s) teaching.	1	1

No.	Experience	Frequency (number of respondent)	
		Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province	Our lady of the Martyrs of Thailand Shrine, Mukdahan province
29	I have seen the faithfulness of other pilgrims.	-	6
30	I have increased love in God.	-	5
31	I got merit.	-	5
32	I have a chance to rest and relax from stressfulness.	-	3
33	I attended religious ceremony, such as Mass.	-	3
34	I have seen the real belief confirmation of martyrs.	-	3
35	I have seen the generous sharing that the nearby villagers offer to the travelers.	-	3
36	I have learnt the holiness of martyr(s).	-	2
37	I have asked for success with the present job.	-	2
38	I enjoyed with during the journey to the shrine.	-	2
39	I had some periods to increase family relationship.	-	2
40	I have realized that our children behave better.	-	1
41	I have got relief from all problems.	-	1
42	I have seen the real place where the martyr(s) were killed.	-	1
43	I have got the convenient transportation and good food.	-	1
44	I was impressed by the music style used in liturgy.	-	1
45	I was fond of cheap and beautiful souvenirs.	-	1
46	I have learnt the historical background of Songkhon village (in Mukdahan province).	-	1
47	I have learnt that there were many pilgrimage places.	-	1
48	I have got a good welcoming by the providers (shrine staff).	-	1

The other specific comments from the pilgrims traveled to the Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province are presented in Table 4.25.

Table 4.25: The other comments from Thai Catholic pilgrims who traveled to the Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province.

No.	Comments	Frequency
1	The place is beautiful and well-arranged.	6
2	All activities should be on holidays.	6
3	To increase the more channels of advertise the religious activities.	3
4	More public informative distributions.	3
5	Creating the more motivation to persuade people.	3
6	The travel is convenient and cheap.	3
7	There was an inconvenient transportation from the main road to the shrine, especially from ones who have no car.	3
8	There should be more religious activities in a year round.	2
9	To publish more information regarding the shrine to other religious believers as well.	3
10	The shrine is noisily disturbed by the nearby market.	1
11	There should be more exhibition presenting.	1
12	Limitation of available around area of the shrine.	2
13	Too few media about the shrine.	1
14	Literary art is limited (too few).	1
15	The place is appropriate for making pilgrimage.	2
16	The place is calm.	1
17	Calmness and peacefulness must be concerned for the better prayer atmosphere.	1
18	The enclosed area around the shrine should be developed.	1
19	Good to have sacred shrine in Thailand so we can have a chance to make a pilgrimage.	1
20	It was rather noisy.	1
21	The speaker is competent.	1
22	To decorate more at the scenery around the shrine.	1
23	There should be accommodation for pilgrims.	1
24	The shrine should be separated from St.Peter Church.	1
25	The external side of shrine is beautiful but the internal one is not, particularly the two paintings and the settlement of martyr artifact wax-made body.	1
26	There should be a speaker provided for individual visit.	1
27	Largeness means nothing. Cleanliness and tidiness is more important.	1
28	To increase more concern to this shrine.	1
29	The place seems to be clustered out of the congested world.	1
30	Smell of the pig excrement disturbs visitors.	1
31	There should create some strategies to motivate more pilgrims.	1
32	The history of martyr is really edifying.	1
33	The staff offers impressive service.	1
34	The staff is too few.	1

Similarly, other specific comments from the pilgrims traveled to the Our lady of the Martyrs of Thailand Shrine, Mukdahan province are presented in Table 4.26.

Table 4.26: The other comments from Thai Catholic pilgrims who travel to Our lady of the Martyrs of Thailand Shrine, Mukdahan province.

No.	Comments	Frequency
1	Accommodations should be developed and increased	14
2	Toilets should be improved and increased.	13
3	Nun should smile and be willing to speak tunefully to visitors.	6
4	The shrine has a good scenery and atmosphere.	6
5	It is a beautiful shrine.	5
6	There should be more trees around the area.	4
7	More information public should be concerned, especially the more channel distribution such as via internet.	4
8	The shrine is calm and appropriate to make a pilgrimage.	4
9	Cleanliness of all around the shrine.	5
10	There should be more shady places for visitor to rest.	4
11	Parish priest and youth are really nice.	2
12	It should provide more convenient shops.	2
13	The bigger signboard directing the way to this shrine should be more obvious seen.	1
14	Religious activities still didn't motivate much to pilgrim's interest.	2
15	There is no guide to explain the shrine.	1
16	There is not good enough of welcoming by priest/clergy.	1
17	The shrine is quite crowded.	1
18	The origination of the shrine is perfectly good enough.	1
19	To provide knowledgeable and experiential speakers.	1
20	To develop clustered parking lot.	1
21	To provide disable toilet.	1
22	There should be the religious museum.	1
23	To expand more space for religious ceremony.	1
24	To provide more pilgrimage tours.	1
25	To develop more in scenery, such as the holy well, building and etc.	1
26	To improve in other around areas.	1
27	The nearby market doesn't match well with the sacred shrine.	1
28	There should be more systematic in accommodation provided.	1

4.8 Summary of In-depth Interview details

The in-depth interview was conducted at the beginning to this research. The aim was to conduct primary discussion in order to develop questionnaire. We could find related type of questions but mostly based on the research conducted in other countries. And many of such studies were based on the general term of travel motivation. We thought that whether it is needed to add some more questions. Thus we planned in-depth interview before conducting main survey.

The interview was done via telephone with 20 Thai Catholic pilgrims, ten of whom had travelled to the Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province, and another ten had travelled to the Our lady of the Martyrs of Thailand Shrine, Mukdahan province. The interviewees were around the age between 19 – 70 years old. They were from Bangkok, northern, southern, northeastern, eastern Thailand. Most of them had participated in pilgrimage travel because they wanted to pray and ask for their personal desires. They knew the place from the narratives and miracles of martyr(s) told by their family, friends and parish priests. They traveled mostly in group tour that took around 4 hours for visiting that sacred shrine. They shared that during visiting there, they had visited some important places such as, cemetery and church, to prayer and ponder back to those incident happened with the martyr(s) in the past. They had got many precious experiences, for example, good samples of the faithful martyr(s), which encouraged the pilgrims to improve or change the style of living. All the experience had impacted the interviewees to change especially regarding religious activities such as more praying and more religious liturgies attendance.

