

**INTERNATIONAL TOURISTS AND STAKEHOLDERS'
EXPECTATIONS OF COMPETENCY AND ABILITY
OF MONASTERY TOUR GUIDES**




**A THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS
(POPULATION EDUCATION)
FACULTY OF GRADUATE STUDIES
MAHIDOL UNIVERSITY
2004**

**ISBN 974 – 04 – 5718 – 5
COPYRIGHT OF MAHIDOL UNIVERSITY**

Thesis
entitled

**INTERNATIONAL TOURISTS AND STAKEHOLDERS'
EXPECTATIONS OF COMPETENCY AND ABILITY
OF MONASTERY TOUR GUIDES**

The logo of Mahidol University is a large, circular emblem in the background. It features a central golden stupa-like structure with a flame-like base, surrounded by Thai script. The outer ring of the logo contains the text 'มหาวิทยาลัยมหิดล' (Mahidol University) in Thai script.

Patarapol Aisi

.....
Mr. Patarapol Aisi
Candidate

Nawarat Phlainoi

.....
Assoc. Prof. Nawarat Phlainoi,
Ed.D.
Major-Advisor

Supavan Phlainoi

.....
Assoc. Prof. Supavan Phlainoi,
Ed.D.
Co-Advisor

S. Ritthirak

.....
Lect. Suwanchai Ritthirak,
M.P.P.M.
Co-Advisor

Rassmidara Hoonsawat

.....
Assoc. Prof. Rassmidara Hoonsawat,
Ph.D.
Dean
Faculty of Graduate Studies

Praphaphan Un-Ob

.....
Assoc. Prof. Praphaphan Un-Ob,
Ed.D.
Chair
Master of Arts Programme
in Population Education
Faculty of Social Sciences and Humanities

Thesis
entitled


**INTERNATIONAL TOURISTS AND STAKEHOLDERS'
EXPECTATIONS OF COMPETENCY AND ABILITY
OF MONASTERY TOUR GUIDES**


was submitted to the Faculty of Graduate Studies, Mahidol University
for the degree of Master of Arts (Population Education)


on
5 October 2004

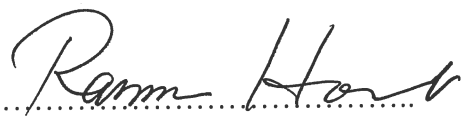

.....
Mr. Patarapol Aisi
Candidate



.....
Assoc. Prof. Nawarat Phlainoi,
Ed.D.
Chair


.....
Assoc. Prof. Supavan Phlainoi,
Ed.D.
Member


.....
Asst. Prof. Sittipong Dilokwanich,
Ph.D.
Member


.....
Lect. Suwanchai Ritthirak,
M.P.P.M.
Member


.....
Assoc. Prof. Rassmidara Hoonsawat,
Ph.D.
Dean
Faculty of Graduate Studies
Mahidol University


.....
Assoc. Prof. Suree Kanjanawong,
Ph.D.
Dean
Faculty of Social Sciences and Humanities
Mahidol University

ACKNOWLEDGEMENT

I would like to express my sincere gratitude and deep appreciation to Assoc. Prof. Nawarat Phlainoi, my principal advisor, Assoc. Prof. Supavan Phlainoi, and Lect. Suwanchai Ritthirak, my co-advisors, for their valuable guidance, constructive comments, and encouragement throughout this thesis.

In addition, I would like to grateful thanks to Asst. Prof. Sittipong Dilokwanich who provided me a lot of worth comments and valuable recommendations.

I am equally grateful to all teacher of the field of Population Education, Faculty of Social Sciences and Humanities, Mahidol University for giving me a lot of knowledge. Special thanks are offered to all of the international tourists for providing the useful information and opinion including officers who gave me the thesis data.

My sincere gratitude also extends to my classmates, the Graduate Students Union and Council of Mahidol University, and the Graduate Studies of Mahidol University Alumni Association great support that is deeply meaningful and giving great experience for me.

I would like to thank to Tum, Jum, Wan, Hog, Koe, Jui, Leng and Jester for their helping to collect the data and thanks to many people whose names cannot be totally listed on this page.

Finally, I wish to deeply thanks to my parents for their continuous encouragement and financial support until I completed this study. And I would like to say thank you so much to Ms. Chitchanok Nutalaya (Nok), Ms. Wimonwan Lertwongpaopun (Yui) and Ms. Sirichantorn Siripun (Arty) who take care of me all the time and help everything that support in thesis.

Patarapol Aisi

INTERNATIONAL TOURISTS AND STAKEHOLDERS' EXPECTATIONS OF COMPETENCY AND ABILITY OF MONASTERY TOUR GUIDES

PATARAPOL AISI 4236914 SHPE/M

M.A. (POPULATION EDUCATION)

THESIS ADVISORS: NAWARAT PHLAINOI, Ed.D., SUPAVAN PHLAINOI, Ed.D, SUWANCHAI LITTIRAK, M.P.P.M.

ABSTRACT

This research studied international tourists' and stakeholders' expectations of the monastery, tour guides' competency and ability, the monastery tour guides' real competency and ability in the present time, the monastery tour guides' competency and ability which should be developed, and guidelines of developing competency and ability of the monastery tour guides. The sample groups were 100 international tourists in the Asian region, who visited monasteries in Bangkok and 15 stakeholders. Data were collected by using the questionnaire with international tourists and the interview guide with stakeholders. The data were analyzed by using Frequency, Percentage, Mean, and Standard Deviation.

The results revealed that the sample groups had the most expectations of the monastery tour guides' competency and ability of human relation, knowledge, guiding, and problem solving. Stakeholders had similar expectations of the competency and ability of the monastery tour guides. Both sample groups thought that the monastery tour guides in the present time have considerable abilities of human relation, knowledge, guiding, and problem solving. Their expectations of the monastery tour guides' 4 aspect competency and ability were higher than the monastery tour guides' real competency and ability in the present time.

The monastery tour guides should improve and develop competency and ability in every aspect. As for the recommendations of this research, the related agency should provide the training for instilling conscience, issue the measures which stimulate tourist guides to seek more knowledge at all times, provide more curriculums which emphasize on the job training, and provide more training in foreign languages which are required by the tourism market. Furthermore, further research should use a large sample size in different groups of tourists and design more foreign language questionnaires suitable for such sample groups.

KEY WORDS: EXPECTATION / COMPETENCY / ABILITY / MONASTERY
TOUR GUIDES

140 pp. ISBN 974 – 04 – 5718 – 5

ความคาดหวังของนักท่องเที่ยวชาวต่างประเทศและกลุ่มภาคีที่เกี่ยวข้องกับการท่องเที่ยววัดต่อ
ทักษะของมัคคุเทศก์นำเที่ยววัด (INTERNATIONAL TOURISTS AND STAKEHOLDERS'
EXPECTATIONS OF COMPETENCY AND ABILITY OF MONASTERY TOUR GUIDES)

ภัทรพล อธิลี 4236914 SHPE / M

ศศ.ม.(ประชากรศึกษา)

คณะกรรมการควบคุมวิทยานิพนธ์ : เนาวรัตน์ พลาายน้อย, กศ.ด., ศุภวัลย์ พลาายน้อย, กศ.ด.,
สุวรรณชัย ฤทธิรักษ์, พบ.ม.

บทคัดย่อ

การศึกษาครั้งนี้เป็นการศึกษาความคาดหวังของนักท่องเที่ยวชาวต่างประเทศและ
กลุ่มภาคีที่เกี่ยวข้องที่มีต่อทักษะของมัคคุเทศก์นำเที่ยววัด ศึกษาทักษะที่เป็นจริงในปัจจุบัน
และทักษะที่ควรพัฒนาของมัคคุเทศก์นำเที่ยววัด รวมทั้งแนวทางในการพัฒนาทักษะมัคคุเทศก์
นำเที่ยววัด กลุ่มตัวอย่างเป็นนักท่องเที่ยวชาวเอเชีย ซึ่งเข้ามาท่องเที่ยววัดในเขต
กรุงเทพมหานคร จำนวน 100 คน และกลุ่มภาคีที่เกี่ยวข้อง จำนวน 15 คน โดยใช้แบบสอบถาม
สำหรับกลุ่มนักท่องเที่ยวชาวต่างประเทศ และใช้การสัมภาษณ์สำหรับกลุ่มภาคีที่เกี่ยวข้อง ซึ่ง
วิเคราะห์โดยใช้วิธีแจกแจงความถี่ ค่าร้อยละ ค่าเฉลี่ย และส่วนเบี่ยงเบนมาตรฐาน

ผลการศึกษาพบว่ากลุ่มตัวอย่างมีความคาดหวังระดับมากที่สุดต่อทักษะของ
มัคคุเทศก์นำเที่ยววัดทั้ง 4 ด้าน ได้แก่ ด้านมนุษยสัมพันธ์ ด้านความรู้ ด้านการนำเที่ยว และ
ด้านการแก้ปัญหา กลุ่มภาคีที่เกี่ยวข้องกับการท่องเที่ยววัดมีความคาดหวังต่อทักษะของ
มัคคุเทศก์นำเที่ยววัดเป็นไปในทิศทางเดียวกัน ขณะที่กลุ่มตัวอย่างทั้ง 2 กลุ่ม มีความคิดเห็นว่า
มัคคุเทศก์นำเที่ยววัดในปัจจุบันมีความสามารถทางด้านมนุษยสัมพันธ์ ด้านความรู้
ด้านการนำเที่ยว และด้านการแก้ปัญหาอยู่ในระดับมาก และเมื่อเปรียบเทียบความคาดหวังของ
กลุ่มตัวอย่างทั้ง 2 กลุ่ม ต่อทักษะมัคคุเทศก์นำเที่ยววัดทั้ง 4 ด้านแล้ว พบว่าสูงกว่าทักษะของ
มัคคุเทศก์นำเที่ยววัดที่เป็นจริงในปัจจุบันทุก ๆ ด้าน ตามที่กล่าวมา

ทักษะที่มัคคุเทศก์นำเที่ยววัดควรได้รับการปรับปรุงและพัฒนาให้ดียิ่งขึ้นมีทั้ง 4 ด้าน
ข้อเสนอแนะจากการวิจัยครั้งนี้สรุปได้ว่าควรมีการปลูกจิตสำนึก สร้างมาตรการที่กระตุ้นให้
มัคคุเทศก์เกิดการเรียนรู้อย่างสม่ำเสมอ จัดหลักสูตรที่เน้นการปฏิบัติจริง และเปิดอบรม
ภาษาต่างประเทศเพิ่มขึ้นในภาษาที่ยังขาดแคลน การศึกษาต่อไปควรศึกษากับกลุ่มตัวอย่างอื่น
ที่มีขนาดใหญ่ขึ้น และสร้างแบบสอบถามให้ครอบคลุมภาษาที่ใช้กับกลุ่มตัวอย่างนั้น ๆ

CONTENTS

	Page
ACKNOWLEDGEMENTS	iii
ABSTRACT (ENGLISH)	iv
ABSTRACT (THAI)	v
LIST OF TABLES	ix
LIST OF FIGURE	x
CHAPTER 1 INTRODUCTION	
1.1 Background and significance of the problem	1
1.2 Research objectives	5
1.3 Research scopes	5
1.4 Research definitions	6
1.5 Research benefits	8
1.6 Research conceptual framework	8
CHAPTER 2 LITERATURE REVIEW	
2.1 Concepts on tourism	10
2.2 The monastery and roles of the monastery towards the Thai society and tourism	14
2.3 Concepts on tourist guides	26
2.4 Concepts on the competency and ability of the monastery tour guides	33
2.5 Tourist guides and the monastery tour	38
2.6 Concepts on expectation	42
2.7 Concepts on expectation of the competency and ability of the monastery tour guides	43
2.8 Related researches and literatures	51

CONTENTS (Cont.)

	Page
CHAPTER 3 RESEARCH METHODOLOGY	
3.1 Scope of the study	54
3.2 Data collection	56
3.3 Data collection methods	57
3.4 The research tool	58
3.5 Data analysis	62
CHAPTER 4 RESULTS	
4.1 The information deriving from international tourists.	65
4.2 The information of the stakeholders	75
4.3 The monastery tour guides' competency and ability which should be developed and recommendations and guidelines which were significant to development of the competency and ability of the monastery tour guides	86
CHAPTER 5 DISCUSSION	
5.1 International tourists' expectation of actual competency and ability of monastery tour guides at present	95
5.2 Stakeholders' expectation of actual competency and ability of monastery tour guides at present	101
5.3 The monastery tour guides' competency and ability which should developed and recommendation and guidelines for competency and ability development in monastery tour guides.	105
CHAPTER 6 CONCLUSION AND RECOMMENDATIONS	
6.1 Summary of the study	108
6.2 Recommendations for further study	113

CONTENTS (Cont.)

