



**Understanding Chinese tourists' motivations for visiting
Buddhism-related attractions in Phuket**

Yu Wang

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บทคัดย่อ

วัดในทางพระพุทธศาสนาถือเป็นสัญลักษณ์และเอกลักษณ์ของวัฒนธรรมไทยที่เป็นแหล่งดึงดูดนักท่องเที่ยวทั้งภายในประเทศและนักท่องเที่ยวนานาชาติอย่างไรก็ตาม การศึกษาและเข้าใจถึงแรงจูงใจของนักท่องเที่ยวและเหตุผลในการเลือกที่จะเยี่ยมชมแหล่งท่องเที่ยวในทางพระพุทธศาสนาในปัจจุบันยังมีข้อจำกัดอยู่การศึกษาในครั้งนี้มุ่งเน้นไปที่กลุ่มประชากรนักท่องเที่ยวชาวจีนในปัจจุบันที่เข้าเยี่ยมชมแหล่งท่องเที่ยวที่สำคัญในทางพระพุทธศาสนาในจังหวัดภูเก็ตและศึกษาถึงแรงจูงใจในการท่องเที่ยวโดยใช้ทฤษฎีปัจจัยแรงผลักดันและแรงดึงดูดการศึกษานี้เป็นการศึกษาเชิงปริมาณโดยการแจกแบบสอบถามให้กับนักท่องเที่ยวชาวจีนที่เน้นการเยี่ยมชมสถานที่เกี่ยวกับทางด้านศาสนาในจังหวัดภูเก็ตเป็นจำนวน 400 ชุด

การศึกษานี้ค้นพบว่าแรงจูงใจในด้านวัฒนธรรม, เพื่อพบกับประสบการณ์และบรรยากาศแปลกใหม่, เพื่อเพิ่มพูนความรู้ในวัฒนธรรมไทยและเพื่อเข้าเยี่ยมชม โบราณสถานเพื่อเพิ่มความรู้ถูกมองว่าเป็นแรงจูงใจที่สำคัญที่สุดสูงกว่าอีกสิ่งหนึ่งที่ผลักดัน(ศาสนาและจิตวิญญาณความแปลกใหม่แก่ผู้เดินทางมาพักผ่อนและครอบครัว)แต่ในทางตรงกันข้ามวัฒนธรรมพระพุทธศาสนาเถรวาท"และ"ประวัติศาสตร์ของพระพุทธศาสนาเถรวาท"พบว่าสามารถเป็นปัจจัยดึงดูดที่น่าสนใจที่สุดและอิทธิพลต่อนักท่องเที่ยวชาวจีนเป็นอย่างมากจากผลการวิจัยเหล่านี้การจัดการและกลยุทธ์การส่งเสริมการขายสามารถช่วยเพิ่มการแสดงผลและเป็นอุทธรณ์ให้กับนักท่องเที่ยวได้

คำสำคัญ : การท่องเที่ยวเชิงศาสนา, นักท่องเที่ยวชาวจีน, แรงจูงใจในด้านศาสนาและการท่องเที่ยว, การท่องเที่ยวเชิงวัฒนธรรม, ประเทศไทย

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ABSTRACT

Buddhist temples are symbols of the Thai cultural identity, which are often used to attract visitors, both domestic and international. However, the understanding of visitors' motivations and reasons for visiting Buddhism-related attractions remains limited. This study focuses on the current popular phenomenon of Chinese tourists traveling to Buddhism-related destinations in Phuket, Thailand and examines their motivations by using the push-and-pull concept as the theoretical framework. A quantitative approach was employed, using a personal questionnaire to collect data from 400 Chinese visitors at major religious sites in Phuket.

The findings revealed that cultural motives, including "to experience exotic customs and atmosphere", "to increase my understanding of Thai culture", and "to visit historical heritage sites to gain knowledge", were perceived as the most significant reasons, higher than the other four push motives (religion and spirit, novelty, leisure, and family). On the other hand, "Theravada Buddhism culture" and "history of Theravada Buddhism" were found to be the most attractive pull factors influencing Chinese tourists. Based on these findings, the management and promotion strategies to increase the visibility and appeal of the sites were discussed.

Keywords: Buddhist tourism; Chinese outbound tourist; Religious travel motivation;
Culture tourism; Thailand

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Chapter 1

1 INTRODUCTION

1.1 Background

Thailand is an amazing tourist destination because of its sun, sand, sea and also for its distinctive culture (Peleggi, 1996). The beautiful nature and welcoming people support its tourism industry, which contributes around 6% to Thailand's GDP (Piewdang, Mekkamol & Untachai, 2013). The Tourism Authority of Thailand (TAT) has continued to promote the advertising slogan "Amazing Thailand" which highlights both the natural and cultural tourism.

Buddhist temples are symbols of Thai culture as well as significant cultural attractions. Inasmuch as Thailand's official religion is Theravada Buddhism, there are many Buddhist temples which have been preserved around the country. Meanwhile, Thai Buddhist temples and religious activities as tangible and intangible heritage sites which reflect both Theravada Buddhist faith and Thai culture (Piewdang et al., 2013). In addition, visiting temples is not affected by seasons which could attract tourists to visit Thailand all year long (Schedneck, 2015).

Buddhism-related attractions in this study are indicated the tangible attractions such as Theravada Buddhist temples, Buddhist shrines as well as intangible attractions like Buddhist festivals. The characteristic of Buddhism-related attractions is combine religious devotion and tourism together (Nolan& Nolan, 1992). Compared with other countries' Buddhism related attractions Thailand is much more splendid (Schedneck, 2015). There are many sacred temples and Buddha images in Thailand. For instance, the Phra Kaew temple in the Grand Palace, Bangkok which is famous for the Emerald Buddha; the Phra That Doi Suthep temple which is one of the most important temples in Northern Thailand; the White Temple (Rong Khun temple) which can easily be recognized due to its white color, symbolizes the purity and wisdom of Buddha. The Dhammkaya temple in Bangkok is the largest temple in Thailand which has more than 3000 inhabitant monks, and also famous for Buddhist meditation. The grand Candle festival in Udonthani province is a big annual Buddhism's religious ceremony, keeps the traditional features of Buddhist culture. Therefore, Buddhism- related attractions in Thailand are unique and distinctively.

Buddhist religious philosophy and wisdom can help people to improve their spiritual health and well-being, recently it has become popular in many non-Buddhist people as well. Buddhist pilgrimage tourists visit Buddhist attractions commonly be embarking on a religious practice. However, non-Buddhist tourists come to visit religious sites have more than one reason, they usually not for religious purpose nor for purely sightseeing ether (Drule, ChiŞ, Băcilă, & Ciornea, 2012) but have spiritual, cultural or educational needs (Blackwell, 2007), they want to get more experience and benefit as a result (Timothy, 2006). Therefore, a leisure travel combining with Buddhist religious trip become popular in tourists, it be found in many travel itineraries.

In case of Phuket, Thailand, it has become a popular destination for Chinese tourists. Since 2011, the volume of Chinese tourists who visit Thailand has growing very fast, even 20% of Chinese visitors in Thailand come to Phuket (C9 Hotelworks, 2013), The Chalong Temple, Big Buddha, Pranangsang Temple, Golden Buddha Temple and other Buddhism-related attractions are going to receive more Chinese tourists. Especially, Buddhism related attractions are the “Must See” attractions for Chinese group tourists and also be the popular trip schedule for Chinese individual tourists. Lang et al (2014) indicated that Chinese people go to worship in temples more than other religious sites in China. Equally important, tour companies and tour agencies are make Buddhism sites as a significant cultural attractions by advertising in both Thailand and China, Chinese tourists who have interest in visiting these places would like to choose the schedule embrace both marine islands and cultural attractions, and many tourists prefer to join in the schedule of tour group, because they have language and transportation problem. As the number of Chinese visitors grown up, the Buddhist sites would receive more benefit, because many Chinese tourists intend to make a donation or pursue Buddhist souvenirs in these sites.

Figure 1 The volume of Chinese tourists who visit Phuket in 2013



Source: C9 Hotelworks, 2013

On the other hand, tourists often have limited time when visiting Buddhism-related attractions due to the itinerary which is organized by travel operators or agencies and even have few activities to do during that time. The majority of Chinese visitors, therefore, were simply do sightseeing and take photos. This limited time restricts a deeper appreciation and understanding of Theravada Buddhist art, history and culture. However, in the case of Bangkok, it is observed that more and more Chinese tourists come to visit Thai temples and also intend to participate in Buddhist religious practice such as doing meditation or practice as a monk for a period.

Given the importance of this phenomenon, Buddhist religious tourism is a growing segment of Chinese tourist market, but there has a gap between Chinese tourists' needs and Buddhist religious travel service, it is important to explore the factors what influence Chinese tourists' decisions to travel to Buddhism-related attractions in Phuket and how do the features of Buddhist sacred sites attract tourists. Finally, the research result would help tour operators in Phuket to develop the serve of Buddhist religious tourism, it is important to pay attention to effective management which to meet the needs of tourists as well as to further develop the Buddhist related attractions be more distinctively and attractively.

1.2 Statement of the Problem

Most religious tourists' motivations that have been explored in several studies were mainly focused on Muslim pilgrimage tourism in Middle East, Catholics traveling in Europe. Few research studies have been conducted on Chinese tourists' motivation to visit Buddhist-related attractions. The most closely researches are Zhang, Huang, Wang, Liu, Jie, & Lai, (2007) which studied about Chinese religious pilgrimage tourism management. Wong, Ryan, & McIntosh, (2013) studied the secular and religious tourism in the Monasteries of Putuoshan of China. Shuo, Ryan, & Liu (2009) took Mazu pilgrimage tourism in China as a case study. For Kwek & Lee (2010), it focus on the influence of Confucianism to Chinese tourists' motivation and behaviors, and Yuan (2006) studies on the Tourist Resources of Buddhism and the Principles of Development in China.

Hence, the study developed the push and pull factors of Chinese tourists' motivations are mainly base on the previous pilgrimage religious studies, such as the American non-Buddhist tourists' motivation (Choe, Dong, Chick, Wright, & Zhang, 2013) and Chinese

inbound Buddhist tourism (Sharpley & Sundaram, 2005; Shuo et al., 2009; Finney, Orwig, & Spake, 2009; Kwek & Lee, 2010; Wong et al., 2013) and other related research (Smith 1992; Raj & Morpeth, 2007; Zhang et al., 2007; Terzidou, Styliadis, & Szivas, 2008; Simone-Charteris & Boyd 2010; Alec 2010; Chand 2010; Brayley 2010; Musa & Sim 2010; Azilah 2011; Drule. et al. 2012; Svoboda, Šalgovičová & Polakovič 2013; Hughes, Bond & Ballantyne 2013). And the study result would be contribute to the tourists' motivation study area in Buddhist religious tourism.

1.3 Research Aim

The aim of this study is to provide understanding Chinese tourists' motivations for visiting Buddhism-related attractions in Phuket.

1.4 Research Objectives

This research has four main objectives. They are as follows:

1.4.1 To describe the demographic profile of Chinese tourists visiting Buddhism-related attractions;

1.4.2 To explore Chinese tourists' Push and Pull motivations for visiting Buddhism-related attraction in Phuket;

1.4.3 To explore the influence of demographic characteristics on the motive factors.

1.5 Hypothesis

The study provide one hypothesis in order to examine Chinese tourists 'different push-pull motivations in relation to their demographic characteristics.

Hypothesis: The motivational factors are significantly different according to some demographic variables.

Chapter 2

Related Literature

This chapter reviews the theories and previous studies which related to religious tourism and push pull motivation structures:

- 2.1 Definition of Religious Attraction
- 2.2 Definition of Buddhist-related attractions
- 2.3 Tourism and Religion
- 2.4 The Growth of Religious Tourism Market
- 2.5 Buddhism Tourism development in Thailand
- 2.6 Buddhist religious tourism in China
- 2.7 People traveling for religious motivations
- 2.8 Push and Pull motivations in religious travel
- 2.9 Demographic variables in Decision making process
- 2.10 Conceptual Framework
- 2.11 Hypothesis

2.1 Definition of Religious Attraction

A religious attraction can be classified as a “pilgrim shrine”, “religious space” or “religious festival” (CTO, 2006). In a general way, the religion-based attractions contain traditional religious worship, prayer and pilgrimage activities. And also many sacred shrines are famous for their architecture, natural environment, historical and cultural features that have attracted pilgrims and tourists in varying degrees and stimulated faith-based travel. (Kasim, 2011) Both religious devotees and non-religious tourists are respected to these places (Terzidou, 2010).

2.2 Definition of Buddhist-related attractions

Buddhism-related attractions in this study are indicated the tangible attractions such as Theravada Buddhist temples, Buddhist shrines as well as intangible attractions like Buddhist festivals. The characteristic of Buddhism-related attractions is combine religious devotion and tourism together (Nolan& Nolan, 1992).

2.3 Tourism and Religion

Religious based tourism is a phenomena that people who have religious believe travel to a featured religious shrine to participant religious ceremony in a special time (Kasim, 2011). While in the history of human anthropology, the migration of humans for religious purposes especially pilgrimage can be seen as the original tourism. In modern life, tourism can be significant as a pattern of pilgrimage. People travel to pursue leisure, seeking the worth of life and self-authority (Graburn, 1989). Tourism and religion is not the opposite or independent scholarship in the academic area.

Research about tourism and religion are overlap, the mutual association between tourism and religion is related to spirit (Brain J, 2002). In modern society, people seek leisure time to travel in order to pursue self-development and spiritual fulfillment (Vukonic, 1996). Meanwhile, due to the fact that sacred religious sites located on mountains or often locates related to nature combined with religious cultural awareness form a strong mental aura. People would like to have a deep religious experience in this area, which is referred to as spiritual communication with “God and nature” (Digance, 2003).

Furthermore these two elements also link with economic, culture and other sociological aspects (Stausberg, 2007). For religion inspires the construction of culture, art, architecture, educational and recreation value (World Tourism Organization, 2011) (Hughes et al, 2013) and forms a unique scope that is comparable with other cultural carriers that attract tourists come to visit (Chard, 2010). While for national tourists, visiting religious shrines can increase the cognition of national history and have sense to remain and inherit the traditions, for international tourists visiting these place is to expand the knowledge of world and to learn to respect other cultures. (Kasim, 2011). As a result of Religion is a significant pattern of culture; religion-related attractions combine historical, cultural and cognition of an ethic, no matter why people visit religious tourist attractions, travel procedures are all related to increasing self-worth and self-realization (Drule et al., 2012).

In addition, religious tourism as having a positive social cultural impact on communities, and particularly it has improved the heritage maintenance, destination image, facilities and infrastructure, cultural activities as well as life quality, the increasing community

residents' occupational opportunities. As a consequence, the residents have a favor to support religious tourism development.(Zamani-Farahani & Musa,2012).

2.4 The Growth of Religious Tourism Market

According to UNESCO more than half of the world's population practice a religion. Meanwhile, the Asia and Pacific region is one importance religious center with myriad religious sites (World Tourism Organization, 2011). Under the academic study "*Religious Tourism in Asia and the Pacific*" in the regional program of Asia and Pacific by World Tourism Organization, they have suggestion to give the countries in Asia and Pacific a new path to look at religious tourism as a resource as an environmental and scenery-based holiday resort.

Religious tourist market has large economic potential. In mass tourism, religious travel seems as a small part of the whole journey. But recently, pilgrimage and faith- based tourism for devotees has increased, pilgrims trend to a specific religious shrine or holy sites and doing religious rituals and religious ceremony activities to express their sincerity and meet self-needs with the religion. Berkwitz (2002) in the study "*Recent trends in Sri Lankan Buddhism*" indicate that Buddhist pilgrims travelling to Sri Lanka increased dramatically after the conflict civil war. Likewise, local communities gained income from services rendered including food, accommodation and donations to Buddhist shrines (Reader, 2007). In addition, mass media and multiple communication tools have encourage the popularity of contemporary pilgrimage around the world.