In relations to the difference between two Catholic shrines in Thailand, most of them used to visit those two sites. The similarity and differences shared by those Catholic pilgrims about the two shrines is presented in Table 4.27.

Table 4.27: Opinions regarding the difference between two Catholic shrines in Thailand

Topic(s)	Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province	Our lady of the Martyrs of Thailand Shrine, Mukdahan province
1. Martyr(s) death event	There had been just from the successive oral statement that this martyr died of tuberculosis.	Martyrs were executed by shot to affirm their belief.
2. Place complexity in the shrine	The shrine looked like other ordinary church.	Various areas could be found around this shrine, besides the church.
3. Information presenting	There were museum and a video presentation.	There was no neither museum nor video presentation.
4. Martyr's religious status	He was a priest.	They were just ordinary laypersons such as the young people, nuns, villagers and religious teacher.
5. Building and other constructions	The shrine looked more luxury and it is established in quite modern environment.	Even the church looked grand, still the other components looked simple, particularly the ways villagers live.
6. Peacefulness and calmness	It looked noisier because it is closed the school.	It looked calm and peaceful.
7. Interpretation of knowledge and experience sharing	Speakers are from volunteer.	Some speakers who have been the same period and event of those martyrs come to share experience by their own living witness.

Table 4.28: Opinions regarding the similarity between two Catholic shrines in Thailand

Topic(s)	Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province	Our lady of the Martyrs of Thailand Shrine, Mukdahan province
Religious teaching	1. Both Catholic shrines were built to grant an honor to their faith affirmation to God. 2. All the martyrs were religiously accepted as the same in term of holiness. In other words, they have been regarded as the same religious honor.	

Lastly, besides the interviewees' response, it was also found that some respondents were quite familiar with religion from the young ages. They did not believe in Catholic from the beginning. Their personal background regarding the religious belief was more likely to be influenced by the people close to them such as,

family, friends, priests and the like. Martyr(s) incident and their miracle stories had been also very influential and those reasons motivated them to make a pilgrimage.

4.9 Hypothesis Testing Results

This section presents the results of hypothesis testing in this research. There were four research hypothesis relevant to the current study regarding motivation for pilgrimage travel at the Catholic shrines in Thailand. The results of hypothesis testing are presented in the following sub-sections:

4.9.1 Hypothesis 1: There is a difference in push and pull factors with the different demographic of Thai Catholic pilgrims.

T-test and analysis of variance (ANOVA) was employed to examine whether there were significant difference in push and pull factors across different demographic subgroups. Based on the findings presented in table 4.7 to 4.13, significant difference was found in the push and pull factors among subgroups ($p < 0.05$). The summary of difference appeared between them is presented in table 4.29.

Table 4.29: Difference of push and pull factors with the different demographics of Thai Catholic pilgrims.

Push and Pull Factor Dimensions	<u>Demographics</u>						
	Gender	Age(s)	Marital Status	Education level	Present residence	Occupation	Personal Monthly Income
Push Factor							
(1) Rest and Experience	-	25-34	Married	-	-	Business employee	-
(2) Religious Fulfillment	Female	45-54	Widowed/divorced/separated	High school or lower	East	Business owner	Baht 30,001-50,000
Pull Factor							
(1) Expense, Transportation and Location	-	-	Single	-	East	Business employee	-
(2) Conditions of Shrine	-	35-44	Married	-	South	-	-
(3) Narratives of Martyr(s)	-	35-44	-	-	South	Business employee	Baht 30,001-50,000

Table 4.29 showed the difference, which was found partially and occurred between different subgroups of demographics and motivational factor dimensions. The hyphen sign in the grey box represented that no difference was found among different demographics and those motivational factor dimensions. Meanwhile, the inscribed specification of each blank also showed that they were likely to be motivated by each push or pull factor dimension. Besides, it was found that if any subgroups of pilgrim's demographics differed, the push factor of 'Religious Fulfillment' would vary accordingly.

4.9.2 Hypothesis 2: There was relationship between push factors and pull factors of Thai Catholic pilgrims at the Catholic shrines in Thailand.

Pearson's Correlation Coefficient was employed to measure the relationship between push and pull factor dimensions, their values were significant at the 0.05 level ($p < 0.05$). It was found that there were relationship between pull and push factor dimensions. Furthermore, all Pearson's correlation coefficient (r) values were greater than zero that revealed the positive relation. The highest value of correlation coefficient was found between push factor 2 'Religious Fulfillment' and pull factor 3 'Narratives of Martyr(s) (0.49), and the lowest one was between push factor 2 'Religious Fulfillment' and pull factor 1 'Expense, Transportation and Location'.

4.9.3 Hypothesis 3: There was a difference in push and pull factors with the different travel characteristics of Thai Catholic pilgrims.

T-test and analysis of variance (ANOVA) was employed to examine whether there were significant difference in push and pull factors across different pilgrims' travel characteristics or not. Based on the findings presented in in table 4.15 to 4.22, significant difference was found in the push and pull factors among subgroups ($p < 0.05$). Table 4.30 presents the summary of difference appeared between them.

Table 4.30: Difference of push and pull factors with the different travel characteristics of Thai Catholic pilgrims.