	Page
BIBLIOGRAPHY	115
APPENDIX	124
BIOGRAPHY	140



LIST OF TABLES

Table		Page
1	Percentage of international tourists visiting the monasteries (n=100) classified by sex and age	66
2	Percentage of international tourists visiting the monasteries (n=100) classified by Nationality, race, and religion	66
3	Percentage of international tourists visiting the monasteries (n=100) classified by the marital status and the highest educational level	67
4	Percentage of international tourists visiting the monasteries (n=100) classified by annual net income (U.S. Dollars) and occupation	68
5	Percentage of international tourists visiting the monasteries classified by monastery tour characteristics (n=100), satisfaction with the monastery tour experiences in the past (n=75), and traveling characteristics (n=100)	68
6	Mean and standard deviation of international tourists' expectations of the competency and ability of the monastery tour guides and tourists' opinion on the real competency and ability of the monastery tour guides in the present time, classified by 4 aspect competency and ability	70
7	Stakeholders' expectations of the competency and ability of the monastery tour guides and stakeholders' opinion on the monastery tour guides' real competency and ability in the present time, classified by 4 aspect competency and ability	83

LIST OF FIGURE

Figure		Page
1	Conceptual framework of the study	9



CHAPTER 1

INTRODUCTION

1.1 Background and significance of the problem

At present, it is acceptable that our world is in the globalization era which causes more aggressive competition on businesses in several regions. This shows that most concepts of various countries in the free world or capitalistic world where there is the centre in the western countries focus on development. Such countries use developmental strategies to maintain economic, political, and military power and influence of the capitalistic world (Prayad Hongthongkham, 1976: 1). So, changes in developmental concept of the western countries unavoidably influence developmental methods of developing countries and underdeveloped countries. Thailand which is a small country in the world is also under such condition. When there are changes in developmental concepts or strategies, developmental models or strategies have to be also changed to be consistent with new strategies. At present, developmental strategies of the capitalistic world emphasise sustainable development.

However, the economic adaptation and the rapid changes in technologies cause economic decline in Thailand in 1997. during such period, the tourism industry in Thailand does not face any problem. Thailand has become the leading country on the tourism industry by being one of twenty popular tourist attractions of the world since 1990. in 2003, Thailand ranks third in the Asia – Pacific region after China and Hong Kong (The situation, 2004 [online] Available: http://www2.tat.or.th/stat/web/static_index.php?IndID=5, [2004, July 15]). Therefore, Thai tourism in the present time is increasingly growing. This is because Thailand has enough preparedness to well carry tourism such as several tourism resources on nature, architecture, ancient place, ancient object, and culture and tradition of Thai people. Such things attract tourists to visit Thailand. Moreover, Thai tourists are increasingly interested in domestic tourism. According to the information, 10.80 millions of international

tourists visit Thailand in 2002 (Increasing by 7.33%). Their average staying day is 7.98 days (Increasing from 2001 by 0.05 day). Their average daily expenses are 3,754 baht per person (Increasing by 0.16%). This creates the total tourism income at the amount of 323,484 million baht (Increasing by 8.17%). According to the fore cast trend visit Thailand. Such trend is better than the world tourism trend. Tourists change the travel models by more frequently traveling with decreasing time and expenses. Moreover, 61.82 millions times of Thai people tour in the country in 2002. This creates the income at the amount of 235,337 million baht (Increasing by 5.19%). After comparing with Thai people's travel to other countries, It was found that Thailand receives very high tourism balance. Number of international tourists visiting Thailand is more than number of Thai people visiting the foreign countries for 5 times (10.80 million people: 2.25 million people) (Target of Tourism in Thailand 1996-2005, 2004 [online] Available: http://www2.tat.or.th/stat/web/static_index.php, [2004, July 15]). This creates direct and indirect employment of 3.42 million people or 11% of all labour force. Moreover, it is forecast that there will be expansion of Thai tourism income by 7.2% per year during 2000-2010. Number of international tourists will increase by 7.5% per year. The ratio of Gross Domestic Products of the tourism industry and other related fields will be 12.7% of total Gross Domestic Products of the country in 2010. This will create direct and indirect employment of 4.8 million people or 13% of total labour force of the country (World Travel and Tourist Council, 1998 cited by the Research Institute for Development of Thailand, 2000: 2-13).

Thailand has a lot of good cultures and traditions. As Thailand has been the Buddhist Land for over 700 years since Sukhothai Kingdom, Ayuthaya Kingdom, Thonburi Kingdom, and Rattanakosin Kingdom; in the present time, there are a lot of monasteries in Thailand. In the past, the monastery is very important to the Thai society because it is the centre of the society. It is the place for giving education and, providing medical treatment and entertainment, and to be the mental centre of people in the society. Therefore, the monastery always has ties with Thai people. It is the playground, school, the place where young men and women can meet and talk when there are various traditional festivals. While, old people go to the monastery to listen to the sermons. The monastery is a religious place used in performing the Buddhist rituals. There are several important places in the monastery such as ordination hall,

viharn, pagoda, preaching hall, monk's residence, bell tower, and so on apart from having religious significance, such place shows beautiful cultural arts of Thailand because it is the centre of Thai arts in various aspects such as architecture, sculpture, painting, and so on these things have the values as the national cultural heritage and the values on academic aspects and archaeological research. Moreover, they have economic values both in the local level and the national level by creating income deriving from international tourists traveling to visit the valuable civilized sources of the country. Moreover, the historical attracts tourists who are fascinated in the beauty of architecture, painting, and handicraft arts to visit the monastery. And such place becomes an interesting tourist attraction as well as natural tourist attractions, especially Bangkok where there is the centre of prosperity on trading, commerce, industry, and services of the country. At present, it is widely accepted that Bangkok is the heart of the country and is the capital of Rattanakosin Kingdom where there is dissemination of tradition, way of life, cultural arts, palaces, and various monasteries which continuously show civilized prosperity for over 220 years and can attract tourists. It may be said that Bangkok is the important selling point for tourism in Thailand and is the popular city of people who want to experience Thai people's history and culture.

Due to the goal for competition and development of economy, realization of the significance on human resource development clearly increases. As for the writings of domestic and foreign academicians, e.g. Gary Dessler (1998 cited by Sukanlaya kansombat, 2000: 7-8) says that human resource development is an effort to improve the present or future working by giving knowledge, changing attitude, and increasing skills and ability. While, Samarn Rangsiyokrit (1997 cited by Sujittraphorn Khamsaad, 1997: 1) says that human resource development is to encourage personnel to have better working knowledge, ability, skill, and attitude which cause more working efficiency. As for the tourism service giving process, tourist guides are the important human resource whose duties are to directly give services, welcome, and give knowledge to tourists. Tourist guides are the personnel group having roles in encouraging and supporting tourism. They are the cultural diplomat because they tell tourists about various stories on society, tradition, cultural arts, economy, and politics. Moreover they are the representative of people in the country whom tourists meet.

Therefore, tourist guides are a career which creates a lot of benefits to the country. But in fact, 22, 732 tourist guides apply for the tourist guide licenses from Tourist Guide and Tourism Business Registration Office on December 31, 2001. A tourist guide may have ability to use more than 1 language (Suwanchai Ritthirak, 2002: 34). Before applying for the tourist guide licenses, those tourist guides have to pass the quality creating process in order to have knowledge, ability, moral, and code of conduct. In practice, Tourism Authority of Thailand coordinates and provides Tourist Guide Training Standard Curriculum for implementation of educational institutes in the university level all over the country. The standard curriculum contains basic knowledge subjects which are necessary for working. After receiving the training, tourist guides can bring the evidence to apply for the tourist guide licenses from Tourist Guides and Tourism Business Registration Office of Tourism Authority of Thailand. If the tourist guides want to be Foreign Language Tourist Guides, they should to pass the specified standard criteria of each language. After passing the standard criteria of the training curriculum and receiving the licenses from Tourist Guide and Tourism Business Registrar, they can perfectly and correctly work as tourist guides. Moreover, Tourist Guide and Tourism Business Committee determines Ministerial Regulations No. 10 dated May 14, 2000. According to such ministerial regulation, the tourist guides have to receive the training on the tourist guide subject according to the curriculum, duration, and the place specified by Tourist Guide and Tourism Business Committee for maintaining quality of tourist guides (Except tourist guides who receive the tourist guide subject training certificate no over 2 years). This is useful for upgrading the tourism service standard of tourist guides into the international level.

At present, the tourism business is the main business which can create a lot of incomes to Thailand. So, tourist guides' knowledge, skills, and qualifications which affect tourists' satisfaction are very important. At present, Bangkok Metropolitan increasingly provides the tourism service in the form of recreation and entertainment. However, the monastery tour around Koh Rattanakosin is the heart of the main tourist attraction of the capital of Rattanakosin Kingdom where there is prosperity on culture, painting, arts, and architecture which can attract domestic and foreign tourists to visit. But, in fact, there is no serious study of international tourists

and stakeholders' expectations of the competency and ability of the monastery tour guides. Therefore, the researcher wanted to study international tourists and stakeholders' expectations of the competency and ability of the monastery tour guides and study the level of competency and ability of the monastery tour guides according to the real condition in the present time in order to receive the conclusion which can be used as guidelines for developing and improving the service givers, especially the monastery tour guides who are the cultural diplomat. This helps develop quality of personnel in the tourism service field as the world class destination in the future.

1.2 Research objectives

1.2.1 To study international tourists' expectation of the competency and ability of the monastery tour guides and the opinion on the real competency and ability of the monastery tour guides in the present time.

1.2.2 To study stakeholders' expectation of the competency and ability of the monastery tour guides and the opinion on the real competency and ability of the monastery tour guides in the present time.

1.2.3 To study the monastery tour guides' competency and ability which should be developed and the guidelines of suitably developing the competency and ability of the monastery tour guides.

1.3 Research scopes

This research studied international tourists and stakeholders' expectations of the competency and ability of the monastery tour guides. International tourists and related stakeholders were recruited in this study. International tourists came from the Asian region must be able to speak English and visit the monasteries in Bangkok such as Wat Benchamabopitr Dusitvanarm (Marble Temple), Wat Arunrajawararam Rajwaramahaviharn (Temple of Dawn), Wat Phra Chetuphon-Vimolmangklaram Rajwaramahaviharn (Wat Pho), and Wat Phrasrirattana Sasadaram (the Temple of the Emerald Buddha). Related stakeholders are tourism business operators and informants

who are the officers of the monasteries, Tourism Authority of Thailand, and Bangkok Metropolitan Tourism Promotion Centre.

1.4 Research definitions

Expectation is defined as international tourists and stakeholders' needs or expectation on human relationship, knowledge, guiding, and problem solving of the monastery tour guides.

Monastery is defined as a religious place in Buddhism in Bangkok used in performing Buddhist rituals such as Wat Benchamabopitr Dusitvanarm (Marble Temple), Wat Arunrajawararam Rajwaramahaviharn (Temple of Dawn), Wat Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn (Wat Pho), and Wat Phrasrirattana Sasadaram (the Temple of the Emerald Buddha). There are important places in the monastery such as ordination hall, viharn, pagoda, preaching hall, bell tower.

International tourists is defined as service users who are Asian people traveling to Thailand to visit Thai monasteries or pay homage to the religious place, religious object, and monks, and see arts, painting, architecture, tradition, and rituals on Buddhism in Thailand.

Stakeholders is defined as people group involving the monastery tour such as tourism business operators and informants who are the officers of the monasteries, Tourism Authority of Thailand, and Bangkok Metropolitan Tourism Promotion Centre.

Tourism business operators is defined as people receiving the licenses to operate the tourism business according to Tourist Guide and Tourism Business Act.

Informants is defined as people group who can give in depth information, live in the area of the monasteries for a long time, and have knowledge and experiences on the monastery tour such as the abbot or representatives, elders, and

experts who are the officers of Tourism Authority of Thailand Bangkok Metropolitan Tourism Promotion Centre, and Tourism Associations.

Thai tourist guides is defined as people who give convenience and lead international tourists to visit or pay homage to the religious places in Buddhism in Thailand.

Real competency and ability are defined as the monastery tour guides competency and ability on human relationship, knowledge, guiding, and problem solving in the present time.

Competency and ability of tourist guides are defined as the guiding ability which the monastery tour guides should have. This study considers 4 aspect competency and ability of the monastery tour guides such as competency and ability on human relationship, competency and ability on knowledge, guiding competency and ability, and problem solving competency and ability.

Competency and ability on human relationship are defined as ability of the monastery tour guides to create impression and friendship with the monastery tourists.

Competency and ability on knowledge are defined as the monastery tour guides' ability on knowledge of background and various events of the monasteries such as tradition, culture, and way of life in the community.

Guiding competency and ability are defined as ability of the monastery tour guides to induce tourists to agree with them and create participation among tourists. As for this study, the researcher considers oratory ability, time arranging ability, interest stimulating ability, and service ability.

Problem solving competency and performance are defined as ability of the monastery tour guides to quickly and correctly solve instant problems for tourists' benefits.

Education is defined as the highest education of international tourists traveling to visit the monasteries and stakeholders involving the monastery tour.

Income is defined as the total annual income of the monastery tourists.

The monastery tour experiences in the past is defined as international tourists' previous experiences deriving from visiting Thai monastery.

Working experiences is defined as duration which stakeholders such as tourism business operators and informants work by involving the monastery tour. As for monks, novices, and nuns, "Working Experiences" means ordination duration before the survey day.

1.5 Research benefits

1.5.1 To know international tourists' expectation of the competency and ability of the monastery tour guides and tourists' opinion on the level of competency and ability of the monastery tour guides in the present time.

1.5.2 To know stakeholders' expectation of the competency and ability of the monastery tour guides and stakeholders' opinion on the level of competency and ability of the monastery tour guides in the present time.

1.5.3 To know the monastery tour guides' competency and ability which should be developed and the guidelines of suitably encouraging or supporting development of the monastery tour guides.

