



Chulalongkorn University
จุฬาลงกรณ์มหาวิทยาลัย

**ATTITUDES OF FOREIGN TOURISTS TOWARD TEMPLE STAY
IN THE REPUBLIC OF KOREA**

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A Thesis Submitted in Partial Fulfillment of the Requirements
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(Interdisciplinary Program)
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ทัศนคติของนักท่องเที่ยวชาวต่างชาติที่มีต่อการพำนักวัดในประเทศสาธารณรัฐเกาหลี

นางสาวพรชชล ตั้งอนุกุลกิจ

วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต

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การวิจัยครั้งนี้มีจุดประสงค์เพื่อศึกษาทัศนคติของนักท่องเที่ยวชาวต่างชาติที่มีต่อการพำนักวัดในประเทศสาธารณรัฐเกาหลี ตลอดจนศึกษาถึงพฤติกรรม ปัญหาและอุปสรรคที่เกี่ยวกับการพำนักวัดในประเทศสาธารณรัฐเกาหลี การวิจัยเป็นการวิจัยเชิงคุณภาพ โดยใช้แบบสอบถามในการเก็บข้อมูล กลุ่มตัวอย่างที่ใช้สัมภาษณ์ คือ นักท่องเที่ยวชาวต่างชาติที่มีประสบการณ์และไม่มีประสบการณ์ในการพำนักวัดอายุตั้งแต่ 18 ปีขึ้นไป สามารถสื่อสารภาษาอังกฤษได้และเดินทางมาพักที่วัดโกลกุลซา เมืองยองจู จังหวัดเคียงบุกอย่างน้อย 1 คืน โดยทำการสัมภาษณ์ในภาคปลายปีการศึกษา 2553 ผลการวิจัยพบว่า นักท่องเที่ยวชาวต่างชาติมีทัศนคติที่ดีต่อการพำนักวัดในด้านกิจกรรม ด้านตารางเวลากิจกรรม ด้านเจ้าหน้าที่อาสาสมัคร และด้านสิ่งอำนวยความสะดวก ส่วนในด้านราคาพำนักวัดนั้นพบว่า นักท่องเที่ยวมีความคิดเห็นว่ามีราคาที่แพงเกินไป ในส่วนพฤติกรรมของนักท่องเที่ยว จากการวิจัยพบว่า ส่วนใหญ่นักท่องเที่ยวมาพำนักวัดเป็นครั้งแรก ซึ่งได้การรับรู้ข้อมูลข่าวสารการพำนักวัดจากอินเทอร์เน็ต แผ่นพับและการบอกต่อจากเพื่อน ระยะเวลาที่พำนักส่วนใหญ่อยู่ที่ 2 วัน 1 คืน นักท่องเที่ยวชาวต่างชาติมีวัตถุประสงค์หลักในการเข้ามาพำนักวัด เพื่อเรียนรู้วัฒนธรรมของศาสนาพุทธในประเทศสาธารณรัฐเกาหลี นักท่องเที่ยวส่วนใหญ่จะเข้าร่วมพำนักวัดกับเพื่อน และมีแนวโน้มจะกลับมาพำนักวัดอีก ปัญหาและอุปสรรคที่เกี่ยวกับการพำนักวัด คือ กิจกรรมและสิ่งอำนวยความสะดวกไม่เหมาะสมกับนักท่องเที่ยวที่มีอายุมาก เช่น ไม่มีเตียงนอน การก้มกราบ 108 ครั้ง และการนั่งทำสมาธิเป็นระยะเวลานาน โดยภาพรวมวัดควรให้ข้อมูลความรู้เกี่ยวกับพุทธศาสนามากกว่านี้ และอาสาสมัครของวัดขาดความรู้เกี่ยวกับศาสนาพุทธและความสามารถในการสื่อสารภาษาอังกฤษกับนักท่องเที่ยวชาวต่างชาติ ระบบการคมนาคมและป้ายบอกทางควรปรับปรุงเพื่อช่วยอำนวยความสะดวกให้แก่นักท่องเที่ยวให้ดียิ่งขึ้น

สาขาวิชา.....เกาหลีศึกษา..... ลายมือชื่อนิสิต
ปีการศึกษา2553..... ลายมือชื่อ อ.ที่ปริกษาวิทยานิพนธ์หลัก.....



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PASSACHOL TANGANUKULKIT : ATTITUDES OF FOREIGN TOURISTS TOWARD TEMPLE STAY IN THE REPUBLIC OF KOREA. THESIS ADVISOR : ASSOC. PROF. BUDDHAGARN RUTCHATORN, PH.D., 109 pp.

The purposes of this research were aimed 1) to study the attitudes of foreign tourists toward temple stay in the Republic of Korea (ROK) 2) to study foreign tourists' behaviors regarding temple stay participation 3) to study the problems and obstacles of tourists on temple stay in ROK. The research was carried out using qualitative method. The sample of qualitative research comprised all foreign tourists, who had and had no experience in temple stay, and who participated in temple stay at Gulgusa temple, Gyeongju, ROK at least for 1 night. Interview questionnaires were instrument to gather data from sampling tourists. The interview was conducted by the mid of 2010 academic year. The research revealed the following fact that the attitudes of foreign tourists toward temple stay were good in term of temple stay activities, volunteers, schedule, services and facilities while the temple stay admission fee is too expensive. About behaviors of foreign tourists regarding temple stay participation, most foreign tourists had participated temple stay for the first time. Sources of travel information included the internet, brochures, and word of mouth by friends. The average stay period was 2 days 1 night and the main motivation for participating in temple stay was to experience Korea Buddhist culture. Most foreign tourist traveled with friends and they indicated they would like to participate in temple stay again. In regard to problems and obstacles of temple stay, the temple stay activities and accommodations were requested to be more suitable for elderly, particularly the bed in the bedroom, bowing and sitting meditation. In general, the explanation about Buddha's teaching should be concerned. The temple stay volunteers lack of understand Korea Buddhism, and the ability to communicate in English. The inconvenient infrastructure such transportation and direction sign should be improve in order to maintain the foreign tourists.

Field of Study : KOREAN STUDIES

Student's Signature

Academic Year : 2010

Advisor's Signature



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CHAPTER I

INTRODUCTION

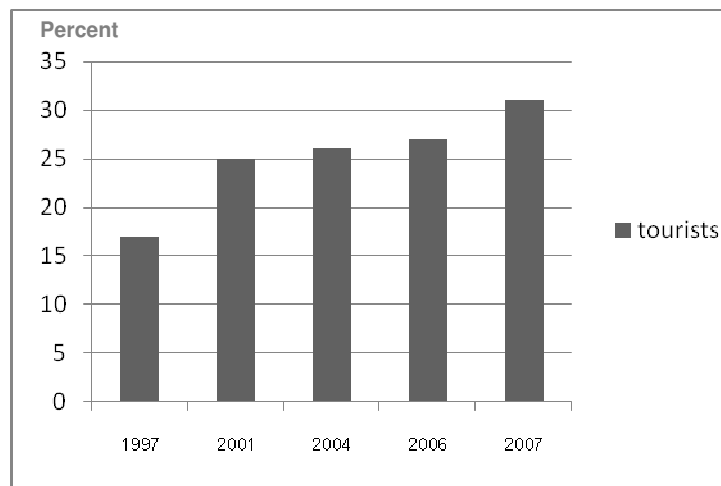
1. Research Background

Tourism plays an important role in the development of a destination. Greg Richards and Julie Wilson (2007) indicated that there is increasing popularity for the diversification of tourism development through theme-based tourist attractions and by adding attractiveness to local areas. A place may become attraction in its own right and capture the attention of visitors by a differentiated theme. Cultural tourism is a good example of a theme-based tourism program.

According to World Tourism Organization (1985), it defines cultural tourism as movements of persons for essentially cultural motivations. Such motivations include study tours, performing arts, cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages. Likewise, Richards (1996) uses the definition of “the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs.” Indeed, cultural tourism is travel directed toward experiencing the art, heritage, and the uniqueness places. Travel includes arts (galleries, studios, performing and visual), cultural activities (festivals, celebrations, rituals, events), physical heritage (buildings and environment), and other things that represent the development of people.

The Organization for Economic Co-operation and Development (Organization for Economic Co-operation and Development [OECD], 2009: 20) indicated that cultural tourism is one of the largest and fastest growing global tourism markets because the number of destinations with a specific cultural tourism motivation has grown in recent years (Figure 1). Moreover, culture is increasingly used to promote destination and to add to the differentiating regional identities and images. This applies even to those which have traditionally relied on their natural assets, such as beaches or mountains. In addition, Far-East Countries that have many cultural assets to offer in historic cities, temples, and landscapes possess greater advantages for tourism development.

Figure 1: Proportion of Tourists on Cultural Holiday



Source: Organization for Economic Co-operation and Development (OECD, 2009:23)

Through the Ministry of Culture, Sports and Tourism (MCST) and Korea Tourism Organization (KTO), the government of the Republic of Korea has responded to support cultural tourism in the Republic of Korea (ROK). The government has also attempted to increase more competitive destinations by adding cultural attraction for tourism development by following the Second Tourism Development Plan 2002-2011's goals (OECD, 2002:4):

- To establish ROK as an attractive destination with international competitiveness.
- To establish ROK as a sustainable tourism destination that combines and harmonizes development and conservation.
- To establish ROK as a knowledge-based tourism destination that creates tourism resources with higher value.
- To establish ROK as a domestic tourism destination by encouraging participation of ROK citizens.
- To establish ROK as a tourism destination that will help to bring peace to the Korean Peninsula.

A Temple Stay is the tourism resource being promoted by the Republic of Korea (ROK) government to strengthen the attractiveness and competitiveness of the country. Temple Stay become the best cultural asset in ROK (Han Sang-hee, 2010a:

online) by winning the Best Exhibitor Award at the Internationale Tourismus Boerse (ITB) Berlin, one of the world's largest travel trade shows. Temple Stay initially began as a national campaign to provide accommodation for foreign tourists at the 2002 Korea-Japan Football World Cup Games. It is now a unique opportunity to experience Buddhist monastic life and to understand Buddhism in ROK. Temple Stay also offers various kinds of Korean Buddhism practices such yebul (ceremonial chant), chamseon (Zen meditation), and dahdoh (tea ceremony) for participants to learn more about Korean Buddhism culture.

Since Temple Stay in the Republic of Korea (ROK) has become popular, the number of foreign tourists who participated in Temple Stay is increasing. In the first year of Temple Stay operation there were less than 1,000 foreign participants. However, Temple Stay is now able to attract at least 6,000 foreigners and more than 30,000 Koreans for Temple Stay (OECD, 2009: 61,117). The number of participants has increased every year and especially in 2007 (Table 1) because the government supported the KRW (South Korean Won) by 1.5 billion in that year to promote the Temple Stay program, including development of infrastructure.

Table 1: Approximate Number of Temple Stay Participants in ROK

(Unit: person)

Year	Koreans	Foreigners	Total
2009	121,494	19,399	140,893
2008	92,694	20,106	112,800
2007	68,119	13,533	81,652
2006	49,951	10,252	60,203

Source: (Kang Byong-chol., online, 2010: online; Kim Hee-sung, 2010b: online; Han Aran, 2010: online)

Temple Stay is one example of a significant program that can accelerate the achievement of cultural tourism development because the foreign tourists increasingly visit destinations to experience the lifestyles, everyday culture and customs of the people they visit. The foreign tourist's attitude toward Temple Stay in ROK should be

examined. Attitude is defined as a mental position with regard to a fact or state (Merriam-Webster Online). An object, important issue, or any situation could affect one's attitude in a positive or negative way. Hence, touring with a positive attitude toward Temple Stay could be conducive to the tourist's satisfaction and desire to revisit. The attitude of foreign tourists can also lead to the most benefit for the Temple Stay concept and greatly reduce the problems of acceptance. The study of attitude is an advantage for further tourism development as the tourists are an important factor in the design of tourism activities and services. Furthermore, ROK has many temples doing Temple Stay for foreign participants. It is reasonable to assume that the attitude of foreign tourist may have an impact on the adaptation of and the preparation for Temple Stay.

The researcher was interested to study the effect of foreign tourists' attitudes toward Temple Stay in ROK, due to the above mentioned reasoning. The researcher also has considered behavior and various problems and obstacles encountered by foreign tourists regarding Temple Stay in ROK. It was believed that this study could be useful for Korean tourism entrepreneurs so that they can manage Temple Stay more efficiently. The data could also be used for the adaptation of the concept of Temple Stay in Thailand, and to improve the overall program of Temple Stay in ROK. The goal is to equip them to better cope with tourism competitiveness.

1. Research Objectives

1. To study foreign tourists' attitudes toward Temple Stay
2. To study foreign tourists' behavior regarding Temple Stay participation
3. To study the problems and obstacles encountered by foreign tourists during Temple Stay.

2. Hypothesis

1. There is a relationship between a foreign tourist's attitude and a foreign tourist's behavior regarding Temple Stay
2. Foreign tourists have a positive attitude toward Temple Stay

3. Research Scope

My research focused on four attributes. The attributes included attitude and behavior regarding Temple Stay. Moreover, the effect on attitudes and behaviors due to the additional attributes of problems and obstacles encountered by foreign tourists during Temple Stay in Seoul, Republic of Korea (ROK) was considered. The Population of this study is foreign tourists who are not Korean, and those who participated in Temple Stay at Gulgulsa temple during July – August 2010. The researcher will include both first time and returning participants in Temple Stay.

4. Research Significance

1. To understand the attitude of foreign tourists toward Temple Stay in ROK.
2. To apply the findings for further development of Temple Stay in ROK in terms of activities, schedule, volunteers, facilities and services, and enhancement of positive attitudes toward Temple Stay.
3. Research results could help to alleviate problems and obstacles during Temple Stay.
4. To apply the findings for further Temple Stay promotion as cultural tourism in ROK.

5. Definition of Terms

5.1 Temple Stay refers to a stay at a Buddhist temple in Korea. It offers anyone the opportunity to experience the life of a monk firsthand. A visitor can participate in the daily activities of an actual monk during Temple Stay.

5.2 Foreign tourists are those travelers who are not Korean, and who can understand English. They came to visit a Buddhist temple and participated in Temple Stay in ROK at least 1 night.

5.3 Cultural tourism refers to a travel concerned with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history

of those peoples, their art, architecture, religion, and/or other elements that helped shape their way of life.

5.4 Attitude refers to a way of thinking. The attitude of an individual towards something may be positive or negative. One's attitude may include a sense of satisfaction or dissatisfaction.

5.5 Behavior regarding Temple Stay participation refers to the actions of foreign tourist that appeared during Temple Stay.

5.6 Experience in Temple Stay refers to direct participation in Temple Stay

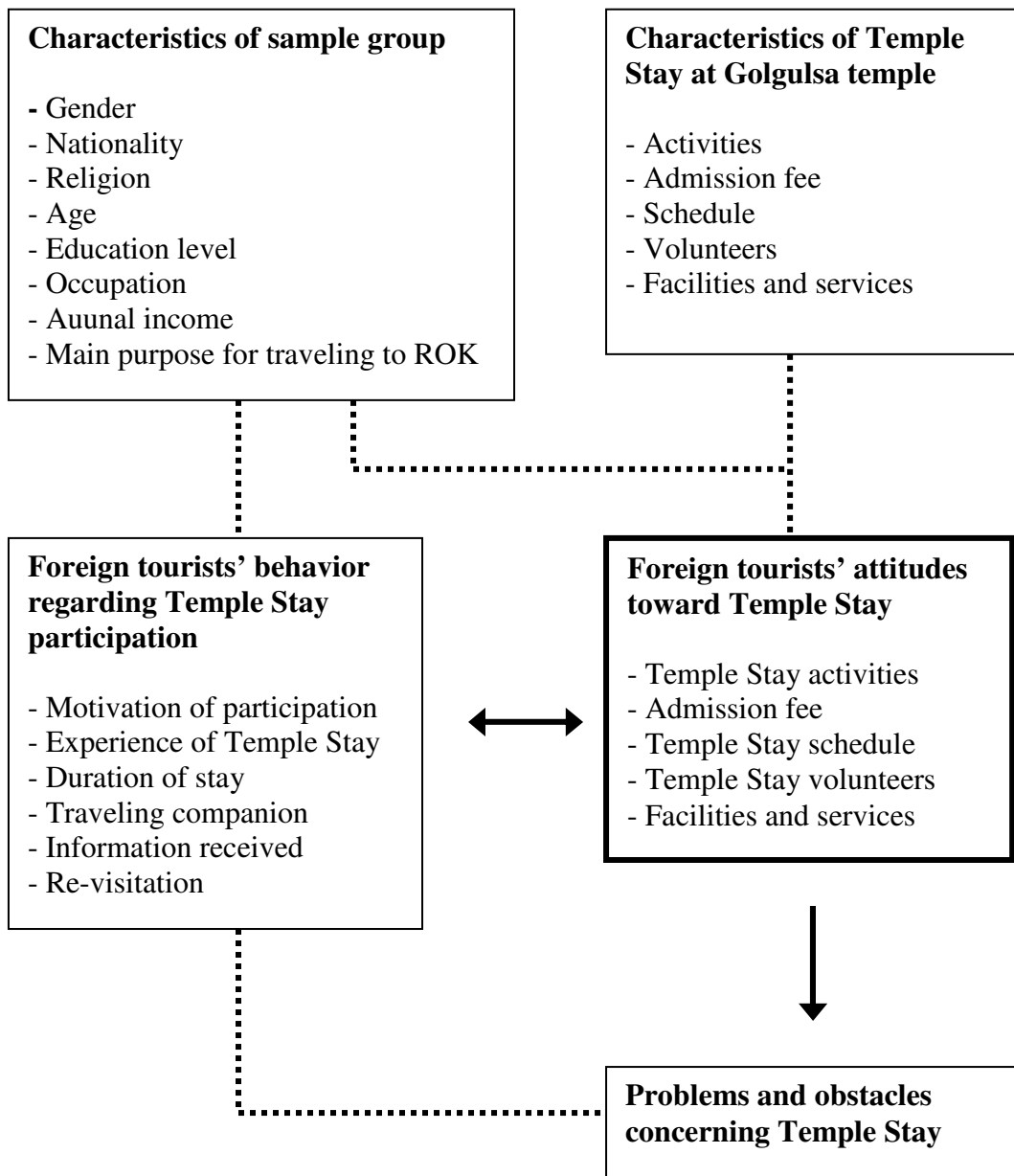
5.7 Duration of stay refers to the number of days for a Temple Stay in ROK

5.8 Traveling companion(s) refers to the person(s) who accompanies you during Temple Stay

5.9 Re-visitation refers to the intention to participate in temple stay again

5.10 Problems and obstacles are those inconveniences and barriers contributing to a potentially unsuccessful Temple Stay. Consideration must be give for the needs of foreign tourists for Temple Stay, Temple Stay selection, activities, time period, price, facilities and services, and the benefits of Temple Stay.

6. Conceptual Framework



CHAPTER II

LITERATURE REVIEWS

This study focused on the attitudes of foreign tourists toward temple stay in the Republic of Korea (ROK) as they attempted to participate in the program and to access the knowledge and the riches of Korean Buddhism culture. To understand this complexity, I reviewed the different approaches to the studies such as cultural tourism, theories of attitude and tourist behavior in order to consider the aspect of my study. The approaches are as followed:

- 2.1 Concepts of attitude
- 2.2 Concepts of behavior
- 2.3 Concepts of tourism
- 2.4 Concepts of Temple Stay
- 2.5 Buddhism in the Republic of Korea (ROK)
- 2.6 Related research

2.1 Concepts of Attitude

2.1.1 The definitions of attitude

There were many definitions of attitude have been differently defined as following:

Carter V. Good (cited in Chuanpit Thiwaphan, 2004: 14) defined attitude as an action that was ready to support or resist person, event or something else.

Prapapen Suwan (cited in Kittiwat Nimdit, 2004: 22) defined attitude as an opinion that was stimulated by emotion and it encourage people to do something. The attitude plays a significance role in helping people to improve and protect themselves in order to be able to express the various values including aiding individual to understand the world surrounding them. The individual's past experience generated the attitudes and regulated their attitudes

Siriorn Thongman (cited in Krissana Dechasuruckchon, 2009: 14) defined attitude as an action or feeling of individual to an object.

Allport (cited in Suchada Watthamane, 1998:40) defined that attitude is the brain and nerve readiness of people. The working of brain and nerve is systematic corresponding to people's experience. This will have a direct result and influence on people reactions to all things relating to them.

Suchada Watthamane (1998: 43) defined in as an opinion that featured of emotion and feeling to support or to resist an object. The attitude denoted as individual tendencies which are opinion or behavior to an object, a situation, or an organization.

Thida Shuthawee (2007:7) defined in as a performance of emotion, feeling, agreement or disagreement to an object. The performance can be speaking, writing, communication with other based on his knowledge, experience, value, environment, and emotion. The attitude can be acceptable or unacceptable, and also can change over time and environment.

Royal Institute of Thailand (cited in Krissana Dechasuruckchon, 2009: 32) defined attitude as the way of thinking.