Religious tourists can be divided into two categories: the traditional religious pilgrims, and secular tourists whose purpose is to visit religious cultural sites. In fact, most people visit sacred sites for more than one reason: they would like to pay respect to religious idols, find spiritual meaning and enlightenment of themselves and believe praying in front of Buddha image produces miracles. Moreover, one of the most popular kinds of tourism in the world is spiritual tourism which related to religious tourism closely. (Piewdang et al., 2013). Inasmuch as people lose themselves in the busy work, and religious travel points to a spiritual revolution (Reader, 2007), this makes secular religious tourism has become a brand-new business (Azilah, 2011).

For instance: In Islamism, the famous Islamic holy site Mecca, had attracted ten million international tourists in 2011 (Azilah, 2011). [Roza](#) of [Imam Hussain](#) at [Karbala](#) has attracted 2.5 million tourists. Farahanil & Henderson (2010) have noted the case study of Iran and

Saudi Arabia about the Islamic tourism and managing tourism development. This place have a wealth of unique tourist attraction, and draw international flows more than inbound.

In Jewish, North American religious tourists have stimulated religious-tourism-related industries with estimated 10 billion dollars in 2013. These religious tourist's characteristics are approximately like normal tourists, they use redundant time and money to seek an experience and realize the meaning of life, involving curiosity, cultural interest, and heritage visit (Kreiner, 2010).

In Buddhism, foreign tourists to Bhutan had quadrupled since 2003. The visitors tourists were over 20,000 and tourism revenue spiked to 10 million (Nyaupane & Timothy, 2010). And over 80% of Burma's population are Buddhist and Buddhism play a powerful role in their lives. As Burma becomes a new and rising economic market in Southeast Asia, Myanmar has become a new tourism investment destination, and Myanmar's government is willing to establish Buddhist tourism (Philp & Mercer, 1999).

In Catholicism, Medugorje, as a sacred shrine of Catholicism, attracts more than 3000 tourists per day, this situation has encouraged the local airport, accommodation restaurants and other related industries has been developed fast, consequently the community has become a famous tourist destination (Hill, 2002). Mark (1998) just accommodation and beverage expense accounted for more than 7 billion dollars (Azilah, 2011). There are more than 220 million pilgrims visit Roman Catholic religious shrine every year, religious tourism almost got economic benefit from souvenir, beverage, donation and audio product of religious sites introduction information, some place also apply accommodation for tourists (Finney et al., 2009), they purchase religious souvenirs during the religious trip, especially tourists that plan a visiting only once in their life time. The souvenir purchase can reach millions of dollars by 2007 (Aliza, 2000).

In Hinduism, Weidenfeld & Ron (2008) pointed temples are significant element of India's economy. In some towns visitors to temples are the main resource of local income. Hence, religious tourism is a critical tool in helping the under-developed areas and creating income and jobs to increase the local economy (Azilah, 2011). Malaysia has Buddhism, Hinduism, Islam and other religions. No other country has this unique religious and cultural mix, hence, there are lots of religious festivals, costumes, and buildings that attract global tourists (Kasim, 2011).

It is implied that religious travel will grow in the future, the powerful influence of spiritual enrichment motivation on both religious and general tourists in their travel decision making is obviously and being a significant growth, with more tourists seeking a balance between sight-seeing and religious sites visiting during the travel(Vukonic, 1996; Azilah, 2011).

Moreover, global tourists are interested in cultural and historical meaning rather than a single religious purpose when visiting holy sites (Vukonic, 1996). History experts but also tourists will be able to reveal the "footprint" of the great art and architectural styles in the buildings which have become amazing tourist sights. In this aspect, religious tourism plays an important part in protecting traditional culture (Azilah, 2011; Wong et al., 2013). This is a challenge for religious shrines and sacred sites that welcome tourists with diverse motivations simultaneously (Alexandra et al., 2012).

2.5 Buddhism Tourism development in Thailand

Religion in Thailand is varied but 94.6% of Thais are Buddhists of the Theravada tradition (official religious demographics figures, 2000). Buddhist temples can be seen everywhere which are characterized by golden tiles, Buddhist culture has become the most important tourism image of Thailand. Buddhist tourism in Thailand is a niche market which attract both international and domestic travelers and is a contributor to boost economic for local community. Thailand Buddhist tourism can be divided by two aspects, one is domestic tourist come to visit and join festival activates or pilgrim with faith, the other is international tourist who have a dimension of novelty join the religious experiencing the different cultural arts, traditions and architecture from their own. Besides, the tourism service of Thai people's perform also be influenced by Buddhism: smile, polite, friendly, helpful,(Philip,2004) in Thai Buddhism system people should use the concept of "merit making " to doing good and help others in order to balance bad karma of one-self (Caffrey, 1992; Sasat,1998). All of these characteristics of Thai Buddhism this tourists have make deep impression and high satisfaction for tourists to revisit.

Temples are Buddhist religious places, which are different in size, type, location, condition, and activities, they are central places for communities. Currently, many tourists like to take a trip to this temple and participate in different activities, for instance: making merits, exorcising bad luck, releasing animals, donating various things to exorcise, become more devout to Buddhism, praying, making a wish, and participating in Buddhist activities.

Thailand has innumerable famous religious shrines that attract both pilgrims and tourists for example: The Temple of the Emerald Buddha and The Four Faced Buddha in Bangkok, The Ayutthaya temple, The Phra That Doi Suthep Temple and wat rong khun in Chiang Mai and The Luang Paw Sothorn Temple in Chachoensao, and Chalong temple in Phuket. Besides Buddhist temples, Buddhist religious festivals are also famous, for instance: Candle festival in Ubon Ratchathani Province and vegetarian festival in Phuket (Kom Campiranon, 2011). Wat Phra Dhammakaya in Phatum Thani, Thailand has been a famous Buddhist temple since it was found in 1970s. it received an award for “the Best Meditation Center in 2013” even this temple under the debate of traditional Buddhist religious academic but it represent one voice of contemporary Buddhism (Scott, 2006).

2.6 Buddhist religious tourism in China

Religious beliefs have power influence on the culture, it is the nucleus to people' moral and lives (World Culture Report, 1999). Buddhist religious tourism is a traditional travel type in the history of China since Buddhism religion been introduced into China more than 2000 years ago and integrated with Chinese origin religion Taoism formed Chinese Mahayana Buddhism religion cultural mental and core value (Zhou & Wang, 2006). The majority of cultural monument attractions are Buddhist and Taoist origins religious sites. Half of the cultural heritage resources are religious heritage, for instance: Temples, Rock caves and Pagodas, these attraction almost built on the mountain or riversides mitigate with these natural resources can form an atmosphere that far from the secular, In China the famous Buddhist mountain and temples are still attracting the domestic and outbound visitors who retreat the peace and leisure of mind far from the pressure of daily life. Combine with human resource and Chinese culture arts the tangible Buddhist sites have abound of architecture, literature, drawing, and music and sculpture achievement. All of these resources are unique Buddhist tourism resource and influence the awareness of Buddhism religion and culture of Chinese deeply. (Zhou & Wang, 2006) over the past 30 years as long as religion institution under guidance of the Chinese Communities Party, China government discourse on religion is become more opening and friendly explicitly. Hence, the population who have religion become increase. (Palmer, 2009)

Today in China less people have Buddhist or other religions, the characteristic of Chinese become modernize. More sacred shrines are promoted as historical and cultural worth

destination, in term of knowledge enrichment, Chinese tourists do not take Buddhist shrines as a necessary holy sites in their life but to explore the religious cultural history architecture and join in religion festival event and activities to get novelty experience, these strong secular motivation attract Chinese come to visit Buddhist related sites.

In the study of Xu (2011), as Buddhism tourist in China can force development of local economic, the income mainly from pilgrim and tourist's donation, entrance tickets and sales of souvenirs. Buddhist pilgrimage in China have a further add value growth steadily and attract more and more repeat visitors. Chinese outbound tourists have become more and more influential, both because of their large numbers and their growing ability to be significant consumers.

The research of Chinese monks and nuns toward religious tourism indicated that in Buddhism concept every people are the same in the nature of origin, no matter they are Buddhist or just sightseeing tourists, they have a potential relationship with Buddhism as good seeds. hence, even tourists who are not Buddhist; religion but after the visitation of Buddhist temple, they will have a mental baptism before understand the meaning of Buddhism, Buddhist temples as tourist attractions welcome everyone and it helps more people understand Buddhism (Wong et al., 2013).

2.7 People traveling for religious motivations

The theory of Maslow's hierarchy of needs (1970) indicates that tourist demand and tourists travel behavior start from their motivations such as relaxation, self-esteem and self-fulfillment. Religious tourism has existed since antiquity. People travel to a religious shrine or holy place for the purpose of doing religious rituals and enlightenment purify self-religious belief in depth can be defined as religious tourism. Holy cities and sacred sites are popular destinations for religious tourists, for instance: [Mecca](#), [Karbala](#), [Jerusalem](#) and [Varanasi](#). Every year there are more than two million people from across Saudi Arabia and throughout the world to undertake the Hajj because it is the duty of all Islam people to journey to Mecca at least once in their life time. This has become the dream of every Muslim as well (Contact the Embass, 2014).

Contemporary pilgrimage tourism has blurred boundaries with secular tourism. the traditional pilgrimage had been defined as travel to sacred holy sites and doing rituals as devotees to meet the self-spiritual need, "new age" religious travelers are more focused on

exploring a deep personal actualization (Hill, 2002), recreation and education interest (Hughes et al., 2013) until to fulfilling the religious spirit (Kasim, 2011) that can lead to peace both mind and well-being (World Tourism Organization, 2011) as a form of leisure.

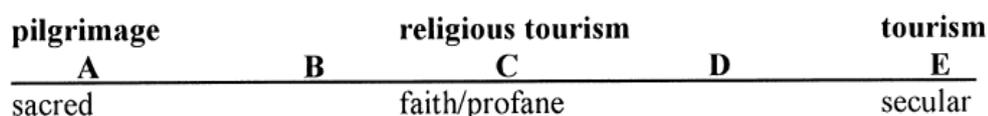
Researches have recently given a new concept between pilgrims and tourists that there are not clearly distinguished between each other, both pilgrimage and tourists have the same spiritual need or experience a mental baptism during the religious journey (Wong et al., 2013). Inasmuch as apart from the religious activities as pilgrimage prayer, religious events and festivals. Religious travel patterns also include religious heritage and architecture visitation, and other common forms of activities that do not need to have religious characteristics. (Weber, 1998) In another word, pilgrims not only focus on the final destination but also enjoy the routine while secular tourists are more concerned with the destination (Shuo et al., 2009).

Under the study of Smith (1992) sacred and secular motivation for pilgrimage explains the relationship between religious tourists and knowledge-based tourism as the follow figure shows: religious tourism is in the central position, several studies about religious tourism in sacred site have revealed most sacred sites visitors neither pursue a purely religious experience nor a totally secular one as Fig 2 shown (Smith, 1992; Hughes et al., 2013).

Religious tourists come to visit sacred sites with different needs which can be classified into five clusters (Raj & Morpeth, 2007) :

- (1) Pilgrim visitors who seek religious significance for themselves; they are dedicated to a deeply spiritual faith
- (2) Pilgrim visitors who do not seek religious significance for themselves, but their belief motivations are stronger than tourism motivations;
- (3) Religious tourists that have multiple motivations as they have need for culture and accumulating experience;
- (4) Religious festival and event participants who visit religious sites for knowledge and relaxation;
- (5) Non-religious tourists motivated by recreation and entertainment (Alecu, 2011).

Figure 2 The Pilgrims-tourist motive path



Source: Smith, 1992

In other word, pilgrim is people who traveling to sacred sites to do a religious devotion activity. Their internal motivation is spiritual need, and the external motivation is a holy shrine. However, in modern society, people do not only use pilgrim to achieve spiritual redemption and finding themselves. Many tourist come to visit sacred shrine and heritage sites but they do not seem themselves as pilgrims (Fleischer, 2000). The secular approach embrace a variety of forms which do not need religious devotion, such as visitors going to visit Disney World to pursue historical, mythical, literary and scientific tales(Choe et al.,2013)

Besides, statistically speaking, about three in four faith-based travelers embark on journeys within a group. Many pilgrimage tourist prefer to travel in groups more than individuals. Because religious institutions often travel as groups, they are often able to offer less expensive packages for their constituents (Burns, 2014; The importance of the Religious Tourism Market, 2014).

For instance: Hughes et al. (2013) have categorized visitors in Canterbury Cathedral as curiosity driven explorer, enabling learning in others facilitator, professional interests, experience seekers and spiritual rechargers that base on the visitors' needs and background .the majority of visitors do not view themselves as spiritual seeker or pilgrim. Just less than ten percent visitors viewed them as spiritual seeker in Canterbury Cathedral.visitrors are concern on the secular topic such as the information about history, physical elements and aesthetic. A research study "*Religious Tourism and Pilgrimage Festivals Management*" (Raj & Morpeth, 2007) found that Israel pilgrimage tourist travel in a group more than other tourists, and their source information most comes from friends and relatives at home. The molarity activates taken in is visiting holy places and museums for pilgrims. However, other tourists prefer cultural events or festivals. Consequently, "Religion and non-religious tourist have a common motivation at moral, cultural, instructive, and ecological requirement (Shuo et al., 2009; Chand, 2010; Drule et al., 2012).

2.8 Push and Pull motivations in religious travel

Previous research on religious tourists' motivation indicated that there are both "push" and "pull" dimensions influencing a tourist's decision making. Push and pull motivation is a two-stage model which predicts travelers' destination selection (Dann, 1977). The concept of

push-pull factors are not mutually exclusive, many empirical studies of people's travel motivations stemmed from the use of these two interrelated theories.

Push factors are socio-psychological potential motives that direct a tourist to select a travel destination from an initial desire; these internal personality characteristics are classified as escape, novelty, cultural, historical enrichment, social interaction and other psychological need from inside (Hua & Yoo, 2011).

Previous studies revealed that pilgrim tourists are motivated by religious or spiritual feelings. The "new age" religious travelers are more focused on exploring a deep self-actualization need (Hill, 2002), as well as recreation and educational interests (Hughes et al., 2013). Recently, several studies have proposed "stimulus-avoidance" motivation, which means escape from family, friends and society to seek spiritual relaxation (Choe et al., 2013) and some desire to experience cultural differences (Shani et al., 2007; Chand, 2010; Simone-Charteris & Boyd, 2010; Svoboda et al., 2013). Besides, the "new age" religious travelers are well educated, culturally and environmentally aware, they are seeking both knowledge of religious belief and self-knowledge, hobby and others (Yuan, 2006).

Especially, Zhang et al. (2007b) argues that Chinese religious tourism is different from western religious tourism, Chinese tourists visit temples in China with the purpose of deep respect and to understand the culture. In the study of American non-religious tourists visiting Buddhist temple (Choe et al., 2013). Non-religious tourists are motivated by an avoidance of stimuli motivation, which means escaping from family, friends and society to seek spiritual relaxation. In the 179 interviewees, the majority are high education and high income people who pursue spiritual well-being more than material satisfaction. In addition, Chinese social psychology is deeply influenced by Confucianism, and hence Chinese tourists' behavior is more focused on harmony with the group than on selfish desires (Kwek & Lee, 2010). These findings have confirmed and extended the conclusions of previous studies. The main motivations of Taiwanese Buddhist religious tourists are to pray to Buddha for protection against bad events; this is different from Taiwanese Buddhist non-religious tourists (Huang et al., 2001). The main purpose of tourists in Tibet, on the other hand, is to increase knowledge (Cui et al, 2014). Tourists' motivations focus on exploring history and culture, experiencing the extremely pious religious activities and atmosphere, curiosity, leisure, communication, history and soul (Huang et

al., 2000). In the case of Mazu pilgrimage tourism, Shuo et al. (2009) implied that devotion to the goddess is an important motivational factor for revisits, and for secular travelers the heritage experience associated with worship is the main purpose of the visit.