1.6 Research conceptual framework

As for this conceptual framework, the researcher studied international tourists' and stakeholders' expectations of competency and ability of monastery tour guides and opinion on the monastery tour guides' real competency and ability in the present time such as competency and ability of human relationship, competency and ability of knowledge, guiding competency and ability, and competency and ability of problem – solving in order to obtain the conclusion of the guidelines of developing and improving competency and ability of monastery tour guides to have more quality.

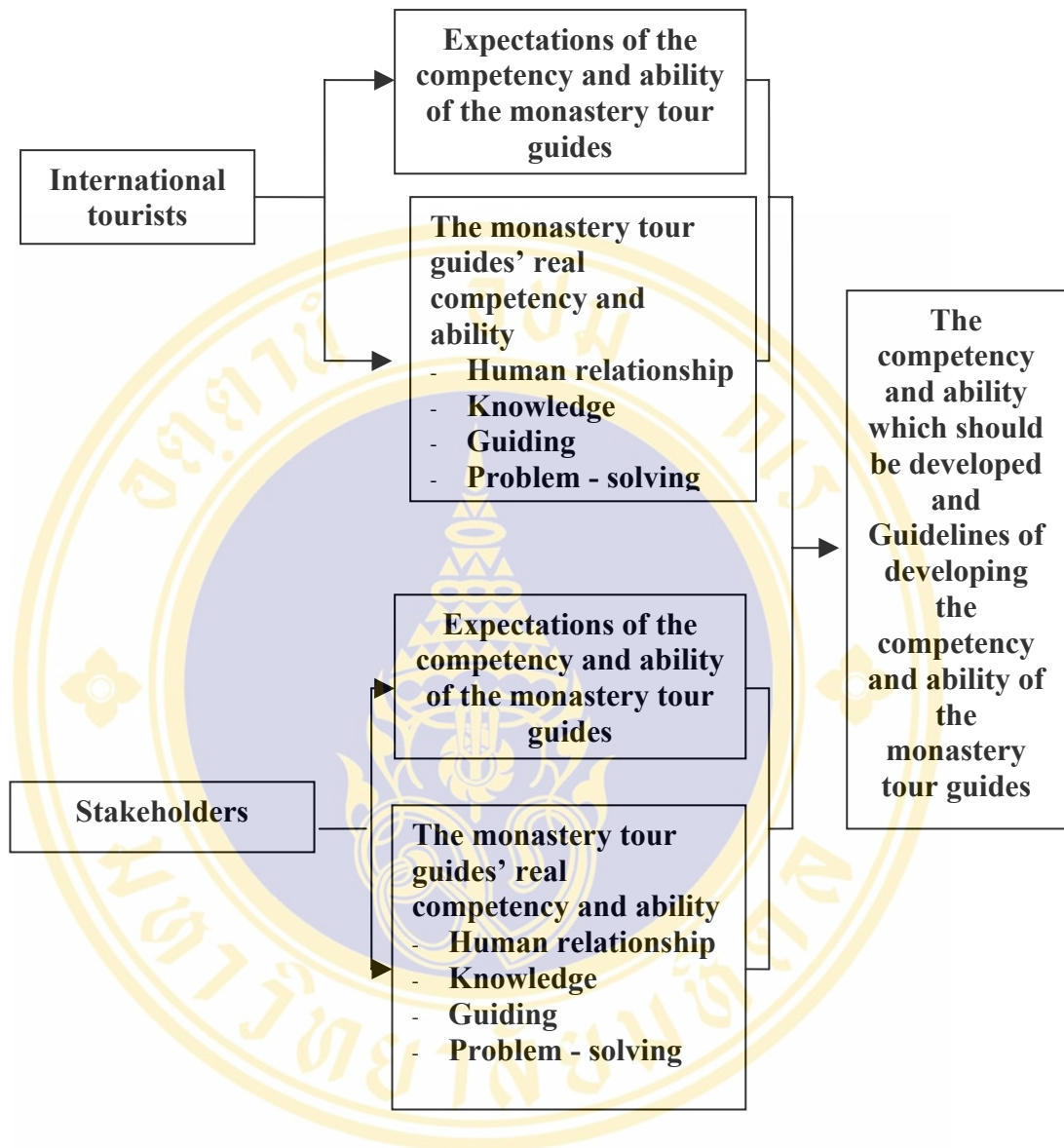


Figure 1 Conceptual framework of the study

CHAPTER 2

LITERATURE REVIEW

As for the research on International Tourists and Stakeholders' expectation towards competency and performance of the monastery tour guides, the researcher reviews the literature from related textbooks, document, and researches for use as the base and guidelines for this research as follows;

1. Concepts on tourism
2. The monastery and roles of the monastery towards the Thai society and tourism
3. Concepts on tourist guides
4. Concepts on competency and performance of the monastery tour guides
5. Tourist guides and the monastery tour
6. Concepts on expectation
7. Concepts on tourists' expectation towards the competency and performance of the monastery tour guides
8. Related document, researches, and literatures

2.1 Concepts on tourism

2.1.1 Meaning of "tourism"

Buppha Khummanont (1986: 1) defined that "Tourism" means people's temporary movement from their accommodation to another destination for finding happiness and pleasure in a period of time.

Robert Chistie Mill and Alastair M. Morrisson (1982 cited by Wijittra Chaisee, 1994: 13) define that "Tourism" is a model of humans' recreation and is an activity in the leisure time by traveling the accommodation to another place

which is the tourist attraction by having the objectives for experience, knowledge, and physical and mental relaxation.

Chaiyong Jarernmuang (1998: 37) defined that “Tourism” is relaxation, giving reward to life, and refreshing life for escaping from the boring job. Tourists can freely release thought and mind so their tension decreases.

Tourism Authority of Thailand (1990: 19) defines that “Tourism” means the travel for relaxation, pleasure, seminar, studying, sports, contacting business, and visiting relatives.

Orawan Seeudom (2001: 85) defines that “Tourism” is the management system which various people groups received benefits from tourists cooperated and give services which will create most satisfaction to tourists so that tourists feel impressive, wanted to use the services again, and tell their relatives about their impressive experiences. This will make the above mentioned people groups have new customer to use service.

The United Nation Organization’s meeting on Travel and Tourism in Rome in 1963 (Suphaphorn Markjang, 1996: 2) defines that “Tourism” means an activity with 3 conditions: travel, destination, and purpose for relaxation on holidays, culture or religion, studying, sports and entertainment, seeing history and special interest, hobby, visiting relatives, business purpose, and attending the seminar.

Tourism comprised at least 3 elements as follows; (Suphaphorn Markjang, 1996: 61-65)

1. The temporary travel from the accommodation to other places.
2. The willing travel.
3. The travel with any purposes without working or creating income.

In conclusion, “tourism” means the temporary travel from the accommodation to other places with willingness without working or creating income.

2.1.2 Tourism models

The tourism models according to the tourism behavior characteristics may be divided according to the interest issues as follows; (Przeclawski K., in D.G.Pearce and R.W. Burder (Ed.), 1994: 12)

1. Cognitive tourism which means the travel for discovering nature, cultures in the past, contemporary cultures, people, and the traveler himself.
2. Tourism for recreation and entertainment
3. Tourism for health treatment
4. Creative tourism which is useful for the traveler himself and people met by the traveler
5. Educational tourism
6. Professional tourism for business and meeting
7. Pilgrimage tourism
8. Tourism for family reason
9. Sex tourism
10. Profit making tourism

2.1.3 Tourism resources

Every tourism model has to depend on the tourism resources which are physical environments in the natural condition and social and cultural environments which are created by humans and reflect pattern and way of life of people in each tourist attraction place which has its identity for attract and impress tourists. The tourism resources may be divided into 2 categories as follows;

1. Natural resource is the resources created by nature such as mountain, cave, stream, national park, beach, waterfall, wild life reserve, hot spring, underwater nature tourist attractions.
2. Man – made resource is divided into 2 categories as follows;
 - Resources on history, ancient objects, ancient places, religion such as religious places, historical park, ancient community, ancient monument, museum, etc.

- Resources on handicraft art, culture, tradition, ritual, and activity such as local handicraft products, way of life of the community, traditional festival involving religion, seasonal festivals, local tradition, theatre, local playing, etc.

These tourism resources have to be well protected. The state agencies, private business organizations which implement the tourism business and local community must cooperate to plan and manage in order to bring about conservation and development of tourism resources which can sustainable benefit the tourism activities by bringing about the highest benefits and least negative impact.

2.1.4 Cultural tourism

Ecotourism Network Newsletter (1996: 7) defines that “Cultural Tourism” is the tourism for experiencing the local cultures which is the identity by emphasizing the study of humans’ cultures and civilization including archaeological and historical tourist attractions. In conclusion, Cultural Tourism has 3 important elements as follows;

1. It emphasizes identity of the local culture and tradition of the community or the society of the tourist attraction of that country. This includes old and new cultures or traditions.
2. Specific characteristics or identity can present the important point which attracts a lot of tourists.
3. It is the tourism which preserves the cultural heritage and environments and increases the social and economic benefits for the local community and the country.

Tui Chumsai (1984: 1) defined that “Cultural Tourism” means the travel for studying way of life in the sociological and anthropological aspects, seeing the ancient places involving historical facts, following the technological and material progress in the present time, paying homage to the important religious centre, joining the festivals for seeing important art performance such as music, plays, etc.

In conclusion, “Cultural Tourism” means the travel for studying way of life in the sociological and anthropological aspects of the community which manages tourism.

2.2 The monastery and roles of the monastery towards the Thai society and tourism

2.2.1 The monastery and the Thai society: meaning and significance

The monastery is a religious places. In pali language, Ararm, Arwas, Viharn mean the monastery which is a good and suitable place for monks to practice dhamma. In Thailand, the term “Wat” is used in front of the specific name of each place such as Wat Rajburanarajworawiharn, Wat Phra Chetuphon-Vimolmangklararm. Generally, permanent structures in the monastery comprise ordination hall, viharn, preaching hall. They are the places for monks to live or perform religious activities. They are the centre of the Buddhist society both on mind and activities according to the tradition. And they are places for making merits (Phramahaman Kittitharo,1986: 1)

Some people say that the term “Wat” must be written as “Was” which means residence where monks have to stay throughout the rainy season. “Watr” means a place for practicing dhamma practice. “Wad” means a place for dhamma practice for Deliverance. It is a place which measures or compares deterioration, prosperity, wealth, and poverty. For example, the monastery of people in any area can indicate poverty or richness of people (Luan Wannarat, 1969: 5-6). As for the latter meaning, the monastery is like the scale which indicated economic status of that community. The economic status can indicated the level of quality of life of people in the community. However, at present, the meaning of such scale cannot be used with the monastery in some area. This is because the material prosperity, facilities, various basic structures, including regulations, management of monks, support from the outside agencies such as Religious Department and Buddhist Centre make most monasteries increasingly develop construction of permanent structures by raising capital from the capital source outside the community where monasteries are situated. Therefore, it is not strange to see that some monasteries considerably have prosperity. While, houses of people in the community around monasteries are in the bad condition. Therefore, the economic status of the monasteries in the part of construction which has to use a lot of money does not involve the economic status of

the community but depends on the capital source outside the community. As for this case, the prosperity of construction of the monastery cannot indicate the economic status of the community. However, monks have to live with 4 necessities such as the outer robe and food receiving from people in the community. This shows that the real economic status may not depend on money used in constructing the permanent structures in the monastery but depends on the ability level to support food which is more necessary for daily life.

2.2.2 Roles of the monastery towards the Thai society

Buddhism has existed in the Thai society for a long time. The monastery which is a part of the Buddhist institute and an institution in the Thai society has also performed roles which create benefits for the Thai society for a long time.

Somdej Phratheerayarmunee who is the former abbot of Wat Jakkawadrachawas (1971: 38-44) mentioned roles of the monastery as follows;

1. The monastery is Wattasathan which is a place for monks to live for dhamma practice and is a place for villagers to keep precepts.
2. The monastery is Punyakarnasathan which is the places for performing religious rituals.
3. The monastery is Woopasamasathan which is the land for places of peace for the distressed people. When they talk with the monks, they feel peaceful.
4. The monastery is Satharanoopakarnsatharn which is the places where villagers used the public utility such as well.
5. The monastery is the school where people can study various subjects on religious education, ordinary education, and extraordinary education such as vocational education.
6. The monastery is the clubs or associations where people gather to relax in some occasions such as the entertainment activity.
7. The monastery is the hospital or medical centre. Monks in some monastery study herbal practice and can cure villagers.
8. The monastery is Anartsatharn which is the refuge of people who face various disaster.

9. The monastery is Phayatatchitnartsatharn which is the refuge of people who are in danger.

10. The monastery is Matamatanartsatharn which is the refuge of dead people. Relatives of dead people use the monastery as a place for performing the rituals.

11. The monastery is the sports fields where children can run or play various sports.

12. The monastery is the hotel where various passers by can stay overnight.

13. The monastery is the court which is the place for stopping conflict in the community.

14. The monastery is Yawayuwateethassanasatharn which is the places where young men and women meet when there is performance of various religious rituals.

15. The monastery is the cultural centre and the important point of the society.

Somkhid Jirathassanakul (2000: 23-24) concluded the significance and roles of the monastery as the centre of the society as follows;

1. The monastery is the stability representative of the country because construction of the monastery, every time has to use a lot of money and physical strength. Stability and prosperity of any kingdom such as Ayutthaya Kingdom or the early Rattanakosin Kingdom in the reign of King Rama III depend on number of monasteries in that kingdom.