Push and Pull Factor Dimensions	<u>Pilgrims' Travel Characteristics</u>							
	Trip Arrangement	Planning Period	Types of Transportation	Travel Frequency	Decision of Staying Overnight	Types of Accommodation	information media channels	Decision to revisit
Push Factor								
(1) Rest and Experience	Travel agency	4-6 months	-	Never	-	-	Friends or relatives	-
(2) Religious Fulfillment	-	7-12 months	Tourist bus	-	-	Shrine's guesthouse	-	Yes
Pull Factor								
(1) Expense, Transportation and Location	Travel agency	-	Tourist bus	-	Yes	Shrine's guesthouse	Government agencies	-
(2) Conditions of Shrine	-	-	-	Never	-	-	-	Yes
(3) Narratives of Martyr(s)	-	-	Tourist bus	-	-	Shrine's guesthouse	-	-

The result as presented in table 4.30 indicates that the hyphen sign in the grey box represents no difference was found among the different pilgrim's travel characteristics and those motivational factor dimensions. Meanwhile, the other written specification of each box showed that they had the significant difference. In addition they also revealed to what extent the subgroup was motivated the most, comparing to other travel characteristics. The following points specify and interpret the results of each point.

4.9.3.1 There was a difference between the push factor of 'Rest and Experience' and the pull factor of 'Expense, Transportation and Location' with the different types of trip arrangement.

4.9.3.2 There was a difference between all push factors ('Rest and Experience' and 'Religious Fulfillment') with the different planning periods of pilgrimage travel.

4.9.3.3 There was a difference between the push factor of 'Religious Fulfillment' and the pull factors of 'Expense, Transportation and Location', and 'Narratives of Martyr(s)' with the different types of transportation.

4.9.3.4 There was a difference between the push factor of 'Rest and Experience' and the pull factor of 'Conditions of Shrine' with the different travel frequency.

4.9.3.5 There was a difference between the pull factor 'Expense, Transportation and Location' with the different decision to stay overnight.

4.9.3.6 There was a difference between the push factor of 'Religious Fulfillment' and the pull factor of 'Expense, Transportation and Location' and 'Narratives of Martyr(s)' with the different types of accommodation.

4.9.3.7 There was a difference between the push of 'Rest and Experience' and the pull factor of 'Expense, Transportation and Location' with the different information media channels to know the shrine.

4.9.3.8 There was a difference between the push of 'Religious Fulfillment' and the pull factor of 'Conditions of Shrine' with the different decision to revisit.

4.9.4 Hypothesis 4: There was a relationship between motivational factors (push and pull factor dimensions) of Thai Catholic pilgrims and pilgrim's travel characteristics.

Table 4.31 presents the relationship between motivational factors and travel characteristics. There was no relationship between the pilgrim's travel characteristics of length of pilgrimage travel and push factor of 'Rest and Experience' and pull factor of 'Conditions of Shrine'.

Table 4.31: Relationship between motivational factors and pilgrim's travel characteristics

Push and Pull Factor Dimensions	<u>Pilgrim's Travel Characteristics</u>	
	Length of Pilgrimage Travel	Total Expenditure
<i>Push Factor</i>		
(1) Rest and Experience	-	Positive Relationship
(2) Religious Fulfillment	Positive Relationship	Positive Relationship
<i>Pull Factor</i>		
(1) Expense, Transportation and Location	Positive Relationship	Positive Relationship
(2) Conditions of Shrine	-	-
(3) Narratives of Martyr(s)	Positive Relationship	Positive Relationship

On the other side, the relationship showed the positive type. It meant that when there was more motivation from push factor of 'Religious Fulfillment', pull factor of 'Expense, Transportation and Location', 'Conditions of Shrine', and 'Narratives of Martyr(s)', the length of pilgrimage travel would be longer. The same was the case for the trip expenditure. If there were more motivation from all push factors ('Rest and Experience' and 'Religious Fulfillment') and the pull factors of 'Expense, Transportation and Location', 'Narratives of Martyr(s)', then there would be more total expenditure for pilgrimage travel.

CHAPTER V

DISCUSSIONS

This chapter presents the discussion based on the findings. The discussion has been arranged as following according as the research objectives:

- 5.1 Demographics and traveling characteristics of Thai Catholic pilgrims
- 5.2 Underlying motivational factors of Thai Catholic pilgrims and their most influential motivational dimension
- 5.3 Relationship between Push and Pull Factor Dimensions

5.1 Demographics and travel characteristics of Thai Catholic pilgrims

Demographics and traveling characteristics of Thai Catholic pilgrim was the focus of the first objective of this study. Some of the results in this study might support or argue to the previous findings. In the study it was found that the majority of Thai Catholic pilgrims was female representing 51 percent of the respondents. The age was between 15 – 24 years representing 38.3 percent of the respondents. The marital status was single representing 70.9 percent of the respondents. The education level was bachelor/college degree representing 58.7 percent of the respondents. Most of the pilgrims' present residence was at the northeast of Thailand representing 30.4 percent. The main occupation was student representing 46.2 percent of the respondents and 61.7 percent had monthly income equal to or lower than 10,000 baht.

With regards to pilgrim's traveling characteristics, it was found that the majority of pilgrims (52 percent) arranged and planned the pilgrimage travel by themselves and 63 percent of total pilgrim had planned less than one month before. Many of them used tourist bus (45.9 percent), 42.1 percent traveled by their own car. Almost 43.9 percent of the total pilgrims were repeat travelers, who had been there for around 1 – 5 times before. Among them 59.2 percent didn't stay overnight there and other 40.8 percent who stayed overnight mostly stayed in guest houses provided by

shrine. In average, Thai Catholic pilgrim spent 10.56 hours, and 3,733.25 baht throughout the pilgrimage period. They got the information about the sacred shrine mostly from Catholic organization and/or parish church. Most of them wanted to revisit the shrine, representing 80.1 percent.