Pull factors are related to external elements and cognitive aspects of a destination, such as the features and attributes of a designated destination, including the level of hospitality, historical and cultural heritage, shopping, and natural scenery. This also includes significant factors such as the distance to markets, service levels, affordability, tourism policies, tranquility and security (Morakabati, 2011). For instance, festivals are more attractive than the content of religious events because of festival details such as costume, music, color and unique activities (Sharpley & Sundaram, 2005; Shuo et al, 2009).

For instance, Zhang et al. (2007) identified Hong Kong residents as preferring destinations with safety, a familiar atmosphere, and less demanding activities as pull factors. Santiago de Compostela is an important Christian pilgrimage site, the development of travel and accommodation service facilities has provides convenience ,entertainment, comfort and more desire to visit (Tilson,2005). In general, management must take good care of the heritage for future generations. In the study of visitors' perceptions of interpretive experiences at religious sites in Canterbury Cathedral(Hughes et al.,2013), the interpretation guide service as a pull motivation is quite related with tourist's satisfaction whose motivations are different, there are both sacred ones and secular ones, all of them need seek information from what they to what they what to know, and the balanced interpretation should include both religious features and the storied about architecture and history to attract and satisfy a wide range of tourists. Research on the satisfaction of Buddhist tourists in Taiwan Buddhist tourism points out there are five environment and facility sectors that are an important part in the satisfaction of Buddhist tourists are: accommodation, beverage, transportation, and the attitude of staff and guides. The point in which tourists were least satisfied is heritage protection. (Huang et al., 2000)

The previous researches about religious tourist's motivation have indicated that there are both "push "and "pull" dimensions influence tourist's decision making. Inside the non-pilgrimage tourists, their motivation to visit religious shrines are not the same which contains "spiritual seek", "Leisure and relieve stress", "socialization and camaraderie ", "family together ", "novelty and adventure seek", "intellectual motive", "cultural immersion "and "accidental

impulse”. Furthermore, the “pull factors “which affect tourists determine embrace four elements: attraction potentiality, community potentiality, and campaign plan and facility services. The aforementioned variables are playing significant roles in tourist’s motivation to visit religious shrines.

Table 1 Summary of Previous Literature Variables of Religious Tourists’ motivations

Previous studies of push motivations of religious travel		
No	Category	Source
	Variables	
1	Pilgrims motive	(Finney et al.,2009)
1.1	Paying respect to God (Religious idol)	(Wong et al.,2012)
1.2	To religious fulfillment	(Musa & Sim,2010)
1.3	To redeem self-bad karmas	(Terzidou et al.,2010)
1.4	To experience a personal miracle	(Svoboda et al, 2013)
1.5	To purchase religious items	(Alecuc, 2010)
1.6	To seek enlightenment by learn religion principles	(Sharpley & Sundaram, 2005)
2	Spirit motive	(Musa & Sim,2010)
2.1	To strengthen spiritual identity	(Svoboda et al,2013)
2.2	To find meaning of things	(Alecuc,2010)
2.3	To seek inner happy and comfort	(Hughes et al.,2013)
2.4	To seek soul purification	(Drule et al.,2012)
2.5	Desire to be a better person.	(Azilah,2011)
3	Leisure motive	(Drule et al.,2012)
3.1	To physical relax and mentally peacefulness	(Alecuc,2010)
3.2	To enjoy a holiday	(Raj & Morpeth, 2007)
3.3	To escape from daily burden,	(Choe et al.,2013)
		(Musa & Sim,2010)
		(Sharpley & Sundaram, 2005)
4	Social motive	(Hughes et al.,2013)
4.1	To share a religious experience	(Weidenfeld & Ron, 2008)

4.2	A new life experience	(Drule,et al.,2012)
4.3	To establish good relation (Guanxi)	(Choe et atl,2013) (Kwek & Lee,2010) (Chand, 2010)

Table 1 Continued

Previous studies of push motivations of religious travel		
No	Category	Source
	Variables	
5	Family motive	(Azilah, 2011)
5.1	Increase family kinship and ties	(Chand, 2010)
5.2	Help my family learn more about religious culture	
5.3	A sense of duty to my family	
6	Novelty motive	(Hughes et al.,2013)
6.1	To discover new things	(Chand,2010)
6.2	To been there and take photo	(Drule et al.,2012)
6.3	To experience a authenticity holy atmosphere	(Svoboda et al,2013) (Finney et al.,2009) (Brayley, 2010)
7	Cultural motive	(Chand,2010)
7.1	Enhance sociocultural knowledge	(Shani et al.,2007)
7.2	Physically and emotionally immerse in the local culture	(Svoboda et al,2013)
7.3	Enjoy unique cultural atmosphere	(Simone-Charteris & Boyd,
7.4	To expand knowledge of its historic	2010)
7.5	Contact with traditions and values	
8	Impulse motive	(Finney et al.,2009)
8.1	Impulse decision making	

Table 1 Continued

Previous studies of pull motivations of religious travel		
No	Category	Source
Variables		
1	Advertising	(Tilson,2005)
1.1	The advertising is appealing	
1.2	Value for money	
2	Community Potentiality	(Tilson,2005)
2.1	Potentiality of local community	(Piewdang et al.,2013)
3	Attraction Potentiality	(Azilah,2011)
3.1	Importance of Religions	
3.2	Atmosphere	
3.3	Religious Activities	
3.4	History Values	
3.5	Grace of Arts and Cultures	
4	Facilities Service	(Hughes et al.,2013)
4.1	Displays and exhibits	(Tilson,2005)
4.2	Directional signage in Buddhist shrines	
4.3	Interpretation of guide	

2.9 Demographic variables in Decision making process

Pearce (1992) replied that tourist's motivation was influenced by self and other direction. In addition, tourist's demographics can influence the destination selection; such as age, gender, education, personality and others. Many researches have characterized that according to

the demographic variables religious motivations will be different at different destination (Chand, 2010). And both Social demographic variables and travelers' behavior can influence the tourists' decision making when they select a destination. Before travel tourists need to seek information and evaluate the previous experience. The purchase criteria of consumers are based on the demographic characteristics, the diverse background of consumers would distinguished the choice style (Ozdipciner et al, 2010). Many research indicated that social demographic is the predication destination selection. The finding of Ozdipciner et al., (2010) showed annual income is the most important factors and marital, occupation, age, education factors impact the four decision making process in various degrees. In terms of socio-demographic cultural heritage tourists are seeking personal enrichment, most of them are better educated or professional, and a group of younger generation and middle level incomes. Chand (2010) depicted the demographic characteristics as gender, age, education, occupation, length of stay and marital status affected on the non-resident Indian visitors international tourist's motivation toward religious attraction. The respondents are most middle age, the majority are university education, married and work as public servants, the length of stay were shorten than domestic tourists. Hughes et al. (2013) have investigated visitors' motivation to visit Canterbury Cathedral base on the demographic items (age, nationality, companions etc.) Shuo,et al.(2009) founded the social demographic variables as age, gender, income, and other items have a effecting on determining tourist motivation.to Mazu temple in Da-Lin.

Gender difference in tourism is related to activities, information choice, and gender construct with economic, social, cultural background to shape the motivation and perception in destination making.it will also display the different travel pattern, such as men most choose business and work related, or physical adventure experience, while women prefer leisure, sightseeing, shopping and family bonding programs. (Meng & Uysal, 2008) Hua & Yoo(2011) Drule et al.(2012)study the non-religious visitors visited the sacred sites in Romania, more than half interviewees have multiple motivation and females who have religious motivation to visit Romania sacred sites are much more than males. Shuo et al. (2009) assumed Mazu pilgrimage tourist's motivations as religious belief, escape from stress, socialization, intellectual seeking, and females scored almost all motivation items are higher than males.

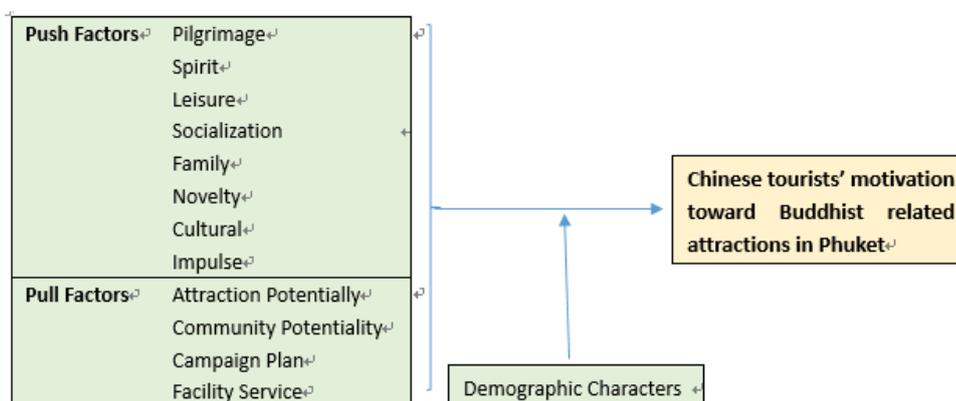
Drule et al (2012) described rural inhabitants as religious motivation tourists to visit sacred sites in Romania is more than urban residents. Income is an important factor which influence travelers' decision making. (Kattiyapornpong & Miller,2011;Drule et al.,2012) portrayed tourists with religious motivation as the main reason to visit Romania sacred sites is lower income people, the one with higher income are most have multiple travel motivations. Especially in cultural intelligence these also contact with authentic traditions and values of personality. Choe,et al.(2013) found the majority of non-Buddhist religion Americans to visit Buddhist temples earning annual income are more than\$ 105,000

2.10 Conceptual Framework

The study has summarized the most significant push and pull motive dimensions that are categorized into eight push factors (Pilgrimage, Spirit, Leisure, Social, Family, Novelty, Cultural, Impulse) and four pull factors (Attraction Attributes, Local Community, Advertising and Facilities Service). These factors are based on the study of American non-Buddhist tourists' motivation (Choe et al., 2013) and Chinese inbound Buddhist tourism (Sharpley & Sundaram, 2005; Shuo et al.,2009; Finney et al., 2009; Kwek & Lee, 2010; Wong et al., 2013) and other related research (Smith 1992; Lee, 2006; Raj & Morpeth, 2007; Zhang et al., 2007; Terzidou et al, 2008; Charteris & Boyd, 2010; Alecu, 2010; Chand, 2010; Brayley, 2010; Musa & Sim, 2010; Azilah, 2011; Drule. et al., 2012; Svoboda et al., 2013; Hughes et al., 2013),

Consequently, the study used these push factors and pull factors as Buddhist religious motivation constructs to examine Chinese tourists' motivation towards Buddhist related-attractions in Phuket. Furthermore, Chinese tourists' demographic characteristics were used to test its influence on the aforementioned variables. Finally, conclusions were made and the motive dimensions of Chinese tourists on Buddhist religious tourism were discussed.

Figures 3 Conceptual Framework



2.11 Hypothesis

Hypothesis: The motivational factors are significantly different according to some demographic variables.

Chapter 3

Methodology

This chapter reviews the methods which be utilized in the study. First section described of the target population and the sample size of the study. Then explained that how the researcher design research and use survey instrument to collected the data. The final section described the data analysis method.

3.1 Target population and sample size

The target group for this research is Chinese mainland tourists who visit Buddhism-related attractions in Phuket. Buddhism-related attractions in this study are indicated the Theravada Buddhist temples, Buddhist shrines and Buddhist festivals with strong emphasis on religious devotion but also with characteristics to attract tourists (Nolan& Nolan, 1992b).

There was no research or statistical data that shows the population of Chinese mainland tourists who visiting Buddhism-related attractions in Phuket. Because the number of Chinese tourists was unknown, therefore, both a pilot and formal survey were conducted, and the researcher selected to use the Accidental Random Sampling formula of Cochran (1977) to find the number of samples. The sample population of this study was comprised of 400 Chinese mainland tourists.

$$n = \frac{Z^2}{4e^2}$$

Where n = Sample size

Z = Confidence level or alpha level

Confidence level at 95% or Alpha level at 0.05 Then, Z = 1.96

Confidence level at 99% or Alpha level at 0.01 Then, Z = 2.58

e = Significant level at 95% Then, e = 0.05

$$n = \frac{1.96^2}{4(0.05)^2}$$

$$n = \sim 384.16$$

3.2 Survey instrument

The survey instrument is based on previous research and was composed by push and pull motivational parts, as suggested by Chand (2010). Based on the scale and methodology developed by various authors in the review of literature (Chang & Chiang, 2006; Musa & Sim, 2010; Zamani-Farahani & Musa, 2012; Drule et al., 2012), a set of 30 motivation items were generated to reflect eight broad identities related to push motivations: Pilgrimage, Spirit, Leisure, Family, Social, Novelty, Culture and Impulse. The pull motivation part included 24 items in the following categories: Attraction Attribute, Community, Advertising, and Facility Service (Shuo et al., 2009; Hughes et al., 2013).

The survey utilized a 5 point Likert-type scale ranking tourists' motivations toward Buddhism-related attractions as 1=the lowest, 2= low, 3=neutral, 4=high, 5=the highest. The measurement has been used in religious motivation studies by Musa & Sim (2010); H. Zamani-Farahani & Musa (2012) and Drule et al. (2012). So as to identify the reasons visitors attended the Buddhist shrines, with reference to translation of the survey instrument, the questionnaire was back translated from English into Mandarin to ensure equivalence and to minimize language nuances, as proposed by Chang & Chiang (2006) and Zamani-Farahani & Musa (2012).

This study was apply quantitative methods data collection through questionnaire. The questionnaire wss in 5 parts. Base on the scale and methodology developed by various authors in the review of literature (Chang & Chiang, 2006; Musa & Sim,2010; Zamani-Farahani, Musa, 2012; Drule, et al.,2012).

In the first section primarily examined several aspects of Chinese tourist behavior, the questions asked were visit times, length of visitation, information media, visit planer and the visited Buddhism-related attractions and Buddhist attractions visit times in China. These items were focus on tourist behaviors which related to Buddhist religious travel.

In the second section of tourists' intrinsic push motivation and the third section of external pull motivation, The survey were utilized 5 Likert type scale ranking their motivations from 1=the lowest, 2= low, 3=neutral, 4=high, 5=the highest. The measurement has been used by

the religious motivation studies of (Musa & Sim,2010; H.Zamani-Farahani, Musa, 2012; Drule et al.,2012).

Based on the previous study of religious motivation, a set of 30 motivation items were generated from a review of religious tourism research pertaining to eight broad identity related push motivations that are conducted as follows: religious, spirit, leisure, family, novelty, culture and impulse. And 24 items in the pull motivation part under the category: attraction attribute, community, advertising and facility service. (Shuo et al., 2009; Hughes et al., 2013).

The fourth section also used the 5 Likert scale to ranking tourist' reflection about Buddhist heritages protection, re-visitation and recommend to relatives, their reflection levels are ranking as 1=the lowest, 2= low, 3=neutral, 4=high, 5=the highest.

In the fifth section was Chinese tourists' social-demographic that build up by the following variables: gender, age, occupation, education, marital status, income, resident in China, religion and travel accompany. And the number of male and female are approximately equal to each other for avoid the result biased toward any side (Irwin, 1980).

So as to identify the reasons visitors attended the Buddhist shrines with reference to translation of the survey instrument, The questionnaire was back to back translation by both Chinese and English native speakers from English into Mandarin to ensure equivalence and to minimize language nuances as (Chang & Chiang, 2006; Zamani-Farahani & Musa,2012).