2. The monastery is institute which sustainably disseminates religion. This is because the monastery is the single place which is the centre of the three gems which are the most important principles in Buddhism such as Buddha (Buddha image), Thamma (Tripitaka), and Sangha.

3. The monastery is the school which gives dhamma and global knowledge to children in the Thai original society.

4. The monastery is the physical and mental refuge of the society. This is because monks in the monastery are solitaries and have moral. They are leaders of the society. As they have knowledge and ability, they are trusted by

people in the society who want to ask for advice or help from them. And they perform the religious rituals.

5. The monastery is the centre of arts because the monastery is built by the society belief in the religion. So, various arts on architecture, sculpture, and delicate arts are creatively disseminated and full of tangible and intangible meanings.

Pravase Wasee, says that the monastery is 7 social capitals as follows; (The monastery is social capitals, 1998 [online] Available: <http://www.budpage.com>, [2004, June 1]).

1. Wisdom capital, which is the wisdom created by Buddha Load. For example, what is life and the world? How should humans do?

2. Belief capital, the monastery is the centre of belief so it can create various activities such as allowing people to talk about dhamma, elders, women's roles, environments, culture, health, sufficient economy, etc

3. Material capital, the areas, buildings, and various places of the monastery can be considerably used for various benefits.

4. Personnel capital, monks and novices are the quality and great personnel capital because they have precepts and honesty.

5. Money capital, the monastery is used money for the benefits of the society and helps rotate the resources for the benefits of the poor.

6. Spiritual capital, the monastery has spiritual dimension which means values and virtue which can be found from the symbol, teaching, and various practices which better people's mind.

7. Cultural capital, the monastery is the cultural centre which links way of life, on economy, mind, society, environment, health, and learning.

These 7 social capitals might be concluded as into 2 capitals which are tangible capital and intangible capital. If the monastery and communities can use such capitals as the tool for development by opening as the public area for organizing various activities which can meet people's physical, mental, and wisdom needs, a lot of benefits occur in the Thai society. Moreover, roles of the monastery are more prominently adapted and encouraged under changes in the present society.

2.2.3 The monastery and tourism in the past

Most people in the past travel for seeking settlements, trading, liking relation, treating health, and pilgrimage. Moreover, they travel for seeking experiences and pleasure. The area which is the educational centre in the past is in the holy place which is the religious centre such as the monastery and ordination hall. For example, Christians travel to Jerusalem for pilgrimage. “Hian Jang” a Chinese monk traveled to India for studying trip taka. However, tourism in the past were limited for people having enough money and time. According to the literary evidence, tourism in Thailand begins in the nineteenth century. Some people said that Thai people way of life in the past considerably had ties with the monastery. Important tourist attractions in the past involved the monastery until some people said that Thai people’s activities in the past involved the monastery and palace (Chayaphorn Chernrunroj, 1992: 43).

In the past, the kings traveled by land and water for paying homage to the important religious places and visiting people. All king had to pay homage to some important religious places such as Phraphutthabart, Saraburi Province and Phraphutthachinnaraj, Phitsanuloke Province. For example, Somdej Phra Eakathossarot traveled to pay homage to Phraphutthachinnaraj in 1595 (Phanjanthanumas (Jerm) & Phra Jakkaphadphong (Jard), 1964: 301-302). Somdej Phrajaoprasarthong traveled to Wat Phrasesanphetch on Khaophansa Day and traveled to pay homage to Phraphutthabart, Saraburi Province in the twelfth month in 1632 (Phanjanthanumas (Jerm) & Phrajakkaphadphong (Jard), 1964: 345-346). King Boromkote Jaofadhammathibet traveled to Tharn Thong Dang by boat and composed “Niras Tharn Thong Dang” as evidence.

General people also like to travel to pay homage to the holy things in various places. They believe that the travel to those important places once in their life is the merit and luck. It is the great merit for people to travel to offer kathin in the monastery in the rural area. It is the great lick and honour of for people to have the opportunity to build the monastery or ordination hall for their family. According to the record of Phraya damrongrachanupharp, “on Trut Sart Day, they went to make merit at the monastery of his family while children played in the monastery yard” (Somdej Kromphrayadamrongrachanupharp, 1961: 29-30).

As for Niras Phoo Khao Thong, Sunthornphoo traveled by boat along Chaophraya River. When he travels to Ayutthaya, he stopped his boat at the pier of Wat Phrameru. In the morning, he paid homage to Phoo Khao Thong Pagoda (Pratheep Wathikthinnakorn, 1982: 34-35). Such writing described the landscape and beauty of Phoo Khao Thong Pagoda. As for Niras Phraprathom, Sunthornphoo described that he traveled to Phrapathom Chedi by boat along Khlong Bangkoknoi, Khlong Khwangbangkruai, Khlong Khwangbangranok, Khlong Yongbangchuag. When he traveled to Ban Phaniad, he walked to Phrapathom Chedi to pay homage to Buddha's relic. He wished he had good girlfriend and was loved by everyone (Pratheep Wathikthinnakorn, 1982: 44-45)

Several articles of the dispatches, background of various important places, and Thai literatures involving the travel such as Niras Nakhonwat, Niras Phrabart, Niras Phraprathom indicate that the monastery tour in the past is the by – product of nobles' travel for pilgrimage or personal visit. Kings, nobles, or general people traveled for religious activities. Therefore, the monastery has had ties with tourism for a long time.

2.2.4 The monastery and tourism: The monastery as the symbol of tourism

Stupa, pagoda, viharn, the preaching hall, the library hall, ordination hall, Buddha image, and mural in the monastery indicate Thai people's Buddhism belief and evolution of painting architecture which stem from wisdom of Thai people in the past. Therefore, Tourism Authority of Thailand which promotes tourism uses the picture of Phra Prang Wat Arunrajwararam as a part of the organization symbol for indicating Thai identity through architectural characteristics. Moreover, several provinces use Buddhist symbols for disseminate of tourism of the province. For example, Phitsanuloke Province uses the picture of Phraphutthachinnaraj as a symbol of the province. Nakhon Pathom Province uses the picture of Phrapathom Chedi as a symbol of the province. Uthai Thani Province uses the tradition of Tak Bart The Vo as a symbol of the province.

Moreover, mottos of several provinces mention the ancient places, the ancient objects, and Buddhist monks (Yupphadee Setphan, 2000: 295-311)

- Northern Region: Chiang Mai: Holy Doi Suthep, Good Tradition, Beautiful Flowers, Beautiful Wiangphing.
- Western region: Ratchaburi: Phothararm Beautiful Women, Ban Pong Pretty Women, Dragon Jar, Wat Khanorn Nang Yai, Beautiful Caves, Damnern Floating Market, Millions of Bats, Good taste of Yee Sok fish.
- Southern region: Nakhon Si Thammarat: Nakhon Si Thammarat – History City, Golden Relic, Beautiful Nature, Abundant Minerals, Sarm Kasat Nielloware, Many Monasteries and Arts, Full of Shrimps, and Crabs.
- Eastern region: Chachoengsao: Dhamma City, Holy Buddha Image, Near the Capital, Sweet Mango, White Rice, Sweet Coconut.
- North Eastern region: Ubon Ratchathani: Ubon – City of Happiness, Land of Holy Men, Blooming Lotus, Thian Phansa Festival, Pre – historical Civilized Source.
- Central region: Nakhon Pathom: Sweet Pomelo, White Rice, Beautiful Daughter, Delicious Khao Larm, Beautiful Sanamjan, Outstanding Phutthamonthon, Sky – high Phrapathom Chedi

These mottos enable tourists to know about the interesting tourism resources in each province as the basic information. The information involving religious objects, religious places, or Buddhist monks in the mottos well indicate characteristics of the culture, thought, belief, and significance of Buddhism as the mental centre of Buddhists in Thailand.

2.2.5 Objectives of the monastery tourists

Generally, tourists in any countries, have different traveling objectives. Some tourists travel for seeing nature and beauty. While, some tourists travel for studying, relaxing, and treating health. A lot of people travel to their important religious places. The monastery has been the important place for tourists for a long time. The monastery has high influence. Tourists in each country have different objectives to visit the monastery or religious places by depending on the base of thought and belief of people in each country. For example, most western tourists travel to visit the monastery in order to see the beauty of arts, painting, architecture,

and greatness of wisdom in the past. Most Asian tourists travel to visit the monastery in order to pay homage to the holy things because they have belief in God worship. They perform religious rituals in order to increase luck for themselves, their family, and their business. They visit the monastery in order to ask for blessing from Buddha image because they believe that the Buddha image is the holy thing and the residence of various gods. Muslim tourists believe in their religion and strictly comply with their religion. Various provisions involve the living system. Therefore, Muslim tourists visit the monastery in order to see the beauty of art, painting, architecture, and greatness of wisdom in the past like the western tourists. They do not want to pay homage to any holy thing in the monastery because Islam religion prohibits people from paying homage to any objects except God (Danai Chaiyotha, 1995: 212-213). While, Thai tourists like to visit the monastery in order to pay homage to the holy things. They believe that luck and merit to travel such holy place once in their life. It is the great luck and honour for them to have the opportunity to build the monastery or ordination hall for their family (Chayaphorn Chernrunroj, 1992: 43-44). According to the record of Phrayadamrongrathanuphar, “on Trut Sart Day, he went to make merit at the monastery of his family while his children also went out to play in the monastery yard” (6: 29-30).

In conclusion, tourists visit various monasteries and religious places in Thailand due to 2 following reasons; First, various monasteries and religious places are holy places which should be respected. Second, various religious places are good places and have values. It is a good opportunity for people to see the beauty, delicacy, and magnificence of Thai monasteries. When there is cultural tourism, several Thai monasteries, become important tourist attractions of the country.

2.2.6 Tourism management roles of the monastery and community

Section 31 of 1992 Monks Act. (No.2), stipulates that the monastery is the juristic person. The abbot of the monastery is the representative to do general activities. Section 37 stipulates the abbot's duties as follows; The abbot has to well support and manage activities and religious properties of the monastery, govern and educate monks and laymen living in the monastery, and give convenience to people who make merit in the monastery. As the monastery is built by belief of people in the

community, the monastery is the joint property of everybody in the community. The monastery has several roles in the society, especially the spiritual role. Therefore, the monastery should have the main roles in disseminating the teaching and giving education on Dhamma. As some monasteries become the tourist attractions, this directly impacts on community. So, management of the monastery which is the tourist attraction should be based on participation of people in the community

Moreover, there were the locality management rights of people and community according to 1997 Constitutional Provisions of the Kingdom of Thailand in

“Section 46: People who gather as the original local community have rights to conserve or revive tradition, local wisdom, art, or culture of the locality and the country and have participation in managing, preserving, and utilizing natural resources and environments in the balanced and sustainable way as provided by law”

“Section 289: The local administrative organization has duties to conserve arts, traditions, local wisdom, or good cultures of the locality.

The local administrative organization has rights to arrange education and the occupational training according to suitability and need of that locality and participate in arranging the education of state agencies without violation of Section 43 and Section 81 as provided by law”.

This shows that people in the community can participate in managing tourism which occurs in the monastery according to law and de facto. Participation models of people and community according to the constitutional provisions may be concluded as follows;

1. Participation in conservation or revival
2. Participation in management
3. Participation in utilization

As for management of the tourist attractions in the category of the religious places, it is necessary to carefully consider the spiritual dimension and practices on cultures and belief. This is because Thai people believe that such places are the residence of the pure spirit. They are holy places for people to purify their spirit. They are places for people to think of virtue which should be done. For

example, Seksan Prasertkul (1998: 62) expresses his feeling when he traveled to pay homage to Phrathart Doisuthep as follows; ... I paid homage to this holy place because I thought of Buddha's teaching and virtue of people who built such religious place. It was to pay homage to the abstract thing through the concrete thing. This makes people have good mind and think of the merit only. This may represent feeling of other people who pay homage to the holy things of various religions. Such feeling stemmed from people's experience of learning and careful thought. Moreover, it depends on the outside symbol which makes people have belief. Therefore, every religious place should be the quiet place which is suitable for being the place of teaching so that people who pay homage to such holy place can use such place to think of merit or virtue or link their feeling with the spiritual world.

Some tourist guides allow international tourists having no knowledge of the local culture to visit the religious place without giving basic knowledge on the suitable action. Some tourist guides do not warn tourists who unsuitably behave towards the local culture because they think that negative impacts on tourism will occur. This unavoidably causes negative feeling to the culture owners. For example, Seksan Prasertkul (1998: 63) increasingly expresses his feeling as follows; "... Every time I pay respect to the Buddha image, I see international tourists' feet in front of me until I am not sure that I pay respect to the Buddha image or people's feet ...," Negligence of the international of the values of culture or life of the culture owner.

Impacts which stem from tourism in the tourist attraction in the category of the religious place should be consistent and useful to way of life by bringing about development of quality of life and encouraging the spiritual growth to people in the community which is the tourist attraction. If the negative impacts occur, it is very necessary for people in the community which is the tourist attraction and the related agency to jointly review the causes of the problems in order to solve problems which impact on the status of people and the community.