In conclusion, attitude was the presentation of thinking, belief, decision on considering anything or any issues. Entities that were evaluated are known as attitude object. Attitude could express as an individual's degree of like or dislike. It based upon feeling, belief, knowledge, experience and perception of individual while the surrounding could help to present attitude. Each individual's attitude might be accepted or rejected.

2.1.2 Components of Attitude

Sureporn Pattranon (1998: 14) stated that attitude is composed of three important components as following:

1. Cognitive component was the belief and value of individual depends on knowledge and experience toward a stimulus.

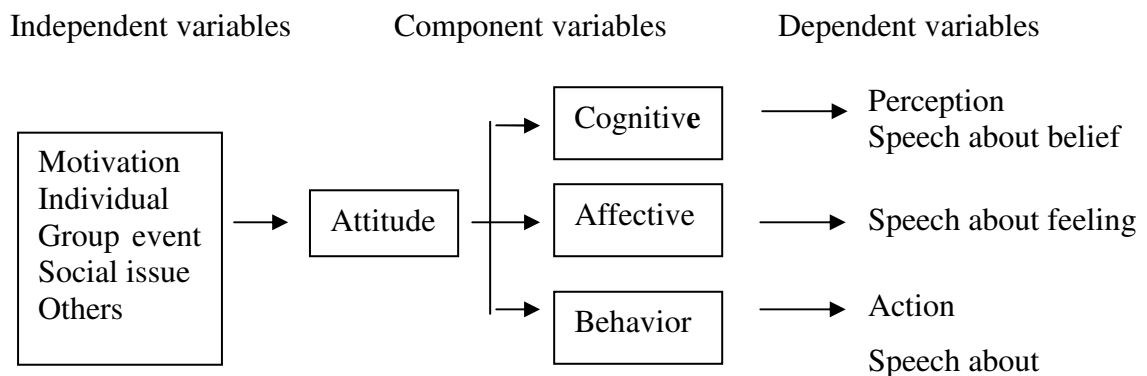
2. Affective component was the feeling of individual complying with the thought that responds to a stimulus. The feeling was a result from belief and value. The attitude represented a feeling such as like, dislike, satisfy, or dissatisfy.

3. Behavioral component was the readiness to act. The behavior relied on belief and feeling that presented a result in acceptance or refutation.

Harry C. Trandis (cited in Duangporn Rojjaroenwattana, 2000: 9) classified the components of attitude into three variables:

1. Measured independent variables were such motivation, person, event, social issue, and others
2. Component variables were cognitive, affective, and behavior
3. Dependent variables were perception, speech from belief and feeling, and action

Figure 2: The simple representation of the three components attitude



Source: Harry C. Trandis (cited in Duangporn Rojjaroenwattana, 2000: 9)

2.1.3 Characteristics of Attitude

Thitaya Suwannachod (1984: 79) had mentioned about characteristics of attitude were provided as following:

1. Attitude was a predisposition to respond an object or event
2. Attitude was a predisposition that is acquired over time. However, attitude can change because of surrounding environment.
3. Attitude was a latent variable that lead to behavior and feeling correlation.

4. Attitude could be motivation influencing individual's evaluation or decision. It also determines the readiness to act.

Allport (cited in Duangporn Rojjaroenwattana, 2000: 7) stated that there were five characteristics of attitude:

1. Attitude was about mental and neutral condition. One will represent in term of behavior such anger, hatred, love.

2. Attitude was readiness and preparation toward a stimulus. When it need to response to stimulus, attitude arises.

3. Attitude came from experience. All related experience that one gained from things was all create attitude.

4. Attitude was organized. When attitude was formed, the related behavior followed.

5. Attitude was exerting a directive or dynamic influence on individual's behavior.

2.1.4 Attitude Formation

Likert (cited in Suchada Watthamane, 1999: 45) described attitudes can be acquired from learning through mere exposure, conditioning, and socialization which are called source of attitude. The factors involved in attitude formation were:

1. Specific experience. Your experience can form if your early experience with an object elicits a favorable or unfavorable feeling about it.

2. Communication with others. This implies that one's interaction with others, such as parents, teachers, peers, relatives, newspapers, books, television, religious groups, etc., can affect one's attitude toward various objects.

3. Model. This process of forming attitudes often occurs without intention. Behavior and attitude are acquired by observation and initiation of actions displayed by parents and peers.

4. Institutional factors. One involves with institutions such school, temple, organizations, can affect source, and also support personal attitude formation.

Indeed, attitudes can be acquired from the mere exposure to a particular object. Such direct experience, repeated over time, often results in a preference for that object when compared to objects less often encountered. The more familiar the object and task, the more we generally like it.

2.1.5 The Measurement of Attitude

Sureporn Pattranon (1998: 16) stated that the methods of attitude measurement are to be conducted by the following:

1. Observation which is to observe individual's behavior is a difficult method. The result cannot infer attitude from individual's behavior.
2. Speech to inform which measure individual's attitude by using questionnaire or interview. This method is popular and can study attitudes of several people.
3. Interpretation which measure people's attitudes with subjective test. This method is appropriate to study few people.

Duangporn Rojjaroenwattana (2000: 13-16) had mentioned that there were three main methods to create parameter of attitude.

1. Thurstone's method. The Thurstone technique allows people to express their beliefs or opinions by checking items that apply to them. Each answer would have equal weight in each scale. A series of questions usually has 0 to 10 score which is a specific score of attitude. If people checked higher rated items, the attitudes toward those items are positive. If people checked lower rated items, the attitudes toward those items are negative.
2. Likert's method. The Likert scale is a popular method used in surveys because it allows the researcher to quantify opinion based items. Questions are typically grouped together and rated or responded to based on a five-point scale such as extremely agree, agree, not sure, disagree, and extremely disagree. The person who has the positive attitude to something usually agrees with the paragraph supporting that thing and has a few chances to agree with resistant paragraph. On the other hand, the person who has the negative attitude to something has a few chances to agree with the paragraph supporting that thing and usually agree with resistant paragraph instead.

The method of this research is speech to inform which created by using interview questionnaire for measuring attitude of foreign tourists who participated in Temple Stay.

2.2 Concept of Behavior

2.2.1 Definitions of behavior

Longman dictionary (cited in Onrapin Keskasemsook, 2005: 23) had given the definition of behavior as an action or psychological responses of each individual. It was the relationship between internal and external stimulus factors including activities or actions conducted for certain purpose and those activities or actions could be observed. The acts or activities had been examined before taking actions including the actions or activities that had been unconsciously acted.

Thaniya Taengchan (2005: 22) explained the meaning of behavior as any action or activity that a person expressed in a situation, which might or might not be noticed by other persons.

Kanokwan Techapatimanon (2006: 23) defined the behavior as every personal action no matter what the actor behaved while he was conscious or unconscious. No matter what other people might see or might not see, that action could make human behave by using knowledge and attitude received.

Referring to the above motioned meaning of behavior, it could mean any action or activity individual expressed in any circumstances and whether the expression could be noticeable or not. For this research, the researcher had given the meaning of behavior as the tourist's action or activity conducted during Temple Stay participation.

2.2.2 Types of behavior

Human behavior can be divided into 2 types as follows:

1. Internal behavior or Covert behavior referred to an action or activity that occurred inside the body; brain had the duty to collect information and send the order, both in concrete forms such as heartbeat, squeezing of intestine, or abstract forms such as thought, feeling, attitude, belief, value existed in person's brain and could not be seen.
2. External behavior or Overt behavior referred to an action or activity that appeared in form of verbal expression, action and gesture such as speaking, laughing,

eating, cleaning, or planning. External behavior was most important factor of human for living with other people including supporting the world or conserving environment.

In this research, the researcher is interested in studying external behavior that is explicitly expressed and those behaviors are result from learning.

2.2.3 Components of behavior

Cronbach (cited in Kittiwat Namdit, 2004: 23) classified components of behavior into 7 as listed below:

1. Goal is a need or goal of doing activity. People do activities in order to response their need. Some activities could serve their pleasure or need instantly, but some has to take time to fulfill them. People could have several needs at the same time and usually decide to serve urgent need first and serve less urgent need later.

2. Readiness is level of maturity or capabilities of doing activities to response the need. People cannot response all needs, some needs are out of capabilities.

3. Situation is the event giving opportunity to do any activity in order to response the needs.

4. Interpretation is prior to do activity. One has to consider a situation before deciding the method to response the needs most.

5. Response is the activity to serve one's need by using selected method in the stage of interpretation,

6. Consequence is the result of doing a particular activity which may confirm or contradict to the expectation.

7. Reaction to obstruction is if the need could not response, one would disappoint. He may go back to re-interpret the situation and choose a new response method

2.2.4 Behavioral process

Vimonsith Horrayangkul (cited in Thaniya Taengchan (2005: 24-25) divided behavioral process in 3 sub-processes:

1. Perception is the process of receiving information from surrounding sources through an individual's sense. Sensation is included in this process.

2. Cognition is the process relating to an individual's soul that included learning, memory, and thinking. The psychological process included development, so perception process could be classified as an intellectual process.

Perception and cognition would create emotional response and effect. Both perception and cognition process are the covert behavior.

3. Spatial behavior is the process in which an individual is conducted amid environment. The relationship between individual and environment could be observed from the actions.

2.2.5 Behavioral determinants

Chuda Jitpitak (cited in Kanokwan Techapatimanon 2006: 26) stated that human behavior could determine into 2 following types:

1. Individual behavior such as

- Belief meant the right to think about the facts whether it is correct or incorrect. Belief might come from seeing, telling, reading, or imaging.

- Value meant something people held in their mind, and helped in making decision.

- Attitude is important power influencing the behavior showed out. Attitude is an important determinant of behavior in society. Attitude is so delicate and complicated, which has to rely on verbal expression or overt behavior.

- Personality is part of characteristics and an instrument in determining behavior.

2. Unrelated things to human behaviors

- Stimulus object and degree of stimulus object is the principal in encouraging people to express behavior such as hungry, instruction, sound of shotgun etc.

- Situation meant surrounding, both human and non-human, in the condition when one is going to have an action such as queuing up to buy the movie ticket at theatre etc.

2.2.6 Measurement of behavior

Somjit Supanathad (cited in Kittiwat Namdit, 2004: 26) had mentioned 2 types of behavioral study as follows:

1. Direct study of behavior could be done into 2 types:

1.1 Direct observation such as teacher observed students' behavior in a class by informing that they would all activities being done in class. This observation might prevent student actual behavior.

1.2 Naturalistic observation is the way an individual observed the behavior of other people without interrupting them and those people are unaware of the observation. This type of observation, the observer would experience the actual behavior of people and being able to evaluate those behaviors. The limitation of this type of observation is that that the observer had to be done repeatedly

2. Indirect observation could be done by several way

2.1 Interview is the process in which the interviewer questioned people or group of people. The interview could be done face to face basis or might be done through interpretation such as using translator in case the interviewee are foreigners and speaking different language. The interview aim to know the individual's behavior could be divided into 2 types: direct interview which interviewer questioned interviewees on certain issues. Indirect interview or informal interview, the interviewees are unaware what the interviewer wanted to know. The interviewer would speak continually and insert the interview issues if the intervener has a chance. The types if interview are able to get a lot of information for interviewees but sometime the interviewees would not disclose some certain issues.

2.2 Questionnaire is suitable to study behavior of group of people who are able to read and write. The questions are able to reveal some behaviors that are likely conducted in the future. Another advantage of questionnaire is that the respondents are able to give information about their covert behavior because the respondents are sure that it is confidential.

2.3 Experiment is the study of behavior in which studies person are in controlled condition as required by researcher. The controlled condition could be done in laboratory. There is a remote possibility in studying behavior of certain communities by controlling various variables. The experiment in laboratory would limit the information, and sometimes could not be used in real situation. However, this method is useful in studying personal behavior in medical fields.

2.4 Memorandum. Each person is requested to write his/her own behavior, which could be routine basis or each type of behaviors such as eating habit, working behavior, health behavior, and environmental behavior etc.

According to the study above, it could be summarized that the human's behaviors could be measured whether they are covert or overt behaviors. The covert behaviors are unable to be observed but might be measure by indirect observation such as interview, questionnaire, experiment, and memorandum. The over behavior can be observed by direct observation or naturalistic observation.

In this research, the researcher had studied the behavior of foreign tourists by using interview questionnaire. The research focused on individual behavior of tourists regarding Temple Stay participation.

2.3 Concepts of Tourism

2.3.1 Tourism Definition

United Nations World Tourism Organization (1995: 14) defined tourists as people who travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited.

Ploysri Porananond (2001:41) defined tourism as the activities were conducted during their leisure times. The tourism was a journey which people traveled from place to another place and the activities were conducted at the destination.

Rattaporn Mahasaranon (2003: 11) defined tourism as a motion from a place to another for performing a specific task, or it is a visit to a place or several places in the purpose of entertaining which leads to an awareness of other civilizations and cultures, also increasing the knowledge of countries, cultures, and history.

Chuanpit Thiwapan (2004: 20) defined tourism as person's habitation or accommodation desires to travel to other locations for relaxing and enjoying various activities and such actions are not performed for income.

Krissana Dechasuruckchon (2009: 24) derived different categories of tourism into 7 basic forms of tourism.

1. Recreational tourism. People travel for playing sport, tanning, or joying sport competition.
2. Intensive tourism. It is formed to be a reward for employee and welfare from organization. This travel is designed for employee wishing to internship or seminar.
3. Historical tourism. Tourists pay a visit at the sites of historical relevance, where the most important events in the history of our country took place.
4. Business tourism. The purpose are for conference, meeting or seminar about business
5. Cultural tourism concerned with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those peoples, their art, architecture, religions, and other elements that helped to learn their social and culture in that place.
6. Ethnic tourism concerned with the cultural performance and way of life of the ethnics by participating in their activity.
7. Environmental tourism. It is a travel to unique and remarkable environments. Tourist focuses on the ecological surroundings of the destination, which is generally a place overflowing with natural beauty and wonder, for example; hiking, canoeing, and camping

Therefore, tourism meant the journey from one place to another place for certain purposes and a form of recreation such visiting attraction, shopping was conducted during their journey.

2.3.2 Tourist Definition

The Tourism Authority of Thailand (cited in Wantana Suracheevin 1986: 13) referred tourist to those people who had traveled to place that were not their permanent place of resident. Their objective was to rest, visit relative, study, contact business, take part in conference, healthcare, or other operations, without receiving any wages while doing it. Some tourist had stayed overnight while other chose not to.

Nikon Jarumanee (1992: 85) defined tourists as any visitors staying in any visited country not less than 2 hour with the purposes of various actions in relation to

seminar, family, friend, health, holiday, work, sport, visiting relatives, religion, education, and entertainment.

Thailand Institute of Science and Technological Research (cited in Chuanpit Thiwapan, 2004: 33) defined tourist as traveler visiting a place with many purpose that do not deal with regular work or education. That visited location was not his/her homeland where he/she regularly works or studies in. This traveler must stay there at least 1 night and travel for the purposes of spending his/her leisure time (recreation, relaxation during the holidays, healthcare, studying, visiting relative, performing work, and attending meeting)

Suchavadee Lampa (2005: 41) defined tourists as travelers whose objectives excluded from working and studying. They were neither locals nor residents who stay t study on that place. They had to stay at least 1 night.

It could be concluded that tourist was a traveler who visited any places and intend not to live permanently but stayed there at least 1 night. Their aims related to relax, entertainment, health, sport, study, work, religion, and business activities.

2.3.3 Components of Tourism

Wanna Wongvanij (cited in Kanokwan Techapatimanon, 2006: 22) stated the components of tourism could stimulate tourism industry and good for tourist. Tourism activities had to use many components which were important factors to develop tourism in country. It could divide into 7 components as follows:

1. Tourist
2. Tourism attraction
3. Transportation
4. Information and service
5. Safety and immigration expedience
6. Infrastructure
7. Other supports

Chuanpit Thiwapan (2004: 22) stated that components of tourism could separate into 3 types:

1. Tourist who are the most essential component of tourism. Examining for the comprehension of visiting behaviors, attitudes, basic characteristics of tourists, were essential for strategic marketing planning.

2. Tourist resources including tourist attraction, activities, culture and tradition reflecting the unique local civilization that were able to attract tourists' interest.

3. Business in tourism including business relating to production of products and services directly or indirectly responded to tourists' demand. Business in tourism industry had following 6 sections:

- 3.1 Accommodation business

- 3.2 Guiding business

- 3.3 Food and beverage business

- 3.4 Good and souvenir business

- 3.5 Transport and communication business

- 3.6 Recreation business

2.3.4 Factors supporting the components of tourism

1. Tourist information and news aiming at improving and promoting the tourists to any persons dealing with the tourism, including to local people who have provide tourist services and to tourists who are offered such tourists services. The present of information and news can be made through internet, posters, brochures, and newsletters, etc.

2. Safety and facilities to go downtown are another of main factors of decision of selecting tourist attractions by tourists. If such tourist attraction are at war, terrorist attack, bomb attack, or their criminal statistics are high, those tourist attraction will not be able to attract tourists' interest In addition, The facilities for going downtown are another main factors to impress tourists from the first step they enter that country. These units act as the first entrance to make tourists feel warm welcome of that country include the international airport, the immigration offices, and the department of custom.

In addition, the facilities for going to downtown are another factor to impress tourists from the first step they enter that country. Important unit acting as the first

enhance to make tourists feel warm welcome of that country include the international airport, the immigration office, and the Department of Customs.

3. Infrastructure for consumption is a component supporting good tourism and encouraging speed and convenience of doing tourism business. If any tourist attraction lack good supporting infrastructure, that place will not be able to attract the interest of investor or tourist. Main infrastructures to support tourism cover electricity system, pipeline system, communication system, public health system, public transportation.

3.1 Electricity system that must be sufficient and operating well does not cause any damage or danger to users. In case that the demands of electricity grow so high during the tourist season for any attractive places visited by a great number of tourists, the electricity must be sufficiently reserved for them.

3.2 Pipeline system that must be clean, sanitary, and sufficient to support tourists. Demands for pipeline water will be different in each area and depends on the purposes of use.

3.3 Communication system that must be convenient, rapid, and there are enough service units. Although some groups of tourists may require running away from communicating with other persons during their visits, the communication is still necessary, particularly in the emergency case.

3.4 Public health system that must be modern, rapid, safe, and the number of public health centers and local hospitals close to tourist attractions are sufficient, and the health caring cost are fair. Moreover, in the tourist attractions, there should be initial health care units to serve tourists with some medicine to be consistent with activities and characteristics of tourists

3.5 Public transportation system that is essential for tourists' travel. In the perfect attractive areas, all transportation stations should be connected which each other to offer convenience to tourists. Connecting the network for public transportation should be constructed in four ways; air, rail, road, and water so that the tourists can easily and promptly move from one to another place.

4. Support by governmental and private agencies. The development of tourism can be made by good collaborations of all parties, including governmental and private agencies that also involve organization of people or non-governmental organization.

2.3.5 Factors that motivated tourism

McIntosh and Goeldner (cited in Kanokwan Techapatimanon 2006: 31) indicated that tourism motivation means anything that motivates tourists to travel in order to respond their desires. Normally, traveling or not traveling of tourist will depend on 4 important motivations as follows:

1. Physical motivation such as physical relaxation, playing sports, recreation on beaches, relaxation by entertainment and motivation relating too health care.
2. Cultural motivation such as wishes to know other response e.g. stories of music, art, dramatic performance, and religion etc.
3. Interpersonal motivation such wishes to know new persons
4. Status and prestige motivation such as desires to improve himself and to show his own importance, e.g. traveling for business, meeting and education.

Lloyd Hudman (cited in Wittaya Kiatiwat 2000: 18) stated that push and pull factors affecting tourism motivation were:

1. Push factor such as health and sanitation, curiousness, satisfaction of traveling and impression of anything being seen or met, religion, business and academe, friends, relatives, and esteem.
2. Pull factor such as art, culture, and tradition (e.g. traditional festival, art-handicraft-language), physical creatures (e.g. climate, scenery), biological features (e.g. wildlife), and entertainment places.

In conclusion, the push motives are: escape from a perceived mundane environment, relaxation, prestige, social interaction, novelty and knowledge-seeking. On the other hand, pull factors are: cultural and historical attraction, travel arrangements and facilities, shopping and leisure activities and safety.

Krissana Dechasuruckchon (2009: 29) said that tourism motivations represented purpose and expectation of tourist towards products and services. Travel Motivations can be divided into 2 types

1. Pull factor is extra individual causal assumption which support or attract people to travel

1.1 Economic factor. Population in welfare state had high purchase power so a chance to travel is high.

1.2 Geographic factor. Tourists will travel to the countries where differed from their home country or culture.

1.3 Socio-cultural factor. Norm of a society affirmed how things are valued in that society. While history, culture, festival could attract people with social different.

1.4 Political factor. A country with stable political climate would support tourists to visit that country. However, government policy could block or stimulate outbound tourism.

1.5 Technology. Information technology, transportation, and facilities were used more inclusively, incorporating the broader tourism sector. Tourists traveled more convenience. Advance technology in some countries either attracted more tourists.