In questionnaire, this study use 5 Likert scale, which typically has five scale point descriptors: 1=the lowest, 2= low, 3=neutral, 4=high, 5=the highest. Evaluative criteria for the question items with positive meaning. The interval for breaking the range in measuring each variable is calculated as follow:

$$\frac{(5-1)}{5} = 0.8 \text{ It means the score fall between the rages of:}$$

4.21-5.00 are considered as the highest

3.41-4.20 are considered as high

2.61-3.40 are considered as neutral

1.81-2.60 are considered as low

1.00-1.80 are considered as the lowest

3.3 Data collection

Three pilot studies were carried out in Chalong temple, Ladthiwanaran Temple, and Phuket Big Buddha and Phuket international airports. The values of Cronbach alphas were tested, until to established the reliability of the items (push and pull factors' Cronbach alpha score was 0.886, 0.913 respectively). From the feedback of pilot result, the sentences of questionnaire were been reword in order to assist participators understanding and respondents the questionnaires easier.

The sample population of this study comprised 400 Chinese mainland tourists. There are 29 Buddhist temples spread around the island. (Temples in Phuket,2014). Under the advisee of tour operators and tour agencies in Phuket, the following sites are the most favorite attractions for both group and individual tourists from mainland China: Chalong temple, Phuket Big Buddha, Four-faced Buddha Shrine at Promthep Cape, Ladthiwanaran Temple, Si Sunthorn Temple, Phra Thong Temple, Thep Krachonchit Temple, Phra Nang Sang Temple. The questionnaire were delivered by author in Phuket international airport and the aforementioned sites. The formal survey on data collection was stared during the month of October to December in 2014,

As tour companies and tour agency makes Buddhism sites as a significant cultural attraction by advertising in both Thailand and China, Chinese tourists who have interest in visiting these place would like to choose the schedule embrace both marine islands and cultural attractions, and many tourists prefer to join in the schedule of tour group, because they have language and transportation problem. The total number of Chinese tourists who have been to Buddhist sites was unknown, both the pilot and formal survey were used Accidental Random Sampling method, and if the tourists come with couple or group, the author just choose one out of two, or one out of five people to answer the questionnaire, and purchase to keep the balance of gender and age group in order to minimize the bias of research data. There was a little face to face interview when the author deliver the questionnaire to respondents, only tourists who have been to Buddhism-related attractions and have interest in that trip would be chosen to answer the questionnaire. Finally, a total of 400 useful questionnaires have got returned from Chinese tourists.

3.4 Method of analysis

The data analysis was processed with SPSS 20.0 software. The Study used Descriptive statistics, Reliability analysis, Factor analysis, Parallel analysis to rating scale items to identified general push and pull motivational factors.

In addition, the study used one-way ANOVA with Turkey's post hoc tests and T test as the statistics technique to test the study hypothesis, the hypothesis was constructed as

H_0 : The motivational factors are no significantly different according to some demographic variables.

H_a : The motivational factors are significantly different according to some demographic variables.

The p-value of ANOVA and T test will show up in the result, if the $P \leq 0.05$ then the actively hypothesis will be supported, meanwhile, the null hypothesis will got rejected. And if the $P > 0.05$ that shows the null hypothesis got supported while active hypothesis will got rejected.

Chapter 4

Reult

This Chapter presents the results of the quantitative survey of this study. The data were analyzed by SPSS 20.0 software. Chinese tourists' personal demographic characteristics and general information about their behaviors were analyzed by Frequency Analysis. The Reliability was used to measure tourists' Push and Pull motivation items, and grouped the main factors of the motives by principle component analysis. Furthermore, there were used one way ANOVA and T test to check the influence of demographic characters on the push motivations. Finally Chinese tourists' reflection after visitation also be tested and the result was used to discuss the service performance of Buddhism-related attractions.

Objective 1: To describe the demographic profile of Chinese tourists visiting Buddhism-related attractions

4.1 Personal Information

4.1.1 Demographic profile

Table 2 presents the profile of the respondent shows that the population of female respondents (50 %) was the same as male (50 %).

Slightly, Respondents who were 20-30 was the majority as (33.0 %) of the sample, this was followed by (22.5 %) who were 41-50 years old, and (17.3 %, 17.0 %) were between 51-60 years old and 31-40 years old, respectively), visitors who were 61 years and up (9.3 %) and under 19 years (1.0 %) were not as much as the other age groups.

In terms of occupation, (25.0 %) of respondents states that they are private employee, those who were state-owned enterprise employees, self-employed/ entrepreneur and retired people constituted (15.3%),(13.3 %) and (11.8%) respectively, of the total sample.

With regard of education background, (42.0 %) of respondents had an undergraduate degree, followed by (32.0 %) with a diploma, (13.8%) with secondary graduated, while (6.3%, 0.3%) achieved a master degree and doctor degree respectively, the primary and non-education background respondent just possessed (4.3%) and (2.5%) respectively. Besides unemployed visitors (8.3 %), the others were included the public servants (7.5%), teacher (5.3%), professionals (5.0%), students (4.3%), journalist (2.0%), housewife (1.5%) and guide (1.0%).

The majority of respondents were got married (74.5%), while (21.0%) were single and just (4.5%) respondents were divorced.

In terms of monthly household, (29.8%) of respondents month income were around 2100-4000RMB, while (26.8%) earned 4100-6000 RMB, and (13.0%) earned 6100-8000RMB, followed by (11.0%) earned 8100-10000 RMB, (10.5%) income were under 2000RMB,while (9.0 %) earned more than 10000 RMB.

Reflecting the population census, Respondents were mainly resident in north of China (22.5%), (22.0%) from the southwest of China and (14.3%) from east of China. The visitors from South, Central, Northeast and Northwest of China were decreased by (12.3%, 10.8%, 10.5%, and 7.8%) gradually.

In terms of religion, more than half (68.0%) respondents were non-religion belief while the Mahayana Buddhism and Tiravada Buddhism believers were (17.3%,7.5%) respectively. The respondents who were Christian or Taoist were only (5.5%) and (1.8%).

Finally, Respondents tend to be visiting as part of a couple (35.5%), friends (27.8%) or came with special interest group (23.5%), and also (8.0%) came with family or relatives, only (4.3%) visitors come alone, and (1%) came with Chinese tourists that were guides.

Table 2 Social-demographic profile of Chinese tourists

Variable	Description	N=400	
		N	Percentage
Gender	Male	200	50.0
	Female	200	50.0
Age	under 19 years	4	1.0
	20-30 years	132	33.0
	41-50 years	90	22.5
	51-60 years	69	17.3
	31-40 years	68	17.0
	61 years and up	37	9.3

Table 2 Continued

Variable	Description	N=400	
		N	Percentage
Occupation	Private Employee	100	25.0
	State-owned-enterprise employees	61	15.3
	Self-Employed/ Entrepreneur	53	13.3
	Retired	47	11.8
	unemployed	33	8.3
	public servants	30	7.5
	teacher	21	5.3
	Professionals	20	5.0
	Students	17	4.3
	journalist	8	2.0
	housewife	6	1.5
	guide	4	1.0
Education	Bachelor degree	168	42.0
	Diploma	128	32.0
	Secondary	55	13.8
	Master degree	21	5.3
	Primary	17	4.3
	No education	10	2.5
	Doctor degree	1	.3
Marital status	Married	298	74.5
	Single	84	21.0
	Divorced	18	4.5
Monthly income. (RMB)	2100--4000 RMB	119	29.8
	4100--6000 RMB	107	26.8
	6100-8000 RMB	52	13.0
	8100-10,000 RMB	44	11.0
	under 2000 RMB	42	10.5
	Above 10,001 RMB	36	9.0

Table 2 Continued

Variable	Description	N=400	
		N	Percentage
Residential region in China	North	90	22.5
	Southwest	88	22.0
	East	57	14.3
	South	49	12.3
	Central	43	10.8
	Northeast	42	10.5
	Northwest	31	7.8
Religion	Non-religion	272	68.0
	Mahayana -Buddhism	69	17.3
	Tiravada Buddhism	30	7.5
	Christian	22	5.5
	Taoism	7	1.8
Travel accompanier	Spouse	142	35.5
	Friends	111	27.8
	Special interest group	94	23.5
	Family/relatives	32	8.0
	Alone	17	4.3
	Chinese tourists	4	1.0
Total		400	100%

4.1.2 Buddhism-related attractions choice and travel behavior

Table 3 shows that the majority's for visitors (75.0%) were first time visitors in Buddhism-related attractions in Phuket. In addition, 8.0% and 6.5% tourists visited Buddhism-related attractions in Phuket for 2 or 3 times respectively. Less people visited for 5 times (4.5%) or more than 10 times (6.0%).

There were eight Buddhism-related attractions that Chinese tourists have been, As Chalong temple is the most famous Buddhist attraction in Phuket, there were (23.6%) tourists been visited as the most. Followed by Phuket Big Buddha (18.2%) and Four-faced Buddha Shrine

at Promthep Cape (16.5%), (14.4%) tourists visited Ladthiwanaran Temple, the others as Si Sunthorn Temple, Phra Thong Temple, Thep Krachonchit Temple attracted tourists no more than (10%), Phra Nang Sang Temple was the fewest as (3.4%) .

Over half visitors (52.3%) spent no more than one hour in Buddhist related attraction, and (42.8%) visitor spend 1-2 hours at the sites, only (5%) tourists spent 2-4 hours during visit.

Regardless of visit planer, the majority (73.8%) visitors arranged the visit to Buddhism-related attractions by tour agency, and (10.0%) planed the visit before they departure from China, only (8.8%) visitor come to Buddhist attraction as an accident impulse. Tourists who arrange this visitation by friends or relatives and who make the visit after completing their main activities in Phuket were only 7.5% totally.

Only (9.9%) of Chinese tourists visited Buddhist attractions very often as every week, once per month and twice per month. Tourist who visit Buddhism-related attractions in China once per year, one year two times and never visited were (37.3%), (2.3%) and (22.5%) respectively. Furthermore, (14.3%) and (14.0%) tourists thought they visited Buddhism-related attractions each quarter or just when they traveled.

Table 3 Buddhism-related attractions choice and travel behavior of Chinese tourists

Variable	Description	N=400	
		N	Percentage
Is this your first visit to Buddhism related attractions in Phuket	yes	300	75.0
	2 times	32	8.0
	3 times	26	6.5
	more than 10 times	24	6.0
	5 times	18	4.5
The Buddhist attractions that Chinese tourists visited	Chalong temple	154	23.6
	Phuket Big Buddha	119	18.2
	Four-faced Buddha Shrine at Promthep Cape.	108	16.5
	Ladthiwanaran Temple	94	14.4
	Si Sunthorn Temple	58	8.9
	Phra Thong Temple	56	8.6
	Thep Krachonchit Temple	42	6.4

Table 3 Continued

Variable	Description	N=400	
		N	Percentage
	Phra Nang Sang Temple	22	3.4
Duration of visit to	no more than 1 hour	209	52.3
Buddhism related	1-2 hours	171	42.8
attractions	2-4 hours	20	5.0
Buddhist related attraction	tour agency	295	73.8
visitation planer	I plan the visit before I departure	40	10.0
	an impulse visit	35	8.8
	my friend/relative arrange this visitation	20	5.0
	after completing my main activities	10	2.5
In China, how often do you	once per year	149	37.3
visit Buddhism related	Never	90	22.5
attractions in one year?	each quarter	57	14.3
	when i travel	56	14.0
	once per month	21	5.3
	every week	11	2.8
	one year two times	9	2.3
	twice per month	7	1.8
Total		400	100%

Objective 2: To explore Chinese tourists' Push and Pull motivations for visiting Buddhism-related attraction in Phuket;

4.2 Reliability analysis and Factor analysis of Push motivations

Table 4 presents the descriptive analysis of Chinese tourists' push motivations of Buddhism-related attractions visitation in Phuket. Base on the mean score of 30 items, Chinese tourists had the highest agreement that they were "To experience exotic customs and atmosphere" (Mean=4.24) and "To increase my understanding of Thai culture" (Mean=4.22).

Chinese tourists also had positive perceptions that they came to "To visit historical heritage sites to gain knowledge." (Mean =4.17), "After immersion at Buddhist sites I will be a better person" (Mean =4.00), "To experience a colorful lifestyle to see new things, and

to listen new stories while I am here.” (Mean =3.85), “To relax and enjoy a holiday and slow down my pace of life.” (Mean =3.79), “To take photo with beautiful nature and architecture.” (Mean =3.70), “To experience the mystery of religion and experience life as in the past.” (Mean =3.67), “To purify my spirit at this miracle religious place.” (Mean =3.64), “It is more fun to come here with others than alone.” (Mean =3.50) and “I believe praying in front of Buddha image produces miracles.” (Mean =3.46).

Chinese tourists’ motivations on the following items were on the level of neutral: “To redeem my bad karmas.” (Mean =3.12), “To get away from daily stress in this quiet Buddhist site” (Mean =3.12), “To visit this Buddhist site together with my family.” (Mean =3.08), “To spend more time with family.” (Mean =3.07), “Compared with beach, the Buddhist site is more peaceful” (Mean =3.03), “Being close to Buddha makes me feel fulfilled” (Mean =3.01), “To teach my children about Buddhist Religious culture.” (Mean =3.01), “Friend told me this Buddhist Site is a “must-do” (Mean =2.94), “I heard about this famous attractions so I want to have it in my done list.” (Mean =2.83), “To seek spiritual comfort and intrinsic happiness.” (Mean =2.81), “To learn ancient arts of Theravada Buddhism” (Mean =2.78), “To buy something meaningful as a Buddhist religious souvenir” (Mean =2.73) and “To research on Thai religious culture” (Mean =2.64).

Therefore, there were total twenty-four out of thirty motivation items in this research could be classified as the most significant motives towards visit Buddhist related attractions. Because their mean score were over than neutral (Mean =2.61) and the Standard deviations are from 0.57 to 1.55 which could be used. And the other six motivation items in the questionnaire were deleted which has mean score lower than neutral (Mean =2.60).

Table 4 Descriptive analysis of Chinese tourists’ motivation of Push factors

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.873	0.877	30

Furthermore, principle component analysis with Oblimin with Kaiser Normalization was conducted on the rating scale items and Eigenvalues exceed 1.0, Using 0.4 as a significant factor loading, the factors which with loading more than 0.4 were keep maintained (Chang & Chiang, 2006). And the push motivation times Cronbach's Alpha value 0.84 in the reliability statistics was more than 0.7 which could be accepted. Furthermore, the Kaiser-Meyer-Olkin measure of sampling adequacy test was 0.773, the Bartlett's Test of Sphericity was acceptable ($p=0.000$), Approx. Chi-Square was 6103.668 indicated that data could be accepted and be used in factor analysis. Hence the factor analysis function was considered to be adequate. The result is presented in (Table 5).

The 24 factors have been categorized into 7 groups by factor loading that each factor eigenvalues were all greater than 1, and the internal consistency of each factor was analyzed by reliability analysis and the factors which with Cronbach's alpha value less than 0.7 were deleted (Hair et al, 2012, Zmani-Faeahani, Musa, 2012). A factors with 3 items (Friend told me this Buddhist Site is a "must-do", I heard about this famous attractions so I want to have it in my done list, To buy something meaningful as a Buddhist religious souvenir) and another factor with 2 items (To learn ancient arts of Theravada Buddhism, To research on Thai religious culture.) which had Cronbach alpha value less than 0.7 were deleted. The deletion of these items reduced the measurement items for Chinese tourists' push motivations of Buddhism-related attractions visitation in Phuket from 24 to 19, the factor groups were reduced from 7 to 5.