2.2.7 The monastery tour problems and Circumstances

The monastery is the top of the tourist attraction because it is the culture centre. There are physical and cultural resources in the monastery. Some people went to the monastery to take photos only. Thai people and foreign people having different cultural and religious base visited the monastery to take photos. Sometimes, they unsuitably acted in the monastery. Most Thai people do not appreciate the value of the monastery because the monastery do not clearly that it will develop the society, although roles of the monastery can create benefits both on economy and society. The monastery can bring income to develop the monastery, locality, province, and the country. Meanwhile, the monastery can give visitors wider thought, knowledge, and peace so that Buddhists can increasingly understand Buddhism. Cultures of any community and society in the world involve religion. Religion is the base of establishment of the society community. The monastery is the centre of art, architecture, craftsmanship, abstract thing, way of life, and tradition which make people have stability and pride. The monastery has to adapt itself due to impacts from the outside society. The monastery has to do and maintain the activities according to the religious principles and adapt such activities to the present situation. In the past, as for the monastery and the society, monks and laymen have to be in unity and help each other. Something in the monastery is developed according to the patrons' need. However, the officers of the monastery have to supervise such development to be under the framework. At present, as there is no developmental framework, development of the monastery is not made under the religious principles. Such development causes trouble to people nature, and environments. And such development is made for meeting people's need. Therefore, there should be suitable development. In the past, monks, monasteries, and villagers have mutual ties. At present, due to prosperity and globalization, monks in some monasteries do not have to receive food from people outside the monasteries because rich people offer food to the monks at the monastery. Therefore, ties among monks, the monastery, and villagers disappear. The problem is that what people should do in order to bring about balance and benefits to tourism.

The Buddhist monastery becomes to an important tourist attraction which gives knowledge, and relaxation which attracts more tourists. However, after surveyed and considered various problems of the monastery caused by tourism, the researcher found that there are 3 important problems as follows; (Sunisa Tharnphornnant, 1997: 3-4)

1. Environmental and physical problems of the monastery, which occur inside and outside the monastery. As for the problems which occur in the monastery, the social condition of the monastery changes because the monastery gives the services both on religion and tourism to the community. Therefore, the monastery becomes to the centre of the community, where people perform the religious activity and tourists visit the ancient places of the monastery such as the ordination hall and Buddha image which have value (Faculty of Architecture, Silpakorn University, 1986: 68). As a lot of tourists visit the monastery, various problems occur. The monastery has to provide various services for carrying a lot of tourists such as the parking area, shop, toilet, and accommodation. This impacts on the physical characteristics of the monastery by causing destroying good environments of the monastery.

The monastery which is the place showing the cultural arts and background of the community become less interesting due to the impacts stemming from the nearby environments of the monastery. For example, unsystematic expansion of the city and the crowded constructions which conceal the beauty of pagodas, ordination hall, and viharn make the tourism resource on the cultural arts have less value.

Moreover, there is development of objects and activities which are not consistent with the original ones. Changes in arts of the monastery or construction of new material arts without thinking of the original ancient places, ancient objects, and material arts also destroy the values of the original ones (Faculty of Architecture, Silpakorn University, 1984: 137). The tourist carrying ability of the monastery is another problem which causes considerable damage to the cultural arts.

2. Cultural and social problems most of these problems occurred because tourists had unsuitable tourism behavior. For examples, tourists did not discard rubbish in the suitable place so the monastery was dirty. They stole Buddha images or properties of the monastery. They climbed up the holy place such as pagoda

or walked into the prohibited area of the monastery for seeing the beauty of architecture, painting, ancient objects. Such behavior of tourists disturbed monks who are practicing dhamma. Some male and female tourists hugged in the monastery. While, international tourists visited the monastery by unsuitably dressing and behaving. Moreover, destruction stemmed from tourists, local people, and tourism business operators who did not appreciate values of the monastery. While, monks in the monastery do not know that their renovation of dilapidated parts of the ancient places and objects was destruction of those ancient places and objects.

3. Economic problems, as the monastery had to provide services in order to respond to tourism, the problems of renovation occurred. The monastery usually received the subsidy from Religion Department, which was not sufficient for the monastery. Therefore, the monastery had to seek more income for payment in the monastery activities. This generally affected the economic system of the monastery. So, the monastery has to organize activities for creating income to the monastery. Some activities of the monastery might not be suitable for Thai traditions. As those 3 problems mutually impact, it is necessary to organize the monastery developing systems and regulation to be suitable for the tourism carrying condition and ability of the monastery.

2.3 Concepts on tourist guides

2.3.1 Meaning and significance of tourist guides

In 1950, Royal Institute Dictionary explained that “Tourist Guide” or “Guide” meant a person who show the way or leads other people to visit various interesting places.

In 1992, Tourist Guide and Tourism Business Act explained that “Tourist Guide” meant a person who leads tourists to visit various places and gives tourists knowledge of places or people by receiving remunerations.

Tourist guides have more opportunities than other people in the locality to meet tourists. They are trusted by tourists. And tourist guides have significant roles in inducing or informing tourists to suitably behave. If tourist guides are good, tourists are satisfied and impressed with that tourism. If tourist guides are bad, tourists are

dissatisfied and bored with that tourism. This may cause bad image to the locality. It may be difficult for tourists to travel alone. If tourists travel to other area, it is more necessary for tourists to require tourist guides. The significance of tourist guides towards the tourism can be divided into 2 categories as follows; (Chayaphorn Chernrunroj, 1994: 42-44)

1. Tourist guides are significant to tourists, tourist guides have ability to explain what tourists want to know, suitably treat tourists, and create pleasure to tourists.

2. Tourist guides are significant to tourist attractions, tourist guides have ability to give correct information, give advice on suitable action, warn tourists, and participate in conservation of environments which are the tourism resources.

2.3.2 Tourist guides' roles

Chayaphorn Chernrunroj (1994: 42-44) mentioned tourist guides' roles which are significant to tourists and tourist attractions as follows;

1. Tourist guides are significant to tourists

Tourist guides' roles are teacher, psychologist, actor, and diplomat. Good tourist guides have to perform such roles in various opportunities.

- 1.1 Teacher role, when most tourists travel to other areas inside or outside the country, they want to know the information on those tourist sites such as population, economy, society, politics, weather, topography, etc. Therefore, tourist guides have to clearly answer such information to tourists. General tourist guides do not have to have thorough knowledge of any issue (Except specific tourist guides) but they should have knowledge of their community such as number of population, background of the community, tourist sites, plants, local animals, and important festivals.

- 1.2 Psychologist role, tourist guides have to give services by impressing tourists. Successful tourist guides have to know tourists' psychology. They have to learn to suitably treat tourists. They have to know when and what they should do. They have to have methods to induce tourists to understand and comply with the rules of the group. In fact, it may be difficult for tourist guides to satisfy all tourists because tourists have different background and attitude. Tourist

guides have to use the psychological principles to learn the nature and need of tourists of each country. And they have to find methods to suitably treat those people according to different need of those people. The psychologist role is very significant. Sometimes, such role may help make the bad situation become to good situation. And it makes tourists have good relation with tourist guides and feel happy during the travel.

1.3 Actor role, sometimes, the long distance travel in the long duration may cause boredom to tourists. If tourist guides have ability to organize the recreational activities or entertain tourists, tourists' boredom decreases. Therefore, tourist guides have to perform the actor role such as singing, dancing, leading games, telling the funny story, providing the camp – fire, etc. The recreational activities provided for tourists help create pleasure to tourists. Moreover, they make the group members have better relation. If tourist guides want to have such qualification, they have to be well trained and have personal ability. Then, they will be successful.

1.4 Diplomat role, as the representative of the country or the locality, tourist guides have to know how to explain the information on their country to tourists in order to make tourists have good feeling. Tourist guides have to suitably behave. They have to show tourists Thai identity on manner, behavior, value, and living according to Thai culture and society such as gentleness and hospitality. They have to create good understanding among people of various countries. They have to create good image to the country. They have to praise their country which is civilized as equally as other countries. They should avoid behavior which causes bad image to the country. They perform duties like the cultural envoy or peace envoy.

2. Tourist guides are significant to the tourist attractions

Tourist guides are most closely meet tourists. Tourists think that tourist guides' behavior represents people's behavior in that community. During the short period, tourists meet and contact tourist guides more than others. So, the information and image which tourists receive may be correct or wrong and good or bad. Tourists cannot examine the information told by tourist guides. So, such

information reflects people and the community. As for this issue, the researcher would like to mention 2 roles of tourist guides as follows;

2.1 Speaker role, tourist guides have to give correct information. They have to be sincere to tourists. They have to give tourists advice on suitable action. If tourists unsuitably act, tourist guides have to gently warn tourists. Tourist guides should be good examples of Thai people. They should have hospitality and sincerity.

2.2 Conservationist role, tourist guides have to respect the tourism resources such as beautiful nature, man made things, cultures, tradition, and way of life. As the host and property owner, tourist guides have to protect the tourist sites. Tourist guides must not persuade tourists to do illegal things which violate good moral of that locality. If tourist guides see some tourists do illegal things, they should immediately stop such action or inform the related people to help solve the problems. They must not allow foreign people to destroy good cultural arts. They have to realize at all times that whenever they lose the cultural identity which attracts tourists, they will lose cultural independence. Moreover, the tourism industry will also face damage. Therefore, tourist guides have important roles, especially the role in conservation of the tourism resources because they most meet and stay with tourists in various places.

Moreover, Cohen, a tourism expert, (1980 Cited by Wannaphorn Wanitchanukorn, 1997: 67) concluded that tourist guides had 4 roles as follows;

1. Preparer role
2. Group leader role
3. Teacher role
4. Entertainer role

As for the cultural tourism, tourist guides have more roles as follows; Tourists have to stimulate conscience of resource conservation in order to make tourists feel responsible while visiting various places. Moreover, tourist guides have to well explain the environments until tourists appreciate, change attitudes, and turn to participate in conservation in the long period.

After reviewed the above literatures, there were can concluded that tourist guides have tourism roles as follows;

1. Roles as teacher, group leader, preparer, entertainer
2. Roles in organizing experiences or activities for presenting historical and cultural values
3. Roles in instilling the attitude on values of nature, ancient places, ancient objects
4. Roles in emphasizing the significance of values and environments of important Buddhist places.
5. Roles in stimulating conservation conscience in order to make tourists feel responsible while visiting various places.
6. Roles in explaining background and giving knowledge
7. Other roles such as roles in leading action, disseminating culture, stimulating participation in the activities, researching, and conserving.

2.3.3 Tourist guides' problems

As for the tourist guides' problems, the researcher interviewed the foreign tourism business operators who were members of Thai tourism Business Association and the officers of the monasteries where the researcher collected the information, the researcher found that some tourist guides had no quality and code of conduct. They like to seek benefits from tourists. At present, there are bad and good tourist guides and the tourism companies in the tourism industry. Bad tourist guides and operators have no moral and code of conduct. Moreover, the business competition condition is another important cause which makes tourist guides has unsuitable behavior. At present, some tourist guides have to create more income to the company by selling products on the bus. They lead tourists to buy products from various shops in order to receive commission without leading tourists to visit various interesting tourist sites. Moreover, some international tour companies mutually compete by reducing the tour price. They compel tourist guides to lead tourists to buy souvenirs in the specified place. They compel tourists to increasingly buy the special tourism services. They operate tour in various characteristics. Moreover, there is the problem of Sitting Guide. Such companies hire the tourist guide to jointly travel. While the

tour leader totally act as the tourist guide instead. but, the real tourist guide shows his license when there is an arrest. When the working environment is changing because tourist guides focus on seeking benefits from tourists rather than realize the duty of good tourist guides, a lot of good tourist guides turn to do other jobs.

Phonlada Phanchophetch (2000: 32-34) mentioned the problem of tourist guides' quality. An issue which has to be considered that how much it affects tourist guides' quality is the training. From 1961 to the present time, there are a lot of educational institutes which provide the tourist guide training. When 1992 Tourist Guide and Tourism Business Act. Stipulates that people who want to legally be tourist guides have to pass the training on the curriculum certified by Tourist Guide and Tourism Business Committee, a lot of educational institutes are interested to arrange the tourist guide training. In the past, few educational institutes provide the training. Therefore, arrangement of the training is rather strict by beginning from application, examination for selection, and examination for receiving the certificate. The training participants have to sufficiently have basic knowledge. The training provides more knowledge on tourism only such as various technical vocabularies. At present, the training is arranged for the business purpose and fame of the institutes. As the institutes want to receive benefits from the training each time, they want a lot of training participants. When a lot of people pass the training, a lot of people are interested to receive the training from those institutes. This makes other institutes which well arrange the training have no applicants. At present, a lot of institutes open the curriculum on tourism. As such institutes want to show their potential, they arrange the tourist guide training. While, Tourism Authority of Thailand which supervises arrangement of the training see the problems of the training arrangement. Tourism Authority of Thailand tries to determine various measures for use in supervising the training arrangement for the highest benefits of the training participants. And it hopes that the quality tourist guides producing from the quality institutes replace bad tourist guides. However, the training in the short period cannot make people who pass the training be good tourist guides. Tourist guides still requires more training and experiences in order to bring about working skills. Therefore, the tourist guide license only shows that those people pass the training. Such license does not show that those people are good tourist guides. Although the training cannot make

all tourist guides be good tourist guides, it should have standard. A standard creating guideline which is always mentioned and consistent with the guideline specified by Tourism Authority of Thailand is the central evaluation system. Tourism Authority of Thailand does not control the training arrangement. People who pass the training from any institutes or do not pass the training but have knowledge and ability have to pass the test provided by Tourism Authority of Thailand. Then, they have rights to apply for the tourist guide license. At present, tourist guides have to renew the license every 2 years. They have to pass the test before renewing the license. But such guideline cannot be used because, at present, there is no stipulation that people who pass the training have to pass the test again before applying for the license and renewing the tourist guide license. As for correction of any practical steps, it is necessary to first correct the law. As for the working problems of tourist guides in the area or local tourist guides, the law does not stipulate that the tour companies have to use local tourist guides to lead tourists to visit various places. As several tour companies want to reduce expenses and risk because they do not trust quality of local tourist guides. Therefore, local tourist guides are unemployed. And there is no distribution of income to people in the locality. As for solution of this problem, the law must be amended. And local tourist guides have to develop themselves to have quality and express their potential.