We compared the findings with other studies. The findings on demographic part varied with the study of Fleisher (2000). Our study showed that most of Thai Catholic pilgrims had education level of bachelor/college degree and their age was between 15 – 24 years. But Fleisher (2000) present that the majority of Catholic pilgrims at the Holy land, Israel, were between 30 - 44 years old. It was also different from another finding at the same destination that reported that the age of largest group of pilgrim was 51 – 60 years (Collins & Kliot, 2000). Nevertheless, the finding was similar to the findings of Vukonic's research (1996). He reported that the desire for sacred, for meaning and for spiritual values had been growing especially among the young, who were more dynamic and mobile. Similarly, Beifei L. *et al* (2006) who explored the travel motives of the young Christian travelers, found the emerging trend of 'new' pilgrims and 'active vacationers', who were experience-seekers, were mostly well-educated and spiritually involved. It also corresponded to the finding about the occupation of Thai Catholic pilgrims who were mostly student. Besides, the finding of monthly income range, baht 10,000 or lower, was also similar to the pilgrimage made in Holy Land in Israel where Catholic pilgrims' were in an even lower income bracket compared to protestant pilgrims (Fleischer, 2000) and as same as mentioned by Collins N. *et al* (2000) that most of pilgrims in Holy Land were described as having the medium-low socio-economic status.

The finding of travel characteristics showed that Thai Catholic pilgrims had prepared or planned their travel less than one month ago, but the pilgrims at Holy Land in Israel made their decision three months before the trip (Fleischer, 2000). Over 70 % of them visit Israel for the first time and it seemed for many pilgrims that this was an once-in-a-lifetime spiritual experience. In other words, most of them might not come back to the same site again (2000). It might not be comparable with the domestic pilgrimage like the case included in our study. These Catholic pilgrims wanted to revisit and most of them had ever traveled there around 1 – 5 times.

Recommendation from the acquaintances, which included spiritual leaders of their parish church or Catholic organization, was the main information that influenced them to visit those sacred pilgrimage destinations. Friends and relations at home had also the big influence. While referring to the detail from the in-depth interview, most of the interviewees mentioned that the martyr(s) story of biography and/or miracle told by their friends and relations were the main reason of their pilgrimage travel. It was similar to the young UK Christian pilgrims who relied heavily on friends' recommendations (Beifei, Outi, & Kerry, 2006).

5.2 Underlying motivational factors of Thai Catholic pilgrims

The ranking of mean of push and pull motivational items as presented in chapter 4 indicated that the major push motivational items that motivated the respondents to travel were 'I want to pray and thank God and Martyr(s)', 'I want to pray and ask for some personal desires', and 'I want to learn and experience new things', respectively. These first two most influential items were similar as in case of Beifei et al.'s paper (2006). There was similarity in one of three dimensions, which was 'God-directed' and the item of 'personal communion with God'. Besides, 'Educational improvement' was identified as the most important item of his finding. Another study showed some partial similarities with this research's result (Jang and Wu, 2006). They found that 'I want to see something different or the things I don't normally see' was the most important push motivations (highest mean score) among Mainland Chinese and Taiwanese travelers. While Heung et al. (2001) reported that 'I want to experience cultures that are different from mine' was one of the major push items of Japanese leisure travelers. On the contrary, Collins and Kliot's (2000) revealed differently that only few interviewees declared a wish to see something different. However, in the studies of travel motivations, it should be noted that travelers with different cultural backgrounds or nationalities might have different travel motives (Kozak, 2002).

For the pull motivational items, 'Biography of Martyr(s)', 'Peaceful Tranquility', and 'Miracle narratives of Martyr(s)' were the most influential among

others, while 'Total Expense of Pilgrimage Travel' was the least one. It was the same as finding of Amalia *et al* (2010). It showed that the cost of the pilgrimage program was not the main influencing factor for travelers to the sacred places. Moreover, it was quite surprising that pilgrims were not much worried of expenditures, compared to other types of travelling (Bar & Cohen-Hattab, 2003).

Pilgrims at the Holy Land, Israel mentioned that they did not enjoy the sites as they found the site to be noisy, touristy and dirty. These comments corresponded with the pull factor found in this research. 'Peaceful Tranquility' was agreed as the second-ranked concern among all pull items' mean at the Catholic shrines in Thailand. It was an important influencing factor that Catholic pilgrims at the Holy Land mentioned. The same concern was found from in-depth interview emphasizing that they did not want to be distracted by the noise nearby the pilgrimage sites.

Additionally, regarding the interest of non-religious activities, Thai Catholic pilgrims considered it as the least influential item, same as Catholic pilgrims in Holy Land. But the Protestant pilgrims (another Christian denomination) were contradictorily more interested in it. The major pilgrimage motivation for Roman Catholics was to gain inspiration and strengthen belief by getting closer to the real place (Collins & Kliot, 2000). Besides, 'Safety and security' was somewhat essential for both Thai Catholic pilgrims (ranked as no.4) and the Catholic pilgrims in Holy Land, significantly different from Protestant's focus.

After that, the motivational items were grouped by varimax rotation factor analysis. All of push and pull factors items were classified into two push dimensions and three pull dimensions. Based on the results of push factor analysis as earlier presented in table 4.5, push factor dimension 'Religious Fulfillment' was more influential than 'Rest and Experience'. Eliade (1961) can be considered pioneer for the religious motives literature. He had also noted that religion was the sacred center when people desired to visit. Cohen (1992) saw pilgrimage as the travel to the center of their religious world. On the other side, Eade (1992) suggested that religious travelers go on pilgrimages to gain "emotional release". Fleischer (2000) discovered alike that Catholic pilgrims at the Holy Land in Israel required to participate in daily prayers and mass. But Protestant tours were more flexible regarding their requirements for prayer.

Regarding another set of three pull factor dimensions, 'Narrative of Martyr(s)' was the most influential for Thai Catholic pilgrims. Wilkinson (1998) also found that tour guide was very important and the religious travelers concerned more with how the religious sites were interpreted to them. Pilgrimage travel could be regarded as the particular segment, which was truly different from other type of tourism. While the most important destination attribute (pull factor) of other tourist types was mainly from 'attraction variety & costs' (Sirakaya & McLellan, 1997), Thai Catholic pilgrims, on the contrary, were not concerned much with this factor dimension.