The final result have confirmed there were five main factors of Chinese tourists' push motivations. In the data, the variance value of these five factors were accounted for 75.65 percent, with each factors account for more than six percent of variance and Cronbach's alpha value exceeding 0.7 in all cases. And this factor loading result has been further confirmed by parallel analysis again (Table 6), which showed five components with actual eigenvalue from PCA was more than criterion value from parallel analysis (19 variables \times 400 respondents)(Table 7)(Sekaran & Bougie,1992),the final decision was these five factors loading were acceptable.

Difference with the 8 categories of push motivation variables in the questionnaire, the final factor analysis have restructured the religion motivation and spirit motivation as one factor, and social motive have been include in leisure factor, and impulse visit group have been eliminated for its mean value less than 2.61. Finally, the five dimensions were

labelled as religion and spirit (RS), culture, leisure, family and novelty, and their Cronbach alpha value were 0.866, 0.951, 0.719, 0.851 and 0.925 respectively. The mean score of culture factor was 4.209 and then followed by novelty factor with 3.740, leisure factor with 3.359 and religious and spirit factor with 3.338, family factor with 3.052 as the lowest.

Factor 1 is religious and spirit motive, accounted for 32.52 % of the total variance. The visitors who take this motivational factor highly are verified they want “To seek spiritual comfort and intrinsic happiness”, “To redeem my bad karmas”, “To purify my spirit at this miracle religious place”, “After immersion at Buddhist sites I will be a better person”, “Being close to Buddha makes me feel fulfilled” and “I believe praying in front of Buddha image produces miracles”. Factor 2 is a cultural motive, explained 18.41% of the total variance. The visitors who take this motivational factor highly are verified they are visiting Buddhism-related attractions in Phuket out of a sense of “To visit historical heritage sites to gain knowledge”, “To increase my understanding of Thai culture” and “To experience exotic customs and atmosphere”. Factor 3 is a novelty motive, explained 11.45% of the total variance. The visitors who take this motivational factor highly are verified they want “To experience the mystery of religion and experience life as in the past”, “To experience a colorful lifestyle to see new things, and to listen new stories while I am here” and “To take photo with beautiful nature and architecture.” Factor 4 is a leisure motive, explained 7.05% of the total variance. The visitors who take this motivational factor highly are verified they took the journey to Buddhism-related attractions in Phuket will “get away from daily stress in this quiet Buddhist site”, “Compared with beach, the Buddhist site is more peaceful”, “It is more fun to come here with others than alone” and “To relax and enjoy a holiday and slow down my pace of life”. Factor 5 is a family motive, explained 6.20% of the total variance. The visitors who take this motivational factor highly are verified they take this visitation was “To visit this Buddhist site together with my family”, “To teach my children about Buddhist Religious culture” and “To spend more time with family”.

Table 5 The factor loading of Chinese tourists' push motivations

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.773
Bartlett's Test of Sphericity	Approx. Chi-Square	6103.668
	df	171
	Sig.	0.000

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.855	0.836	19

Pattern Matrixa						
Factor/ items	Factor loading					Mean
	1	2	3	4	5	
<i>1. religion and spirit (RS) ($\alpha=0.866$) (mean=3.338)</i>						
To seek spiritual comfort and intrinsic happiness.	0.871					2.81
To redeem my bad karmas.	0.700					3.12
To purify my spirit at this miracle religious place.	0.686					3.64
After immersion at Buddhist sites I will be a better person	0.662					4.00
Being close to Buddha makes me feel fulfilled	0.633					3.01
I believe praying in front of Buddha image produces miracles.	0.607					3.46
<i>2. culture ($\alpha=0.951$) (mean= 4.209)</i>						
To visit historical heritage sites to gain knowledge.		0.982				4.17
To increase my understanding of Thai culture.		0.946				4.22
To experience exotic customs and atmosphere.		0.937				4.24

Table 5 Continued

Pattern Matrixa						
Factor/ items	Factor loading					Mean
	1	2	3	4	5	
<i>3. novelty ($\alpha=0.719$) (mean=3.740)</i>						
To experience the mystery of religion and experience life as in the past.			0.880			3.67
To experience a colorful lifestyle to see new things, and to listen new stories while I am here.			0.783			3.85
To take photo with beautiful nature and architecture.			0.608			3.70
<i>4. leisure ($\alpha= 0.851$) (mean=3.359)</i>						
To get away from daily stress in this quiet Buddhist site				0.949		3.12
Compared with beach, the Buddhist site is more peaceful				0.943		3.03
It is more fun to come here with others than alone.				0.614		3.50
To relax and enjoy a holiday and slow down my pace of life.				0.455		3.79
<i>5. Family ($\alpha=0.925$) (mean=3.052)</i>						
To visit this Buddhist site together with my family.					0.809	3.08
To teach my children about Buddhist Religious culture.					0.761	3.01
To spend more time with family.					0.730	3.07
Variance explained (%)	32.52	18.41	11.45	7.05	6.20	
Cumulative Variance (%)	32.52	50.93	62.39	69.44	75.65	
Cronbach's Alpha	0.866	0.951	0.719	0.851	0.925	
Average mean score	3.338	4.209	3.740	3.359	3.052	
Eigenvalues	6.180	3.498	2.176	1.340	1.179	

Table 5 Continued

Pattern Matrixa

"Extraction Method: Principal Component Analysis.
 Rotation Method: Oblimin with Kaiser Normalization."
 a. Rotation converged in 15 iterations.
 Note: Only factor loading > 0.5 are shown.

Table 6 Parallel Analysis of pull motivation factors

Monte Carlo PCA for Parallel Analysis (Version 2.5)

Number of variables: 19
 Number of subjects: 400
 Number of replications: 100

Eigenvalue #	Random Eigenvalue	Standard Dev
1	1.418	.042
2	1.330	.030
3	1.270	.024
4	1.216	.024
5	1.173	.020

Monte Carlo PCA for Parallel Analysis
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Table 7 Comparison of eigenvalues from PCA and criterion value from parallel analysis

(Push Factors)

Component Number	Actual eigenvalue from PCA	Criterion value from parallel analysis	Decision
1	6.180	1.418	Accept
2	3.498	1.330	Accept
3	2.176	1.270	Accept
4	1.340	1.216	Accept
5	1.179	1.173	Accept

4.3 Pull factors and Visitors' feedback analysis

4.3.1 Reliability analysis and Factor analysis of Pull motivations

Table 8 presents the descriptive analysis of Chinese tourists' pull motivations of Buddhism-related attractions visitation in Phuket. Base on the mean score of 22 items, Chinese tourists had the highest agreement that they were attracted by "Theravada Buddhism Culture" (Mean=4.39), "History of Theravada Buddhism" (Mean =4.37).

Chinese tourists also had positive perceptions that they were interested in "The religious attraction I visited in Phuket was unique and magnificent" (Mean =3.87), the features of Buddhism-related attractions as: "Architecture" (Mean =3.76), "The interpretation of the tour guide" (Mean =3.75), "Thai worship to Buddha" (Mean =3.74), "Atmosphere" (Mean =3.68), "Golden Buddha" (Mean =3.55), "We can see the real local residents still doing their Buddhist worship and important religious activities at this sites" (Mean =50), "Landscape" (Mean =3.47), "Mural" (Mean =3.47), "The admission fee is free so I came to visit this famous site to add value to my trip" (Mean =3.45) and "hall" (Mean =3.42).

Chinese tourists' pull motivations on the following items were on the level of neutral: "Chanting" (Mean =3.33), "Less commercialize" (Mean =3.30), "Pagoda" (Mean =3.29), "The exhibition display of antique relics" (Mean =3.27), "Sculpture" (Mean =3.27), "The direction in Buddhist sits" (Mean =3.25), "Monks" (Mean =3.23), "Buddhist music" (Mean =3.20), and "The advertising of Buddhist Site and festival is appealing to me" (Mean =3.10).

Therefore, there were twenty-two of the pull motivation variables in this research could be classified as the most significant motives towards visit Buddhist related attractions. Because their mean score were over than neutral (Mean=2.61) and the Standard deviations are from 0.68 to 1.02 which could be used in the setting of Chinese tourists' pull motivation.

Table 8 Reliability of Pull factors

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.886	0.887	22

Table 8 Continued

Item Statistics	Mean	Std. Deviation
Theravada Buddhism Culture	4.39	0.734
History of Theravada Buddhism	4.37	0.800
The religious attraction I visited in Phuket was unique and magnificent.	3.87	0.999
Architecture	3.60	0.978
The interpretation of the tour guide	3.75	0.823
Thai worship to Buddha	3.74	1.023
Atmosphere	3.68	0.980
Golden Buddha	3.55	0.897
We can see the real local residents still doing their Buddhist worship and important religious activities at this sites.	3.50	0.953
Landscape	3.47	0.878
Mural	3.47	0.887
The admission fee is free so I came to visit this famous site to add value to my trip.	3.45	0.995
hall	3.42	0.869
Chanting	3.33	0.911
Less commercialize	3.30	0.783
Pagoda	3.29	0.794
The exhibition display of antique relics.	3.27	0.811
Sculpture	3.27	0.775
The direction in Buddhist sits	3.25	0.790
Monks	3.23	0.780
Buddhist music	3.20	0.733
The advertising of Buddhist Site and festival is appealing to me.	3.10	0.678

Note: 1=the lowest, 2= low, 3=neutral, 4=high, 5=the highest. N=400

Furthermore, principle component analysis with Varimax with Kaiser Normalization. was conducted on the rating scale items and Eigenvalues exceed 1.0, Using 0.4 as a significant factor loading, the factors which with loading more than 0.4 were keep maintained

(Chang & Chiang,2006). And the push motivation times Cronbach's Alpha value 0.886 in the reliability statistics was more than 0.7 which could be accepted. Moreover, the Kaiser-Meyer-Olkin measure of sampling adequacy test was 0.874, the Bartlett's Test of Sphericity was acceptable ($p=0.000$), Approx. Chi-Square was 3358.617 indicated that data could be accepted and be used in factor analysis. Hence the factor analysis function was considered to be adequate. The result is presented in (Table 9).

The 22 factors have been categorized into 5 groups by factor loading that each factor eigenvalues were all greater than 1, and the internal consistency of each factor was analyzed by reliability analysis and the factors which with Cronbach's alpha value less than 0.7 were deleted (Hair et al, 2012, Zmani-Faeahani, Musa, 2012) .The final result have confirmed there were five main factors of Chinese tourists' pull motivations. In the data, the variance value of these five factors were accounted for 58.783 percent, with each factors account for more than five percent of variance and Cronbach's alpha value exceeding 0.7 in all cases. And this factor loading result has been further confirmed by parallel analysis again (Table 10), which showed five components with actual eigenvalue from PCA was more than criterion value from parallel analysis (22 variables \times 400 respondents)(Table 11)(Sekaran & Bougie,1992), the final decision was these five factors loading were acceptable.

Difference with the 4 categories of pull motivation variables in the questionnaire, the final factor analysis have restructured the advertising motive and service & facilities motive as one factor, and local community was grouped into a new factor as Buddhist activities and attraction attributes group have been separated as 3 new group. Finally, the five dimensions were labelled as artistic characteristics, facility & service, Buddhist environment, Buddhist activities and culture, and their Cronbach alpha value were 0.850, 0.723, 0.763, 0.722 and 0.845 respectively. The mean score of culture factor was 4.377 and followed by Buddhist environment factor with 3.589, Buddhist activities factor with 3.450, artistic characteristics factor with 3.359 and facility & service factor with 3.353 as the lowest.

Factor 1 is artistic characteristics motive, accounted for 31.629% of the total variance. The visitors who take this motivational factor highly are verified they are interested in "hall", "Mural", "Pagoda" and "Sculpture" of Buddhist related attraction in Phuket. Factor 2 is facility & service motive, explained 9.184% of the total variance. Respondents who score highly

on this factors were take the following service as important: “Less commercialize”, “The direction in Buddhist sits”, “The exhibition display of antique relics”, “The admission fee is free so I came to visit this famous site to add value to my trip”, “The interpretation of the tour guide” and “The advertising of Buddhist Site and festival is appealing to me”. Factor 3 is Buddhist environment motive, explained 6.238% of the total variance. Respondents who score highly on this factor were attracted by “Buddhist music”, “Landscape”, “Atmosphere”, “Golden Buddha”, “The religious attraction I visited in Phuket was unique and magnificent” and “Architecture”. Factor 4 is Buddhist activities motive, explained 6.050% of the total variance. The visitors who take this motivational factor highly are verified they were attracted by the elements of Buddhist activities as: “Chanting”, “We can see the real local residents still doing their Buddhist worship and important religious activities at this sites”, “Thai worship to Buddha” and “Monks”. Factor 5 is culture motive, explained 5.682% of the total variance. The visitors who take this motivational factor highly are verified they state “Theravada Buddhism Culture” and “History of Theravada Buddhism” are quite significant in their visitation.

Table 9 Factor analysis of pull motivations

KMO and Bartlett's Test					
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.874			
Approx. Chi-Square		3358.617			
Bartlett's Test of Sphericity	df	231			
	Sig.	0.000			

Rotated Component Matrix^a						
Factor/ items	Factor loading					Mean
	1	2	3	4	5	
<i>1. artistic characteristics ($\alpha=0.850$)(mean=3.359)</i>						
hall	0.835					3.415
Mural	0.746					3.470
Pagoda	0.733					3.285
Sculpture	0.695					3.265

Table 9 Continued

Rotated Component Matrix ^a						
Factor/ items	Factor loading					Mean
	1	2	3	4	5	
<i>2. facility & service ($\alpha=0.723$)(mean=3.353)</i>						
Less commercialize		0.715				3.303
The direction in Buddhist sits		0.653				3.250
The exhibition display of antique relics.		0.627				3.268
The admission fee is free so I came to visit this famous site to add value to my trip.		0.555				3.445
The interpretation of the tour guide		0.514				3.753
The advertising of Buddhist Site and festival is appealing to me.		0.416				3.098
<i>3. Buddhist environment ($\alpha=0.763$)(mean=3.589)</i>						
Buddhist music			0.674			3.203
Landscape			0.634			3.473
Atmosphere			0.545			3.680
Golden Buddha			0.514			3.553
The religious attraction I visited in Phuket was unique and magnificent.			0.477			3.868
Architecture			0.453			3.758
<i>4. Buddhist activities ($\alpha=0.722$)(mean=3.450)</i>						
Chanting				0.716		3.738
We can see the real local residents still doing their Buddhist worship and important religious activities at this sites.				0.638		3.500
Thai worship to Buddha				0.637		3.333
Monks				0.561		3.230
<i>5. culture ($\alpha=0.845$)(mean=4.377)</i>						
Theravada Buddhism Culture					0.898	4.385
History of Theravada Buddhism					0.894	4.370

Table 9 Continued

Rotated Component Matrix^a						
Factor/ items	Factor loading					Mean
	1	2	3	4	5	
Eigenvalues	6.958	2.021	1.372	1.331	1.250	
Variance explained (%)	31.629	9.184	6.238	6.050	5.682	
Cumulative Variance (%)	31.629	40.813	47.052	53.101	58.783	
Cronbach's Alpha	0.850	0.723	0.763	0.722	0.845	
Average mean score	3.359	3.353	3.589	3.450	4.377	

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 8 iterations.