Another problem which is always mentioned is the opening of free trade on the tourist guide career. Generally, every related party does not agree with such issue because such party thinks that foreign tourist guides should not work in Thailand now. This is because quality of most Thai Tourist guides is not standard enough to compete with foreign tourist guides. Although, at present, foreign tourist guides are not allowed to work in Thailand and there is an effort to oppose such issue, Thai tourist guides have to prepare readiness. This is because tourist guides are a part of the tourism industry while the tourism industry is a part of the international business, which can be raised to bargain the trading at all times. If foreign tourist guides are allowed to work in Thailand while our tourist guides have not any standard and cannot compete with foreign tourist guides, Thai people will lose the tourism benefits. Moreover, it may open the opportunity for foreign people to do unsuitable things in our country (Phonlada Phanchoopetch, 2000: 35).

Therefore, tourist guides should develop themselves in order to be able to compete in the country and in the foreign countries in order to create acceptance of quality and potential of Thai tourist guides.

2.4 Concepts on the competency and ability of the monastery tour guides

2.4.1 The meaning of the competency and ability of the monastery tour guides is defined by several academicians as follows;

Thawin Noosong (1987 cited by Chartchai Romson, et al., 1998: 24) defined that “Competency and ability” mean ability of people to do anything skillfully, quickly, correctly, suitably by physical and intellectual expression. And such ability is also acceptable to general people.

Phuchong Chamnarnkij (1994 cited by Chartchai Romson, et al., 1998: 21) defined that “Competency and ability” mean ability to work skillfully, correctly, and suitably in order to efficiently achieve the objectives.

Sombat Khositwanich (1998 cited by Chartchai Romson, et al., 1998: 29) defined that “Competency and ability” mean ability of people to do anything skillfully, quickly, correctly, and suitably by physical and intellectual expression. And such ability is acceptable to general people.

In conclusion, competency and ability of the monastery tour guides mean ability of tourist guides to suitably do anything on the monastery tour. And such ability is acceptable to general people.

2.4.2 Concepts on the competency and ability of the monastery tour guides

As the service providers, tourist guides should have the competency and ability which are necessary for giving the tourism services. Such competency and ability have several special qualifications. Several academicians explained the service giving competency and ability as follows;

Momrajchawong Kukrit Pramote (1982 cited by Buppha Khummanont, 1998: 12) said that tourist guides should have the following qualifications;

1. Tourist guides should be kind.
2. Tourist guides should not steal other people's property.
3. Tourist guides should be prudent.
4. Tourist guides should not complain.
5. Tourist guides should be conscious.

Thinnawat Marukkhaphitak (1982: 284) gave recommendations for the competency and ability of tourist guides as follows;

1. Tourist guides should be friendly.
2. Tourist guides should reduce selfishness.
3. Tourist guides should take care of all tourists.
4. Tourist guides should smile at all times.
5. Tourist guides should be cheerful and humorous.
6. Tourist guides should have correct knowledge.
7. Tourist guides should remember tourists' names and correctly call tourists' names.
8. Tourist guides should be readers, observe, and remember various things.
9. Tourist guides should be good listeners.
10. Tourist guides should create good attitude towards Thailand.

Thakerng Sawasdiphan (1982: 260) mentioned good competency and ability of tourist guides as follows;

1. Tourist guides must be leaders.
2. Tourist guides must well plan.
3. Tourist guides must have good knowledge.
4. Tourist guides must well explain the information.
5. Tourist guides must well give services.
6. Tourist guides must be punctual.
7. Tourist guides must be patient.

8. Tourist guides must have good manner.
9. Tourist guides must be optimistic.
10. Tourist guides must well solve the instant problems.

Professor Wilaswong Phongsabut who provided the tourist guide training to students of Ayutthaya Teacher College on December 25, 1982 at Ayutthaya Teacher College expressed his opinion on good qualifications of tourist guides as follows;

1. Tourist guides should love to do, explain, study contents and tourists.
2. Tourist guides should have good personality. For example, they should be enthusiastic. They should observe tourists' reaction. They should have hospitality. They should be cheerful. And they should suitably dress.
3. Tourist guides should have good knowledge of the tourist sites such as geography, history, tradition, culture. And they should be able to answer every question with confidence.

Uamphorn Henakaset (1992: 17-19) mentioned duties and responsibility of good tourist guides as follows;

1. Tourist guides should give convenience on the travel, accommodation, and belongings of tourist. Initially, tourist guides have to receive tourists' names from the company and travel to receive tourists at the airport, hotel, or the meeting point. They have to be responsible for belongings of tourists and take tourists to stay at the hotel. And they have to help the hotel staff arrange tourists' accommodation.
2. Tourist guides should give advice on the tourist attraction and regulations for the visit to the tourist attraction. They should inform tourists about the daily tourism programs. And they should tell tourists when and where the bus departs and how tourists should dress for the visit to the tourists attraction.
3. Tourist guides should lead tourists to visit tourist sites according to the tourism programs. If tourist guides cannot lead tourists to visit any places or have to change time to visit any places or have to change the route, they have to explain reasons to tourists. And they should lead tourists to visit any places

within time specified in the tourism programs. They should allow tourists to take photos if the officers of those places allow tourists to take photos.

4. Tourist guides should explain the information on the tourist sites and knowledge of geography history, culture, tradition, living of people. Tourist guides should know tourists information on knowledge, interest, and need in order to suitably perform duties.

5. Tourist guides should recommend places which are necessary for tourists such as hotel, accommodation, restaurant, drink selling shops, local product selling shops, post offices.

6. Tourist guides should inform tourists about suitable action in the Thai society such as greeting, manner in eating Khan Toke food, entering the ordination hall, walking, sitting in some area, and entering Thai people's house where tourists have to take off their shoes.

7. Tourist guides should answer questions of tourists by allowing tourists having questions on the tourist sites to ask questions. If tourist guides cannot answer some questions, they should not guess the answer but they should find the answer afterwards.

8. Tourist guides should take care of tourists in order to make tourists have safety in life and property. For example, they should warn tourists that which places are dangerous. And they should warn tourists to keep valuable things.

9. Tourist guides should help solve tourists' instant problems and other problems which may occur during the travel such as tourists' sudden sickness, taking things out of the country, exchanging currency. Tourist guides have to give correct and suitable advice in order to make tourists feel happy and trust tourist guides.

10. Tourist guides should give tourists advice on buying products by most keeping tourists' benefits. Tourist guides should know that which shops sell good local products or souvenirs with reasonable price. If any shops expensively sell products to tourists, tourist guides have to help tourists without thinking of tip or commission receiving from those shops because a lot of damage will occur afterwards.

Saranya Warakulwit (1994: 50-51) mentioned principles which tourist guides should behave for maintaining the prestige of the career status and making the tourist guide career be on honorable career which is praised as people's representative, cultural envoy, and peace envoy as follows;

1. Tourist guides should be honest to their career. They should not seek benefits from tourists. They should not be greedy. They should think of tourists' benefits instead of their benefits.

2. Tourist guides should be tactful. They should always think that tourists who are service buyers expect to receive the best services. So, tourists are like tourist guides employer. Therefore, tourist guides have to suitably behave, politely speaking, and honoring and praising tourists. Tourist guides should not think that tourists are students who have to thoroughly know and understand history, art, literature. Therefore, they should explain the information by thinking of tourists' interest.

3. Tourist guides should suitably dress. They should not be too intimate to tourists. They should honor tourists and are suitably friendly with tourists. Moreover, they should not jointly eat with tourists unless they are requested to do so.

4. Tourist guides should be kind to old people, disabled people, and children. They have to well take care of those people. They should warn tourists about safety in various places.

5. Tourist guides should have fairness. They should equally give services to all tourists. They should cure tourists' feeling so that tourists feel happy and trust tourist guides.

6. Tourist guides should be punctual. Tourist guides should arrive the meeting point before the specified time in order to check preparedness of vehicles, equipment, colleagues, prepare tourist' readiness, and receive and send tourists.

Sangiam Ekchote (1982 cited by Chartchai Romson, et al., 1998: 12) mentioned good tourist guides as follows;

1. Tourist guides must be good leaders.
2. Tourist guides must have good responsibility.

3. Tourist guides must love their job.

In conclusion, good monastery tour guides should have 4 aspect competency and ability as follows;

1. The competency and ability on human relationship which are basic ability of the monastery tour guides. Tourist guides should express hospitality and sincerity to tourists in order to create good relation with tourists and make tourists trust tourist guides.

2. The competency and ability on knowledge, tourist guides should have knowledge such as knowledge of background, culture, and tradition of the monastery and the local community in order to make tourists really understand such information and appreciate the beauty of the monastery.

3. Guiding competency and ability of languages, tourist guides should have knowledge of various languages both on Thai language and foreign languages. Moreover, they should have knowledge of the local language. They should correctly use language. They should have leadership by being able to induce tourists to agree with the information without boredom. They should create participation to tourist by various motives such as giving rewards. And they should enable tourists to have the same understanding and perception as them.

4. Problem solving competency and ability, tourist guides should have ability to organize the thinking system so that they can carefully consider various problems. They should prepare to face various situations which may occur with tourists while visiting the monastery. And they should quickly make the understanding of various situations in order o timely better the situations.

2.5 Tourist guides and the monastery tour

2.5.1 Model of the monastery tour guides in the present time

As the researcher wanted to know the information and models of the monastery tour guides in the present time, the researcher visited Wat Benchamabopitr Dusitvanarm (Marble Temple), Wat Arunrajawararam Rajwaramahaviharn (Temple of

Dawn), Wat Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn (Wat Pho), and Wat Phrasrirattana Sasadaram (the Temple of the Emerald Buddha).

1. Wat Benchamabopitr Dusitvanarm (Marble Temple)

After interviewing an officer of Wat Benchamabopitr Dusitvanarm about the monastery tour, the researcher found that 500 – 600 tourists daily visit the monastery. Some tourists visit the monastery by themselves. While, some tourists visit the monastery in groups. As for tourists who visit the monastery by themselves, they may visit the monastery with or without freelance tourist guides. As for tourists who visit the monastery in groups, they visit the monastery with tourist guides inside and outside the monastery. As for tourists who visit the monastery through foreign tourism companies, tourist guides of such companies lead tourists to visit the monastery about an hour. While, Thai tourists who visit the monastery in groups have to submit the letter to the monastery in order to ask permission to visit the monastery and ask for a tourist guide to lead them to see the places in the monastery. As for this case, the monastery provided a tourist guide, who is a monk, who has knowledge of the monastery and was trained by the monastery. As for tourists who visit the monastery in small groups and want a tourist guide, the monastery can provide a tourist guide to lead tourists to visit the monastery about 1 – 2 hours.

2. Wat Arunrajawaram Rajwaramahaviharn (Temple of Dawn)

After interviewing an officer of Wat Arunrajawaram Rajwaramahaviharn about the monastery tour, the researcher found that some tourists visit the monastery by themselves while some tourists visit the monastery in groups. As for tourists who visit the monastery by themselves, they may visit the monastery with or without the freelance tourist guides. As for tourists who visit the monastery in groups, they visit the monastery with the tourist guides inside and outside the monastery. As for tourists who visit the monastery through the foreign tour companies, the tourist guides of such companies lead tourists to visit the monastery about an hour. Tourists visit this monastery after visiting Wat Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn, and Wat Phrasrirattana Sasadaram

3. Wat Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn (Wat Pho)

After interviewing an officer of Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn about the monastery tour, the researcher found that 3,000 – 5,000 tourists daily visit the monastery. 1,000 – 2,000 Thai tourists and 3,000 – 4,000 international tourists daily visit the monastery. Tourists visit this monastery after visiting Wat Phrasrirattana Sasadaram and the Grand Palace. Some tourists visit the monastery by themselves while some tourists visit the monastery in groups. As for tourists who visit the monastery by themselves, they may visit the monastery with or without the freelance tourist guides. As for Tourists who visit the monastery in groups, they visit the monastery with tourist guides inside and outside the monastery. As for tourists who visit the monastery through the foreign tour companies, tourist guides of such companies lead tourists to visit the monastery about an hour. As for Thai tourists who visit the monastery in groups, they have to submit the letter to the monastery in order to ask permission to visit the monastery and ask for a tourist guide to lead tourists to see the places in the monastery. As for this case, the monastery provides a tourist guide who may be a monk, a novice, or an officer trained by the monastery. As for tourists who visit the monastery in small groups and want a tourist guide, the monastery can provide a tourist guide to lead tourists to visit the monastery about 2 – 3 hour.

4. Wat Phrasrirattana Sasadaram (the Temple of the Emerald Buddha)

After interviewing an officer of Wat Phrasrirattana Sasadaram about the monastery tour, the researcher found that 4,000 – 7,000 international tourists daily visit the monastery. Most of international tourists are Asian people. Tourist guides having the license receiving from Tourism Authority of Thailand can lead tourists to visit Wat Phrasrirattana Sasadaram and the Grand Palace. People who want to enter the ordination hall of Wat Phrasrirattana Sasadaram have to take off shoes and hats. After entering the ordination hall, people have to politely sit. People who enter the Grand Palace have to politely dress. They cannot take photos and film. If tourist guides do not comply with the regulations, the officer of the monastery may warn

tourist guides and record as evidence. If tourist guides do not comply with the regulations again, they cannot perform duties in such area.