1.6 Media influenced on personal thought, value, and decision because media could reflect the country image. If the media presented positive image, it would attract more tourists. Media was also able to change tourist's attitude and decision

2. Push factor was our intrinsic needs, and it stimulated our want to travel. Abraham H. Maslow stated that the behavior of an individual was usually determined by his need. Therefore, the tourist's different needs were the important factor to identify the tourist's behavior.

2.1 Physical need related to rest, relaxation, entertainment, convenience. A tourist tends to receive those until these needs were satisfied to the degree needed for the body.

2.2 Safety need represented the desire to be free of danger. The tourists sought to receive safe and clean transportation, accommodation, and restaurant. The services which were honest, friendly and useful contributed to a stable and safe for tourist.

2.3 Social need represented tourist's expectation to be welcomed and to be correctly remembered his name which means he was accepted by that social group.

2.4 Esteem need represented individual desire for a feeling of self-confidence. A tourist who travel for new experience. As tourist gained more experienced, his recognition and respect were increased.

2.5 Self-actualization need represented a desire to realize one's full potential. Some tourists expect new discontent and restlessness. They attempted to understand local culture and lifestyle and took notes for their achievement and experience.

Cohen and Taylor (cited in Kitiwan Namdit, 2004: 14) had mentioned about motivations that encourage the needs for tourism, which can be summarized as follows:

1. The escape motivation is a desire to get away from society and familiar environment.
2. Relaxation is a need to rehabilitate his/her body and mind.
3. Play is the way adults mingled themselves with the children in the playing games. It made them recalled the good old days when they were young.
4. Strengthening family bond. The present situation in which the parent had full-time jobs so the holiday becomes the time of family reunion.
5. Prestige. An individual social status indicated an ability to select the places for holidays. Sometimes, selection of the places for holidays is fashionable. The fashionable of the places for holidays or new recreational places indicated the status of holiday-creators. The tourism destination becomes something that can reveal an individual's way of life. It proves the individual's prestige.
6. Social interaction. Holiday is the crucial social representatives for the groups of people who paid no attention to the cultures or backgrounds of other people. These groups of people have something in common that is spending leisure times to do some hobbies or traveling. They shared their experiences and has the feelings that they are part of groups and they are not alone in their journey.
7. Sexual opportunity. In a view of socialization, there is an opportunity for people to build sexual relationships. That relationship can be visible or express in form of physical or emotional need. People are free to do anything they want during their journeys. There is no limitation liked they are at homes. Their needs in love and sexuality are easily fulfilled.
8. Educational opportunity. The main point of tourism is an opportunity to see novelty or interesting places in the world, talking to the people with different cultures and ideas, seeing historical places and famous works of art of well know artist. Many people travel for educational purposes.

9. Self-fulfillment. Searching to fulfill their desire is the traveler's objectives such as selection of experiences gained from tourism.

10. Wish fulfillment. Sometimes the holiday and tourism become the answers to the individual's dreams. The dreams that they want to maintain as long as they can. The wishes for nature-lover are the visiting to the most beautiful natures.

11. Shopping. Actually, shopping is not the most popular activity but it is possible when people temporarily leave their home such as leaving for foreign countries.

2.3.6 Types of Tourism Attraction

Tourist attraction meant the place existing by the nature or man-made for traveling purpose, activities, traditional, cultural heritage that attracted tourists. (Chuanpit Thiwapan, 2004: 26) Tourism attraction could separate into 3 types as follows:

1. Nature attraction or natural places consisted of climate, scenery, wildlife, and natural phenomenon. Nature attraction was the most attracting to the tourists but must be carefully maintained.

2. Manufacture attraction was opposite to natural attraction. Big city could attract tourists to visit historical building, architecture, religious area, government places, and local building.

3. Cultural and way of life attraction were tourism focusing on people wisdom, being creative, and people's way of life including rites, folk song, handicraft, dance, play. The tourist would not deteriorate environment or trade cultural. Tourists would study history of race, culture, belief of old generation.

2.3.7 Types of Tourist

Rattanaporn Mahasaranon (2003) classified tourist from their plan or preference, which can be summarized as follows:

1. Phychocentrics are the tourists who concern their thought or the small problem area of their life. Such the tourists tend to be self-inhibited and non adventuresome. They enjoy destinations that are familiar to them and less likely to travel away from existing locations and likely to only stay for a short period of time.

2. Near Psychocentrics displaying a mix of psychocentrics and mid-centrics characteristics. They are the tourists who are most likely to try a destination after it has been well traveled.

3. Mid-Centrics are tourists who want to try going to new places, but they are not so adventurous. They travel for relaxation and pleasure, or the need for a change, neither are they afraid as the destinations are not too risk or too unusual.

4. Near Allocentrics displaying a mix of mid-centrics and allocentrics characteristics. They have many of the characteristics that allocentrics have, but they require low activities levels, low risk levels, and more comfortable lodging and transportation.

5. Allocentrics are tourists who try new things, they don't like things being organized or planned and they may do not return to the same destination. They like being adventurous, seeking the new and undiscovered destinations, cultures, history, lifestyle, food, etc.

2.4 Concepts of Temple Stay

2.4.1 Definition of Temple Stay

Cultural Corps of Korean Buddhism of Jogye Order of Korean Buddhism (2010: 5) defined that Temple Stay is an extra means of accommodation for visiting foreigners. Foreigners can participate in daily Buddhist practice for educational experience.

Korea Tourism Organization (KTO, online, May 14, 2010) defined Temple Stay as cultural-experience program designed to help people understand Korean Buddhism better. It is a unique opportunity for foreign tourists to live in a Buddhist temple and learn about and experience Korean Buddhist culture firsthand.

Templestay Center (Templestay Center, online, April 6, 2010) defined Temple Stay as a cultural program that let participants experience the Korean Buddhist cultures and the daily life of monks at the temples.

Referring to the above motioned meaning of Temple Stay, it could mean one type of accommodations which belong to Buddhist temple, providing for visitors. The visitors can stay at the temple and learn Buddhist cultures through activities of the Temple Stay by paying for accommodations and foods to the temple.

2.4.2 Temple Stay Background

The Jogye Order of Korean Buddhism organizes temple stay program in order to open up Korean Buddhism to the world. Temple stay was launched in 2002 just in time for World Cup. When the government was looking for adequate lodging facilities for foreigners during the 2002 World Cup Games, head monks of several temples scattered across the country thought it was a good idea to lend a hand, introducing the concept "Temple Stay" for the first time here in ROK.

Organisation for Economic Co-operation and Development (OECD, 2009: 116) reported that there were 14 temples participating in the first year of its operation. Less than 1,000 foreigners had stayed at the temples. However, the number of participants was dramatically increasing over the last 6 years. Currently, there were 110 temples providing Temple Stay. A total of 140,000 participants, and 20,000 of them foreigners, participated in Temple Stay last year.

The objective of the program might be initially to offer a place to stay for foreigners during World Cup Games 2002 and also enlighten them with traditional rituals they could only learn by spending time in the temples hidden in the mountains. As most Buddhist temples located in national or provincial parks could well preserved natural environments. Thus, the participants had a chance to relax, reflect, a revitalize themselves in tranquility of nature. Another benefit of Temple Stay gained by ROK government was foreigners' new perspective of ROK. Korean War and tension with North Korea broke down an image of the country and foreigners often had one-sided view. However, their perspectives would change after their Temple Stay.

The program had grown into a cultural program where visitors spend several days at a temple, following the exact same daily routine of monks living there and participating in special lectures and activities.

As Temple Stay became popular among Korean and foreign tourists and the number of temple in ROK offering such program had increased, The Templestay Information Center was established in 2009 to help them choosing the right temple to experience Buddhism. It located in Gyeongji-Dong, Jongno-Gu, Seoul, across from Jogye Temple. The center had 5 floors featuring a café, shop selling traditional tea and temple clothing, seminar rooms, and a restaurant. (KTO, online, April 22, 2010) The information center was filled with useful material such brochures, pamphlets, map, newspaper, Buddhism books, while offering the public use 2 computers to check

for replies to all emails from your friends or the various temples. The center also offered many souvenirs, such as key chains and teddy bears dressed as monks.

The ROK government had been promoting Temple Stay program as a differentiation strategy to enhance attractiveness and competitiveness. The government had supported this program with a Tourism Development Fund. More than KRW 1.5 billion was provided to promote the Temple Stay program in 2007. The government will finance Temple Stay program for more than KRW 248.9 billion within a 10 years period for developing cultural tourism product as a cultural resource in ROK. (OECD, 2009: 118)

2.4.3 The characteristics of Temple Stay

Organisation for Economic Co-operation and Development (2009: 117) described that Temple Stay offer the basic 24 hour including 1 overnight and can extend to a half-day program or 3-4 days. There are six temples always open to individual participants while group can make reservation all year.

Major activities in Temple Stay include attending Buddhist ceremonial service (chanting), Seon (Zen) meditation, tea ceremonies, and Buddhist monastic meals with traditional bowls, community work, tours around the temple grounds, tours to nearby attractions. Some temple offer special activities such as training in Seon meditation, Buddhist martial arts, lotus lantern making, prayer beads making, and other activities.

Most temples providing Temple Stay program are located either in downtown, national or provincial parks which feature natural environments. Thus, Temple Stay provides participants with an opportunity to relax, reflex, and revitalize themselves in the tranquility of nature (KTO, online, April 22, 2010).

Organisation for Economic Co-operation and Development (2009: 117) also mentioned that the Temple Stay is a stress-free vacation, with all meals, clothing and housing provided, and is organized around a plan schedule. This seems like military training but it is the ideal environment in which simply let go of everything and relax. The temple will display the detail of temple, Temple Stay schedule, and price to the tourists who wished to join Temple Stay. The tourists can either make reservation directly through temple's website, by phone, or send an e-mail. Let's them know the tourists' information and how many people would be joining. Then the tourists can pay the admission fee at the temple office or through bank account if they required paying in advance. Temple Stay participation fee of each temple is slightly different.

The average price is 50,000 won. Group or company could also join Temple Stay by first consulting with the host temple as to the target group, schedule, and what type of program will be offered. Participants could have a beneficial Temple Stay experience after agreeing on the program period, number of participants, and any other specific requests. When the tourists arrive at the temple, they first change into a uniform. The schedule allows for participants to take part in temple activities alongside monks and nuns, such as meals, bowing, and chanting. The monks will not indulge the tourists while guiding them through various forms of activities which are a part of Temple Stay.

2.5 Buddhism in the Republic of Korea (ROK)

In order to understand Korean Buddhism, the researcher presented its history. Introduced from China in 372 A.D., Buddhism combined with indigenous Shamanism. During the Three Kingdoms period, Buddhism slowly developed. After the unification of the peninsula in 668 by Shilla, the golden age of the unified Shilla Period (668-935) was followed by ritualistic Goryeo (935-1392). Persecution ran high in the Joseon Period as Neo Confucianism gained the favour of the ruling families. In 1945, after thirty-six years, the Japanese colonization of Korea came to an end: Korean Buddhism underwent a renewal.

Early day

Buddhism started in India and was introduced to Korean peninsula from China in 372 C.E. Shamanism was the indigenous religion. Shamanism is based on nature-spirit worship. Since Buddhism was not seen to be in conflict with the rites of nature worship, it was able to naturally blend in with Shamanism (Jogye Order of Korean Buddhism, online, 1 July, 2010) Thus, Chinese Buddhism blended with Korean Shamanism to produce a unique new form of religion: Korean Buddhism

The Three Kingdoms period

Buddhism first came in Korea in the 4th century C.E. The Korean peninsula was divided into three separate kingdoms: Goguryo, Paekje and Shilla. Buddhism arrived first in the northern kingdom of Goguryo and gradually spread to Paekje, in the southwest, finally reaching southeastern Shilla in the 5th century C.E. (Buddhism

was successful and adopted as the official state religion in the Goguryeo first, then Baekje, and lastly Silla kingdoms during the Three Kingdoms Period (Korean Buddhist Chogye Order, 1996: 13). The reason why Buddhism could develop quickly under the three kingdom's royal patronage was that in these ancient nations the royal authority was the centre of the nation's power and Buddhism suited fine as a spiritual support for this power base.

Unified Shilla period

In 668 C.E., Shilla conquered the other kingdoms and Buddhism became the central cultural force that united the peninsula (Ven Jikwan, 2007: 31). This period was known as the Unified Silla period (668 C.E.-935 C.E.). Buddhism played a preeminent role in development both academically and culturally. This was a time of creation of some finest Korean arts; the main temples, pagodas, statues, the world-renowned historical sites as Bulguksa Temple and Sokguram Grotto were built. For the post-Unified Silla period, the teachings of Chan (known as Zen in Japanese and Seon in Korean) were brought from China and led to the development of a Seon order, thereby adding another dimension to Korean Buddhism. Meditation and direct experience were emphasized over concentration on studying the texts. Nine different schools emerged, known as the Nine Mountain of Seon.

Goryeo period

The Unified Shilla period ended with the founding of Goryeo Dynasty which reigned from 918 C.E. – 1392 C.E. Buddhism continued to be the national religion, with the king establishing shrines and temples throughout the country according to geomantic principles. During Goryeo period, the number of Buddhist orders diversified and flourished supporting by royal court and nobles. However, the increasing economic and political influence of the monks led to condemnation by the common people, and ignored by the aristocracy at the end of dynasty.

Joseon period

When the downfall of Goryeo Dynasty, Buddhism slowly declined as the new ruler of Joseon Dynasty (1392 C.E.-1910 C.E.) adopted Neo-Confucianism as dominant state ideology. The Joseon government severely limited the influence of Buddhist organizations. The number of monks and nuns was reduced. The temples

were closed and monks were forbidden to enter capital downtown, so the temple had to be constructed in the mountains (Jang Eunhwa, 2009: 29). During Joseon period, Neo-Confucianism rapidly gained favor, and ruled administration and society. Under a continuing policy of repression, Buddhism was banished.

Modern times

The Joseon Dynasty fell with the annexation of the country by Japan in 1910. Although the Japanese government lift the ban on monks' entry into metropolitan areas and allowed most religious activities, the monks were encouraged to marry in accordance with Japanese custom and offered Sangha leadership positions to only married monks (Ven Beopgwang, Kim Eung-Chual, Ko Myeong-seok, Kin You-Shin, Mok Kyung-Chan, and Lee Jong-su, 2009: 222). However, the Joseon Buddhism Jogye Order which was distinctly Korean and free from Japanese influence, was established in 1941. This was the first legal Buddhist order in modern Korea and the precursor of today's Jogye Order of Korean Buddhism.

After liberation in 1945, a struggle broke out between celibate monks and married monks over control of monasteries resulting in schism of 2 denominations: the celibate Jogye order and Taego order for married monks (Korean Buddhist Chogye Order, 1996: 35). Following the Korean War (1950-53), Korea came under the influences of American and Christian missionaries. Half of its population followed Christianity. As the Buddhist riots continued, the influence of Buddhism lessened. Buddhism continued to lose followers to Christian missionaries, who were able to capitalize on these weaknesses. In 1955, Seon monks who had preserved and cherished Korean Buddhist traditions began a purification drive to re-establish the traditional celibate orders and take back the temples from married monk, a remnant of the Japanese Occupation (Ven Beopgwang, et al., 2009: 225). As the chaos in Korean Sangha was diminished, the Jogye Order was established centered on celibate monks however, as a result of mediation between the elder monks and the government, already-married monks were also included. The Jogye Order now represents virtually all Korean Buddhism today.

At the beginning of 21st century, it is estimated that more than ten million Buddhists lived in ROK (Ven Jikwan, 2007: 35). Buddhism strengthens its urban presence considerably during 1980s and 1990s in response to increase activities by Christian churches in ROK. Many urban centers of Buddhism were established by the

traditional influential monasteries, and some independent Buddhist centers have also arisen, drawing large number of middle and upper class Koreans.

Today about one-third of Korean populations are Buddhist. There are more than 3,000 temples throughout the country (Jogye Order of Korean Buddhism, online, 1 July, 2010). Buddhist heritage can be found all over the country in the form of temples, pagodas, sculptures, painting, handicrafts and building. Modern Korean Buddhism contains several sects, the largest of which is Jogye, a Seon (Zen) Order, along with the other Esoteric Buddhism, Teago, Cheontae, Jingak, Pure Land, and Won Buddhism. They have the same basic teaching and practices, with slightly different emphasis.

Korean Buddhism today consists mostly of Seon lineage. Seon has strong relationship with Mahayana traditions that bear the imprint of Chinese Chan teaching as well as the closely related Japanese Zen.

2.5.1 Why are Korean temples located on mountain?

Ancient temples of ROK were almost always constructed at the center of city. However, ROK temples started to feature practice of religion and propagation in particular, as a result, they developed into 3 types of temples; the level ground type, the mountain type, and the stone-cave type (Jang Eunhwa, 2009: 43). The level ground type usually had large structures on a spacious place around the capital area. It usually functioned as royal votive shrine or state-run temple, greatly contribute to the popularization of Buddhism. The mountain type is characteristically designed to suit the ascetic life. It had been erected under the influence of Seon Buddhism which introduced in the late Shilla period, and the principal of geomancy. The stone-cave type is built in artificial or natural stone-cave as small prayer site. It is more popular in India and China than in ROK.

Jang Eunhwa (2009: 44) also described that there are several reasons for disproportionately large number of mountain temples. First, it could be attributed of tendency of mountain worship the ancestor tend to believe that founder of their country would become mountain spirit after death, protecting the nation eternally. Second, mountain based temples were erected for the practical purpose of national protection. Some temples built against Japanese invasion and demonstrate a strong determination to protect the nation with Buddhist power. Third, it was due to transcendental inclination of Buddhism itself. As Buddhism seeks for detachment and

liberation from mundane desire rather than worldly honor and wealth, mountain might be the most suitable practice site. Forth, it was owing to the theory of Geographic Remediation, put forward on the theory of Geomancy (in Chinese, feng-shui; in Korean, pung-su). Geographic Remediation means making the national affairs stable by adding or extending the weakened energy of land around the country. The mountain was recognized as having much earth energy. Finally, the most important reason for Buddhist temples on mountain is because of the anti-Buddhism policy of Joseon Dynasty. It started in 1392 until the nation renamed Daehan Empire in 1897. Joseon had persecuted Buddhism thoroughly than ever before in the history of ROK. For example, the royal court closed down almost all temples. All monks and nuns were forced to quite their priesthood by enslaving them, making them hunting or killing animals. Temples had no alternative but to take refuge in deep mountains. Hence, temples today are usually recognized as located on mountains.

2.6 Related Researches

Sureeporn Pattapornnan (1998) did a research in “Tourist’s Attitude towards Ecotourism: National Park in Kanchanaburi Province Case Study.” The research’s objectives were to study tourist’s attitude on ecotourism in Karnchanaburi National Park and to study the relation of tourist’s attitude and independent variables. The independent variables were birth place, sex, age, marital status, education, occupation, income, number of annual travel, information perception, natural experience, and knowledge about ecotourism. The population sample was Thai tourist who travel or stay over at Karnchanaburi National Park. The research instrument was questionnaire which collected 390 samples in Karnchanaburi National Park. The questionnaire was divided into three parts. First part collected personal data, and tourist’s attitude towards ecotourism in Karnchanaburi National Park was collected in second part. The relation of tourist’s attitude and independent variables was analyzed in the last part of questionnaire.

The result of the research showed that most tourists at Karnchanaburi National Park came from Middle region and Bangkok. There were male tourists more than female tourists. The tourist age average was between 15-24 years old. Most of them were single and graduated in Bachelor Degree or higher. Their incomes were below 5,000 baht per month. They got travel information by watching television and they

travel more than 3 times a year. Most tourists had not ever been a member of any environmental organizations and had not ever participated in natural activities. The tourists used their own car or rented car to travel with their family. The travel objectives were to travel and to rest. The tourists had knowledge about ecotourism in an average level because they prefer ecotourism and receive some knowledge from television.

Tourists' attitude on Karnchanaburi National Park was positive which means they supported ecotourism in an average to high level. There was no negative attitude toward ecotourism in Karnchanaburi National Park. The researcher found tourists' attitude towards Karnchanaburi National Park depended on variables such as marital status, education, and ecotourism knowledge. The other variables such as birth place, sex, age, occupation, income, perception, environmental experience or activity were not depended on.

Nutchamon Suvittayapan (2002) did a research on "Media Exposure, Knowledge, Attitude and Touring Intention of Home Stay Ecotourism Among the Thai Tourists." The main purpose of the research was to study the correlation among media exposure knowledge, attitude and intention to tour of home stay ecotourism among the Thai tourists. Questionnaires were used to collect the data from a total of 580 tourist samples. Frequency, Percentage, Mean, Pearson's Product Moment Correlation Coefficient, T-test, One-way ANOVA were employed for the test of the differences and the correlations among variables under study. SPSS program was used for data processing.