5.3 Relationship between Push and Pull Factor Dimensions

Motivation for pilgrimage travel of Thai Catholic pilgrims, considering all motivational factor dimensions, was mainly from the pull factor dimension more than the push one. This finding differed from Collins and Kliot's (2000) who found that the main reasons were from personal motives, strongly tied to religion, and by the wish to understand one's spiritual inner being. However, Smith (1992) revealed that the relationships between tourists and pilgrims have been acknowledged for several decades by medieval scholars and by tourism historians. Besides the comparison between push and pull factor motivation, both of them also revealed the relationship among them by correlation coefficients (r) value greater than zero. Such finding suggested that those internal motives (push factors) of Thai Catholic pilgrims were significantly related to the destination attributes of Thai Catholic shrines (pull factors). This relationship provided important implications to any practitioners for developing tourism products and services corresponding to the needs of target people.

The result from this study was different from Aswin's research (2008), which stated that push factors were fundamentally related to pull factor. But, he also mentioned that both of these factors should not be viewed as being entirely independent of each other. Push factors helped to identify the different forces that influenced people to consider taking a vacation, at the same time, while pull factors could determine the forces that attracted travelers to select their destination (Klenosky, 2002).

In short, the finding of this research showed that pull factors were found very important. In general they were found more influential than push factors. Consequently, the motivation for pilgrimage travel of Thai Catholic could be explained by and referred to the diagram of Dan (1977). Figure 5.1 revealed the interplay of the relationship between push and pull factor dimension, when pull factors had more influence than push ones.

Socio-psychological motives



Push



Pull

Destination attributes

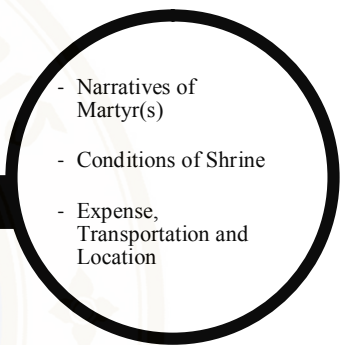


Figure 5.1: The implemented interplay of the relationship between push and pull factor motivation in pilgrimage travel, adapted from Dan, 1977.

CHAPTER VI

CONCLUSION AND RECOMMENDATION

This chapter summarizes the research finding, provides recommendations, research limitations and suggestions for future research opportunities.

6.1 Summary of the research finding

6.1.1 Demographic Description

It was found that majority of the pilgrims were woman. The largest number was from the age group of 15 – 24 years. Majority of the pilgrims were single. The education level of most of the pilgrims was at bachelor/college degree. Largest numbers of pilgrims were from the northeast of Thailand. Mainly they were students. The average monthly income of pilgrims was around 10,000 or below.

6.1.2 Travel Characteristics of Thai Catholic pilgrim

Most of the trip was self-arranged and on average was planned no more than a month earlier. They usually traveled by tourist bus. On average they had made pilgrimage travel for around 1 – 5 times. Many of them did not use accommodation at the site. The average time from total pilgrimage travel was around 10 hours and a half and they spent around 3,733.25 baht. They received the information mainly from Catholic organization/parish church. Majority of the pilgrims would like to visit there again in the near future.

6.1.3 Push and Pull factors analysis

Firstly the push and pull factor item (question) was analyzed with varimax rotation in order to categorize them into smaller similar dimensions. Consequently, 12 push factor items were grouped into 2 factors: 1) Rest and Experiences, and 2)

Religious Fulfillment. Similarly, 17 pull factor items, were grouped into 3 factors: 1) Expense, Transportation and Location, 2) Conditions of Shrine, and 3) Narratives of Martyr(s). In case of the pull factor dimension, 'Narratives of Martyr(s)' was the most influential factor compared to others. On the other hand, 'Rest and Experiences' had gained the least influential.

6.1.4 Difference in push and pull factors with the different demographic of Thai Catholic pilgrims

While analyzing the difference between Push and Pull factors with Demographics, it was found that there was difference between push factors 'Religious Fulfillment' with all demographics. There was only difference between different gender and 'Religious Fulfillment'. There was no difference between 'Expense, transportation and location' and age of the pilgrims. No difference was found between 'Narratives of Martyr(s)' and marital status as well. In terms of education level, only difference was with 'Religious Fulfillment'. There was no difference between 'Rest and Experience' and present residence. There was no difference between 'Conditions of Shrine' and occupations. Lastly, there was difference between personal monthly income and 'Religious Fulfillment' and 'Narratives of Martyr(s)'.

6.1.5 Relationship between push factors and pull factors of Thai Catholic pilgrims at the Catholic shrines in Thailand

With regard to the relationship between push and pull factor dimension, it was found that there was relationship among all of them. The Pearson's correlation coefficient (r) for all push and pull factors was greater than zero. It indicated that all the push factors had a positive relationship with all three pull factors. In other words, the internal motives to participate in pilgrimage travel of respondents (push factors) were significantly related to the Catholic shrines in Thailand (pull factors).

6.1.6 Relationship between Push and Pull Factor Dimensions and Pilgrim's Travel Characteristics

While analyzing the relationship between push and pull factor dimensions and pilgrim's travel characteristics, the result showed both positive and negative

relationships. No relationship appeared between any motivational factor dimensions and characteristic of 'Trip Arrangement', 'Planning Period', 'Transportation', 'Travel frequency', 'Type of Accommodation', and 'Information media channels of the sacred shrine'.

6.1.6 Additional Finding

Thai Catholic pilgrims also shared their suggestion for Thai Catholic Shrines, apart from responding the formal questionnaire. They mentioned about different experience from the pilgrimage travel such as, 'Biography and Miracle regarding the Martyr(s)', 'The sample to be good Catholic', and 'Faithfulness in religion'.

The respondents who traveled to Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province, mainly commented that: 'The place is beautiful and well-arranged', 'All activities should be on holidays', and 'To increase the more channels to advertise the activities'.