2.5.2 Problems of the monastery tour guides

After interviewing an officer of Wat Benchamabopit Dusitvanarm, the researcher found that the monastery tour problems stem from freelance tourist guides or tourist guides of the new tour companies. Those tourist guides do not think of the Thai tradition. They do not take care of tourists. They do not inform tourists how to dress and act in the holy place. Due to laziness, sometimes, tourist guides allow tourists to unsuitably act such as hugging, teasing, and noisily speaking. Tourist guides should closely watch tourists who take photos with the Buddha image. After entering the ordination hall, tourist guides should pay respect to the Principal Buddha Image. This is a good example to tourists. When male devotees and female devotees are performing the moral precepts, tourist guides should carefully perform their duties. For example, tourist guides should politely sit and tell tourists not to stand over those Buddhists. They should tell tourists what tourists should do when they walk past the monks.

After interviewing an officer of Wat Arunrajawaram Rajwaramahaviharn, the researcher found that the monastery tour problems stem from freelance tourist guides. Those tourist guides seldom give advice to tourists who visit the monastery. So, tourist guides should pay respect to the monastery in order to be a good example to tourists. According to the Thai tradition, when people enter other people's houses, they should pay respect to the house owners. Apart from protecting the monastery and maintaining Buddhism, monks are like the owner of the place where tourist guides lead tourists to visit. Moreover, tourist guides should give advices and knowledge to tourists before leading tourists to visit the monastery in order to make tourists suitably act in the monastery.

After interviewing an officer of Wat Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn the researcher found that the monastery tour problems stem from the tourist guides outside the monastery. Such tourist guides may provide some information which is not correct. The tourist guides provided by the

monastery are likely to more correctly give the information and can lead tourists to thoroughly visit the monastery

After interviewing an officer of Wat Phrasrirattana Sasadaram, the researcher found that the monastery tour problems stem from some tourist guides. Those tourist guides do not inform tourists how to act in the monastery. So, some tourists sit by stretching their legs to the Buddha image. While, some tourists stand over Thai people who are paying respect to the Buddha Image. Some tourist guides noisily explain the information. Moreover, some tourists visit the Grand Palace by inpolitely dressing. Therefore the monastery prepares the suitable clothes for tourists.

Such problems still occur although the state agencies and the agencies involving the monastery tour issue various measures to solve various problems.

2.6 Concepts on expectation

Vroom H.V. (1970: 91-103) mentioned Expectation Theory. He said that people's action depends on 4 variables as follows;

1. How their remunerations are suitable for their roles?
2. Satisfaction or dissatisfaction with their remunerations
3. When compared with other people, they believe that they must receive those remunerations.
4. They have the opportunity to receive the remunerations according to their expectation.

Surang Janem (1981: 128) said that "Expectation" is the sequence of the set goal. It is the probable expectation. People's life depends on expectation. People who express behavior in the present time expect the future results. Therefore, the expectation results from people's previous experiences.

Sunee Theeradakorn (1982: 92) defined that "Expectation" is forecast of events. Expectation depends on previous experiences.

People have different expectation because they have different thought and needs. Therefore, people's social behavior is also different. People receive influence from expectation of people in the organization or the organization objectives called

monothetic dimension and personal needs called Idographic Dimension. These 2 dimensions determine social behaviour (Wichit Ukachote, 2002: 26).

In conclusion, “Expectation” means the behavioral level of people who want to achieve the specified goal.

2.7 Concepts on expectation of the competency and ability of the monastery tour guides

Tourist guides have to have the competency and ability which are necessary for providing services to tourists. Several academicians explained the competency and ability of good tourist guides as follows;

Chayaphorn Chernrunroj (1994: 44-45) and Reily R.T. (1982: 31-34) said that good tourist guides should have the following qualifications;

1. Tourist guides should have good knowledge such as specific knowledge of the tourist sites. They have to have the correct and detailed knowledge of background and the present condition of those places. They can explain detailed information or answer questions of tourists. And they should have general knowledge of geography, history, culture, tradition of the locality so that they can explain such knowledge to tourists during the travel. Generally, tourists want to know and see various strange things which cannot be found in their country. Therefore, if tourist guides have knowledge and can clearly explain the information to tourists, tourists receive benefits and feel satisfied.

Good knowledge of tourist guides depends on 3 factors as follows;

- 1.1 Tourist guides have to seek knowledge all the times both on the specific knowledge of the tourist sites and general knowledge of various situations in the world. Tourist guides are interested in various information, they can use such information in various opportunities.

- 1.2 If tourist guides are local people, they can more easily seek the information on the background of the tourist sites and know the condition of the tourist sites in their locality more considerably than other people. For example, the forest tour guides having the domicile in that area know the routes, good tourist sites, and dangerous places more considerably than people outside the area.

1.3 Tourist guides should be observant. If tourist guides are observant, they can use the information deriving from their observation to impress tourists. For example, when they see beautiful flowers in some area, they can tell tourists to prepare to see those flowers in advance.

2. Tourist guides should have ability of language in order to express their feeling to tourists. Good tourist guides must have ability to fluently use language. They should not stammer. They should clearly speak. They should be suitably talkative. They should have good knowledge and skills of speaking and listening foreign languages. This helps tourist guides able to communicate with tourists about the knowledge of tourist attractions and other issues. And tourist guides can know the questions and needs of tourists.

3. As for tourist guides' education and intelligence, tourists like tourist guides who are clever, have knowledge of detailed information, politely speak, and have good taste and manner. Importantly, tourist guides must not use power over tourists and should not bore tourists.

4. As for tourist guides' experience and age, tourist guides' ability is more significant than age. Tourist guides must have experiences of tourism and should have other experiences.

5. As for the competency and ability of first – aids, tourist guides should have knowledge of first aid and medical tools which are necessary for the travel such as respirator, life buoy, medicine in order to make tourists feel safe and have confidence during the travel.

6. Tourist guides should have ability to suitably arrange time for the visit to various places. They should be able to plan itineraries in advance and control various itineraries. Good tourist guides must always prepare and record information. They must have information for the clear, correct, and complete itineraries.

Buppha Khummanont (1986 cited by Chartchai Romson, et al., 1998: 11-12) explained that good tourist guides should have the following qualifications;

1. Tourist guides should have good personality. They should be healthy. They must not be disabled.

2. Tourist guides should politely and clearly speak.

3. Tourist guides should have good knowledge of spoken foreign languages.
4. Tourist guides should always seek knowledge. They should have good
5. Knowledge of tourist sites and general knowledge of every issue.
6. Tourist guides should have methods to well explain various information in order to make tourists listen with interest and create pleasure to tourists.
7. Tourist guides should have stable mind. They should be able to prudently solve problems.
8. Tourist guides should have good manners. They should suitably behave. They should be honest and punctual.

Suphaphorn Markjang (1996: 61-65) said that good tourist guides should have the following qualifications;

1. Tourist guides should have good human relationship such as ability to create impression and friendship with other people. People who have good human relationship have the following characteristics;

- 1.1 They are optimistic and honest.
- 1.2 They are cheerful and humorous.
- 1.3 They have hospitality. They are ready to help other people, and glad to see other people happy.
- 1.4 They are helpful. They worry about other people.
- 1.5 They are friendly. They are not aggressive. They do not think that they are superior to other people.

2. Tourist guides should have good personality. People who have good personality have the following characteristics;

- 2.1 They are healthy. They are not too fat or too thin.
- 2.2 They are nimble, active, cheerful.
- 2.3 They have stable mind. They are not sensitive. They can peacefully face various situations.
- 2.4 They should thoroughly clean their body without causing stain or disgusting smell.
- 2.5 They suitably dress for each occasion.

2.6 They are gentle.

2.7 They politely speak.

3. Tourist guides should have good knowledge. People who have good knowledge have the following characteristics;

3.1 They are interested in the surrounding situation.

3.2 They are observant.

3.3 They love researching.

3.4 They are readers.

3.5 They are listeners.

3.6 They have good memory.

3.7 They know to analyse reasons, facts, and opinion.

4. Tourist guides should have oratory. People who have oratory have the following characteristics;

4.1 They clearly speak.

4.2 Their speaking style and rhythm is suitable.

4.3 They suitably use language.

4.4 They correctly use language and can clearly communicate.

4.5 They sequentially speak in order to make other people easily understand.

4.6 They can stimulate other people to intend to listen what they speak with out boredom.

5. Tourist guides should love their job. This is the heart of working. People who love their job are enthusiastic and happy to work. So their job is efficient. Tourist guides who love their job like to take care of tourists. They love to explain the information to tourists. They are enthusiastic to lead tourists to visit strange places. They are pleased to willingly give good experiences to tourists. They love to seek more knowledge in order to make their performance have efficiency. And they are satisfied to develop their job.

As for 5 qualifications, tourist guides must have ability to clearly express such qualifications. Tourist guides must have the following ability;

1. Ability of language. As tourist guides must mainly use spoken language, they must have ability to well use their language and other foreign languages. They must be able to fluently and correctly communicate with tourists. The tour companies require tourist guides who have ability of language. For example, the tourist guide recruitment regulations of Diethelm Company stipulate that tourist guides must mainly depends on speaking, therefore, the company must mainly consider spoken language of tourist guides who also must have the following qualifications;

1.1 Those people used to be tourist guides and have standard working ability.

1.2 Those people graduating in any fields from the foreign country must have good knowledge of spoken, read and written language.

1.3 Those people must pass the training on the tourist guide subject jointly organized by various institutes and Tourism Authority of Thailand.

1.4 Those people must graduate in the field of tourism from the private and state institutes.

1.5 Those people graduating form the institutes in the country and in the foreign countries must have ability to speak, listen, and understand foreign languages.

1.6 Those people must have good personality.

Tourist guides who have ability of language and oratory will efficiently perform duties.

2. Academic ability. Tourist guides must have the following knowledge;

2.1 Knowledge of tourist attractions such as location, background, geography, physical characteristics, transportation, accommodation, tourism activities, etc.

2.2 Knowledge of Thai identity such as cultural arts, architecture, tradition, way of life, religion, belief, custom, food, politics, etc.

2.3 Other knowledge involving tourists such as foreign currency, history and culture of various countries, the world events in the present time,

service and accommodation rate of the hotel, customs regulations, entertainment places, product selling places, and first aids, etc.

3. Guiding ability which is the heart of the tourist guide career. Although tourist guides have 5 qualifications, ability of language, and academic ability, their work is not successful if they do not have the guiding ability.

3.1 Time arranging ability, Good tourist guides must be able to suitably arrange time to lead tourists to visit various places according to the tourism programs. And tourists completely visited various places according to the tourism program without tiredness or boredom. Tourist guides must survey tourism routes in advance and suitably arrange time for leading tourists to visit each place. And they should give tourists time for privacy. For example, they should allow tourists to freely walk to see the point which they are specially interested. They should allow tourists to take photos, do their personal activities, drink water, eat snacks, and buy souvenirs.

3.2 Tourist analyzing ability. Good tourist guides must be able to analyze their tourists' special interest in order to suitably meet tourists' need. For example, if tourists are interested to see arts and architecture, tourist guides should mainly lead tourists to see arts and architecture in various places and thoroughly explain the information. If tourists are only interested to take photos and buy souvenirs, tourist guides should briefly explain general information which tourists should know. Tourist guides should give tourists more freely time to do what they want within time specified in the tourism program. Tourist guides can analyze tourists by studying national characteristics of various countries. For example, French people are interested in history and archaeology. American people like the adventure tourism. Asian people like to take photos and buy products. Tourists' sex, age, and education can also determine tourists' interest.

3.3 Interest stimulating ability, good tourist guides must be able to make tourists receive pleasure throughout the tourism program. Tourist guides must use their knowledge of the tourist sites and interesting places to explain the information to tourists. As for the long distance travel, tourist guides should have knowledge of organizing activities in order to help make tourists mutually have familiarity.

3.4 Convenience and service giving ability, good tourist guides must take care of tourists by making tourists visit various places with pleasure comfort, and safety. Before leading tourists to visit various places each time, tourist guides should check preparedness of vehicles and repeatedly inform tourist about accommodation and other related places.

4. Problem solving ability, Good tourist guides must be able to quickly and correctly solve instant problems by mainly thinking of tourists' benefits. As for the travel by boat, there may be an accident. The boat may sink and tourists cannot help themselves because they cannot swim. As for this case, tourist guides should solve the problem by checking that whether there are good lifebuoys in the boat. And tourist guides should pass the drowning people rescuing curriculum or know how to help drowning people.

After reviewing the above mentioned literatures, the researcher could conclude international tourists' and stakeholders' expectations of competency and ability of monastery tour guides as follows; Monastery tour guides should have the competency and ability of human relationship, which will create first impression and friendship to tourists. Tourist guides should have the competency and ability of knowledge. They should have knowledge of the monastery where they lead tourists to visit such as background of the monastery, cultural arts, architecture, related local literatures, tradition, way of life of the community near the monastery, religion, belief, custom, and food of the local community. Tourist guides should have guiding competency and ability which are the heart of monastery tour guides. Tourist guides who have guiding ability can lead tourists to visit various places by making tourists receive pleasure, knowledge, and real relaxation. So, tourists do not feel tired and bored with the travel. Tourist guides who have guiding ability have good oratory as follows;

1. Tourist guides should clearly speak. Their speaking rhythm and style are suitably. Tourist guides should not slowly or quickly speak.