Table 10 Parallel Analysis of pull motivation factors

Monte Carlo PCA for Parallel Analysis (Version 2.5)		
Number of variables: 22		
Number of subjects: 400		
Number of replications: 100		
Eigenvalue #	Random Eigenvalue	Standard Dev
1	1.444	.038
2	1.372	.029
3	1.315	.025
4	1.262	.023
5	1.218	.021
Monte Carlo PCA for Parallel Analysis		
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Table 11 Comparison of eigenvalues from PCA and criterion value from parallel analysis
(Pull Factors)

Component Number	Actual eigenvalue from PCA	Criterion value from parallel analysis	Decision
1	6.958	1.444	Accept
2	2.021	1.372	Accept
3	1.372	1.315	Accept
4	1.331	1.262	Accept
5	1.250	1.218	Accept

4.3.2 Chinese tourists' comments and reflection

The questionnaire survey has asked the comments of Chinese tourists after they visited Buddhism-related attractions. Their answers have been categorized as eight groups (Table 12), the most comments are “to add more Buddhist cultural information in order to let tourists got more knowledge about Theravada Buddhism”(18.0%), and followed by “add more direction and introduction in Chinese”(14.5%), “Add religious 44experience activities” (14.0%), add Chinese interpretation(13.7%) and there also have comment “keep the current performance” with scoring 13.5%, the other comments are lower than 10%: “To Increase information of the difference between Theravada and Mahayana Buddhism in order to better understanding Buddhism” is scoring with 9.0%,” inherent and carry forward Buddhist culture” is scoring with 8.8%, “add religion communication activities” is scoring with 8.7% as the lowest.

Table 12 The frequency of tourists' comments

Variable	Description	N	%
Comments	To add more Buddhist cultural information in order to let tourists got more knowledge about Theravada Buddhism	184	18.0
	Add more direction and introduction in Chinese	148	14.5
	Add religious experience activities	143	14.0
	Add Chinese interpretation	140	13.7
	Keep the current performance	138	13.5

Table 12 continued

Variable	Description	N	%
	To Increase information of the difference between Theravada and Mahayana Buddhism in order to better understanding Buddhism.	92	9.0
	Inherent and carry forward Buddhist culture	90	8.8
	Add religion communication activities	89	8.7
Total		400	100%

Table 12 presents the reliability analysis of Chinese tourists' reflection after visited Buddhism-related attractions in Phuket. The Cronbach's Alpha was 0.729 and Standard deviations are mostly from 1.60 to 1.71 which was considered to be acceptable. Base on the mean score of 4 items, Chinese tourists had positive perceptions that they "feel more strongly about protecting Buddhist sites" with scoring 3.55, and take neutral perception with other three items: "I found the visit worthwhile" with scoring 3.18, "I would recommend visiting this site to family and friends" is scoring 2.92 and "I would like to revisit this Buddhist sites in the future" with scoring 2.84 as the lowest.

Table 13 The reliability of tourists' reflection

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.729	0.727	4

Item Statistics	Mean	Std. Deviation
1. I found the visit worthwhile.	3.18	1.693
2. I feel more strongly about protecting Buddhist sites.	3.55	1.606
3. I would recommend visiting this site to family and friends.	2.92	1.708
4. I would like to revisit this Buddhist sites in the future	2.84	1.690

1=the lowest, 2= low, 3=neutral, 4=high, 5=the highest. N=400

Objective 3 To explore the influence of demographic characteristics on the motive factors.

4.4 Differences between segments on the push motive factors

4.4.1 Gender

How demographic difference (Gender, Age, Occupation, Education, Marital status, Monthly income, and Residential region) and travel mode influence motivational factors were investigated by using t-tests and one way ANOVA. The differences occurred in the religious and spirit motive, cultural motive, novelty motive, leisure motive and family motive were discussed in the following.

Independent samples t-test (see table 14) indicate cultural motive and family motive have significant difference due to gender. Culture motive ($f=6.074$, $df=398$, $Sig=0.014$), Family motive ($f=5.910$, $df=398$, $Sig.=0.015$), Due to culture motive, male (Mean=12.33) scoring lower than female (Mean =12.93), and due to family motive male (Mean =9.26) scoring higher than female (Mean =9.05). And there are no differences for other three motivational factors: religious and spirit motive ($f=0.056$, $df=298$, $Sig.=0.814$, NS), novelty motive ($f=2.509$, $df=398$, $Sig.=0.114$, NS), leisure motive ($f=0.000$, $df=398$, $Sig.=0.987$, NS).

Table 14 Mean factor scores for each gender segment

Motives	Male (Mean)	Female (Mean)	F	df	Sig
Culture	12.33	12.93	6.074	398	0.014
Family	9.26	9.05	5.910	398	0.015
Novelty	11.22	11.22	2.509	398	0.114
Religion and Spirit	20.40	19.66	0.056	398	0.814
Leisure	13.25	13.62	0.000	398	0.987

4.4.2 Income

Regarding the income segment (see table 15), Chinese tourists have different leisure motive ($f=2.773$, $df=5$, $Sig.=0.018$), with 2100-4000RMB income tourists (Mean =13.94) is scoring the highest, and followed by 4100-6000RMB (Mean =13.78) which is scoring higher than under 2000 RMB (Mean =13.24), the mean value is decrease when income greater than 6100-8000RMB (Mean =13.04), 8100-10,000RMB (Mean =12.45) and above 10,001 RMB (Mean =12.75).

In addition, a one way ANOVA indicated there is an effect for culture motive ($f=2.332$, $df=5$, $Sig.=0.042$) with 2100-4000 RMB (Mean =13.18) scoring as the most highest and followed by 4100-6000 RMB (Mean =12.88) and under 2000 RMB (Mean =12.45), as the income up to high level the culture motive has decreased: 6100-8000 RMB (Mean =11.96), 8100-10,000 RMB (Mean =12.16), above 10,000 RMB (Mean = 11.81).

And there are no differences for other three motivational factors: novelty motive ($f=1.137$, $df=5$, $Sig.= 0.340$, NS), religious and spirit motive ($f=1.022$, $df=5$, $Sig.= 0.404$, NS), Family motive ($f=0.405$, $df=5$, $Sig.= 0.845$, NS).

Table 15 Mean factor scores for income segment

Motives	Under 2000	2100- 4000	4100- 6000	6100- 8000	8100- 10000	Above 10001	F	df	Sig
Leisure	13.24	13.94	13.78	13.04	12.45	12.75	2.773	5	0.018
Culture factor	12.45	13.18	12.88	11.96	12.16	11.81	2.332	5	0.042
Novelty	10.81	11.31	11.15	11.40	11.36	11.17	1.137	5	0.340
Religion and Spirit	18.86	20.23	20.22	19.98	20.84	19.28	1.022	5	0.404
Family	9.14	9.12	9.42	9.03	9.07	8.75	0.405	5	0.845

4.4.3 Residence

Under the resident segment (table 16), there has another effect for culture motive ($f=3.852$, $df=6$, $Sig.=0.001$), with Southwest (SW) resident (Mean =13.65) scoring higher than northwest (NW) residents (Mean =13.00), who scoring higher than east tourists (Mean =12.81), who scoring than other residents.

And there also have effect for leisure motive ($f=2.820$, $df=6$, $Sig.=0.011$), with southwest residents (Mean =14.01) is scoring the highest, and followed by east (Mean =13.84) which is scoring higher than northwest (Mean =13.77), that scoring higher than north (Mean =13.60), and the central, south and northwest is the lowest, with (Mean =13.02), (Mean =12.86) and (Mean =12.17) respectively. And there are no differences for other three motivational

factors: religious and spirit motive ($f=0.906$, $df=6$, $Sig.=0.490,NS$), novelty motive ($f=0.845$, $df=6,Sig.=0.536,NS$), Family motive ($f=0.513$, $df=5,Sig.= 0.799,NS$).

Table 16 Mean factor scores for residence segment

Motives	East	South	Central	North	NE	NW	SW	F	df	Sig
Culture	12.81	11.82	11.91	12.64	11.62	13.00	13.65	3.852	6	0.001
Religion & Spirit	20.56	19.35	21.07	19.80	20.33	19.06	19.99	0.906	6	0.490
Novelty	11.21	11.02	10.95	11.31	11.45	11.03	11.33	0.845	6	0.536
Family	9.47	8.94	9.44	9.11	8.69	9.35	9.13	0.513	5	0.799

4.4.4 Occupation

In the analysis of occupation segment (table 17), a one way ANOVA indicates there is an effect for family motive ($f=1.921,df=11,Sig.=0.035$),with journalist(Mean=11.88), teacher(Mean =10.33) and housewife(Mean =10.17) are scoring more than (Mean =10.00) as the highest. And followed by State-owned enterprise employees (Mean =9.70), retired (Mean =9.09) and unemployed (Mean =9.06), others are scoring lower than (Mean =9.00): Private Employee (Mean =8.95), Students (Mean =8.88), Professionals (Mean =8.80), Self Employed/ Entrepreneur (Mean =8.62), public servants (Mean =8.60), and guide (Mean =8.50) is scoring as the lowest.

And there are no differences for other four motivational factors: religious and spirit motive ($f=1.661$, $df=11$, $Sig.= 0.080,NS$), culture motive($f=1.115$, $df=11,Sig.= 0.348,NS$), novelty motive ($f=0.947$, $df=11,Sig.= 0.495,NS$), Family motive ($f=1.638$, $df=11,Sig.= 0.086,NS$).

Table 17 Mean factor scores for occupation segment

Occupation	Family	Religion & Spirit	Culture	Novelty	Leisure
	Motive				
unemployed	9.06	19.24	12.97	11.30	14.03
Students	8.88	19.00	12.35	11.53	13.00
Private Employee	8.95	20.37	12.12	11.12	13.12
State-owned enterprise employees	9.70	20.44	12.92	11.39	14.02
public servants	8.60	19.83	12.50	11.10	12.77
Professionals	8.80	20.35	12.35	11.50	12.60
housewife	10.17	19.17	14.17	10.83	14.17
Self Employed/ Entrepreneur	8.62	19.15	12.25	11.25	12.91
Retired	9.09	19.43	13.51	11.38	13.83
teacher	10.33	21.67	12.52	10.48	14.48
journalist	11.88	25.00	13.75	11.00	14.75
guide	8.50	17.50	12.25	11.25	11.75
F	1.921	1.661	1.115	0.947	1.638
df	11	11	11	11	11
Sig	0.035	0.080	0.348	0.495	0.086

4.4.5 The differences of motivational factors among two groups of travel mode

An independent t test indicated there are three motivation items have a main effect base on the travel mode (Individual and group tour) (table 18). In the religion and spirit factor, “I believe praying in front of Buddha image produces miracles” motive ($f=0.192$, $df=398$, $Sig=0.017$) with individual (Mean =3.67) scoring higher than group tourist (Mean =3.38), and “To purify my spirit at this miracle religious place” motive ($f= 7.855$, $df=398$, $Sig=0.032$), with individual (Mean =3.83) scoring higher than group tourist (Mean =3.58). Besides, in the leisure factor: “To get away from daily stress in this quiet Buddhist site” motive ($f=4.314$, $df=398$, $Sig=0.042$), with individual (Mean =3.23) scoring higher than group tourist (Mean =3.07).

Table 18 Mean factor scores for travel mode segment

Motive	Group	individual	F	df	Sig
I believe praying in front of Buddha image produces miracles.	3.38	3.67	0.192	398	0.017
To purify my spirit at this miracle religious place.	3.58	3.83	7.855	398	0.032
To get away from daily stress in this quiet Buddhist site	3.07	3.23	4.314	398	0.042

4.4.6 The differences of motivational factors among religion segment

An independent t test indicated there are five motivation items have main effect base on Buddhist religion (table 19). In the leisure factor, “To relax and enjoy a holiday and slow down my pace of life” motive ($f=2.364, df=398, Sig=0.001$), with non-Buddhist religion tourists (Mean =3.89) are scoring higher than Buddhist religion (Mean =3.48), and “ It is more fun to come here with others than alone” motive ($f=0.702, df=398, Sig=0.010$), with non-Buddhist religion tourists (Mean = 3.57) scoring higher than Buddhist religion (Mean =3.29). In the novelty factor: “To experience the mystery of religion and experience life as in the past” motive ($f=6.651, df=398, Sig=0.026$), with non-Buddhist religion tourists (Mean = 4.31) scoring higher than Buddhist religion (Mean =4.02). And under culture motive factor there are also two motivation items have effect due to Buddhist religion: “To experience exotic customs and atmosphere” motive ($f=0.801, df=398, Sig=0.014$), with non-Buddhist religion tourists (Mean =4.31) scoring higher than Buddhist religion (Mean =4.02), and “To visit historical heritage sites to gain knowledge” motive ($f=0.586, df=398, Sig=0.019$), with non-Buddhist religion tourists (Mean =4.24) scoring higher than Buddhist religion (Mean = 3.96).

Table 19 Mean factor scores for Religion segment

Motive	Non	Buddhism	F	df	Sig
	Buddhism	Religion			
To relax and enjoy a holiday and slow down my pace of life.	3.89	3.48	2.364	398	0.001
It is more fun to come here with others than alone.	3.57	3.29	0.702	398	0.010
To experience the mystery of religion and experience life as in the past.	3.63	3.79	6.651	398	0.026
To experience exotic customs and atmosphere.	4.31	4.02	0.801	398	0.014
To visit historical heritage sites to gain knowledge.	4.24	3.96	0.586	398	0.019

4.5 Differences between segments on the pull motive factors

4.5.1 Impact of income on pull travel motivations

Regarding the income segment (see table 20), Chinese tourists have different motives in Buddhist environment factors ($f=2.764$, $df=5$, $Sig.=0.018$), with Under 2000RMB income tourists (Mean =22.10) is scoring the highest, and followed by 8100-10000 RMB (Mean =21.82) which is scoring higher than 2100-4000 RMB (Mean =20.68), the mean value is decrease when income greater than 4100-6000 RMB (Mean =20.33), 6100-8000 RMB (Mean =20.29) and above 10,001 RMB (Mean =20.28).

In addition, a one way ANOVA indicated there is a main effect for Buddhist activities motive ($f=3.495$, $df=5$, $Sig.=0.004$) with Under 2000 RMB (Mean =15.45) scoring as the most highest and the same as 8100-10000 RMB (Mean =15.45) and followed by 2100-4000 RMB (Mean =14.99), the others are scores are quite similar: 4100-6000 RMB (Mean =14.79), Above 10001 RMB (Mean =14.56) and 6100-8000 RMB (Mean =14.19).

And there are no differences for other three motivational factors: Artistic characteristics factor ($f=2.010$, $df=5$, $Sig.=0.076$, NS), Facility service factor ($f=0.379$, $df=5$, $Sig.=0.863$, NS), Culture factor ($f=0.826$, $df=5$, $Sig.=0.531$, NS).

Table 20 Mean factor scores for income segment

Motive	Under	2100-	4100-	6100-	8100-	Above	F	df	Sig
	2000	4000	6000	8000	10000	10001			
Buddhist environment	22.10	20.68	20.33	20.29	21.82	20.28	2.764	5	0.018
Buddhist activities	15.45	14.99	14.79	14.19	15.45	14.56	3.495	5	0.004
Artistic characteristics	14.79	14.28	14.35	13.98	15.14	14.06	2.010	5	0.076
Facility service	20.26	20.05	20.07	20.12	20.77	19.83	0.379	5	0.863
Culture	7.88	7.47	7.33	7.25	7.50	7.33	0.826	5	0.531

4.5.2 Impact of occupation on pull travel motivations

In the analysis of occupation segment (table 21), a one way ANOVA indicates there is a main effect for Buddhist activities motive ($f=2.536, df=11, Sig.= 0.004$), with housewife (Mean =16.67), Students (Mean =16.35) and journalist (Mean =16.25) are scoring more than public servants (Mean =15.33) as the highest. And followed by Self Employed/ Entrepreneur (Mean =14.91), unemployed (Mean =14.88) and State-owned enterprise employees (Mean =14.75), others are scoring lower than Retired (Mean =14.70): Private Employee (Mean =14.67), Professionals (Mean =14.65), teacher (Mean =14.33), and guide (Mean =14.25) is scoring as the lowest.