On the other hand, the respondents who traveled to Our lady of the Martyrs of Thailand Shrine, Mukdahan province, shared that: 'Accommodations should be developed and increased', 'Toilets should be improved and increased', and 'Nun should smile and be willing to speak tunefully to visitors'.

6.1.7 Summary of In-depth Interview data

In-depth interview with open-ended questions comprised ten items. This research method was chosen to know the deep detail regarding their pilgrimage traveling experience and it was the first procedure in this research studying. Majorly this method was conducted in order to develop questionnaire questions.

The general details of interviewees were found that they were the age of 19 to 70 years old. Their present resident were in Bangkok (the capital city of Thailand), northern, southern, northeastern, eastern Thailand. The majority of them aimed to pray and ask for their personal desires from God and martyrs at those sacred shrines. Secondly they objected to see and experience in what their family, relatives, friends and parish priests had told them regarding the narratives and miracles of martyr(s) at that sacred shrine. They traveled in group by using tourist buses (55%),

personal cars (35%) and van rental (10%). They shared that they visited the important places such as, cemetery and church, in order to pray and ponder back to the situation regarding the martyr(s) at that period.

In regard to the personal experiences from pilgrimage travel, 85 percent of interviewees stated that their lives changed. They mentioned that the good samples from the faithful martyr(s) had encouraged them to improve and change their style of living to become more faithful. They prayed and attended the religious liturgies more often. Some of them mentioned that their attitude became more optimistic. All in all, those various activities which pilgrims attended had reflected significantly to the change of pilgrims' lifestyle.

In-depth interview also provided some comparative perspectives showing both similarity and difference in the sharing. The similarity was reflected in term of the religious teaching that those two Catholic shrines provided for pilgrim. The difference of those two sacred shrines was mainly on: complexity of place, methods of information sharing, Martyr's religious status, buildings and other nearby constructions, peacefulness of the place, interpretation of the place and knowledge & experience sharing. The interviewees mostly mentioned that the main reason for traveling to make a pilgrimage was from the experience and/or stories shared by their relatives, friend, Catholic parish priest and other available media. It could be said, in other word, that pull factors were their first influence for the pilgrim travel.

6.2 Contribution from the research

The results from this research have contributed new knowledge regarding the specific area of motivation for pilgrimage travel. In general, travel motivation was a general term of tourism research. Knowledge from the travel motivation was important to anticipate the future travel model (Cha, McCleary, & Uysal, 1995). Many empirical research articles have studied the push and pull motivations of tourism; but, rarely only few researches focused directly in this particular field. This present study is a travel motivation research that employed the push and pull motivation theory in the context of Thai Catholic pilgrims.

This study also contributed to the pilgrimage travel literature by providing new empirical findings about Thai pilgrim's demographics and travel characteristics, and motivation for pilgrimage travel. This study identified major motives that influenced them to make a pilgrimage. The most influential factor for pilgrimage travel was the pull factor of 'Narratives of Martyr(s)' and the push factor of 'Religious Fulfillment' in priority. In addition, it was also found that pull factor dimensions had more influence than push factor. However, both of the factors had a mutual relationship.

With these findings the research directly contributed useful ideas to implement for developing the Thai Catholic pilgrimage destinations. Site managers or supervisors could execute the empirical results to influence not only pilgrims but also anyone to visit the place with the main focus to push factor of 'Narratives of Martyr(s)', which in itself includes three sub-items: 1) Miracle Narratives of Martyr(s), 2) Biography of Martyr(s) and 3) Interpretation (included narrators). In practical senses, these three pull factor items were relevant and applicable to the ways each Catholic shrine told, informed or advertise to the story of place and martyr(s).

6.3 Research Limitations and Future Research Opportunities

Even though the researcher put efforts to ensure that the results of the study are reliable and valid, still there were some points of limitations and they should be addressed.

First, this study has tried to use the mix of qualitative and quantitative methods in data collection and analysis, but, mainly the methods focused on getting the primary data using quantitative methods. It was because the research objective mainly was to study the human, not to interpret the place. However, the results from qualitative methods have been useful for the questionnaire development. The raw data from in-depth interview had also provided some more insight to show significant connection to the analyzed result of quantitative process. Therefore, it is recommended that further study should give more emphasis on qualitative methods as well that helps to find the more details with the use of the open-ended questions.

Second, there was some limitation regarding the period of data collection in case of both qualitative and quantitative methods. In case of in-depth interview the

selected interviewees were from the purposive sampling method and they were Thai Catholic pilgrims who travelled to either of two target shrines within only two certain months (November and December). The real interview began only during December - January. Later also, the survey questionnaire were distributed and collected within the limited time two months only. As the data was collected for a short period it could give views of pilgrims who traveled during that particular time only. It may not give more confidence in generalization of findings to larger population or for other months of the year.

Third, this study covered only the Thai Catholic pilgrims coming to those tow Thai catholic shrines. It would be more useful to cover other context as well such as other countries, other religions, other target people beside the pilgrims only.

Finally, as the objective of this research was to study and summarize the whole population of Catholic in Thailand, the comparative study was not done in this research. However, it could be interesting to conduct comparative study. Such comparative study would be really useful and more practical in order to develop the shrines efficiently.

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APPENDIX A

In-depth Interview form

Questions for in-depth interview

This in-depth interview is used as part of a master's thesis
in Tourism and Hospitality Management Program
Mahidol University International College

Data collected from this interview will be used for the academic purpose only. You are cordially requested to provide complete data based on your factual experience which will lead to the correct and useful research results. This research project will contribute to the development of Catholic Pilgrimage in Thailand.

Please answer each question descriptively without haste and you could spend some periods to ponder each question before replying.