The results of the study showed that Thai tourists were exposed to information about home stay ecotourism fairly low. They possessed a moderate knowledge of home stay ecotourism while having positive attitude towards home stay ecotourism. Intention to tour of home stay ecotourism is fairly high. Thai tourists with difference in age were exposed to mass, interpersonal and special media differently. Those different in occupation were exposed to special media differently but were not different in exposure to mass and interpersonal media. The Thai tourists different in sex, marital status, education and income were exposed to mass, interpersonal and special media indifferently. Exposure to information about home stay ecotourism from mass, interpersonal and special media negatively correlated with knowledge of home stay ecotourism. Exposure to information about home stay ecotourism from

special media positively correlated with attitude towards home stay ecotourism. Exposure to information about home stay ecotourism from mass, interpersonal and special media negatively correlated with knowledge of home stay ecotourism. Exposure to information about home stay ecotourism from mass, interpersonal and special media positively correlated with intention to tour of home stay ecotourism. Knowledge about home stay ecotourism positively correlated with attitude and intention to tour of home stay ecotourism. Attitude towards home stay ecotourism positively correlated with intention to tour of home stay ecotourism.

Assistant Professor Rattanaorn Mahasaranon (2003) did a research about “the Tourists Requirements Regarding the Home Stay Business in Thailand.” The objectives of research were to study home stay in Thailand and to study the relationships between the need of home stay and the satisfaction towards home stay management. The independent variables of this research were national, age, gender, education, and birth of place. The dependent variables are the need of home stay management and satisfaction towards home stay management in Thailand.

The population sample is tourists who joy home stay in Thai communities. According to Tourism Authority of Thailand (TAT) 2002, there are 48 home stays in 4 Thai regions. The researcher chose out 408 tourists from all 4 regions. A questionnaire and observation are instruments used to collect the data from tourist who participate home stay during 15 May 2003 – 16 October 2003. The questionnaire was divided into 2 parts. First part revealed general information of tourist. The second part presented the tourists requirements of home stay which consisted of want, selection, satisfaction, and motivation. Then, the observation showed detail of location, characteristic, facilities, transportation, attraction, and cultural activities in that home stay communities.

Descriptive statistics and inferential statistic were used to analyze the data. Descriptive statistic explained general information of population sample. Inferential statistic used Chi-Square procedures to analyze the variable of relationships between home stay needed and satisfaction of tourists towards home stay management, with individual factors.

The research result founded that 96.08% of population sample was Thai. European, American, and Asian were 3.92%. Most tourists were 31 – 40 years old which was 35.30%. The female tourists have more than male tourists. 51.7% of

population sample graduated in Bachelor Degree and 41.18% was from Bangkok. The tourist's objectives of home stay were for relax and learning local culture. They mostly stayed for 1 day 1 night. The motivations were to learn way of life (34.80%) and to learn culture (28.43%). The majority of population sample about 81.86% have no experience in home stay. They receive home stay information through their friends and TAT. The one important criteria for home stay selection was security (53.19%). Tourists also selected place where can be easily reached and not far from community. The study in satisfaction of tourists revealed that 22.79% impress in home stay, 34.57% are really satisfied, and 42.64% are satisfied. The result means local people can manage home stay to meet tourists' requirements.

Chuanpit Thiwaphan (2004) had a study on "Tourists' Opinion on Tourists Attraction Environmental Problem: a Case Study of Koh Samui District". The objective of research is to study tourists' opinion on tourist attraction environmental problem in Koh Samui district, and to study factors affecting tourists' opinions, problems leading to the degradation of environment and tourist recommendations for curbing tourism related environmental problems. The samples for quantitative research comprised 200 Thai tourists and 200 foreigners. The sample of qualitative research comprised of 29 local persons in leadership positions.

The result showed that the level of tourist's opinion on tourist attraction environmental problems was at high. The analysis indicated that nationality and the purpose of travelling affecting tourists' opinion of tourism related environmental problems. While gender, age, occupation, education, average income, duration of stay, number of visit, form of visit, placing on environmental value message perception on conservation of natural tourist attraction and knowledge about the conservation of natural tourist attraction did not affect the opinion of tourists. It was also found that age had a positive correlation with opinions of tourists concerning tourism related environmental problems but duration of stay and number of visit had a negative correlation with tourist's opinion of tourism related environmental problems.

Krissana Dechasuruckchon (2009) did research about "Behaviors and Attitudes of Foreign Free Independent Tourists towards Traveling Wat Phra Chetuphon Vimolmangklararm (Wat Pho) in Bangkok." The purpose of the research was to study behaviours and attitudes of foreign free independent tourists towards

traveling at Reclining Buddha Temple (Wat Pho) in Bangkok. The sample taken consisted of 200 foreign tourists, who took their travel by independent means but foreign tourist who did not travel with tour agent or tour group were included. The selection method used was purposive sampling. Survey questionnaire was used to collect data. The statistical analysis method used was SPSS program has been used for analysis.

The research results were that most tourists were European, with approximately the same number of male and female represented. Most tourists were Christian and age between 21-30 years old. Most of tourists were employee and had annual income less than US\$10,000. Their main purpose for visiting Thailand was travel. They had had no experience in traveling other temples in Thailand.

About the behaviors of foreign tourists towards traveling at Wat Pho, it was the first trip to this temple for most of tourists. Travel information sources included Lonely Planet guides and other publications. The average visit was 2 hour. The main purpose for visiting was an interest in Oriental art and history. The peak time for visiting the temple was 11.00 a.m. – 12.59 p.m. on weekdays (Mon-Fri). Most tourists traveled with friends, and they would like to visit the temple again and would recommend this temple to others.

The attitudes of foreign tourists towards the temple buildings and antiques, services and facilities were at good level because Tourism Authority of Thailand (TAT) and the Fine Arts Department had restored and conserved the temple to attract tourists besides doing religious activities. The temple can represent symbol of Thai culture. The organizations also construct more standard facilities and services in order to greatly impress tourists. They increase security in tourists' life and property according to Thailand tourism policy. These factors affect foreign tourist attitude toward Wat Pho in positive way.

CHAPTER III

RESEARCH METHODOLOGY

This research is the qualitative analysis using an interview questionnaire as an instrument for collecting data. The aim is to study the attitude of foreign tourists toward Temple Stay in the Republic of Korea (ROK). The guidelines of the study were:

- 3.1 Population and Sample
- 3.2 Research Setting
- 3.3 Methodology
- 3.4 Research Instruments
- 3.5 Data Collection
- 3.6 Data Analysis

3.1 Population and Sample

The populations of this research were all female and male foreign tourists who visited the Republic of Korea (ROK) and participated in Temple Stay at Bongensa temple, Myogaksa temple, Gulgulsa Temple, Mihwangsa temple during the data collection period from July 2010 to August 2010. The foreign tourists were 18 years old and up. The researcher has defined the group of 18 years old and up as persons who can make independent decisions and can visit alone; therefore, the mentioned group was able to analyze the information. The sampled tourists were both first time participants and returning participants. Purposive sampling was used to select the foreign tourists for interview. The purposive sampling came from criteria as follows:

- Not Korean and 18 years old minimum
- Capable of understanding English and having communication skills
- Willing to agree to participate in this research

3.2 Research Setting

Data in this research were collected from Golgulsa Temple, Gyeongsangbuk-do Gyeongju-si, the Republic of Korea (ROK).

The primary objective of this research is to determine the attitude of foreign tourists who participated in Temple Stay in ROK, and to compare this to their decision to participate. This temple provided a useful setting for the research because it is the most popular place for Temple Stay in ROK among domestic visitors and foreign tourists. It is part of a program designed to highlight the Seon martial arts (Templestay Center, 2010: online). Furthermore, the temple is available for both single person and companion reservations and provides an English program for foreign participants. In addition, there are famous attractions which can further encourage foreign tourists to participate in Temple Stay at Golgulsa Temple. The detail of temple is as follows:

3.2.1 The information for Golgulsa Temple

Golgulsa Temple is one of the cave temples in the Republic of Korea (ROK) and is located on Hamwol Mountain which lies about 20 km from Gyeongju, the ancient capital of Korean Buddhism during the Shilla Dynasty. The temple was built out of solid rock during the 6th century. The temple also contains a sculptured Maya Tathagata Buddha and 12 stone Buddha caves dug into a hundred foot high massive limestone cliff. The image of the Buddha carved in relief is on the highest spot of the rock face. The relief stone Buddha statue on the rock at the top of the cliff is also registered as treasure of the country.

Figure 3: Golgulsa Temple



Besides these stone caves, Gulgulsa Temple is famous for Seonmudo (Zen martial arts that influenced the development of Taekwondo). Seonmudo (Figure 4) is a way to attain enlightenment through the harmonization of body, breath, and mind. The temple has offered Seonmudo training since 1992. At the present, Gulgulsa Temple is also known as ROK's Shaolin temple. It has become widely recognized as the Head Temple of Seonmudo practice. Thus, Gulgulsa's Temple Stay has one of the highest rates of participation for non-Korean visitors among temples in ROK because it allows the Temple Stay participants to train in Seonmudo.

Figure 4: Seonmudo being performed at Gulgulsa Temple



The length of Temple Stay is 2 days and 1 night. The program runs everyday and it provides an English program for foreigners. The major activities include the Buddhist ceremonial service (worshipping Buddha), Seon meditation, tea ceremonies, formal monastic meal, 108 bows, walking meditation, community work, archery and Seonmundo training. The typical schedule of Temple Stay is as follows:

Table 2: The typical schedule for Temple Stay at Gulgulsa Temple

Day	Time	Program
Monday thru Saturday	4:00	Wake up
	4:30	Morning chanting service
	5:00	Sitting & walking meditation
	6:30	Breakfast
	8:30	Seonmudo training
	10:10	108 bows, meditation, tea ceremony
	12:00	Lunch
	14:00	Meditation (Mon/Wed/Fri), Archery (Tue/Thu/Sat)
	15:00	Community work
	18:00	Dinner
	19:00	Evening chanting service
	19:30	Seonmundo training
	22:00	Bedtime
Sunday	4:00	Wake up
	4:30	Morning chanting service
	5:00	Sitting meditation
	5:50	Buddhist Ceremonial Meal
	8:30	Tea ceremony & conversation
	9:30	Optional Excursion to local sites (10,000 won per person)
	12:00	Lunch
	15:00	Sunmudo Demonstration
	18:00	Dinner
	19:00	Evening chanting service
	19:30	Seonmundo training (only for those who stay 1 night)
	22:00	Bedtime

The admission fee is 50,000 won per person. The facilities and services at the temple offered are uniforms, private bedrooms for up to 2-3 person, private restrooms

and a shower room with hot water. The temple provides 3 meals for 2 days (breakfast, dinner, and lunch) and all equipment required for the activities. The temple can be reached by taking an Express Bus from the Main Seoul Bus Terminal to Gyeongju about 4 hours away. Once at Gyeongju's Intercity Bus Terminal it takes a local bus about 40 minutes to arrive at the Gulgulsa entrance. One must walk about 15 minutes to Gulgulsa Temple to complete the journey.

Gulgulsa Temple has famous cultural assets which include the Seated Buddha carved into the rock cliff, Avalokitesvara Cave, and Oryuntap (Five Rings Pagoda, Buddha's Relic Stupa). The Stone Buddha was made by carving into the limestone cliff and is registered as national treasure. The nearby attractions are UNESCO world heritage sites such Bulguksa temple, Seokguram Grotto (a stone temple made of granite), and the underwater Tomb of King Munmu (another national treasure). These sites are included in an optional excursion as part of Gulgulsa's Temple Stay program.

Figure 5: The Stone Buddha carved into the rock cliff



Figure 6: Bulguksa Temple and Seokguram Grotto



3.3 Methodology

The data collecting method were documentary research as secondary data, and survey research with participant observation and questionnaires were primary data that used to analyze in this study.

First, documentary research was primarily conducted. The researcher obtained reports and recent material pertaining to Temple Stay from the Korea Tourism Organization, Ministry of Culture, Sports and Tourism (ROK), Jogye Order of Korean Buddhism, and at Temple Stay Korea websites. A bibliographic search turned up numerous journal articles and technical reports, as well as the more familiar published works describing Temple Stay and Golgulsa Temple. The documents and researches that related attitude, behavior and tourism were also searched in order to study the theory and the concept. The theory of attitude, behavior and tourism were collected specifically to address the definition, the characteristics, the components, and the factors supporting attitude. Moreover, a draft of the questionnaire was written based on research objectives and ongoing corrections were made based on the answers of concerned tourists, who participated in Temple Stay. The researcher submitted the questionnaires to an expert and the thesis advisor to examine content validity in terms of conformance to the objectives of the research. The questionnaires were tried out with foreign tourists participating Temple Stay in Thailand. The participants for this trial resembled characteristics previously described in the sampling criteria. After receiving the trial questionnaires back, the researcher corrected some content and offered the revised document to thesis advisor for re-inspection prior to implementation for the actual research. Thus, this documentary research is an secondary data which was collected and analyzed as a fundamental data and will be verified with the primary data.

Second, participant observation was conducted at Golgulsa temple. The researcher registered to participate in Temple Stay as a participating observer. The researcher participated in the group activities as desired, but the main role in this stance was to collect data, and the group being studied was aware of the researcher's observation activities. However, while the researcher was in the field, it was required that personal esthetic and moral judgments be temporarily suspended obtain a certain degree of understanding with the foreign norms and tastes. The researcher also

conducted long periods of participant observation so the tourists' behaviors were not influenced in a way to become abnormal or fake. Before joining Temple Stay, the researcher also informed the temple through the Temple Stay staff about the purpose of the research and its scope and the length of observation. This explanation assisted in gaining permission from the temple to conduct the study.

The researcher gathered various elements to be recorded in field notes. The first of these elements is the physical environment. This involves observing the surroundings of the setting and providing a written description of the context. Next, the researcher described the appearance of foreign participants. Then, the researcher recorded the activities and interactions of participants toward Temple Stay that occur in the setting. The researcher also looked at the frequency and duration of those activities, interactions and other subtle factors, such as informal, unplanned activities, nonverbal and verbal communication and what should happen that did not happen.

Observation of the activities and behavior of foreign tourists has benefit for understanding the motives and meanings of tourists' behaviors from the viewpoint of those involved in the behavior being investigated. This participant observation generates a rich source of highly-detailed information about tourists' behaviors. The researcher can understand the social pressure, influence, or group norms that may create particular forms of behavior. This gives a researcher insight into individual and group behavior. Moreover, the observations were used to collect the facts about Temple Stay activities, number of Temple Stay staff, facilities and services, transportation, and nearby attractions of Golgalsa Temple.

Last, the researcher used questionnaires to interview the foreign tourists who participated in Temple Stay at Golgalsa Temple. The researcher gave tourists the questionnaires during the Temple Stay participation and the tourists returned them at the end of their Temple Stay. The researcher received the completed questionnaires, and made note of incomplete questionnaires in order to account for these omissions during data analysis.

3.4 Research Instruments

This study, the researcher used documentary sources, participant observation, and questionnaire to be the instruments for collecting data. The researcher studied

about Temple Stay at ROK and at Gulgulsa temple from textbooks and relevant researches in order to create the instruments.

First, documentary sources such as research papers, journals, and websites were used to support and examine attitude toward Temple Stay. The documents and research papers that related attitude, behavior and tourism were searched in order to study the theory and the concept. The theory of attitude, behavior and tourism are collected specifically to address the definition, the characteristics, the components, and the factors supporting attitude, behavior, and tourism. The related documents and research papers about tourism in ROK, Korea Buddhism, and the tourism development plan for 2010 were used to assess the number of visitors and the tourism situation in ROK. News and journals from Korean magazines were searched for data about promoting Temple Stay and for Temple Stay reviews. The websites produced by the Korea Tourism Organization, Ministry of Culture, Sports and Tourism Republic of Korea, Jogye Order of Korean Buddhism, and Temple Stay Korea were searched for collection of the general information of temples and Temple Stay information

Second, the researcher served as one of the main instruments. The researcher found information about Gulgulsa Temple and about Temple Stay being held at Gulgulsa Temple. The researcher visited the temple and made an initial observation before setting up official data collection. Before the researcher entered the field, the researcher temporarily suspended personal esthetic and moral judgments to obtain a certain degree of understanding with the foreign norms and tastes. Then, the researcher participated in the Temple Stay program at Gulgulsa Temple and informed the temple and tourists about the purpose of the study, the research topic, and the data gathering method. The data were recorded for what the researcher experienced, what the researcher learned through interaction with other tourists, and behaviors of tourists while doing Temple Stay. The researcher kept detailed records in the form of field notes, photography, and tape recordings. The field notes include events, tourist behaviors and reactions to Temple Stay. Moreover records were kept for participants comings and goings, physical gestures and their responses to questions. The researcher wrote field notes and took pictures during Temple Stay activities and expanded the notes at the end of a day. Through participant observation, the

researcher was also able to check data about Temple Stay activities, schedule, number of Temple Stay staff personnel, facilities and services, transportation, and nearby attractions of Golgalsa Temple.

Last, the questionnaire is another instrument that researcher created from the study of documents, journals, websites, and research papers concerning interviews about basic attitude, behavior, problems and obstacles of foreign tourists toward Temple Stay. It contained of open-ended and closed-end questions. The details of the questionnaire can be classified into three categories:

Category 1: Interview questions asked about general information of foreign tourists who participated in Temple Stay. This included questions about nationality, religion, sex, age, education level, main purpose for traveling to ROK, and experience with Temple Stay. They were both open and closed-end questions.

Category 2: Foreign tourist's behaviors regarding Temple Stay participation were explored in these questions. The characteristics of questions were closed-end to verify and to scope the given information. The questions asked the samples about Temple Stay motivation, frequency of visit, duration of stay, companions, the information received, and re-visitation.

Category 3: This category comprised questions to study attitudes of foreign tourists toward Temple Stay and to summarize problems and recommendations for Temple Stay. Open-ended questions were used to interview foreign tourists who participated in Temple Stay at Golgalsa Temple. During the interviews the researcher asked the samples about their feelings, attitude, and problems and obstacles experienced during Temple Stay. The questions covered the topics as follows:

- 1) The Temple Stay activities provided at the Golgalsa Temple
- 2) The admission fee for Temple Stay
- 3) The Temple Stay schedule
- 4.) The Temple Stay volunteers and guides
- 5.) The facilities and services of the temple
- 5.) Problems and obstacles during Temple Stay participation

3.5. Data Collection

Data was collected by the researcher. The interview questionnaire was distributed among female and male foreign tourists who participated in Temple Stay. Data collection lasted for one month from July to August 2010 because many foreign tourists visit the Republic of Korea (ROK) to travel during this period (Kang Byong-chol, online, 27 May 2010). Korea Tourism Organization usually stages promotions and holds many festivals. Included are the Discount Sales Season in ROK, Firework Festival, and Musical Festival because it is summer vacation in ROK. Thus, the summer in ROK is a popular time for Korean residents and foreign tourists, especially North Americans, Europeans and Japanese. During the data collection period lasting month, the researcher collected data from all foreign tourists who participated in Temple Stay at Gulgulsa Temple. The researcher collected data from both tourists who have and have not had prior experience with Temple Stay

3.6 Data Analysis

Data analysis in this research used the information from the three categories detailed above.

3.6.1 Analysis was conducted about the characteristics of the temple and Temple Stay in order to understand the content, style and presentation of Temple Stay by using the documentary research method. The researcher used reliable sources of evidence from related documents, websites, and journals. For data on cultural tourism and Buddhism in the Republic of Korea (ROK), the researcher collected data from Korea Tourism Organization, Ministry of Culture, Sports and Tourism Republic of Korea, National Development Plan, and OECD. To learn about Korean Buddhism, the researcher relied on published public documents, some obtainable from Jogye Order of Korean Buddhism and Korea Buddhist Order Association. For data on the temples and the Temple Stay, the researcher relied upon official publications such as Invest Korea Journal, Jogye Order of Korean Buddhism, Temple Stay Center, temple websites and brochures. This information was used supplement the conduct of the interview portions of the questionnaire.

3.6.2 The data collected through participant observation was also used to improve the design of interview. The researcher collected field notes and audio tape recordings to form a descriptive narrative. Then, content analysis was used to analyze

the text written. The researcher used thematic analysis to identify major ideas which included tourists' motivation, length of stay, companions, information receipt, and re-visitation.

3.6.3 The data of the questionnaire was scrutinized by using quantitative statistical analysis (i.e. percentages), inductive and content analysis. The analysis aims to provide the overview of the respondents and an insight into their attitude and behavior toward Temple Stay in ROK. The analysis also included problems and obstacles to Temple Stay participation, and the factors that related to foreign tourists' attitudes.

CHAPTER IV

RESULTS AND DISCUSSIONS

This research focused on foreign tourists' attitude toward Temple Stay in the Republic of Korea (ROK). The researcher collected data by using an interview questionnaire. The data was collected from all foreign tourists who participated in Temple Stay during July to August 2010. The descriptive data has been analyzed and classified into 5 categories:

1. Characteristics of the sample group
2. Characteristics of Temple Stay at Gulgusa temple
3. Foreign tourists' attitudes toward Temple Stay
4. The behaviors of foreign tourists regarding Temple Stay participation
5. Problems, obstacles and suggestions associated with Temple Stay

1. Characteristics of the sample group

Only foreign tourists who participated in Temple Stay were included in this research. The demographic questions in the questionnaire, the data from participation observation, and interviews were analyzed to explain the background of the respondents. The observation of participation allowed added detail about foreign tourists' characteristics. However, the backgrounds of respondents are presented in order to understand the origin of sampled foreign tourists' attitudes and behaviors, not for the purpose of making generalizations.