And there are no differences for other four motivational factors: Buddhist environment motive ($f=1.143, df=11, Sig.=0.326, NS$), Artistic characteristics motive= ($f=1.140, df=11, Sig.= 0.328, NS$), Facility service motive ($f=0.906, df=11, Sig.= 0.534, NS$), Culture motive ($f=0.951, df=11, Sig.= 0.491, NS$).

Table 21 Mean factor scores for occupation segment

Occupation / Motive	Buddhist activities	Buddhist environment	Artistic characteristics	Facility service	Culture
unemployed	14.88	20.88	14.36	19.64	7.64
Students	16.35	22.18	15.29	20.53	8.24
Private Employee	14.67	20.68	14.22	20.17	7.40
State-owned enterprise employees	14.75	20.54	14.25	20.03	7.23

Table 21 Continued

Occupation	Buddhist	Buddhist	Artistic	Facility Culture	
Motive	activities	environment	characteristics	service	
public servants	15.33	21.33	14.57	20.77	7.57
Professionals	14.65	21.15	14.40	20.85	7.35
housewife	16.67	21.83	16.00	19.67	7.83
Self Employed/ Entrepreneur	14.91	21.09	14.36	20.47	7.64
Retired	14.70	20.19	14.06	19.64	7.17
teacher	14.33	19.14	14.38	19.00	6.90
journalist	16.25	22.25	15.88	22.38	8.00
guide	14.25	20.25	14.25	19.75	7.50s
F	2.536	1.143	1.140	0.906	0.951
df	11	11	11	11	11
Sig	0.004	0.326	0.328	0.534	0.491

In a conclusion, motivational factors were significantly different according to some demographic variables, the Hypothesis was got confirmed.

CHAPTER 5

Summary and Discussion

The conclusions, discussion and limitations are summarized in this chapter. In addition, the recommendations for Buddhist religious tourism research would make contributions for the tour operators who are focusing on serving the Chinese market who are interested in cultural and religious tourism experiences.

5.1 Conclusion

Objective1: To describe the demographic profile of Chinese tourists visiting Buddhism-related attractions

5.1.1 To describe the demographic profile of Chinese tourists visiting Buddhism-related attractions

The description analysis of the social–demographic and trip-related characteristics revealed that the majority of Chinese tourists are in the age group of 20-30 and 41-50 years old, they are almost Bachelor or diploma degree and the majority of their occupations are private employee, state-owned enterprise employee and self-employed, most of them have got married, and over half were non-religion belief. Most respondents' monthly household income are lower than 6000RMB, and they were from the North of China, Southwest of China. Finally, respondents prefer to visit Buddhist related attractions in Phuket as a couple, some with friends and special interest groups.

Most of tourists first visited Buddhism-related attractions in Phuket were followed tour agency, Chalong temple, Phuket Big Buddha and Four-faced Buddha Shrine at Promthep Cape are famous attractions in Phuket that attracted both individual and group tourists, and the other Buddhism-related attractions as Ladthiwanaran Temple, Si Sunthorn Temple are most visited by group tourists. The duration of Tourists almost use no more than 1 hour or under 2 hours. The survey also found that quite few tourists visit Buddhism sites very often (unless once a month) in China, the majority were just visit once a year or during travel.

Objective 2: To explore Chinese tourists' Push and Pull motivations for visiting Buddhism-related attraction in Phuket;

5.1.2 Chinese tourists' Push motivations for visiting Buddhism-related

attraction in Phuket

Chinese tourists' push motivations were categorized as five factors: Religion and Spirit motive, Culture motive, novelty motive, Leisure motive and Family motive. The findings showed that relatively few respondents said they were interested primarily in the Religious and Spiritual motive of visiting Buddhist sites in Phuket, while the majority offered reasons of Culture, Novelty, Leisure and Family motives.

Chinese tourists' motivation toward visiting Buddhism-related attractions. In that cultural motives, including "to experience exotic customs and atmosphere", "to increase my understanding of Thai culture," and "to visit historical heritage site to gain knowledge," were perceived as the most significant motives, higher than the other four push motives (religion and spirit, novelty, leisure, and family motives).

Followed by Culture motive, Chinese tourists more focus on the Novelty motive, they prefer "to experience a colorful lifestyle to see new things, and to listen new stories while I am here", "To take photo with beautiful nature and architecture" as well as "to experience the mystery of religion and experience life as in the past".

For the leisure motive, Chinese tourists desire to "To relax and enjoy a holiday and slow down my pace of life" and "to get away from daily stress in this quiet Buddhist site", they also feel that "It is more fun to come here with others than alone" and "Compared with beach, the Buddhist site is more peaceful".

Besides, as the majority of tourists are non-religious belief, their pilgrimage motive were not strong but they also have spirit needs like "After immersion at Buddhist sites I will be a better person", "To purify my spirit at this miracle religious place" and "I believe praying in front of Buddha image produces miracles." These motives push them want to pray in front the Buddha, and join in some worship activities. Plus, they also have other weaker pilgrimage motives as "to redeem my bad karmas", "being close to Buddha makes me feel fulfilled" and "to seek spiritual comfort and intrinsic happiness".

The study reiterates that Chinese visitors are more focused on the harmony of the group of family or friends, over half people come with family, friends and interest group and they prefer "to visit Buddhist related attractions together with family", "to spend more time with family" and they feel "it's more fun to come here with others than alone".

5. 1.3 The Pull Factors of Chinese tourists visiting Buddhism-related attraction in Phuket

The Buddhist attractions in Phuket have five significant features which embrace Culture feature, Buddhist environment feature, Buddhist activities, Artistic characteristics and Facility services.

“Culture Features “of Buddhist sites attracts people the most, Chinese tourists are attracted by its “Theravada Buddhism Culture” and “History of Theravada Buddhism” that also match along with Chinese tourists’ culture motive which be highlight as the most important push motivation.

Followed by “Buddhist environment” feature which could be define as tangible attractions such as Buddhist music, Landscape, Atmosphere, Golden Buddha. The special environment make people be fascinated by the unique and magnificent Architecture. and “Buddhist activities” could be define as intangible attractions such as Chanting, local residents who are doing Buddhist worship and religious activities at this sites, Thai worship to Buddha and Monks, tourists will got a strong infection during the time they join in worshipers and monks in religious activities.

The result displayed that the Artistic characteristics and Facility services did not attract tourists strongly, which perhaps is a result of the heritage management and services of Buddhism-related attractions in Phuket lacking organization. This presumption was matched along with visitor’s comments, in which they expressed the desire for “more information on the history and culture of Theravada Buddhism”, “Increase information of the difference between Theravada and Mahayana Buddhism in order to better understanding Buddhism”, Because they want to “better understand the significance of the site”. Even though the interpretation of tour guides created highly positive perceptions for Chinese tourists, the interpretation service still needs to enrich the topics of aesthetic, historic and artistic features. Interpretation could be designed to create a sense of belonging, timeless, continuity, it could be used to ensure visitors feel they are participating in something special, this could help to foster an emotional connection between tourists and the site and topics being interpreted (Hughes et al., 2013n).

In addition, tourists’ comments and reflections displayed that even few tourists were feel more strongly about protecting Buddhist sites and they appreciate the current situation

and comment “to keep the current performance” and encourage to” inherent and carry forward Buddhist culture”. The service of Buddhist sites cannot meet the needs of tourists enough that they call on adding more “direction and introduction in Chinese”, “religious experience activities” and also more “religious communication activities”, tourists reflected neutral toward this trip even not feel strongly to recommend to friends or revisit.

Objective 3: To explore the influence of demographic characteristics on the motivations

5.1.4 To explore the influence of demographic characteristics on the motivations

The result also displayed significant differences in travel motivation among Chinese demographic characteristics. Gender have influenced tourist’ Culture and Family motives. Female tourists have higher culture motivation than male and male are more pushed by family motivation than female during the Buddhist trip. In terms of house hold income, it has influenced tourists’ Leisure and Culture motivation. Tourists whose income less than 6000RMB their motives more closely aligned with Leisure motive and Culture motive. And visitors who are residence in southwest, northwest and east China perceive more positive leisure motive than culture motive. Furthermore, the family motivation has been influenced by occupation, journalist, housewife and teacher have the highest family motive than other people.

The study also analyzes the difference between non-Buddhism tourists (non-religion and other religion tourists) with Buddhism religion tourist (Mahayana and Theravada Buddhism). The result indicated there are five motivation were significant influence by Buddhism religion: non-Buddhism tourists have higher motivation of “To relax and enjoy a holiday and slow down my pace of life”, “It is more fun to come here with others than alone”, “To experience exotic customs and atmosphere”, and “To visit historical heritage sites to gain knowledge”. However, Buddhism religion tourists have higher motivation on “To experience the mystery of religion and experience life as in the past”. That indicated secular tourism is the main motivation for Chinese tourists.

For the individual and group tourists there have three difference motivations that individual tourists more motivated by religion and spirit motive factors: “I believe praying in front of Buddha image produces miracles”, “ To purify my spirit at this miracle religious place” and leisure motive factor: “To get away from daily stress in this quiet Buddhist site”.

The demographic characters do not play significant roles in the pull factors,

Chinese tourists just have different motives in Buddhist environment factors and Buddhist activities factors, both income under 2000 RMB and 8100-10000 RMB tourists have higher motives, they were more attracted by the Buddhist environment and activities. As well as housewife, students and journalist are more attracted by Buddhist activities than others.

5.2 Discussion

This research sought to determine the push and pull motives of Chinese tourists who visited Buddhist related attractions in Phuket, and evaluated the affection of social-demographic on their motives. The findings showed that relatively few respondents said they were interested primarily in the religious and spiritual aspect of visiting Buddhist sites in Phuket, while the majority offered reasons of culture, novelty, leisure and family motives that conform to most previous studies about religious tourism (Sharpley & Sundaram, 2005; Shuo et al, 2009; Kasim, 2011; Hughes et al., 2013). Similarly, Drule et al. (2012). These suggested that Buddhist sites are not only places of worship but also heritage sites and places of cultural importance (Peleggi, 1996). This can be recognized by visitors as processing additional value in the travel.

Certainly, the study reveals a new insight into Chinese tourists' motivation toward visiting Buddhism-related attractions. In that cultural motives, including "to experience exotic customs and atmosphere", "to increase my understanding of Thai culture," and "to visit historical heritage site to gain knowledge," were perceived as the most significant motives, higher than the other four push motives (religion and spirit, novelty, leisure, and family). Similarly, the main purpose of tourists in Tibet is to increase knowledge (Cui et al, 2014), and this also conforms to the comments of Zhang et al. (2007) that Chinese tourists are different from westerners, they are more focused on culture. The result of study confirmed the view that secular pilgrimage is growing and people are going to search deeply cultural cognition and self-identity (Hyde & Harman, 2011)

However, different from Taiwanese tourists, who worship for protection (Huang et al., 2001), whereas in terms of religion and spirit motives, Chinese tourists are, or say they are, more focused on desires "to be a better person", "to purify spirit" and also believe "praying in front of Buddha image produces miracles".

In addition, as Chinese social psychology is deeply influenced by Confucianism (Kwek and Lee, 2010), Chinese tourists' behavior is different from non-religious tourists who

visited Buddhist temples in America to escape from family, friends and society (Choe et al., 2013). The study reiterates that Chinese visitors are more focused on the harmony of the group of family or friends (Shuo et al., 2009), over half people come with family, friends and interest group and they prefer “to visit Buddhist related attractions together with family” “to feel more fun to come here with others than alone”.

Furthermore, the pull factor analysis indicated that the Buddhist attractions in Phuket have architectural features which attracts people for its “culture features” (Theravada Buddhism Culture, History of Theravada Buddhism) the most and followed by “Buddhist environment” feature (Buddhist music, Landscape, Atmosphere, Golden Buddha, The religious attraction I visited in Phuket was unique and magnificent Architecture) and “Buddhist activities” feature (Chanting, We can see the real local residents still doing their Buddhist worship and important religious activities at this sites, Thai worship to Buddha, Monks), the study have been structured a significant model that how pull factors of Buddhist sites attract Chinese tourists, that different to those secular religious tourism (Tilson, 2005; Shuo et al., 2009; Azilah, 2011; Hughes et al, 2013). Foremost, for Chinese tourists, Buddhism-related attractions in Phuket are unique in terms of culture, history, architecture and interaction with guides and local communities.

The result displayed that the artistic characteristics and facility services did not attract tourists strongly, which perhaps is a result of the heritage management and services of Buddhism-related attractions in Phuket lacking organization. From a secular perspective, the practical management of a religious site should give more information about the “cultural and historical components of Theravada Buddhism”. Even though the interpretation of tour guides created highly positive perceptions for Chinese tourists, the interpretation service still needs to enrich the topics of aesthetic, historic and artistic features. This could help to link tourists’ emotional feedback with interpreted information and the sites. (Hughes et al., 2013).

The findings emerged that first it was found that social-demographic variables had some role in determining the motivation, second, it was consistent with Chang & Chiang (2006) that social demographic variables and travel mode had limited correlation with tourists’ push motives.

The study supported that gender can shape the motivation and perception in destination making. Base on Ahmed et al (2013) ,Drule et al.(2012), Shuo et al. (2009) studies:

female were more influence by religion, social, intellectual, leisure motivation than male in the religious travel, the study have a new found that female are more influence by culture motivation than male when they visit Buddhist related attractions., however, male have higher family motive than female. In addition, the study of Calantone et al (1989), Chen and Kerstetter (1999) showed destination image rising from cultural factors that are related to tourists' geographical origin closely and the study noted that Chinese visitors who are residence in southwest, northwest and east China perceive more positive leisure motive than culture motive. Furthermore, Same as Kattiyapornpong & Miller, (2011) income is an important factor which influence travels' decision making. In terms of house hold income, it has influenced tourists' Leisure and Culture motivation. Tourists whose income less than 6000RMB their motives more closely aligned with Leisure motive and Culture motive, that is difference with study of Drule et al.(2012) which indicated higher income people multiple travel motivation. In terms of occupation, there was no closely study, so the study has contributed that family motivation has been influenced by occupation, journalist, housewife and teacher have the highest family motive than other people.

In terms of Chinese visitors' demographic, frequency and duration of visiting temples, we have shown that Buddhism-related attractions in Phuket attract visitors and worshipers all ages and genders, that the well-organized promotion and advertising of Buddhist sites could attract more new visitors and worshipers from all area of China while also drawing repeat visitors.

Agree with Nyaupane et al., (2015), visitors consider them as pilgrimages or tourists or "none" is depend on his or her background and their societies of origin, the majority are consider themselves as tourists or an overlap of pilgrims and tourists, there is on distinction line. And Chand (2010) pointed out that both Buddhist religious and non-Buddhist religious tourists have common motivations in spirit, culture, leisure, family and novelty., The study found that non-Buddhism tourists have higher motivation of "To relax and enjoy a holiday and slow down my pace of life", "It is more fun to come here with others than alone", "To experience exotic customs and atmosphere", and "To visit historical heritage sites to gain knowledge". However, Buddhism religion tourists have higher motivation on "To experience the mystery of religion and experience life as in the past". That indicated secular tourism is the main motivation for Chinese tourists.

Only Musa & Sim (2010) claimed majority of Malaysia visitors choose group tour for their physical health and value for money. But the study signify that for the individual and group tourists there have three difference motivations that individual tourists more motivated by religion and spirit motive factors: “I believe praying in front of Buddha image produces miracles”, “To purify my spirit at this miracle religious place” and leisure motive factor: “To get away from daily stress in this quiet Buddhist site”.