1. What is your trip purpose to this shrine?
2. How do you know the shrine?
3. Why do you visit this shrine?
4. How do you go there?
5. What did you do while staying at the shrine?
6. How long did you stay on site?
7. How is your trip experience?
8. Is there any change in your life after you came back from this trip? If yes, how?
9. Have you ever been to another Catholic shrine of Thailand? If yes, what is the difference in terms of travel experiences between the two shrines?
10. How would you describe your religious belief?

แบบสัมภาษณ์

การสัมภาษณ์ในเชิงลึกนี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรการจัดการมหาบัณฑิต

สาขาวิชาการจัดการการท่องเที่ยวและการบริการ

วิทยาลัยนานาชาติ มหาวิทยาลัยมหิดล

ข้อมูลที่เก็บจากการสัมภาษณ์นี้จะนำไปใช้เพื่อจุดประสงค์ทางด้านวิชาการเท่านั้น ขอ
ท่านโปรดให้ข้อมูลที่ถูกต้องครบถ้วน ตามประสบการณ์จริงของท่าน ซึ่งจะทำให้ผลจากข้อมูลที่
ค้นพบนั้นเกิดประโยชน์ การค้นคว้าวิจัยนี้จะนำไปเพื่อการพัฒนาการแสวงบุญของคาทอลิกใน
ประเทศไทย

กรุณาตอบคำถามอย่างละเอียดและโดยไม่รีบเร่ง และท่านสามารถใช้เวลาในการ
ไตร่ตรองแต่ละคำถามก่อนการตอบได้

1. จุดประสงค์ในการเดินทางไปที่สักการสถานนั้นคืออะไร
2. ท่านรู้จักสักการสถานนั้นได้อย่างไร
3. ทำไมท่านถึงเลือกมาที่นี่
4. ท่านเดินทางไปที่นั่นด้วยวิธีใด อย่างไร
5. ท่านได้ทำอะไรบ้างในระหว่างที่อยู่ที่สักการสถานนั้น
6. ท่านอยู่ที่นั่นนานเท่าไร
7. ประสบการณ์จากการเดินทางของท่านเป็นอย่างไรบ้าง
8. มีอะไรเปลี่ยนแปลงในชีวิตท่านบ้างไหมหลังจากที่ท่านกลับจากการเดินทาง ถ้า
หากมีการเปลี่ยนแปลง เปลี่ยนแปลงไปอย่างไรบ้าง
9. ท่านเคยไปสักการสถานอีกแห่งหรือไม่ หากเคย ขอท่านบอกความแตกต่างใน
ด้านประสบการณ์จากการเดินทางแสวงบุญระหว่างสองสักการสถานนี้มีอะไรบ้าง
10. ท่านจะบรรยายความเชื่อในศาสนาของท่านเป็นอย่างไรบ้าง

APPENDIX B
Questionnaire form

QUESTIONNAIRE

This survey is used as part of a master’s thesis in Tourism
and Hospitality Management Program
Mahidol University International College

Data collected from this survey will be used for the academic purpose only. You are cordially requested to provide complete and factual data which will lead to the correct and useful research results. This research project will contribute to the development of Catholic Pilgrimage in Thailand.

Please fill in the questionnaires below by marking (√) in only one correct answer in each question.

I visit.....

() Shrine of the Blessed Nicolas Bunkerd Kitbamrung, Nakhon Pathom province.

() Our lady of the Martyrs of Thailand Shrine, Mukdahan province.

Section 1 General data

1. Gender () male () female
2. Age () 15 - 24 () 25 – 34 () 35 - 44
 () 45 – 54 () 55 – 64 () 65 and more
3. Marital status () single () married () widowed/divorced/separated

4. Education level

- High school or lower
- Bachelor /college degree
- Master's Degree or higher

5. Present residence

- Bangkok Central North Northeast
- East West South

6. Occupation

- Student Government or state enterprise officer
- Business employee Business owner
- others (Please identify)

7. Personal monthly income

- Less than or equal to 10,000 baht / month 10,001 – 30,000 baht / month
- 30,001 – 50,000 baht / month More than 50,000 baht / month

Section 2 Travel Characteristics

8. Your trip is arranged by

- Own arrangement Travel agency
- Catholic organization or parish church
- others (Please identify.....)

9. How long have you plan for this pilgrimage travel?

- Up to 1 month 1 – 3 months
- 4 – 6 months 7 – 12 months
- More than a year

10. Type of vehicle in traveling to this shrine.

- Personal car Public bus/transportation Tourist bus
 Train Plane
 Others (Please identify)

11. Have you ever been to this shrine before?

- Yes, I have already been here for.....times (included with this time)
 Never

12. Do you stay overnight in the village of Catholic shrine?

- Yes
 No

13. What kind of accommodation?

- Hotel or resort Relative's / Friend's house
 Villager's house Guest house provided by shrine
 Other (Please identify.....)

14. Length of pilgrimage travel (counting from when you step in this shrine till you step out)

-hour (s)
day(s)

15. Your total expenditure for pilgrimage travel (counting from when you step in this shrine till you step out)

Approximately.....baht

16. How do you know (what source of information do you know about) about this pilgrimage place? (select only the most effective one based on real experience)

- Various media e.g. TV, radio, press
- Internet website
- Friend and relatives
- Travel agency
- Catholic organization/parish church
- Government agencies e.g. TAT, Ministry of Tourism and Sports, Ministry of Interior
- Other (please identify.....)

17. Would you like to visit this shrine again in the near future?

- Yes
- No
- Not sure

Section 3 Travel Motivations for Pilgrimage

Please indicate the level of agreement on conditions that drive you to leave home for the pilgrimage travel and mark (√) in each question on the right column.

Items	Disagree Agree						
	←						→
	1	2	3	4	5	6	7
I participate in the pilgrimage travel here because							
1. I want to pray and ask for some personal desires.							
2. I want to pray and thank God and Martyr(s).							
3. I want to make merit and donations.							
4. I can share my pilgrimage experience when I get home							
5. I want to be recognized as a faithful catholic.							
6. I want to develop my self-esteem.							
7. I want to learn and experience new things.							
8. I want to visit the place where I have never been before.							
9. I want to escape from busy job or stressful work.							
10. I want to rest and relax from daily routine activities.							
11. I want to meet people with similar interest.							
12. I want to talk to these local people							

Please indicate the level of influence on factors attracting your participation in the pilgrimage travel and mark (√) in each question on the right column.