1.1 Gender: Temple Stay participants interviewed were mainly female (82.6%). Female visitors are more likely to participate in cultural activities than males because women are psychologically more conservative and make an easier adjustment to culture while males appear to be more anxious and less controlled (Louis and George, 1958: 217). Female participants are able to follow the rules and instructions of Temple Stay activities better than males. Most males were asking female participants about the activity instructions during Temple Stay.

1.2 Nationality: Analysis showed that 43.7% of tourists were Asian. Europeans made up 34.7%. North Americas were counted at 17.3%, and Australians were at 4.3%. Additional background data about nationality from observation indicated that the 10 of the Asian visitors doing Temple Stay were from China, Thailand, Burma and Japan. Asian tourists participated in temple activities to a greater degree because Buddhism is prevalent in their countries, whereas it is not in the other nations. Buddhism in China and Japan is primarily the Mahayana sect which is the same as in ROK while Buddhism in Thailand and Burma is mainly the Theravada sect. Chinese and Japanese participants were found to be interested in learning Korean Buddhism, but Thai and Burmese participants were interested in new practices and rituals of Mahayana.

1.3 Religion: Most of the sampled foreign tourists were Christian and non-denominational (34.7% each). Buddhism represented 22%. The least founded were Muslim and Jewish (4.3% each). As I mentioned in the nationality data, there is a strong relationship between nationality and religion among Asian respondents. Five of the Asian participants were Chinese and they identified themselves as non-denominational. However, the ethnic religious traditions which have been the majority belief system in China, Chinese traditional ideology and art are related to Buddhism. One would assume that all sampled Asian tourists are more likely to participate in Temple Stay due to their closer relationship to Buddhism. Elspeth Ann Frew (2000:18) mentioned that tourists who are familiar with a destination will create a cognitive positive image. As Asian's are familiar with Buddhism, they more easily decided to participate in Temple Stay as compared to tourists with other religious backgrounds. Asians have a proper perception of Temple Say because they know what the temple and Buddhism are about.

1.4. Age: Analysis of data collected from sampled tourists who participated in Temple Stay revealed that those tourists ranging in age between 20-25 years old represented 82.7%. The age span of the second largest group was between 26-30 years old representing 8.7%. The age range of 31-35 years old and above 35 years of age had a balanced distribution in the sampling. The youngest tourist sampled was 20 years old and the oldest tourist was 59 years old. Youthful tourists would rather do adventure tourism or home stay (Rattanaporn Mahasaranond, 2003). As young people

generally have more physical stamina and less physical problems, they are better able to face difficulty than their elders.

1.5 Education level: The result of analysis revealed that the sampling's educational level is mainly a bachelor degree (65.2%). The second group had education higher than a bachelor degree (26.1 %.) People with a high education level tend to spend more money to travel than people with a low education level. Moreover, people with a high education level prefer to gain new experience from traveling. There is a greater possibility that people with a high education level will travel or purchase tourism products more than people with a low education level because of income and social status (Sureporn Padtrapornnan, 1998). On average, highly educated people earn more income and are more likely to want to improve their social status.

1.6 Occupation: The highest proportion of Temple Stay participants were students (74.0%). Those with jobs represented 17.4%. Self-employed and housewives were each at 4.3%. There was a strong relationship between age and occupation. The majority of the sample group was aged between 20-25 years old and they were students. The student group was at the age where they want to explore the world. Such a group has an increased desire to gather knowledge and challenge a new experience from Temple Stay activities as compared to other occupations (Sureporn Padtrapornnan, 1998). This trend was well reflected in the number of students joining Temple Stay and in their interaction during Temple Stay. For example, they more often asked questions about Buddhist practices and Korea Buddhism than other occupations. Moreover, the activity of Temple Stay satisfies their need for new experiences.

1.7 Annual income: The majority of the sample group had an annual income less than US\$ 10,000 (69.5%). The annual income about US\$ 10,000-19,999 and US\$ 20,000- 29,999 are each at 8.7%. Tourists who have annual income more than US\$ 30,000 represented 13.1%. There is a strong relationship between age, occupation, and annual income. According to participant observation, there were two students that identified themselves as exchange students. The exchange students received a monthly stipend from a scholarship at a rate of about \$800 USD-\$1,000 USD while

other students received a monthly allowance from their parents at a rate of about \$400 USD-\$800 USD. The cost for Temple Stay ranges between US\$45 – US\$90 per night. Therefore it appears that students have the resources to afford the admission fee for Temple Stay.

1.8. Main purpose for traveling to ROK: Additional travel-related characteristics were monitored and found to be motivation for traveling to ROK. The respondents' reasons for visiting ROK were to travel/recreation (43.5%), education (34.8%), work (8.7%), and visiting family (4.3%). The desire to travel arises from the internal need and feeling of each person as affected by many factors, both economic and social. These factors contribute to tourists' physical and psychological need to rest (Onrapin Keskasemsook, 2005: 33-34). They seek to satisfy their rest need through travel and recreation. The rural, mountain location of the temple coupled with its activities for meditation, chanting and temple tours can meet tourists' recreation needs.

2. Characteristics of Temple Stay at Golgulsa temple

The researcher tabulated the characteristics of Golgulsa's Temple Stay in order to give an insight into foreign tourists' attitudes, behaviors, and the problems and obstacles encountered. This tabulation was not for the purpose of making generalizations about Temple Stay in ROK. The data from field notes and pictures are included to show various characteristics of Golgulsa Temple Stay.

2.1 Activities: According to the observation of participants, Golgulsa Temple provides seven activities in the Temple Stay program. These include chanting, the formal monastic meal, Seon meditation, a tea ceremony, 108 bows, a local site tour, and Seonmudo training. The details of each activity are as given below.

- Chanting services are in the form of musical verses or incantations in the pre-dawn and in the evening. The chants are often accompanied by melodious chanting, elaborate rituals and utilization of musical instruments. The instruments include the wooden fish (moktak) and drums.

- Formal Monastic Meal (Barugongyang) is the eating style that a Buddhist monk must observe by using 4 bowls. The meal comprises a unique method in total silence during this communal meal practice. Not a single grain of rice is wasted.

- Seon Meditation (Chamseon) is an action through which the practitioner attempts to train their mind. The person seeks to separate themselves from their thoughts and feelings in order to control the mind so that it becomes peaceful and focused. This way the meditator becomes more aware.

- Tea Ceremony (Da-Do) is a ceremonial way of preparing and drinking tea. During tea ceremony, the participants may have a conversation with a sunim (Korean Buddhist monk) and Dharma friends.

- 108 Prostrations (108 Bows) is a key practice of Korean Buddhism. The 108 bows mean repenting 108 times in order to rid a one of earthly desires. The 108 bows is the way to remove desires and worldly thoughts through. It also can help practitioners purify their body through the motion of bowing.

- A local site tour is provided by Golgulsa temple. The practitioners are accompanied by Temple Stay volunteers or guides. They are able to go to popular heritage sites of Gyeongju province such as Bulguksa temple, Seokguram Grotto, or the Tomb of King Mummu. There is an extra charge of 10,000 won per person.

- Seonmudo training (Korean traditional martial art) is a form of traditional Buddhist martial arts, which involves bringing the body, breath and mind into harmony as a way of attaining enlightenment.

Figure 7: Chanting at Golgulsa Temple



Figure 8: Formal monastic meal



Figure 9: Seon meditation



Figure 10: Tea ceremony



Figure 11: 108 bows**Figure 12:** Tourists practicing Seonmudo

Analysis of the responses to the questionnaires indicates that the formal monastic meal was the most popular activity during Temple Stay. The activity ranked second is Seon meditation, and Seonmudo is the third most popular activity. On the other hand, the tourists mostly disliked the tea ceremony. Chanting is the second most unpopular activity according to the analysis.

2.2 Admission fee: The temple only accepted cash payment and does not accept credit card, Pin or foreign currency. The price for Temple Stay at Golgulsa temple can be categorized into 3 types. Every type of program has additional 10,000 won per person for touring local sites.

- The Breath of Moving Seon (Temple Stay) is 2days/1night of Temple Stay. The admission fee is 50,000 won and 40,000 won for children 12 or younger.

- Knights (Hwarang) of 21C is the Temple Stay program for 1-4 weeks. The participants will stay at Golgulsa temple where members of Hwarang during Silla period gathered to train Hoyeonjigi (the natural greatness of a soul). The prices are 280,000 won/ 1week, 560,000 won/ 2 weeks, 750,000 won/ 3 weeks, and 900,000 won for 4 weeks.

- Zen and My Life is one month Temple Stay which is 1,200,000 won, or 900,000 won (single rooms are available for one person).

2.3 Schedule: Golgulsa temple offers Temple Stay for a period for 2 days and 1 night everyday. The Temple Stay program begins at 13:00 Hours on Day 1 and ends about 12:00 Hours (noon) of following day. The details of the schedule are as follows (Table 3):

Table 3: Temple Stay schedule at Golgulsa temple

Day	Time	Program
Day 1	13: 00-14.00	Orientation
	14:00-15.00	Meditation (Mon/Wed/Fri), Archery (Tue/Thu/Sat)
	15:00-17.00	Community work /free time
	18:00-19.00	Dinner
	19:00-19.3 0	Evening chanting service
	19:30-21.30	Seonmundo training
	22:00	Bedtime (Light off)
Day 2	4:00	Wake up
	4:30-5:00	Morning chanting service
	5:00-5.30	Sitting meditation
	5:50-7.30	Buddhist Ceremonial Meal
	8:30-9:30	Tea ceremony & conversation
	9:30-12:00	Optional Excursion to local sites (10,000 won per person) / 108 bows/ meditation/free time
	12:00	Lunch

2.4 Temple Stay volunteers: The volunteers at Golgulsa temple are monks, Korean people, and foreigners who reported volunteering for Temple Stay. They are nonprofit volunteers who teach and care for foreign participants who joined Temple Stay. There are 8 monks who especially associate with general participants. One of them can rarely speak English. The monks have duty to explain and demonstrate the instruction of Temple Stay activities. There is no English translator providing at Golgulsa temple. However, there are 2 foreigners who offer to perform Temple Stay service voluntarily. They do not understand Korean language; however they have duty to teach instructions of activities and deal with foreign participants.

2.5 Facilities and services: Gulgulsa temple provides facilities and services for all participants. The services include supply of a uniform, three vegetarian meals, a mattress, and English interpretation service. The facilities of the temple are as follows:

1. Private room with restroom - The room can have 1-3 people in a room. Items included are pillow and blanket, cabinets, refrigerator and an air-conditioner.
2. Parking lot – There is a parking lot at the temple’s entrance.
3. Main hall – The temple has Seonmudo School which is a two story building. The hall is used for chanting, meditation, tea ceremony, and Seonmudo performance. The hall has a capacity of 80-100 people.
4. Recreation terrace – The temple has a terrace in front of the Main Hall for Seonmudo training.
5. Cafeteria – There are 8 long tables in the cafeteria. The participant sits here on the floor during breakfast, lunch, and dinner.
6. Shopping/Restaurants – There are one shop and one restaurant at the entrance of the temple. The shop is a convenience store. The participant can walk to the shop within 5 minutes.

Figure 13: Private Room at Gulgulsa



Figure 14: Parking lot and shops



Figure 15: Cafeteria



Figure 16: Main Hall



Figure 17: Recreation terrace**Figure 18:** Uniform**Figure 19:** Vegetarian meal

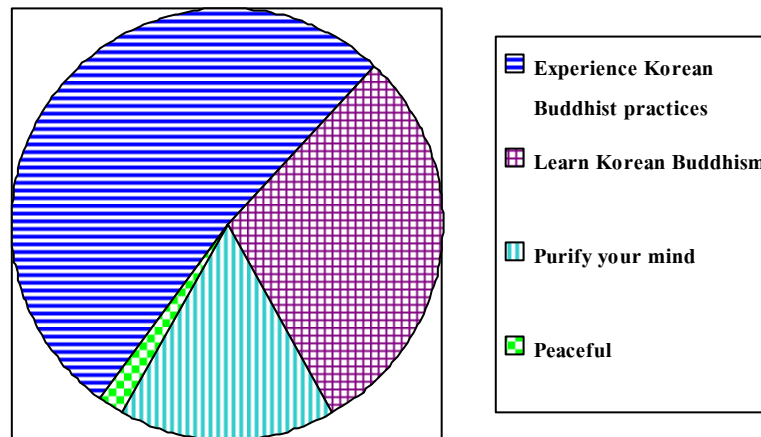
3. Foreign tourist's attitudes toward Temple Stay.

Having complete information concerning the attitudes of foreign tourists toward Temple Stay, the researcher studied the attitudes with respect to activities, admission fee, schedule, volunteers, and facilities and services of Temple Stay by mean of questionnaires. The questionnaires can be concluded and categorized into the following issues:

3.1 Attitudes toward Temple Stay

The tourists were asked about their image and perception of Temple Stay. In generally, the foreign tourists rather agreed with the Temple Stay in ROK. Half of the foreign tourists (52%) mentioned it as a way to experience Korean Buddhist practices. Another 30% of the tourists perceived Temple Stay as an opportunity for foreigners, especially Westerners, to learn Korean Buddhism. The Temple Stay was also perceived in general as a way to purify the mind by about 16% of the tourists. Only 2% of tourists described their attitude toward Temple Stay in terms of gaining a feeling of peacefulness.

Figure 20: Pie chart for the attitudes of foreign tourists toward Temple Stay



Tourism requires minimal investment but can generate enormous income. The ROK government has encouraged cultural tourism with a tourism development fund, because ROK has tried to open its country to attract more foreign currency for internal development. The government has attempted to attract tourists by presenting attractions through media such as the internet, brochures, and posters that are full of culture while the tourists are also given more opportunity to consume natural beauty. The media such the internet, brochures, and posters can initially attractive tourists by instilling a positive attitude (Natchamon Suvittayaphan, 2002). The internet can present the details, sounds, images, animation, and means to exchange opinions which can sway tourists' attitude toward Temple Stay participation. The brochures and posters put more emphasis on pictures than texts The texts are usually short and rhyming, and only give the detail of when, where, and who is holding the event. Tourists attracted by brochures and posters did would a positive attitude toward Temple Stay. It's notable that the influences of media affect the attitudes toward Temple Stay as the majority of tourists received Temple Stay information through the internet and brochures (See 4.5)

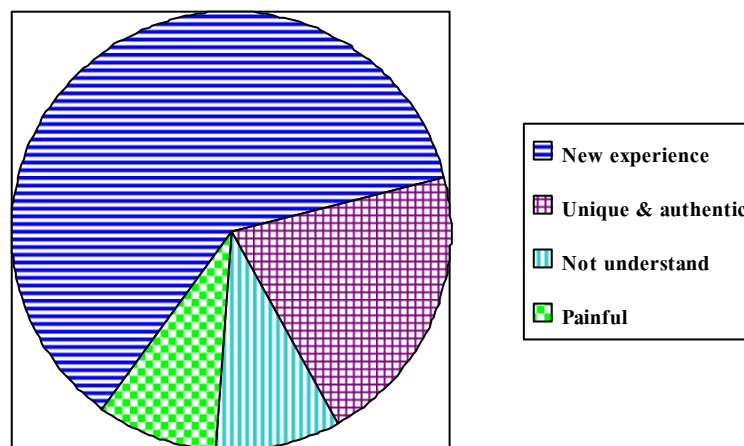
In addition, the tourists may want to get away from society, a hectic lifestyle ("the rat race") and a too familiar environment. Cohen (cited in Kitiwan Namdit, 2004: 14) supported that escape from everyday routine is one example of push factors that drive people away from home. The tourists are motivated to see simplicity and tradition as they are always in the competitive and hectic life of capitalism in the modern world. The search for traditional cultures and authenticity, which are not destroyed by globalization, can respond to tourists' needs. Thus, Temple Stay is

cultural program that is designed to help people through resting of the mind and by experiencing Buddhist traditional cultures. It can satisfy tourists' desire to escape. Therefore, they have positive attitude toward Temple Stay.

3.2 Attitudes toward Temple Stay Activities

The research yielded that the majority of sampled tourists had a positive attitude toward Temple Stay activities. More than half of foreign tourists agreed that Temple Stay activities gave new experiences (61%). They found the activities unique and authentic (21%). Those tourists not understanding the meaning of activities represented 9% of the sample population and those that found activities painful were also at 9%..

Figure 21: Pie chart for the attitudes of foreign tourists toward Temple Stay activities



The majority of sampled tourists had a positive attitude toward Temple Stay activities (82%). The factors having the most impact upon the attitude toward Temple Stay activities were new experience, uniqueness and authenticity. The participants experience Korean Buddhist cultures through the activities they undertake. Most respondents declared that “I have never done anything like this before” or “the activities of Temple Stay present a new experience by engaging in Korean Buddhist culture”. Their motivation led them to satisfy basic needs thru these activities. Moreover, the tourists found the activities to be unique because the method and meaning of activities are interconnected. Many foreign tourists felt that “the activities are unique because they have their own style”. For example, the Barugongyang (formal monastic meal with four bowls) is seen as a way to discipline the mind. It

teaches the practitioners to know their limits and to teach self-control. Every piece of food has value and must not be wasted. Much instruction is required prior to eating. This includes arrangement of the 4 bowls, the proper way to ask for food and water, and the gestures used during eating. The participants also experience a feeling of authenticity by learning the proper focus on actual practices of Buddhist monks. As the participants do the activities along with the monks or nuns during Temple Stay, they feel the activities have real-world relevance. Trying local food and drinks is another factor that enabled tourists to experience authenticity. These factors enabled the tourists to get in touch with ROK culture and to learn its true nature.

The foreign tourists found Temple Stay activities agreeable because of uniqueness, authenticity, and newness. When considering the type of tourist encountered, they are found to be allocentrics. The tourists who decided to participate in Temple Stay can be classified as allocentric as they seek new and undiscovered destinations, cultures, history, lifestyle, food, etc. (Rattanaporn Mahasaranon, 2003). They like the activities that involve physical power, excitement, and the creation of new experiences. They also want to learn cultures, lifestyles and beliefs which differ from theirs. Moreover, McIntosh and Goeldner (cited in Kanokwan Techapatimanon 2006: 31) agreed that the cultural differences can create feelings including strangeness, excitement and repetitious avoidance. As the samples are foreigners who are not Korean, They have different cultures and they would feel Temple Stay is new experience through the activities they undertake. Indeed, most tourists had never done Temple Stay activities and the activities can provide a unique and new experience. This means they feel satisfied with the activities.

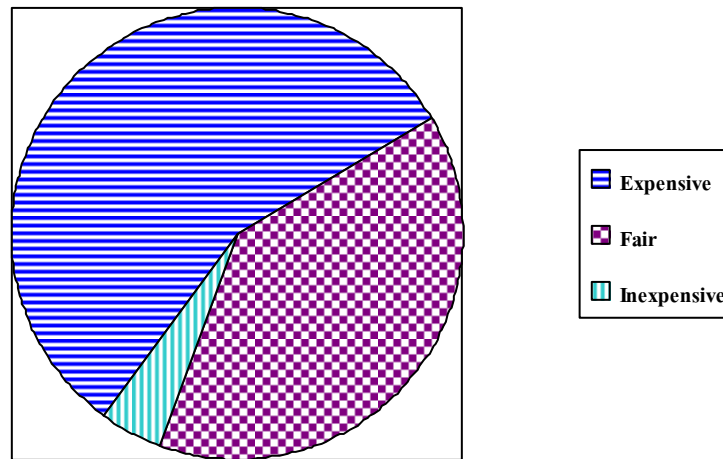
Moreover, the Temple Stay can be classified as cultural tourism because it is concerned with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those peoples, their art, architecture, religion, and other elements that helped shape their way of life. So, the tourists who join Temple Stay can be considered to be cultural tourists. Cultural tourists usually seek a more authentic or deeper experience than other types of tourists (Greg Richards, 2007:5). The authentic experience is seen as involvement in traditional local culture, while avoiding popular and contemporary culture. Authenticity is worthy in the cultural tourists eyes, and they desire to engage in tourism that is simple and easy and

far away from hectic life. The tourists who participated in Temple Stay may have desired to escape frustration and responsibility. The authenticity of Temple Stay activities is a way to satisfy such desires.

3.3 Attitudes toward Admission Fee

The majority of sampled tourists responded that the admission fee is expensive for 2 days and 1 night for the Temple Stay program (56.5%). About 39% thought the price to be fair price, and 4.5% thought that the price to be inexpensive.

Figure 22: Pie chart for the attitudes of foreign tourists toward admission fee



The research found that the majority of sampled tourists disagreed with the cost of admission for Temple Stay. The determinants indicating a negative attitude toward admission fee are occupation, income, and the facilities and services that tourists received during Temple Stay. Most tourists who participated in Temple Stay were students (See 1.6), and have their annual income was less than \$ 10,000 USD (See 1.7). They paid for their trip by themselves so they felt Temple Stay admission was expensive. Moreover, the facilities and services of Temple Stay are not equal to that of a guesthouse which is the same price. The facilities, such electricity and water are provided, but are not available for use at all hours. For example, participants could not take a shower or turn on the light after 22:00 Hours. There is also no public transportation that connects to the Golgulsa temple. Uniforms and other services such as a mattress and three meals are provided. However the tourists are not advised ahead of time that the meals are vegetarian. Those not liking such meals are not able to eat or eat less. Thus, they felt they do not receive value from Temple Stay

participation with the price of 50,000 won. This promotes a negative attitude toward Temple Stay admission fee.