To summarize, this empirical study presents a new perspective on Buddhist motive and non-Buddhism motivations, individual and group motivations for visiting Buddhism-related attractions in Phuket, highlighting culture, novelty and leisure motives, and also emphasis on the culture, Buddhist environment and Buddhist activities features of Buddhism-related attractions. Based on the understanding of Chinese tourists’ motivations for visiting Buddhist related attractions, Chinese tourists’ push and pull motives could be incorporated with the service promotion and innovation, adaptation to the potential religious visitors and worshipers.

5.3 Recommendation

Just like the view of Lang et al, (2014) temples are not only designed for worship but also can appeal potential visitors. To attract worshipers and visitors, the Buddhist sites must offer the attractive good and services accessible. Compare with Buddhist attractions in other place, Buddhism-related attractions in Phuket have one principal advantage that combine sea view, relaxation, worship and meditation together, it is a great destination for people who what to get both mental and physical relaxations and recreation. Base on the research result of Chinese tourists’ push and pull motivation, tour operators and managers should design a unique travel schedule in Phuket which possible can fulfill these different motivations together until to help people to achieve a healthy physical and psychological well-being development.

On the other hand, the heritage management of Buddhist related attractions could be improved and the Buddhist activities plan could adopt innovative approaches, add value on religious, educational, cultural, novelty and leisure appeal to suit tourists’ needs. Buddhist religious tourism in Phuket as a significant cultural tourism pattern still offers many opportunities for improvement. The facilities and services should be improved later, there still lack of Buddhist activities that attract tourists to extend their length of stay even the motivation of revisit. Further

sensitivity will be required in an effort to enrich tourists' participation experience (Chang & Chiang, 2006). As the services provided at these sites been developed, the local culture and history would be revived, and Buddhist related tourism would be more specifically and well-know.

Moreover, to transferring religious shrines to become religious tourist attractions can protect the sites. As the religious tourism market is fast growing, there should be pay more attention in the purely and sincerely religious ceremony and ritual, avoid the negative impact from the commercialized religious travel, the religious destination managers should understand the significant of a real spiritual piety (Azilah, 2011).

Furthurmore, admitted with Lang et al, (2014) the successful management of Buddhism temples should promote unique advertising with the themes and activities listed in the advertisement and the activities should be designed to be visibility and reputation in the local community. The features of Buddhist sites also important, the appealing temple with convenient transportation would drawing more tourists.

Consequently, as tour operators in Phuket cooperate with local community to improve their management effectively which could meet the needs of tourists, Buddhist related attractions in Phuket will be more distinctively and attractively. As well as local community may got more economic development. Regardless of Buddhist cultural boundaries, the Buddhist tourism motivational scale developed in Phuket can be transferred to other places in Thailand and Buddhist related countries.

5.4 Limitations and Suggestions for Future Study

The limitation of this research was that it focused on Phuket; the research area could be expanded to include the north and central regions of Thailand. Buddhism-related attractions in these regions are also very popular and famous. Furthermore, because of the data collection time, the vegetarian festival in Phuket was missed. The study of tourists' motivations to visit the vegetation festival is worthy of being investigated in the future.

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APPENDIX A



Questionnaire Understanding Chinese tourists' motivations for visiting Buddhism-related attractions in Phuket

Dear Respondents,

Thank you very much for participating in this survey. This study aims to understand Chinese tourists' motivations on visiting Buddhism-related attractions in Phuket, and to find out the roles and the importance of Buddhism-related attractions on Chinese tourists' decision to visit Phuket.

This questionnaire will take 10-15 minutes to complete. There is no right or wrong answer, Please answer the questions honestly. Your information will be used for the academic purpose only. Please be assured that the information will remain anonymous.

Thank you for your kind co-operation!

Please write down your answer or mark in the box which corresponds to your answer

Section 1: General Information about Chinese tourists' behavior towards visiting Buddhism related attractions in Phuket.

1. Is this your first visit to Buddhism related attractions in Phuket?

<input type="checkbox"/> Yes.	<input type="checkbox"/> No. this is my _____ times to visit
-------------------------------	--
2. Duration of visit to Buddhism related attractions in Phuket?

<input type="checkbox"/> Less than 1 hour	<input type="checkbox"/> 1-2 hours	<input type="checkbox"/> 2-4 hours
<input type="checkbox"/> 4-6 hours	<input type="checkbox"/> 6-8hours	<input type="checkbox"/> More than 8 hours
3. How did you hear about Buddhism related attractions in Phuket? (Tick all that applies)

<input type="checkbox"/> Travel agency	<input type="checkbox"/> Newspaper	<input type="checkbox"/> Billboard /Brochure
<input type="checkbox"/> Internet	<input type="checkbox"/> Radio	<input type="checkbox"/> Tourism Authority of Thailand website
<input type="checkbox"/> Map	<input type="checkbox"/> TV	<input type="checkbox"/> Other (please specify)_____

4. In China, how often do you visit Buddhism related attractions in one year?

- Never Every week Once per month.
 Twice per month Each quarter Once per year
 Other (please specify)_____

5. How do you plan to visit the Buddhist related attractions in Phuket?

- By travel agency By an impulse visit
 After completing my main activities
 By my friend/relative arrange this visitation
 By myself before I come here Other (please specify)_____

6. How many Buddhism related attractions have you visited during your stay in Phuket?

- Chalong Temple Big Buddha Golden Buddha
 Sleeping Buddha Wat Dai Phra Phrom in Prom Thep Cape
 Phra Phrom in Wat Kao Rang Half Body Buddha
 Other(please specify)_____

Section 2: The following numbers represent your motivations for Buddhist related attractions in Phuket.

5="The Highest" 4="High" 3="Neutral" 2="Low" 1="The Lowest"

Please tick (/) in the box that matches your motivation. Select one field per line only.

Statement	5	4	3	2	1
Pilgrimage					
1. To redeem my bad karmas.					
2. I believe praying in front of Buddha image produces miracles.					
3. Being close to Buddha makes me feel fulfilled					
4. My journey to Buddhist sacred place is a personal pilgrimage.					
5. To seek enlightenment by studying Theravada Buddhism.					
6. To participate in religious activities here.					
Spirit					
7. To purify my spirit at this miracle religious place.					
8. To strengthen my spirit.					

Statement	5	4	3	2	1
9. To seek spiritual comfort and intrinsic happiness.					
10. To seek the meaning of life during this spiritual trip.					
11. After immersion at Buddhist sites I will be a better person.					
Leisure					
12. Compared with beach, the Buddhist site is more peaceful					
13. To relax and enjoy a holiday and slow down my pace of life.					
14. To get away from daily stress in this quiet Buddhist site.					
Social					
15. It is more fun to come here with others than alone.					
16. Friend told me this Buddhist Site/festival is a "must do".					
Family					
17. To teach my children about Buddhist Religious culture.					
18. To spend more time with family.					
19. To visit this Buddhist site together with my family.					
Novelty					
20. To buy something meaningful as a Buddhist religious souvenir.					
21. To take photo with beautiful nature and architecture.					
22. I heard about this famous attraction so I want to have it in my done list.					
23. To experience the mystery of religion and experience life as in the past.					
24. To experience a colorful lifestyle to see new things, and to listen new stories while I am here.					
Cultural					
25. To experience exotic customs and atmosphere.					
26. To research on Thai religious culture.					
27. To visit historical heritage sites to gain knowledge.					
28. To learn ancient arts of Theravada Buddhism.					

Statement	5	4	3	2	1
29. To increase my understanding of Thai culture.					
Impulse 30. Since I was came to Phuket and saw this Buddhism related attraction, I want to see this Buddhist sites.					

Section 3: The following numbers represent the appealing levels of Buddhist related attractions in Phuket.

5="The Highest" 4="High" 3="Neutral" 2="Low" 1="The Lowest"

Please tick (/) in the box that matches your opinion. Select one field per line only.

Statement	5	4	3	2	1
Attraction Attributes					
1. The religious attraction I visited in Phuket was unique and magnificent.					
2. History of Theravada Buddhism					
3. Theravada Buddhism Culture					
4. Thai worship to Buddha					
5. Golden Buddha					
6. Buddhist music					
7. Architecture					
8. Atmosphere					
9. Landscape					
10. Chanting					
11. Sculpture					
12. Monks					
13. hall					
14. Pagoda					
15. Mural					

Statement	5	4	3	2	1
Local Community					
16. We can see the real local residents still doing their Buddhist worship and important religious activities at this sites					
Advertising					
17. The advertising of Buddhist Site and festival is appealing to me.					
18. The admission fee is free so I came to visit this famous site to add value to my trip.					
Facilities Service					
19. The interpretation of the tour guide					
20. Less commercialize					
21. The exhibition display of antique relics.					
22. The direction in Buddhist sits					

Section 4: The following numbers represent your reflect feelings after visiting Buddhism related attractions in Phuket.

5="The Highest" 4="High" 3="Neutral" 2="Low" 1="The Lowest"

Please tick (/) in the box that matches your opinion. Select one field per line only.

Statement	5	4	3	2	1
1. I found the visit worthwhile.					
2. I feel more strongly about protecting Buddhist sites.					
3. I would recommend visiting this site to family and friends.					
4. I would like to revisit this Buddhist sites in the future					

5. What would you like to see improvement the most or what type of services or activities would you recommend this Buddhist attractions to add?

.....

Section 5: Respondent's Demographic Information

- 1. Gender Male Female
- 2. Age Under 19 years 20-30 years 31-40 years

41-50 years 51-60 years 61 years and older

3. Occupation

Students Private Employee public servants
 Professionals housewife State-owned enterprise employees
 Retired unemployed Self-Employed/ Entrepreneur

4. Education

Primary Secondary Diploma
 Bachelor degree Master degree Doctor degree
 No education Other (please specify)_____

5. Marital status

Single Married Divorce Widowed

6. Your monthly income. (RMB)

Under 2000 RMB 2100--4000 RMB 4100--6000 RMB
 6100-8000 RMB 8100-10,000 RMB Above 10,001 RMB

7. Your residential region in China (please specific your residential city in the underline)

East _____ South _____ Central _____
 North _____ Northeast _____ Northwest _____
 Southwest _____ Hong Kong, Macao and Taiwan religions _____

8. Religion

Non-religion Tiravada Buddhism Mahayana -Buddhism
 Christian Catholic Taoism
 Islam Jewish. Other (please specify) _____

9. Are you travelling with?

Alone Friends Family with children /relatives
 Spouse Colleagues Other (please specify) _____

Thank you for your kind co-operation!

Researcher Only: Date _____ Time _____ Location _____

Note _____

APPENDIX B

Buddhist religious attraction in Phuket

Phuket is an international destination for tourists from the perspective of both sightseeing and faith-based travel, tourists can experience the authentic religious journey by participating in the local religious festivals, ceremonies, and visiting museums.

Wats - or Buddhist temples - are among the most important symbols of Thailand, partly because the majority of Thais are Buddhist and partly because they are so beautiful. In Phuket alone, there are 29 Buddhist temples spread around the island (phuket.com, website). Foreign influences may come and go but Phuket's temples represent a touchstone, both religiously and culturally. Locals frequent them to maintain ties with their past as each of the island's temples has a story to tell about Phuket's history. For visitors to the island, to learn more about Buddhism and Taoism by visiting these places of worship is a positive, uplifting experience. Temples in Phuket are not only a significant pilgrimage site for religious tourists and also a cultural heritage site with impressive architecture, arts, and a beautiful natural environment that accommodate the requirements of non-religious leisure travelers.

Chalong Temple (or Wat Chalong in the Thai language) is located in the heart of Chalong and is considered to be the most important temple in all of Phuket. Despite it being such an important temple, the atmosphere of the place doesn't feel very religious. This is due mainly to the hundreds of tourists that flock to the temple every single day. Regardless of the crowds, it really is one of the top attractions on the island and a definite must for any first-time visitors to Phuket.

The centerpiece of the temple is the 60-meter tall Chedi which is said to hold an actual bone splinter of the Buddha. The tower consists of three levels, the first two house statues of the Buddha as well as intricately detailed murals along all the walls, depicting the life and teachings of Buddha. At the top of the tower is a large viewing deck in which the Big Buddha of Phuket can be spotted in the distance. From the great height, it is an excellent photo opportunity to capture the entire temple grounds. At the very pinnacle of the Chedi is an enclosure that houses the bone splinter. This is a very sacred part of the temple and should be shown great respect regardless of your religious affiliation.

In addition to the Chedi, there are a number of lesser buildings as well as the main temple. Within, you will find statues of revered Buddhist monks. This is where the majority of the

Thai Buddhists come to pray, so be respectful. If you would like to participate in the customs, you can light incense and candles and even apply gold leaf to the statues.

As with all Buddhist temples, there is a strict dress code that must always be followed. Shoes are never allowed inside a temple, so be sure to leave yours outside with all the others. You'll know the place when you see it. Although men can get away with wearing practically anything, so long as it is somewhat respectable, women are required to cover their shoulders and wear pants or skirts that extend down to their knees.

As I already said, Wat Chalong is the most revered temple in Phuket and a certain level of respect is expected. Despite it being a tourist destination, remember that it is also a religious temple where Buddhists come to worship. Speak in a hushed tone within the temple and don't touch the statues or other Buddhist relics.



Another temple in the routine of island city tour is Wat Phra Thong (Phra Phut) away from Phuket town about 21 kilometers. Buddhist temples have sprung up from the ground is only half the body. When this battle, God, art, Bandung. Thalang troops attacked the Burmese military is trying to dig the spring 2328 to bring it back to Burma. The villagers have taken pop gold covered Buddha statue from the ground is only half the body. As shown in the present. It is also located. "Museum, Wat Phra Thong" is a collection of antiques, appliances. (Phuket jet tour website)

Wat Khao Rang (or Sumnak Song Khao Rang) enjoys a great location in Phuket Town, sitting on the slope of the popular Khao Rang (Rang Hill). This is where visitors can discover a large golden sitting Buddha – the first of its kind on the island. This charming temple is busy at weekends when locals pay a visit. The beautiful golden sitting Buddha image is a spiritual center for many worshippers on the island. It not only looks amazing, it was also the first big Buddha image Phuket ever had until the giant Buddha was built in the Nakkerd Hills between Chalong and Kata. The atmosphere of the temple is very peaceful and it is not at all a busy touristic place.

Phra Nang Sang Temple rumored to be approximately 500 years old, it's said to be the oldest temple on the island. A story is attached to this temple that claims that the temple was built in honor of an innocent princess who executed for a crime she did not commit. At her execution, it's claimed that she bled white blood, thus showing her purity.

Wat Lipon, this temple is in the north of Phuket Town. The first sight on entering the grounds is of the 29-metre-high Sleeping Buddha on top of the central building, so large that it is noticeable from the road outside. There are quite a few non-Buddha images, including a giant and lions, all from Thai myths. They are believed to act as the temple's guards. Other interesting images are of ghosts. Some Thais believe that if one does bad things, you will end up being a ghost in the afterlife. It's the main reason why many temples have this ghost image to remind people to be kind to others. Their folks and spouses, among other things.

APPENDIX C

Certificate of publication



JOURNAL OF
INTERNATIONAL STUDIES
Faculty of International Studies, Prince of Songkla University, Phuket campus

May 30, 2016

Letter of Acceptance

Manuscript No.: 2016-04

Author: Yu Wang

Title: "Understanding Chinese tourists' motivations for visiting Buddhism-related attractions in Phuket, Thailand"

Dear **Miss Yu Wang**

The Editorial Team of Journal of International Studies (JIS) is pleased to inform you that your manuscript entitled "**Understanding Chinese tourists' motivations for visiting Buddhism-related attractions in Phuket, Thailand**" has been accepted for the publication.

Your manuscript is scheduled to be published in the upcoming journal issue Journal of International Studies, Prince of Songkla University, **Vol. 6 No. 1, January – June 2016.**

Kind regards,

Dr. Supachai Jeangjai
Executive Editor (Journal of International Studies)
Associate dean for Research and Development

VITAE

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