Items	← least influential most influential →						
	1	2	3	4	5	6	7
The factors that influence me to select traveling to this sacred shrine are.....							
1. biography of Martyr(s)							
2. miracle narratives of Martyr(s)							
3. interpretation (included narrators)							
4. architectural aesthetics of the shrine							
5. hygiene and cleanliness of the shrine							
6. safety and security of the shrine							
7. religious complex in this shrine							
8. numerous tourist attractions nearby this shrine							
9. location of the shrine							
10. distance and total time consuming on journey							
11. convenience of transportation							
12. picturesque landscape							
13. peaceful tranquility							
14. comfortable facilities							
15. total expense of pilgrimage travel							
16. value for money							
17. variety of religious activities and ceremonies contributed by this sacred shrine							

Section 4 Your idea about the pilgrimage travel here

1. What is your overall experience from doing the pilgrimage travel to this shrine?

.....

2. Other comments for this shrine.

.....

Thank you

6. อาชีพ

- () นักเรียน/นักศึกษา () ข้าราชการ / พนักงานรัฐวิสาหกิจ
 () พนักงานบริษัท () ธุรกิจส่วนตัว
 () อื่นๆ (โปรดระบุ))

7. รายได้ต่อเดือน

- () ต่ำกว่าหรือเท่ากับ 10,000 บาท / เดือน () 10,001 – 30,000 บาท / เดือน
 () 30,001 – 50,000 บาท / เดือน () มากกว่า 50,000 บาท / เดือน

ตอนที่ 2 ลักษณะเฉพาะของการเดินทาง

8. การเดินทางของท่านจัดโดย

- () ตนเอง () ตัวแทนหรือบริษัททัวร์
 () หน่วยงานในองค์กรคาทอลิก หรือ วัดคาทอลิก
 () อื่นๆ (โปรดระบุ))

9. ระยะเวลาในการวางแผนการเดินทางแสวงบุญครั้งนี้

- () น้อยกว่า 1 เดือน () 1 – 3 เดือน
 () 4 – 6 เดือน () 7 – 12 เดือน
 () มากกว่า 1 ปี

10. พาหนะที่ใช้เดินทางไปสักการสถานนี้

- () รถยนต์ส่วนตัว () รถโดยสารสาธารณะ () รถทัวร์ (หมู่คณะ)
 () รถไฟ () เครื่องบิน
 () อื่นๆ (โปรดระบุ))

11. ท่านเคยมาที่สักการสถานนี้มาก่อนหรือไม่

- () เคยครั้ง (รวมครั้งนี้ด้วย)
 () ไม่เคย

12. ท่านได้พักแรมค้างคืนอยู่ในบริเวณใกล้เคียงกับสักการสถานคาทอลิกนี้หรือไม่

- () ได้พัก
 () ไม่ได้พัก

13. ประเภทของที่พัก ที่ได้พักอาศัย

- () โรงแรมหรือรีสอร์ท () บ้านญาติพี่น้อง / บ้านเพื่อน
 () บ้านของชาวบ้านในละแวกนี้ () ที่พักซึ่งสักการสถานจัดให้
 () อื่นๆ (โปรดระบุ))

รายการ	ไม่เห็นด้วย						
	1	2	3	4	5	6	7
5. ข้าพเจ้าต้องการแสดงให้เห็นว่าตนเป็นคาทอลิกที่เคร่งครัดในศาสนา							
6. ข้าพเจ้าต้องการทำให้ชีวิตตนเองมีคุณค่ามากขึ้น							
7. ข้าพเจ้าต้องการเรียนรู้และมีประสบการณ์ใหม่ๆ							
8. ข้าพเจ้าต้องการไปยังที่ๆ ข้าพเจ้าไม่เคยไปมาก่อน							
9. ข้าพเจ้าต้องการพักเว้นจากงานที่วุ่นวายหรือความตึงเครียดจากการทำงาน							
10. ข้าพเจ้าต้องการมาพักผ่อนและผ่อนคลายจากกิจกรรมต่างๆ ที่เป็นกิจวัตรประจำวัน							
11. ข้าพเจ้าต้องการพบปะผู้คนใหม่ที่มีความสนใจในเรื่องคล้ายๆ กัน							
12. ข้าพเจ้าต้องการพูดคุยกับชาวบ้านในพื้นที่นี้							

กรุณาระบุระดับของปัจจัยต่างๆ ที่มีอิทธิพลดึงดูดให้ท่านมาร่วมเดินทางแสวงบุญนี้ โดยใส่เครื่องหมาย (✓) ทางด้านขวาของแต่ละข้อ

รายการ	อิทธิพลมากที่สุด						
	1	2	3	4	5	6	7
ปัจจัยที่มีอิทธิพลทำให้ข้าพเจ้าเลือกเดินทางมาแสวงบุญที่สักการสถานแห่งนี้ ได้แก่.....							
1. ประวัติความเป็นมาของมรดกสักขี							
2. เรื่องเล่าเกี่ยวกับอัศจรรย์ของมรดกสักขี							
3. วิธีการสื่อความหมายที่สักการสถานเผยแพร่ถ่ายทอด (เช่น วิธีการเล่าเรื่อง, บุคคลที่มาเล่าเรื่อง, การบรรยายให้ความหมายต่างๆ จากสักการสถาน ฯลฯ)							
4. ความงดงามทางด้านสถาปัตยกรรมของสักการสถาน							
5. ความสะอาดและเป็นระเบียบเรียบร้อยในบริเวณสักการสถาน							
6. ความปลอดภัยของสักการสถาน							

BIOGRAPHY

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