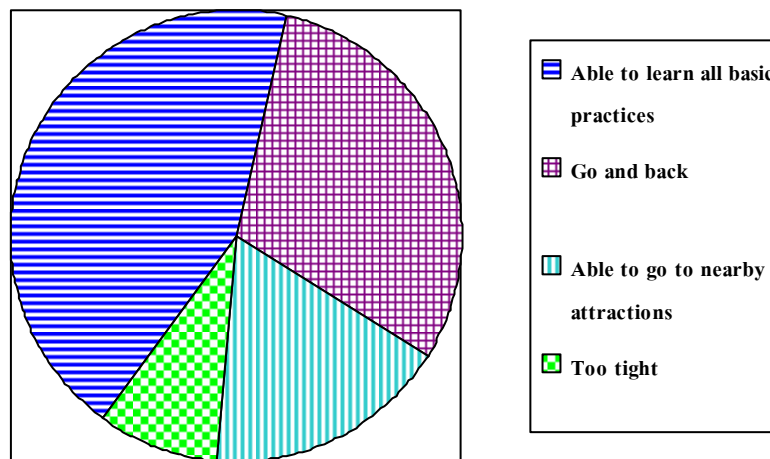
The foreign tourists disagreed with the admission fee because the facilities and services they received were not suitable for the price. The main infrastructures to support tourism comprise electricity system, pipeline system, communication system, public health system and public transportation (Chuanpit Tiwaphan, 2004) However, the temple does not provide all infrastructures segments to the tourists. For example, the electricity and water are off after 22:00 Hours. There is no communication system such as telephone or the internet. There is not enough convenient public transportation to the temple. There are no health care facilities and no hospital near the temple. The vegetarian meals are not preferred by the foreign tourists. Thus, the tourists thought the price is not commensurate with facilities and services offers that tourists typically buy. This conclusion is consistent with Macnulty (cited in Rattaporn Mahasaranon) as he purported that one of the tourists' basic need is a fair price for convenient facilities and service. He also mentioned that tourists decide to do home stay because it is cheaper than a hotel. However, Temple Stay which has the price the same as guesthouses or hotels in ROK causes the tourists' dissatisfaction. The tourists suggested that the admission fee should be about 25,000 won – 35,000 won which is more reasonable and might bring overall better income to the temple through volume.

However, before participating in Temple Stay, the temple informs the Temple Stay price and the tourists must pay in advance. The tourists who disagree with Temple Stay admission fee still participate in Temple Stay because of their curiosity about what Temple Stay really is and what they will gain from the experience. According to the Level 5 motivator of Maslow's Hierarchy of Needs, the tourists have a desire to know more about that which concerns an area of self-fulfillment that is rooted in self-actualization (cited Onrapin Keskasemsook, 2005: 28). The tourists need knowledge to satisfy their cognitive need so they decide to join Temple Stay in order to fulfill their curiosity about Temple Stay because the tourists who participated in Temple Stay are allocentrics (Rattaporn Mahasaranon, 2003). They are mostly curious, outgoing, and adventurous. They have a delight in new knowledge more than other types of tourists.

3.4 Attitudes toward Temple Stay Schedule

The research found that the number of tourists able to learn all basic practices by following the schedule was at 39.1%. Those that found the schedule to allow them to come and go were at 30.5%. The tourists that were able to go to nearby attractions within the schedule comprised 17.4%. Those thinking the schedule too tight were at 8.7%.

Figure 23: Pie chart for the attitudes of foreign tourists toward schedule



The research shows that the majority of sampled foreign tourists agreed with the Temple Stay schedule (87%). The schedule was arranged in good timing to learn all traditional Korean Buddhist cultures. The participants can appropriately perform all practices following the schedule because the time is arranged according to real-time practices of Korean Buddhist monks. The tourists can learn all of the basic practices. This includes bowing practice, chanting, meditation, and the formal monastic meal. There is also a break time between activities making the participants feel comfortable to learn new cultures. Moreover, the schedule started at 14:00 Hours on the first day and ended about 12:00 Hours on the following day. The tourists can come to do Temple Stay after 4-5 hours ride in the morning from Seoul. They usually arrive at Gyeongju around 11.00 p.m.-12.00 p.m. and take a bus to Golgulsa temple to register for Temple Stay before 2 p.m. After the end of program, the tourists can also travel to other places and take a bus back to Seoul all in a day. Since they finish Temple Stay at 12 noon, they have time to do more sightseeing in Gyeongju until the last bus departs at 2 p.m. In addition, the tourists are able to do temple tour or go to nearby attractions within the schedule. There are two periods of free time during

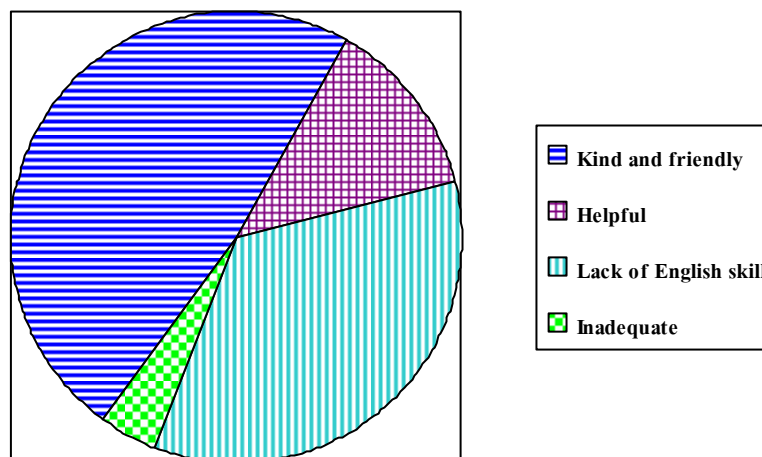
community work and local sites tours that are provided by the temple. During the community work, the tourists have three hours to do temple touring such as climbing to the Stone Buddha or the stone cave on the mountain. The temple also provides local sites tours for Temple Stay participants with a 10,000 won extra charge. The persons who do not join local sites tours can choose to do meditation, 108 bows, the temple tour, or to relax instead.

However, there was 8.7% of the sample group that responded the schedule is too tight. They thought the temples should have more time for each activity for participants to relax their mind and body. As found in the activities schedule, there is an activity every 1-2 hour. The participants who did meditation could not concentrate as they required more time. The next activity generally followed immediately. In addition, the participants tend not to follow the activity schedule because there are too many activities in a day, and some activities have no time break. For example, there are no break times between activities from pre-dawn chanting through the formal monastic meal. This situation causes more fatigue for the participants more than relaxation.

3.5 Attitudes toward Temple Stay Volunteers

The majority of tourists mentioned that Temple Stay volunteers were kind and friendly (48%) and that they were helpful (13%). Some tourists (34.7%) revealed that the volunteers lacked adequate English skills, and some (4.3%) found the volunteers unable to properly explain the Temple Stay program.

Figure 24: Pie chart for the attitudes of foreign tourists toward volunteers



According to the research, most sampled foreign tourists had a positive attitude toward guides and volunteers at Temple Stay (61%). They were satisfied with the way temple volunteers treated them. The factors influencing a positive attitude were kindness, friendliness, and helpfulness of the volunteers. Kindness is one of the main factors affecting their attitude because the foreign tourists need to adapt themselves into new culture. The volunteers are the important people who have to be with the tourists in order to teach manner and Buddhist practices. The volunteers need to be kind as they must be patient and teach foreigners who don't know temple etiquette. Moreover, the tourists expect kindness from Temple Stay volunteers as Buddha's teachings are about simplicity, love, peace, kindness and gentleness just as in other religions. As the volunteers are related to the Buddhist temple, the foreign tourists thought they would have loving-kindness through following the Buddha's teachings. Friendliness is another factor affecting attitude toward Temple Stay volunteers. The volunteers are expected to be amiable and congenial because they can create an environment where foreign tourists will have opportunities to indulge in Temple Stay activities, without regard to their religion or nationality. The tourist can be encouraged to feel acceptance in Temple Stay through the volunteer's friendliness. In addition, the tourists are also not troubled by difficult emotional states of a pressured environment while they participate in Temple Stay. As the Temple Stay is not difficult, the tourists can feel relax.

In summary, the foreign tourists have a positive attitude toward Temple Stay volunteers because they are kind, friendly, and helpful. Consistent with Macnulty and Michael (cited in Rattanaporn Mahasaranon, 2003), where he purported that one of ten basic needs of tourists is the smile and friendliness of the home stay host. The tourists will be optimistic if they feel pleasant. Most Temple Stay volunteers are friendly and glad to welcome the foreign tourists who participated in Temple Stay. They intentionally help tourists who need the knowledge about Temple Stay's etiquette. Thus, the tourists can feel warmth, welcome and enjoyment during Temple Stay along with the volunteers as they are able to create a learning environment to the tourists.

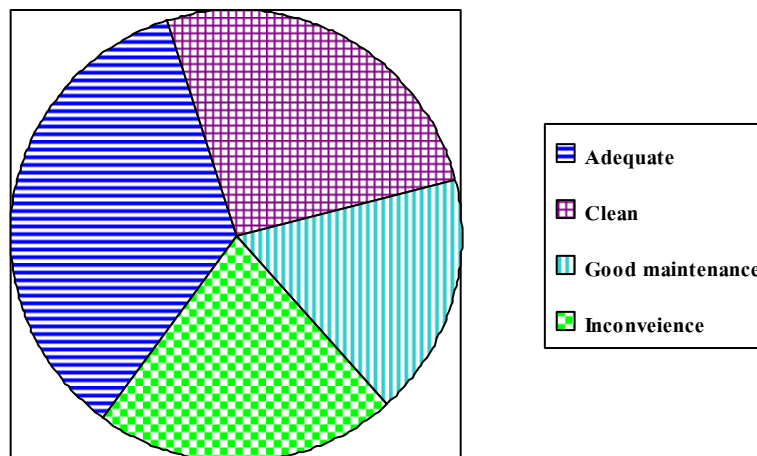
However, there were 34.7% of tourists responding that the volunteers lacked adequate English skill. Since they must be with the foreigners who participate in Temple Stay to teach manners and instructions, the volunteers should be able to communicate English in order to fulfill their duty. Another 4.3% of tourists stated that

the number of volunteers were inadequate to handle a group of tourists. One volunteer can not cope with 1-15 tourists. The tourists felt that they don't receive all needed information about Temple Stay

3.6 Attitude toward Temple Stay Facilities and Services

The research yielded that the facilities and services of Temple Stay were deemed adequate by 35% of respondents. The facilities and services were considered clean by 26% and properly maintained by (17.3%. A portion of the tourists (21.7%) responded that facilities and services were inconvenient.

Figure 25: Pie chart for the attitudes of foreign tourists toward facilities and services



It was found that the majority of foreign tourists (78.3%) who participated in Temple Stay had positive attitude toward facilities and services as they received good facilities and services from the temple. The facilities were deemed adequate for all participants. The dormitories are segregated into male and female buildings. Each building has 10 rooms. Each room can accommodate 1 to 3 people and has one restroom inside, This means that each dormitory is capable of holding up to 60 people. Most tourists who join Temple Stay with friends can stay together. The cafeteria has eight long desks (tables) for participants allowing up to about 80 people sitting on the floor and eating. The Main Hall has a capacity of 80 to 100 people. It can handle all participants in the Temple Stay program. The participants could comfortably sit in line doing meditation or chanting. There is a recreation terrace outside the Main Hall to practice Seonmudo. The terrace has a capacity of 24 people to perform Seonmudo. In addition, all facilities such as private rooms, restrooms, the

cafeteria and Main Hall are clean and in good repair. There was no trash or damage around the areas. There is public transportation to Golgulsa temple such as bus and taxi. Moreover, the services providing by the temple are three vegetarian meals, Temple Stay uniform, and a mattress. The temple provides breakfast, lunch, and dinner for participants during a 2 days/1 night program. The vegetarian meal is clean and healthful for participants. The used uniforms are washed after each Temple Stay program. The temple has mattress for every participant who perform meditation, chanting, and Seonmudo training. English interpretation is also provided.

Natchamon Suvittayaphan (2002) agreed that adequate and clean accommodations are one of the important services offered at home stay. The proper management of facilities and services can also motivate tourists to travel to a destination. Golgulsa temple supports or provides facilities and services such as a Temple Stay information office, private rooms, public transportation, electricity and water to all visitors. The temple can establish a successful destination to attract tourists as the temple is able to give adequate, clean, and properly maintained facilities and services, according to the research. Consistent with Chuanpit Tiwaphan (2004), one of the most important factors supporting tourism is infrastructure. If any tourist attraction lacks good supporting infrastructure, that place will not be able to attract the interest of investors or tourists. Main infrastructures to support tourism include electricity system, pipeline system, communication system, public health system, and public transportation.

On the other hand, 21.7% of tourists mentioned that facilities and services are inconvenient. A ratio of one volunteer per 15 tourists is not proper to handle a large group. The electricity and water are not available 24 hours. The light and water must be off after 10 p.m. The public bus from Gyeongju city does not travel all the way to the temple. There are two buses running to the bus stop near Golgulsa temple with the tourists being required to walk about 15-20 minutes to reach the temple's entrance according to the Golgulsa map (See appendix D).

4. The Behaviors of Foreign Tourists regarding Temple Stay Participation

To study the behaviors of foreign tourists regarding Temple Stay participation, the questions about behavior in the interview questionnaire and information from participant observation are analyzed.

4.1 Motivation of Temple Stay participation: According to interviews, the foremost motivation amongst foreign tourists was to have the new experience of traditional Korean Buddhist culture (43%). The motivation ranking second was an interest in Buddhism (35%). The tourists also indicated that they are motivated by friends (22%).

Most tourists described that they participated in Temple Stay because they want to experience Korean Buddhist cultures. It can be assumed that motives of attraction which are cultural and historical arouse the tourists to travel according to Lloyd Hudman (cited in Wittaya Kiatiwat 2000: 18). He supported that push and pull factors affect tourism motivation. The pull factors are motives aroused by the destination. The destination here is the temple that represents the Korean Buddhist culture and history which are attractive according to Lloyd Hudman's theory. On the other hand, push factors are the conditions that drive people to leave their homes. Examples of the push motives are escape from a perceived ordinary environment, a relaxation, prestige, social interaction, novelty and knowledge-seeking. The second motivation of sampled respondents was the interest in Buddhism, referred to in Lloyd Hudman's theory as knowledge-seeking. It appeared that push and pull motives help to understand why tourists searched for Temple Stay. Temple Stay could give them cultural experience as Temple Stay provides an opportunity for them to learn the Buddhist cultures through Temple Stay activities. Foreign tourists also are able to participate in activities at a new place which is removed from the city-work-home routine while gaining knowledge.

Besides the above detailed motivations, the sampling participated in Temple Stay because of friends. This is the third motivator for consideration. These respondents made the decision to do Temple Stay because of influence from their friends. This parameter is categorized as a push factor. Morrison (Cited in Onrapin Keskasemsook, 2005: 51) agreed that reference groups can be divided into two groups. Friend and family are the primary group, and coworkers and co-institutions makeup secondary group. These factors can influence vacation choices and behavior because they can persuade people by group acceptance which has power over buying habits. From the research, the participants were motivated by friends because their friends came back from Temple Stay with souvenirs and nice pictures to show. A positive attitude is encouraged because their friends were held in high regard (esteem). That is, their friends' opinion mattered. Word of mouth from friends is

another influence by friends. By friends sharing Temple Stay information or experiences with the tourists there is an influence to participate in Temple Stay. They might be inclined to relate through discussion or pictures about beautiful scenery around temple, creative Temple Stay activities, interesting nearby attractions and souvenirs. When tourists admire their peers, the tourists can be easily influenced.

4.2 Experience of Temple Stay: Analysis of the research data shows that the majority of sampling (87%) had participated in Temple Stay for first time, while 13% of tourists have had experience before.

The foreign tourists who were first timers thought that Temple Stay could give a new experience of Korean Buddhist cultures. This may be because most of tourists who decided to join Temple Stay are allocentrics (Rattanaorn Mahasaranon, 2003). They are interested in trying new things and adventure so they can escape the daily routine at a new place which is different from the usual city-work-home routine while gaining the Buddhist cultural experience. Indeed, first time visitors were usually motivated to seek or experience new culture that is totally different from home according to observation of Temple Stay participation (See 4.1)

On the other hand, 13% of the sampled group had participated in Temple Stay before. The tourists who joined Temple Stay had an attitude toward Temple Stay of a positive nature as the experience provides Temple Stay knowledge. Consistent with Allport (cited in Suchada Waththamane, 1998:40), the individual's past experiences have a direct result and influence on their reactions to all things relating to them. The tourists receiving good management of their Temple Stay were encouraged to revisit. When tourists had find the destinations that meet their needs, such as physical needs, relaxation, and personality congruity, it is not necessary to go anywhere new (Elspeth Ann Frew, 2000:17). Moreover, familiarity with the temple by the individual is another factor. Elspeth Ann Frew (2000:18) supported that familiarity can create positive cognitive effect. The Temple Stay remains interesting because they are familiar with a temple, Temple Stay staffs and monks from before. For example, in terms of temple layout and the experience, the tourists already have an image of what they can expect at the temple. Furthermore, the tourists are interested in visiting again because Temple Stay can more offer them additional activities and benefits beyond the initial visit. For example, one female participant who joined Temple Stay the previous year felt that she could gain added tranquility of mind from Temple Stay, so

she came back. These analyses show that revisiting has a correlation to Temple Stay experience.

4.3 Duration of Temple Stay: The researcher found that the majority of foreign tourists generally stayed at temple for 2 days/1 night (95.7%). A small percentage of tourists (4.3%) stayed longer than 2 days.

The temple arranged the Temple Stay schedule for 2 days and 1 night. The participants could extend the program to be 3 or 4 days; however, the sample group used did not extend their stay. The participants stayed at temple for 1 night so as to experience Korean traditional cultures and to visit nearby attractions. They could learn all basic practices of Korean Buddhism including meditation, bows, chanting, and Buddhist ceremonial meal. This was enough to satisfy their desire for a general Korea Buddhist cultural knowledge. Moreover, a short stay is less expensive for the frugal students who have less income. They may not be able to afford an additional 50,000 won per night if they were to extend their stay. In addition, Gyeongju is not far from Seoul. It can be reached by car or bus within 4-5 hours.

As mentioned previously, a small percentage of tourists (4.3%) had extended their stay to more than 2 days. One reason is that one night is not enough to learn and understand Buddha's teaching. They want to take time doing self-reflection in order to gain self knowledge, and self improvement. Another reason is that the duration of stay in their visa showed as 90 days because a South Korea tourist visa is not required for citizens of North America, European, Australian and some Asian countries for a stay up to 90 days. This allows them to do a long stay. Moreover, the tourists who extended the stay are North American and European with an annual income more than \$ 30,000 USD and able to afford a longer Temple Stay. In summary, the tourists will extend their Temple Stay if they perceive they can learn more about Buddhism. The length of visa and income are also factors that affect extended Temple Stay.

4.4 Traveling companion: It was determined that the majority of sampled foreign tourists (86.9%) participating in Temple Stay were with their friends. There were 8.7% of sampled tourists staying at temple with the family. Another 4.3% of foreign tourists participated in Temple Stay alone.

Most tourists participated in Temple Stay with their friends because the activities of Temple Stay are focus on doing activities in pairs or groups. For example,

participants can enjoy a cup of tea and have some conversation with a group of their Dharma friends during tea ceremony. During community work, such as sweeping the grounds or cleaning the halls, participants must work as a team to achieve their work. Cooperative work is seen as a way of practicing Korean Buddhism by cultivating patience and discipline, making group work important in Temple Stay participation. The majority of tourists would participate in Temple Stay with friends because they are acquainted and find it easier to perform teamwork.

Moreover, by traveling with friends they can help each other while doing Temple Stay. The tourists are foreigners who don't know the rules of Temple Stay. They may be not be able to clearly understand the Korean-English language mixture of Temple Stay volunteers. As they are participating with friends, they can share their knowledge with each other. In addition, Temple Stay participation with friends may reduce the tourists' embarrassment or anxiety during Temple Stay. They feel less shy or anxious because the presences of friends make one more willing to open up about their problems.

4.5 Temple Stay information received: The result of interviews concerning sources of information found that the majority of the sampling received Temple Stay information from the internet (43.5%) which is Temple Stay website (<http://eng.templestay.com>). An additional percentage (34.8%) received Temple Stay information from Temple Stay brochures provided at various temples in ROK or at the Temple Stay Information Center. Another significant source was talking to relatives and friends (21.7%).

The foremost source of Temple Stay information is the internet because everyone can easily access and the information inside is adequate. The Temple Stay website (Figure 24) is the popular website among sampled foreign tourists who searched for Temple Stay in ROK. The website provides the basic information about Temple Stay, inclusive of reservation, gallery, news and special events. However, the website is not only photos of temples and activities as the general photos are shown in order to give a overall concept of Temple Stay. The tourists can also determine the most suitable temple through the questionnaires inside the website. Moreover, the Temple Stay website informs which temples operate an English program at the present. Furthermore, it provides temple information, schedule, price, sightseeing

information and directions to the temple chosen. Facilitation of Temple Stay information and adequate information are key factors to attract foreigners.

Unlike the website, Temple Stay brochures (Figure 25 and 26) can be received from the information center of most temples. As Buddhist temples are one of the famous attractions in ROK, the foreign tourists interested in temples will be able to find the brochures. The tourists are also able to receive the brochures from the Temple Stay Information Center which is located directly across from the Jogyesa Temple, a famous landmark of Seoul. The brochures provide the general information of Temple Stay, activities, the way to join, and a list of temples providing Temple Stay. However, the brochure does not inform which temples have English programs. The researcher found that the pictures inside the brochures provide the most attractive source of information. The brochure presented many images of activities and a Buddhist temple's image in order to show the characteristics of Buddhist temple and Temple Stay activities.

The media are a main influence in the selection of Temple Stay participation. Consistent with Natchamon Suvittayaphan (2002), media such as the internet, brochures, and posters can initially attract tourists to have a positive attitude. The internet can present Temple Stay information combined with images, animation, videos, and slide shows while brochures and posters can present information only with attractive images and mottoes in order to persuade tourists to participate. Moreover, words of mouth by friends or acquaintances are another factor of Temple Stay participation. Consistent with Natchamon Suvittayaphan (2002), she put forth that the individual is able to persuade people better than mass media. The tourists tend to accept and believe the individual whom they are accustomed to more than other source.

Figure 26: Temple Stay website (http://eng.templestay.com)

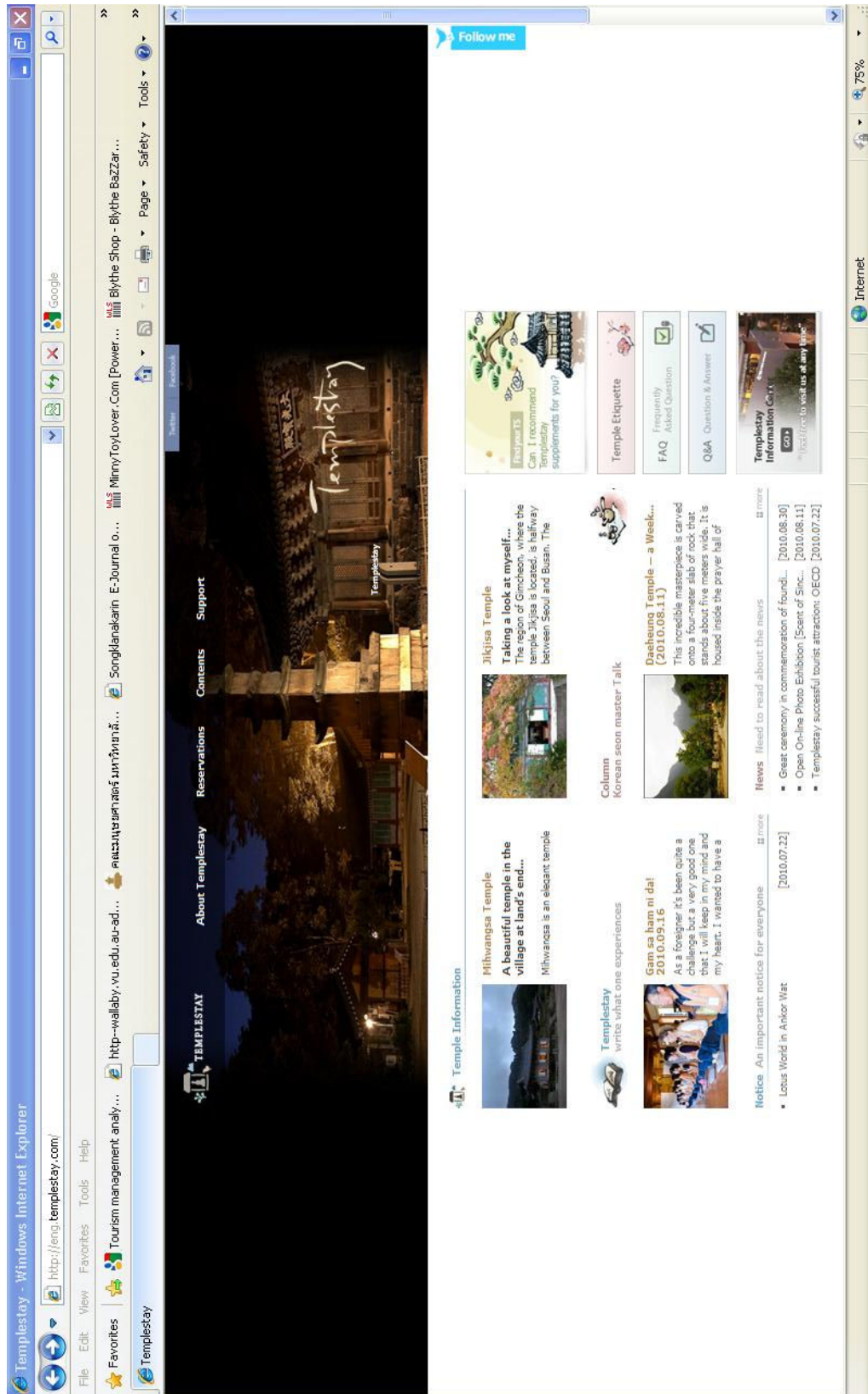


Figure 27: Temple Stay brochure printed by Korea Tourism Organization



4.6 Temple Stay re-visitation: It was found that the majority of foreign tourists wanted to re-participate in Temple Stay (56.5%). The balance was not interested in another stay.

Tourists satisfied with Temple Stay activities, schedule, volunteers, facilities and services generally were willing to visit again. Consistent with Elspeth Ann Frew (2000:17), the tourists had found the destinations that meet their needs so it is not necessary to go anywhere new. According to the research, the tourists found Temple Stay activities at Golgulsa temple to be unique and authentic. The schedule is suitable and volunteers are kind and friendly. The facilities and services are adequate and clean. These factors serve the needs of tourists so they are motivated to re-participate in Temple Stay. Another reason to motivate tourists to return for Temple Stay is they have found that the temple offers more benefits than can be satisfied in one visit.

On the other hand, almost half of all sampling foreign tourists (43.6%) responded that they do not want to participate in Temple Stay again. The factors discouraging them are boredom, vegetarian food, and physical problems. The boredom is compounded by the repetitive Temple Stay schedule and required temple etiquette. Temple Stay schedules of every temple required that the participants must go to bed early and wake up early. They must do all basic Buddhist practices everyday. Such temple etiquette rules may pressure independent minded foreign participants who do not get accustomed to such rules. Moreover, foreign tourists who had never eaten vegetarian food generally disliked the taste and ate less. The tourists who could not eat vegetarian food had a hard time in Temple Stay as the temple also did not allow snacks or other foods during Temple Stay participation. Furthermore, physical problems associated with age such as arthritis, and back pain, caused difficulty in Temple Stay when such participants were required to sit or walk for long periods of time, or were required bow in a prostrate manner repetitively.

Seeking novelty is an interesting factor that may prevent Temple Stay participation. Opperman (cited in Elspeth Ann Frew, 2000) supported that the visitors who initially visit a venue but never return are the type of tourist who are always visiting different destinations as they are starving for novelty and new experiences. Even when this grouping has had positive attitude they will not return because there are other places to be more explored anew. As most tourists who join Temple Stay are allocentrics, they would prefer new experiences and different destinations. Therefore, the lack of interest in a repeat visitation may reflect the tourists' search for novelty.

New activities may be able to encourage re-visitation. Hence, once allocentrics satisfy their experience needs at Temple Stay, they may decide not to revisit.

5. Problems, obstacles and suggestions associated with Temple Stay

Interviews with the sampled group yielded opinions about problems, obstacles and suggestions concerning Temple Stay in the Republic of Korea (ROK) as follows:

5.1 English Skill

The majority of sampled tourists agreed that most Temple Stay guides and volunteers could not speak English well. It was difficult to understand the information and instruction that they presented. Some tourists, who did not use English as their native language, had more trouble to understand than the English native speakers.

“I think English communication is the most important problem. I am not Korean and I can’t speak Korean language well. The Temple Stay staffs also can’t speak English well. They should improve their English skill for participants.”

“English translation is really needed because I did not completely understand what the monks said. The temples or some organizations should have the English program to train Temple Stay volunteers or monks. That would be encourage us to fully participate in Temple Stay”

The temple should foster skilled volunteers for Temple Stay or provide English translator in order to accommodate foreign tourists. The Temple Stay guide is an individual who helps foreign tourists with cultural experiences by explaining things to them. Therefore, English skill is very important to run Temple Stay in order to satisfy the demand related to cultural experience and the facilitated discovery of historical relics, rather than the simple experience of the temple.

5.2 Infrastructures

Gyeongju is modern in regard to utilities and traveling convenience. However, most Buddhist temples are located in the mountains and with the increased number of

tourists there is insufficient infrastructure to accommodate them. Restrooms in the recreation halls are not adequate for Temple Stay participants. The existing toilets were dirty because they are not properly maintained and due to irresponsible users.

Rooms should have beds and mattresses for foreigners. The foreigners found sleeping on the floor difficult, as they are not accustomed to it.

Information service and tourist centers are few which make it hard for foreign tourists to get information easily.

The transportation does not reach to the temple. The tourists have to walk about 15-20 minutes from the nearest bus stop to Gulgulsa temple (Figure27).

Direction signs and tourists symbols are neither adequate in number nor clear. The direction signs are written in Korean language and there is no arrow to identify the direction (Figure 28).

Figure 29: Walking way to Gulgulsa temple



Figure30: Direction signs of Gulgulsa temple



5.3 Problems of Temple Stay Activities

It was found that some activities were not suitable for the elderly and people with health problems. For example, the 108 bows in which participants need to do 108

times in a prostrate position are difficult for this demographic. Moreover, some participants had not paid much attention to the detail of activities. The tourists talked to each other and made loud noise during Temple Stay. This indicated Temple Stay rules were not properly explained and that there was boredom associated with some activities.

“It is my own physical inflexibility. I had difficulty sitting cross legged on the floor. I could not do the 108 bows because it was so painful for my legs.”

“Other members of the group sometimes misbehaved and were noisy. I even saw someone using a cell phone after 10 p.m. for an hour outside. The staffs should have made him check in his cell phone or make the rules stricter. They could designate an area for cell phone use.”

The temple should be stricter about the temple rules in order to control foreign tourists' manners. The activities should adapt for older people such as meditation for 5 minutes or 10 bows. In addition, the temple could provide more choices of activities such as copying Sutras, making 108 prayer beads, or making lotus lanterns which every age can easily do. The addition of more activities can prevent the boredom of activities in a schedule as the tourists and elderly tourists have more choices to participate rather than skip the activities.

5.4 Lack of knowledge about Buddhism

The majority of tourists lacked information about Korean Buddhist culture. The information provided by temple staffs is inadequate for participants to clearly understand the significance of Buddhist activities and why Buddhist monks practice the religion. The tourists considered that general information about Buddhism should also be provided for participants especially who are not Buddhist.

“I want more theory besides learning about the materials. I would like and appreciate to learn more about Buddha's teachings.”

“There should be more information about daily monastic life of monks. Other functions and positions in Buddhist temples or Buddhism in general should be provided”

The temple could publish a guidebook which gives a brief introduction of Buddhism and the Buddhist practices during Temple Stay orientation. The tourists can learn some basic Buddhist manner and the instruction of Buddhist practices beforehand. The tourists can also supplement the information by reading a guidebook in order to be more understanding and cognizant of the details of Buddhist culture.

5.5 Presentation of instructions for Activities

The tourists expressed that the presentation style of some Temple Stay activities should be improved. It was not attractive to young adults. For example, the monks explained the Barugongyang (formal monastic meal) instructions by themselves. However, Barugongyang had many unique methods so the tourists could not follow the explanation. During the tea ceremony, the tourists disliked it as it was just drinking a cup tea and talking with a monk (who could barely speak English) or Dharma friends. These presentation styles are confusing and boring according to tourists' interviews. This caused the young adults (the largest grouping) to be bored and neglectful of the information. Computer technology such Power Point, videos, or slide shows should be used instead of having just conversation. The participants would more easily understand and be less confused by the information presented.

5.6 Inadequate Number of Temple Stay volunteers

There were a small number of Temple Stay guides and volunteers. A small number of temple staff members could not cope with huge numbers of foreign participants. Since the number of personnel is few, this causes problems in tourist safety and tourist knowledge gathering. The temple should increase the number of Temple Stay volunteers and guides to assure the safety for tourists. In case of accident, tourists' medical needs could more readily be met. Moreover, the tourists could not assimilate the required knowledge since the number of Temple Stay volunteers and guides is inadequate. The volunteers and guides could not provide or teach all participants about Temple Stay activities so some tourists could not follow the instructions and participate in the correct manner.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This research was the study of foreign tourists' attitude toward Temple Stay in the Republic of Korea (ROK). The research included viewing of behavior regarding Temple Stay participation. Problems and difficulties related to Temple Stay participation were also evaluated.

The researcher used an interview questionnaire that was distributed to all foreign tourists who participated in Temple Stay in Gulgusa temple during July - August 2010. Conclusions were drawn from a quantitative statistical analysis (i.e. percentages) of the questionnaire data and a qualitative evaluation of the answers.

1. Research Conclusions

1.1 The demographic characteristics of foreign tourists who participated in Temple Stay

According to the research, it was found that the majority of tourists, who participated in Temple Stay, were female tourists representing 82.6% as they were more conservative and making a better adjustment to culture than males. The majority of Temple Stay participants were Asian, representing 43.7% because they were familiar with Buddhism. Christian and non-denominational tourists represented 34.7% participation in Temple Stay. This group expressed that they were interested in different of religious cultures. The age of the foreign tourists ranged between 20-25 years of age, as the younger adults appeared more likely engage in such an adventure. The education of foreign tourists was primarily at the bachelor degree level, representing 65.2%. It is the researcher's opinion that more highly educated tourists prefer to gain new experience from traveling and that they spend more money than less educated tourists who generally had lower incomes. Foreign student tourists that participated in Temple Stay seemed more eager to learn and to experience a new challenge during Temple Stay activities than other occupations. Most participants had an annual income level less than \$ 10,000 USD. Even so, they could afford to join Temple Stay for a short period. The main objectives for tourists in ROK were travel

and recreation. The researcher found that 43.5% satisfied their need to rest during Temple Stay.

1.2 Foreign tourists' attitude toward Temple Stay in ROK

According to the research, it was found that foreign tourists had an overall positive attitude toward Temple Stay in ROK. Half of the foreign tourists (52%) mentioned it was a good way to experience Korean Buddhist practices. Another 30% of the tourists perceived Temple Stay as an opportunity for foreigners, especially Westerners, to learn more about Korean Buddhism. Temple Stay was also perceived in general as a way to purify the mind by about 16% of the tourists. The most popular Temple Stay activity was the formal monastic meal. A majority (61%) agreed that the activities provided new experiences, and a lesser grouping (21%) found the activities unique and authentic. A majority of tourists sampled (56.5%) responded that the admission fee was expensive for a 2 day/1 night Temple Stay program. The schedule allowed a little less than half (39.1%) of tourists to learn all basic practices. The schedule allowed about one third of tourists to come and go easily (30.5%). Those tourists that indicated they were able to go to nearby attractions and still maintain the schedule comprised 17.4%. The tourists generally found the volunteers agreeable. Many respondents indicated volunteers to be kind and friendly (48%) and helpful (13%). Facilities and services were considered adequate for all tourists by 35% of respondents. Facilities, services and cleanliness got a lower rating (26%). Moreover, good maintenance was indicated by only 17.3%.

1.3 Foreign tourists' behaviors regarding Temple Stay participation.

The research found that the foremost motivation for foreign tourists is to experience traditional Korean Buddhist cultures (43%) and to satisfy an interest in Buddhism (35%). The tourists also indicated that they are motivated by friends (22%). A majority of sampled tourists participated in Temple Stay for the first time (87%). The balance had previous Temple Stay experience (13%). The duration of stay for most tourists (95.7%) was for 2 days and 1 night. Such a stay gave adequate time during Temple Stay to complete the goals of the experience. A majority (86.9%) participated with friends. Such pairings facilitated their ability to perform Temple Stay activities. The balance of tourists was families (8.7%) and singles (4.3%). The largest percentage of sampled tourists received Temple Stay news through the internet

(43.5%) because it easily accessed and they could read comments of experienced participants. Some tourists received Temple Stay information from Temple Stay brochures (34.8%). Word-of-mouth exposure to information about Temple Stay had a lower percentage (21.7%). The majority (56.5%) of foreign tourists expressed a desire to participate in Temple Stay again due to their overall satisfaction with Temple Stay activities, schedule, volunteers, facilities and services. Almost half of sampled foreign tourists (43.5%) do not want to participate in Temple Stay again, as they choose to move on to another novelty.

1.4 Problems and obstacles encountered regarding Temple Stay in ROK.

The results of the research indicate that a majority of sampled tourists encountered problems and obstacles. These problems and obstacles are detailed below.

1.4.1 English skill of Temple Stay staffs. It was found that the most severe problem is that the temple staffs could not speak English well. Language was a barrier to communication, primarily because many languages were involved. The majority of people in ROK speak the Korean language as their mother tongue. There were also a few Korean people could fluently speak English. Although the language of instruction in this Temple Stay program was English, the plurality of languages still posed a problem. The foreign tourists had many problems with Temple Stay participation primarily because they did not understand Korean Buddhist culture or the activity instructions. The foreign tourists just followed the instructor but they did not understand the significance of the activities in relation to traditional Buddhist cultures. Therefore, the tourists lacked the proper awareness, an adequate understanding, and a true consciousness of participation for Temple Stay. Hence, the temple should provide a greater number of properly trained staff. The public or private sector should step forth to provide the training for Temple Stay guides and volunteers. The Temple Stay guides and volunteers should also have an accurate understanding of Korea Buddhism and culture in order to satisfy the demands of foreigners for cultural tourism.

1.4.2 Inconvenient infrastructures. Interviews with the foreign tourist sample group yielded that the temples were still not well prepared in several respects. This included restrooms, information service and transportation. There was not

adequate space for the number of tourist participants. Moreover, signs leading to the temples were few and not informative enough for tourists. Each sign included the distance but no English. This could cause confusion about direction for the tourists.

Infrastructure needs to be improved to accommodate an increased number of tourists. However, improvements need to take into account the temple architecture and the special nature of the monks. For example, the any utility building should be built in the matching style with the temples' architecture while providing facilities adequate in quality and quantity for a great number of tourists. The recreation room must be able to accommodate outside activities in the rainy season. The temple should increase the number of personnel and improve maintenance for public utilities. In addition, the direction signs should increased in number and include the English language for foreign tourists'. Such enhancements can only provide for an increase in cultural tourism rather than a decline.

1.4.3 Problem of Temple Stay Activities. The sample group considered some activities not to be appropriate for older people, especially those who have health problems. The concern was for 108 bows, meditation, and walking meditation. Thus, responsible entities must focus on the activities undertaken to serve tourists' demand. The activities should be optional and flexible for the elderly. For example, participants normally do meditation for 10 minute but the elderly might be allowed to meditate for only 5 minutes. Additionally, people with health problems could be directed to alternate activities while other participants are involved in the normal walking activities.

1.4.4 Lack of Buddhism information. The tourists thought that the another important problem was the lack information about Korean Buddhism. The participants who were not Buddhist could not understand the significance of Buddhist activities and the teachings of Buddha. Some participants did not act in an appropriate manner in that they made loud noise, talked during Temple Stay activities, used their mobile phone, and played with Buddha statues in the temple.

To increase Buddhism knowledge, the temple should prepare and present the required information and practices prior to participating in Temple Stay so that participants can understand the necessity for proper behavior and so as to be able to

properly participate. The foreign tourists should have general information of Korean Buddhism beforehand.

1.4.5 Presentation of instructions for activities. The majority of tourists found that activity instructions and the teaching of Buddha principles by explanation should improve. The participants would be more interested and more understanding if the temple used computer technology such Power Point, videos, and/or slide shows to present the instructions for Temple Stay activities.

1.4.6 Inadequate number of Temple Stay volunteers. There were not enough Temple Stay guides or volunteers for large groups of participants. The small number of temple personnel could not care for all foreign tourists. The temple should increase the number of Temple Stay guides and volunteers to ensure the security and safety of tourists during Temple Stay participation.

2. Research Hypothesis Testing

2.1 There is a relationship between foreign tourists' attitude toward Temple Stay and foreign tourists' behavior regarding Temple Stay participation.

Foreign tourist's attitude toward Temple Stay has a direct relationship with the tourist's behavior regarding Temple Stay participation. If the attitude is positive, the behavior is more likely to be positive. The research shows that tourists with a positive attitude toward Temple Stay were more likely to participate in Temple Stay. This is consistent with the concept of Zimbardo and Ebbeson, (1970), in that they stated that behavior is one of the three important components of attitude. If feeling or opinion is positive, the behavior will manifest in a positive way. The research showed that foreign tourists have an overall positive attitude toward Temple Stay and they have intention to participate in Temple Stay again. It assumed that if the tourists know and understand about Temple Stay in ROK, their attitude will change. If their attitude is changed, the behaviors will change. Tourists receive Temple Stay information from the internet, brochures and friends before participating Temple Stay. These motivations create a positive attitude toward Temple Stay and they are more likely to decide to join Temple Stay. When satisfied with Temple Stay a positive attitude is gained and the tourists are more inclined to participate in Temple Stay again.

2.2 Foreign tourists have a positive attitude toward Temple Stay in ROK

According to interviews, it was found that most foreign tourists had a positive attitude toward Temple Stay in ROK. Since every country all over the world had tried to open its country to attract foreign currency for its development. Tourism requires minimal investment but can generate enormous income. The Republic of Korea (ROK) has attempted to increase cultural tourism through media such as the internet, brochures, and posters. Tourists are also given the added benefit of enjoying ROK's natural beauty and while learning about its culture. The media such the internet, brochures, and posters that attract tourists can instill a positive attitude (Natchamon Suvittayaphan, 2002).

Most tourists receive Temple Stay information from the internet according to the research, because it can be easily accessed and the tourists can gain specific information through it. The internet can present details, sounds, images and allows the exchange of opinions. All of these can be a positive influence on tourists' attitude. The brochures and posters emphasize pictures more than text. The text is usually short and rhyming word, and only gives the basic details of when, where, and who is holding the event. When tourists are attracted by brochures and posters, they do have a positive attitude toward Temple Stay. Friends can also persuade tourists to believe or accept his/her attitude. The tourists likely accept an individual's attitude with whom they are accustomed to more than other persons (Natchamon Suvittayaphan, 2002). Furthermore, tourists receiving the information about cultural tourism are more concerned about conservation. They desire to protect travel areas and have respect for different cultures. Thus, Temple Stay is a natural way of to practice responsible tourism. Hence, the positive attitudes of foreign tourists toward Temple Stay in ROK meant that Temple Stay succeeded in creating a distinct destination for generating and increase in visitors.

3. Suggestions from research findings

According to the research, the researcher would like to present some opinions and recommendations.

3.1 Suggestions for policy implication

1. The research shows that the majority of foreign tourists' had a positive attitude toward Temple Stay in ROK and was interested in Buddhist culture and Korea Buddhism. Cultural attractions should be highlighted and temples renovated to increase tourism. The Temple Stay can be developed into new products by combining it with other tourism assets in the community to promote Temple Stay. By bundling airfare, accommodation, transportation, and variety of other services new products can be created to satisfy tourists' also seeking novelty. The economic benefit of cultural tourism would also disperse more widely.

2. The information received about tourists' behavior during Temple Stay indicated that the tourists used the internet to be the primary source of information. Therefore, the internet has important influence on Temple Stay participation. The government should use technology to support Temple Stay such E-tourism through which tourists can reserve and pay Temple Stay's admission fee.

3. Marketing should be considered as an integral element in the planning and management process adopted for Temple Stay. The operational plan should aim to anticipate and preempt problems to alleviate obstacles to Temple Stay. Customer services such as hospitality operations should be of good quality. Management is advised to adopt and promote environmentally-friendly practices. There should be a clear environmental policy and functioning environment management systems in the temples.

4. The demand of foreigners for cultural tourism products have increased as their travel experiences have diversified. The government is encouraged to establish a guide plan in co-operation with religious and educational organizations such colleges or museums to accommodate a new niche and high value market. Government participation in properly training additional and existing guides in various districts and provincial areas will better serve tourists' demands.

3.2 Suggestions for Korean temples

1. The temple should provide more activities such as making 108 prayer beads, copying Sutras, or making lotus lanterns so the tourists who have physical problems have more optional activities. Adding more activities can also avoid boredom toward Temple Stay as the tourists who participated in Temple Stay

tend to be allocentrics interested in the pursuit of new experiences. New activities may encourage this type of tourist to revisit

2. The research found that the admission fee of Temple Stay is expensive. The temple could have a special price for students who have less income as they are the majority of participants in Temple Stay. There could be benefit to increasing volume although at a lower price. To maintain student tourists, the regular price should decrease from 50,000 won to be about 25,000 won – 35,000 won per night according to the tourists' suggestion. Moreover, the temple could offer some extra services and/or set a box for tourists to make a donation instead of charging them an entry fee.

3. Consideration of the problems and obstacles encountered during Temple Stay suggests the temple needs to foster more skilled volunteers. The volunteers should be skillful in English and trained to impart an accurate understanding of Korean Buddhism and local culture. The volunteers would be better able to help foreign tourists by explaining cultural practices and more prepared to answer the questions about Korean Buddhism and historical relics rather than just having the simple experience of the temple. Moreover, the temple should arrange convenient transportation between the temple and the nearest bus stop (or other transportation center). This could be by providing/contracting rental vans or minibuses to transport the tourists. The direction signs should also include more English language along the walkway to the temple so foreigners are better able to find their way. Lastly, convenient, clean, and comfortable infrastructures need to be built, to include more public restrooms and beds for the elderly or those who are not used to sleeping on a hard floor. In addition, a communication system such public telephone, and a public health consideration such as a first aid unit should be provided in order to support foreign participants.

4. The temple should publish a guidebook of Temple Stay and give it to foreign tourists who participate in Temple Stay, or sell it for a small charge. Those reading the brochures would have some knowledge about Korean Buddhist manners and practices beforehand. They could review the information at their leisure during Temple Stay. The tourists who have knowledge about Temple Stay will be able to more easily perform and adapt themselves into new culture.

4. Suggestions for further research

1. Additional persons including monks, Temple Stay officers, and people living around the temple should be assessed to learn their attitudes toward Temple Stay. This information can provide an increased understanding about Temple Stay in ROK. The results of such research can be applied to effect solutions to improve Temple Stay that will lead to increased and sustainable tourism.

2. There should be a research study about the impact of Temple Stay on the temple and monks in order to view the advantages and disadvantages of Temple Stay. The impact of tourism on Temple Stay must be considered to prevent the distortion of genuineness of the temple providing Temple Stay. As there is a concern that tourism (Temple Stay) can cause the temple to cease to be genuine. For example, monks might have to skip their religious activities in order to take care of the Temple Stay participants. The temple may become less of a holy place if it provides Temple Stay activities in order to attract tourists.

3. The research examined Temple Stay in a rural area. There should be investigation of Temple Stay in urban areas to compare the attitude, behavior, and problems toward Temple Stay to the rural experience. The results can be used to advise management on how to develop Temple Stay to a higher level to meet tourists' needs.

4. Further research should be conducted for additional factors that are related to attitude and behavior toward Temple Stay. Such factors might include life style, knowledge, motivation, or family background. As more factors are identified and examined, the private and public sectors can work together to improve the Temple Stay experience for tourists.

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APPENDICES

Appendix A: the interview Questionnaire

Subject: Attitudes of Foreign Tourists toward Temple Stay in the Republic of Korea

Any information you responses to the questionnaire will be use only for research proposes for a Master Paper submitted in the partial fulfillment of the requirements for the Master Degree of Arts in Korean Studies, Graduate School of Chulalongkorn University, Bangkok, Thailand.

The questionnaire is categorized into 4 sections which are

- Section 1 : Personal data
- Section 2: Foreign tourist's behaviors regarding temple stay participation
- Section 3: Foreign tourist's attitudes toward temple stay in ROK
- Section 4: Problems and obstacles in temple stay participation

Thank you for your kind assistance

Section 1: Personal data

1.1 Nationality

North American	Australia
Latin America	Asian
European	Others (please specify).....

1.2 Gender

Male	Female
------	--------

1.3 Religion

Christianity	Buddhism
Islam	Hinduism
Others (please specify).....	

1.4 Age

Less than 20 years old	20-25 years old
26–30 years old	31-35 years old
35-40 years old	40 years old and above

1.5 Education

High school	Undergraduate
Postgraduate	Others (please specify).....

1.6 Occupation

Student	Government officer
Employee	Business owner
Self-employed	Others (please specify).....

1.7 Annual income

Less than US\$10,000	US\$10,000-19,999
US\$ 20,000-29,999	More than US\$ 30,000

1.8 The main purpose for traveling to the Republic of Korea

- | | |
|-------------------|------------------------------|
| Travel/Recreation | Business |
| Work | Education |
| Health | Others (please specify)..... |

Section 2: Foreign tourist’s behaviors regarding temple stay participation

2.1 What motivated you to participate in temple stay?

.....

2.2. Have you ever participated in temple stay at the Republic of Korea? Where?

.....

2.3 How long did you stayed at the temple? Why?

.....

2.4 Who did you visit the temple with?

.....

2.5 Where did you receive the information of temple stay?

.....

2.6. Would you like to participate in temple stay again? Why?

.....

2.7 What are the most needed things for temple stay selection?

.....

Section 3: Foreign tourist’s attitudes toward temple stay in ROK

3.1 What is temple stay in your opinion?

.....

.....

3.2. How are the activities of temple stay? What did you like and don't like best about temple stay's activities? Why did you like it?

.....
.....

3.3 How much should the admission fee be? Why?

.....
.....

3.4 Do you find the temple stay schedule offered to be suitable to your plan? Why? How long should it be?

.....
.....

3.5 How did the temple volunteers treat you? in what way?

.....
.....

3.6 What kinds of temple stay facilities and services did you received? How?

.....
.....

3.7 Are you satisfied with this temple stay? Why?

.....
.....

3.8 Do you think temple should be developed to be temple stay? Why?

.....

3.9 What did you gain from temple stay participation?

.....
.....

Section 4: Problems and obstacles to participate in temple stay

4.1 Have you faced any problems or obstacles during your temple stay? What was it?

.....
.....

4.2 How should the problems or obstacles be improved?

.....
.....

4.3 Could you please describe an example of specific needs for temple stay that you wish you had?

.....
.....

4.4 What are the barriers to participating temple stay?

.....
.....

4.5 Other recommendations?

.....
.....

Appendix B: Table of sample group's characteristics

	N	Percentages		N	Percentages
Gender			Education Level		
Female	18	82.6	High school	2	8.7
Male	5	17.4	Bachelor Degree	15	65.2
			Above Bachelor Degree	6	26.1
Nationality			Occupation		
Asia	10	43.7	Student	17	74.0
Europe	8	34.7	Employee	4	17.4
North America	4	17.3	Self employed	1	4.3
Australia	1	4.3	Housewife	1	4.3
Religion			Annual income		
Christian	8	34.7	Less than 10,000 US\$	16	69.5
Buddhism	5	22.0	US\$ 10,000-19,999	2	8.7
Islam	1	4.3	US\$ 20,000- 29,999	2	8.7
Judaism	1	4.3	More than US\$ 30,000	3	13.1
Non-religion	8	34.7			
Age			Main purpose of traveling to		
20-25	19	82.7	the Republic of Korea		
26-30	2	8.7	Travel/Recreation	10	43.5
31-35	1	4.3	Education	8	34.8
Above 40	1	4.3	Work	4	17.4
			Visit family	1	4.3
			Total	23	100

Appendix C: Information of Temple Stay in ROK

1. Types of Temple Stay Program

There were several types of temple stay program. The basic standard program or 2 days program which included an overnight stay could be extended to 3-4 days. A half day such 3-4 hours called temple life program (mini temple stay) was also available for participants with tight schedule. The program could divide into 5 types as following:

1. Standard Program which was 2 days 1 night. This sample schedule and actual program could differ from temple to temple.

Day	Time	Activities
Day 1	14:00	Arrival / Registration - Uniform distribute and room assigned
	15:00	Opening ceremony / Orientation
	16:00	Temple tour
	17:00	Dinner
	18:00	Evening chanting service
	19:00	Special program / free time
	21:00	Bedtime
	4:00	Morning chanting service
Day 2	5:00	Morning walk / Seon meditation
	6:00	Breakfast
	7:00	Community work
	8:00	Tea and conversation with monk
	9:00	Special program / free time
	11:30	Lunch
	13:00	closing ceremony

2. Free Style Program. It allowed for more free time more than standard program. The participants were free to use the rest of time as they wished. This type

of program was aside from basic temple activities such as chanting services, meals, and community work periods. Participants could enjoy mountain trekking, hiking, meditation, hermitage tour, lotus lantern making, and other special programs at their own leisure.

3. Practice – Oriented Program. This program emphasized on the practices of Seon meditation and chanting among other things. Participants had more chance to turn their attention within and reflected.

4. Cultural and Ecological Experience Program. The program gave participants to understand culture of Buddhism in ROK. Participants would learn how to make lotus lanterns, Malas (rosaries), tablet rubbing, or natural dyeing. They also had a chance to appreciate the temple's natural surrounding by mountain trekking or leisurely walks in the forest.

5. Custom Program. It was a flexible program that could be customized to fit the needs of particular group or company. In addition, there were specific programs during school vacation periods that would aid in the growth and development of young adults, including the study of traditional Korean etiquette and Chinese characters.

2. Temple Stay Activities

The major activities during attending temple stay are as followed:

1. Chanting Services

Every temple without exception would perform the chanting services which are a form of musical verse or incantation in the pre-dawn and in the evening. The participants chant accompanied by melodious chanting, and musical instruments, such as the wooden fish (moktak) and Dharma Drum or temple giant bell.

2. Formal Monastic Meal (Barugongyang)

The Seon formal meal was an ecological style of eating in which everyone was served food equally and without distinction, sharing the same food, not even a grain of rice and drop of water were waste. Realizing this eating was regarded as a

practice, and the food that was received as a medicine to support the bodies so that practitioners attain enlightenment.

3. Send Meditation (Chamseon)

It is the action that the practitioner trains their mind. Send Meditation is the cores of Korean Buddhism teaching was to turn the attention focusing outside world to the mind inside and investigated the true self. By keeping the fires of one's practice burning everyday, one should realize this true self, which was not dependent on life or death.

4. Tea Ceremony (Da-Do)

Participants would experience the pleasure of enjoying a cup of tea in peaceful temple. The fragrance, color, and taste of properly prepared tea cleared one's head and make their mind pure. Practitioners could leave behind frenetic business in outside world, and enjoy the tranquility of their mind and rest while sitting with a monk and having some conversation with Dharma friends.

5. Making Lotus Lanterns and Malas

The practitioners could make their own Lotus Lantern or Mala (set of rosary beads) by pasting multi-colored rice paper leaves on paper cup. By lighting the Lotus Lantern, the practitioners made a vow to enlighten their minds. The brightly Lotus Lantern would illuminate the dark ignorance of their minds. Similarly, when the practitioners spin the Mala recite the Buddha was named, they could bring tranquility to their minds.

6. Making Tea

The participants could experience the process of manufacturing tea in temple stay program from picking the tea leaves on the temple ground, to roast and mix the harvested leaves. Then the participants could also experience to drink the tea that made by themselves, especially for people who used instant tea.

7. 108 prayer beads making (108 Yeomju)

Participants will thread 108 beads one by one followed by one prostration for 3 beads threading. While the participants are making a rosary, they will pour out all their greed, agonies and delusions.

8. Temple tour and an Experience of Four Temple Instruments

Participant will be guide around temple's attractions by temple staffs. The temple also had the four important instruments, Dharma Drum which saved all being on land, a temple bell which saved all being in hell, a wooden fish saving all being in water, and an iron cloud saving all being that fly in the air. The practitioners could try once striking them as hard as they can to respond the entire world's being.

9. Printing and Transcribing the Sutras (Ingyeong)

Buddha teachings were like a bright lamp showing one the way. If the practitioners transcribed the sutras carefully, one character at a time, then the teaching will be imprinted deep in their heart. Their live became wider and more complete.

10. 108 Prostrations (108 Bows)

The practice of Buddhism was the never-ending humbling of the ego. Humbling by lower their body, the practitioners would realize that they were one with everything. Performing 108 bows was another path toward the realization of true self.

11. Korean traditional martial art (Seonmudo)

The ancient martial art, Seonmudo, a precursor to Taekwondo, originated at this Golgulsa Temple. It is a form of traditional Buddhist martial arts, which involves bringing the body, breath and mind into harmony as a way of attaining enlightenment.

12. Communal Work Period (Ulyeok)

A long time ago Seon Master said that "A day without work is a day without eating". When many people in the community worked together, the practitioners could experience that physical labor was a kind of practice. While doing job such as pulling weeds, sweeping the ground, or tending the vegetables, they could have plenty chances to commune nature as well as reflected on their minds.



Chanting services



Formal Monastic Meal



Seon Meditation



Tea Ceremony



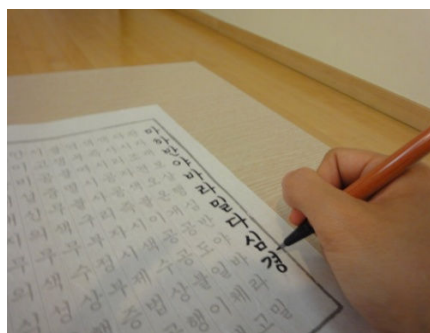
Making Lotus Lantern



Making 108 Prayer Beads



Temple Tour



Copying Sutras



108 Bows



Seonmudo

3. Rules for Temple Stay

The temple would provide bedding and training outfits but participant should bring any kind of personal clothing or toiletries that might need. Make sure to bring the socks as it was impolite not to wear socks in the temple. Since many program involved hiking trip to hermitages, the hiking boots or comfortable walking shoes. The most temples were located in mountainous areas. It was advisable to wear warmer cloth than usual.

Temples were places for Buddhist practice so participant should refrain from smoking, drinking, singing loudly, or any activities that would disturb the atmosphere. Wearing sleeveless tops, shorts, or going barefoot in the temple should be avoided.

Moreover, participants should keep silence within the temple ground; speak in low voice or whispering in order to avoid disturbing other people's practice. If participants meet a monk or lay Buddhist by chance, they must show their respect by putting hand together and doing a half bow.

The requirement will be differ slightly in each temple. However, most rules of temple stay were quite the same. According to Temple Stay Information Center, the rules for most temple stay participants were conducted as the following:

1. Community life – The temple was the place for community life so participants must put things back in their proper places after they used them. Participants should always be considerate of others by using proper dorms, taking off and arranging the shoes neatly. Also checked to distinguish and increase the candles if you were the last person leaving the Main Hall.

2. Silence – in the temple was reflected on your own mind. You should reduce talking in order to have ample time for self reflection and not to disturb other.

Other than chanting, reciting the verse for eating, drinking tea, and asking question during lecture time with sunim (title refer to a senior monk or nun), must keep silence.

3. Greeting – do a half bow with respectful mind whenever practitioners meet people in temple. Do the same when entering or coming out of the Main Hall.

4. Chasu – is the posture used when practitioners walk within the temple or in front of sunim. It is a posture to show a humble mind and silence. The method of doing Chasu is to fold your right hand over your left hand at the center of belly.

5. Yaebul (worshipping Buddha) - Practitioners do not miss chanting time. When they enter the Main Hall must do three full bows facing the Buddha then go to their seat. Practitioners do not use the front door for sunim (monk) to enter the Main Hall but use the side door.

6. Gongyang (Meals) – Sit down and joy the meals even if you will not eat. Eating snack outside of the main meals does not allow and keep silence while eating because it is a practice time.

7. Ulyeok (community work) – working is another practice in temple life. Everyone must join and work together with group.

8. Hygiene – Practitioners must help to maintain the temple environment by cleaning space as needed. Leave restrooms and shower rooms in clean condition and do not use shower rooms after sleeping time.

9. Sleeping – Do not talk to the person lying down next to you, and do not come back late or disturb other.

10. Other – The clothes must be in clean and neat manner and do not wear clothes that flashy or show the body. The participants are not allowed to go out of the temple during temple stay program. Moreover, return the formal clothes personally after the program.

Appendix D: Map to Golgulsa temple



Way to Golgulsa temple

From Gyeongju take the 4th road and drive for 26km toward Gampo on the east coast. On that road you can find Andong 3-way intersection, and that is the road leading to Golgulsa temple and Girim temple. Follow the sign and take a left, go about 500 meters, and you can find the Golgulsa temple sign on the left hand side. Turn left and pass through the main gate, Il-ju Gate. Proceed for 700 more meters and you can find the only cave temple still in use in ROK today, Golgulsa temple.

Transportations

Bus – From Gyeongju inter-city bus terminal take the bus number 100 or 150 heading toward Gampo. Gett off at Andong 3-way intersection, the entrance for Girim and Golgulsa temple, and walk for 15-20 minutes to Golgulsa temple.

Taxi - From downtown Gyeongju, it costs about 30,000 won

Car - Take Gyeongju I.C. (exit) passing Pomundsnji Resort Complex and proceed toward Gampo. It takes about 30 minutes from downtown.

Plane - Ulsan airport 10 times a day from Seoul to Ulsan. It take one hour by taxi from the airport. Pohang airport 10 times a day form Seoul to Pohang. It take 50 minutes by taxi from the airport.

BIOGRAPHY

NAME	Miss Passachol Tanganukulkit
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