2. Tourist guides should have ability of language. Apart from good knowledge of Thai and foreign languages, monastery tour guides should have more knowledge of Pali and Sanskrit and Buddhist vocabularies used by monks. And they should suitably use language and clearly communicate.

3. Tourist guides should suitably arrange time to lead tourists to completely visit the interesting places according to the tourism programs. They should give enough time to tourists to study and see various things by themselves or make merit.

4. Tourist guides should have ability to well analyse tourists. For example, tourists who are students may be interested in background, arts, architecture. While old tourists are interested to visit the monastery because they want to offer food to the monks, chant the prayers, or listen to the sermons.

5. Tourist guides should have ability to create good atmosphere and simulate interest. For example, tourist guides should provide some activities for tourists to do during the visit to various places such as playing, ask and answer game and giving rewards to tourists.

6. Tourist guides should have ability to give services and convenience to tourists such as making appointment and providing the information of the monastery such as itinerary, preparation, various practices which tourists should know. For example, when tourist guides lead tourists to visit Wat Phrasirattana Sasadaram, they should tell tourists to suitably dress. Tourists must take off shoes when they enter the ordination hall. Female tourists cannot touch monks' body. Tourist guides should tell tourists that whether the officers of the monastery allow tourists to take photos or films. Tourist guides should tell tourists to prepare belongings and give tourists various advice. And tourist guides should thoroughly and equally take care of tourists.

And tourist guides should have the instant problem solving competency and ability. If tourist guides want to well solve the instant problems, they must well prepare by studying in advance about problems which may occur during the travel, studying problem solving steps, and preparing equipment or methods in advance. Importantly, tourist guides should have stable mind and be prudent. For example, they should prepare suitable clothes for tourists who may unsuitably dress when they visit various monasteries.

2.8 Related researches and literatures

2.8.1 Researches on expectations

Thabthim Suwanprapha (1998: 83-84) studied on “Expectations and Need of People to Participate in Revival of Tham Chiang Dao”. She found that people’s expectations of the condition of the tourist attraction had relation with personal factors of the living duration, realization of the problem of the tourist attraction had deterioration, and receipt of the information on tourism but significantly had no relation with the personal factor of economic motive.

Wichit Ukachote (2002: 61-69) studied on “Tourists’ Expectation and Satisfaction with Participation in the Activity called Long Gang Nam Wa, Mae Rim District, Nan Province.” He found that tourists’ knowledge and understanding of ecotourism had relation with expectation of tourism management for preserving nature and environment and friendliness of local people at the significant level of 0.05. Tourists having good knowledge and understanding had considerable expectations of such issue. Tourists having little knowledge had no expectation or little expectation. So, tourism should be managed to be consistent with tourists’ knowledge and understanding.

2.8.2 Researches on competency and ability of tourist guides

Phuangbunga Phoomphanich (1992: 42-48) studied on “Elements which have Relation with Attitudes towards the Tourist Guide Career.” She used 3 sample groups who were professional tourist guides, students majoring in Tourism, and students majoring in other fields. There search results found that 3 sample groups had attitudes towards the tourist guide career in the moderate level. Top five abilities of tourist guides were as follows; Tourist guides should have knowledge of accommodation, reservation system, and related taxes. They should have ability to use at least 2 foreign languages. They should have knowledge and understanding of Thai heritages. They should work by thinking of other people’s mind. And they should realize to create good image to the country.

Krit Jaroenthong (1997: 96) studied on “Visit to Tham Lord” with Local Guides, Tham Lord Sub – district, Rangmapha District, Mae Hong Sorn Province.” The research results found that local guides face problems and obstacles as follows; Local guides had no knowledge of languages and oratory so they could not well explain various information. Most local guides could not well speak other languages except local language or the northern Thai language. These was because most tourist guides were lowly educated or were not educated. Moreover, most local guides still lacked correct knowledge of background, geography, physical characteristics, and traditions of tourist sites.

Panadda Phakdeephuwadon (1997: 75-82) studied on Thai Tourist Guides’ Communication for Encouraging Tourists’ Behavior of Environmental Conservation. The research results found that most sample groups had the knowledge of environmental conservation in the moderate level. Tourist guides’ knowledge of environmental conservation had no relation with tourist guides’ communication for encouraging the behavior on environmental conservation. The tourist guides, communication for encouraging the behavior on environmental conservation was different according to sex at the significant level of 0.01. While the communication methods were different according to sex and working duration at the significant level of 0.05.

Weiler and Davis (1973 cited by Wannaphorn Wanitchanukorn, 1997: 66) studied on “Various Roles, which nature tour guides in Australia should express for suitably leading tourists to visit various places.” The research results find that, as for the travel with responsibility for the environments, tourist guides should provide activities which cause least impacts on the environments. And tourist guides should not excessively utilize the ecosystems. So, tourist guides must have knowledge of the ecosystem and conservation principles. Explain the information on environments in the tourist attraction to tourists in order to make tourists have more responsibility.

Phanthip Athipanjaphong (2000: 114) studied on “Tourist guides’ roles in encouraging tourists’ conscience of conservation tourism: Case study of Thai Adventure and Conservation Tourism Association.” The research results found that tourist guides’ roles in encouraging tourists’ conscience were in the moderate level

such as roles in giving knowledge and leading or stimulating tourists to suitably act during the travel. As for problems and obstacles, tourist guides had no knowledge and experiences of conservation tourism. Tourist guides lacked skills to motivate tourists to see the significance of conservation tourism.

After reviewing literatures, the researcher found that there are researches on tourist guides expectations and competency and ability of the environmental conservation tourism. But no researches mentioned cultural tourism, especially the monastery tour which was a model of the sustainable tourism industry supported and encouraged by the government for being an industry which creates income to the country. Moreover, no researches studied in the international tourists who are the target group for Thailand to pioneer the tourism market according to the government policies. Therefore, the researcher thought that it was very necessary to do a research on international tourists' and stakeholders' expectations of competency and ability of monastery tour guides in order to help develop competency and ability of monastery tour guides to have quality.

CHAPTER 3

RESEARCH METHODOLOGY

The researcher did a research on “International Tourists’ and Stakeholders’ Expectations of Competency and Ability of Monastery Tour Guides by having 3 following objectives; First, the researcher wanted to study international tourists’ and stakeholders’ expectations of competency and ability of monastery tour guides. Second, the researcher wanted to study the competency and ability of tourist guides in the present time. And finally, the researcher wanted to study the guidelines of suitably developing the competency and ability of the monastery tour guides. The researcher used Descriptive Research to answer problems according to such objectives. The researcher did the quantitative research as follows;

3.1 Scope of the study

Target populations

Populations used for this research were as follows;

1. International tourists in the Asian region, who visited monasteries in Bangkok and could communicate in English.
2. Stakeholders involving the monastery tour, who were staff and tourism business operators who arranging the monastery tour program for tourists and key informants who were officers of the monasteries, abbots, and tourism experts.

Determination of the sampling size

1. The researcher collected the quantitative data of international tourists in the Asian region. As the researcher collected data by using the questionnaire, the researcher determined the sampling size for the study. Reliability of the sample groups in this study was 90% by allowing error of the sample groups by 10%

Formula

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

When n = the sampling size
 N = Population size representing number of international tourists who were Asian people and traveled to visit Wat Phraserattanasartsadararm in May 2004. The researcher collected data from 90,078 international tourists for 30 days

$$e = \text{Error} = \pm 10\%$$

The researcher collected data from this questionnaire by allowing the error of the sample groups by 10%. The sampling size was 99.89 people or about 100 people. As the researcher wanted to receive the complete information of the questionnaire and prevent the sample groups from giving incomplete information, the researcher collected data by increasingly using the questionnaire by 10% from the sampling size. Therefore, the researcher calculated collection of data deriving from the questionnaire by using the sampling size of 110 people for collection of data from 4 monasteries.

2. As for collection of data from the stakeholders involving the monastery tour, the researcher could not clearly determine number of populations. So, the researcher determined the sampling size under the condition of analytical sufficiency and the duration which the researcher could collect the primary data. If there were few population size, the researcher studied total populations without random sampling.

Random sampling

As for this researcher, the researcher used Accidental Sampling. The sample groups were international tourists in the Asian region and could communicate in English. The researcher collected data from people who used the monastery tour services from the tour companies.

Target area

The researcher chose 4 monasteries as the research area such as Wat Benchamabopitr Dusitvanarm (Marble Temple), Wat Arunrajawaram Rajwaramahaviharn (Temple of Dawn), Wat Phra Chetuphon-Vimolmangklaram Rajwaramahaviharn (Wat Pho), and Wat Phrasirattana Sasadaram (the Temple of the Emerald Buddha) because these monasteries were specified in the tourism programs of various tour companies and were famous tourist attractions in Bangkok, where international tourists in the Asian region liked to visit.

3.2 Data Collection

As for this research, the researcher studied expectations of international tourists in the Asian region and stakeholders involving the monastery tour. The information used for this research was divided into 2 categories as follows;

1. Secondary Data: The researcher initially studied Secondary Data by collecting data from various documents such as basic information of populations, physical information of the studied area, various statistics of populations, report of the study results and academic documents involving the tourism, and other related studies.
2. Primary Data: The researcher wrote a letter in order to ask Dean of Faculty of Social Sciences and Humanities to submit the letters to the abbots of Wat Benchamabopitr Dusitvanarm, Wat Arunrajawaram Rajwaramahaviharn, Wat Phra Chetuphon-Vimolmangklaram Rajwaramahaviharn, and General of the Grand Palace in the part of Wat Phrasirattana Sasadaram in order to ask permission to collect data from tourists visiting the monasteries. The researcher collected data throughout August, 2003 according to the questionnaire designed to be consistent with the research objectives. The researcher collected data from the stakeholders by using the question guides for the in-depth analysis of data and collect data by expressing general part. Therefore, the researcher gave significance to the information sources and the meaning of information under the opinion of key informants. When the researcher considered the phenomena through the opinion of people who stayed in such phenomena, the researcher had methods to help develop the competency and ability of the monastery tour guides for use in analysis of the research results.

3.3 Data collection methods

3.3.1 The researcher studied and collected data from related documents and agencies.

3.3.2 The researcher collected primary data.

3.3.3 The researcher designed the tools and data collection methods.

3.3.4 The researcher collected data by using the questionnaire and interview.

The researcher submitted the letters to the abbots of 3 monasteries and the chiefs involving the monastery tour, who were Secretary - General of the Grand Palace, Governor of Tourism Authority of Thailand, Director of Tourism Division, Bangkok Metropolitan Permanent – Secretary Office, Chairman of Thai Tourism Business Association, Chairman of Professional Tourist Guide Association, and tourism business operators in order to ask permission to make appointment on the date, time and place agencies 2 weeks in advance. After various agencies accepted the appointment, the researcher traveled to collect data throughout August, 2003. There were 2 sample groups: 1) People who were surveyed by the questionnaire 2) People who were interviewed.

Designing the questionnaire

1. Questionnaire preparing steps.

1.1 The researcher prepared the questionnaire.

1.2 The researcher initially studied tourists' information

before designing the questionnaire. And the researcher studied the background of the monasteries, ancient places, ancient objects, and material arts.

2. Questionnaire using steps

2.1 The researcher introduced himself and informed tourists about the questionnaire objectives.

2.2 The researcher allowed tourists to answer the questionnaire according to the sequence of questions.

2.3 The researcher collected data.

The interview making process

1. Interview preparing steps

1.1 The researcher prepared the interview and equipment such as a recorder.

1.2 The researcher studied the information on the background of monasteries and competency and ability of tourist guides before data collection.

1.3 The researcher initially sent interviewees the questions used for interview so that the interviewees could study such questions in order to have more knowledge and understanding of the research objectives and benefits.

2 Interviewing steps

2.1 The researcher introduced himself and informed the interviewees about the interviewing objectives.

2.2 The researcher began interviewing according to the sequence of questions.

2.3 The researcher asked permission to record data by the cassette tape during the interview.

2.4 They researcher thanked the interviewees after interviewing.

3.4 The research tool

1. The tool used for studying international tourists in the Asian region and designed according to the research objectives was the questionnaire on expectations of the guiding competency and ability. Such questionnaire was divided into 3 parts as follows;

Part 1 Questionnaire on general information of respondents such as sex, age, religion, nationality, race, marital status, education, occupation, income, and Thai monastery tour experiences in the past. There were 11 questions which were close – ended and open – ended questions.

Part 2 Questionnaire on tourists' expectation level of the competency and ability of monastery tour guides and the real competency and ability level of the monastery tour guides in the present time, which were divided into 4 aspect. There were 24 questions. The questions were 4 – level Rating Scale for preventing error of the information deriving from tourists.

Expectations of monastery tourists meant tourists' need level for various abilities of the monastery tour guides in Thailand, such as 1) Ability of human relationship, 2) Ability of knowledge, 3) Guiding ability, and 4) problem solving ability evaluated from the respondents by having the rating scale as follows;

3.26 – 4.00	meant	greatest need level
2.51 – 3.25	meant	great need level
1.76 – 2.50	meant	little need level
1.00 – 1.75	meant	least need level

Real competency and ability of the monastery tour guides in the present time meant 4 aspect ability level of the monastery tour guides in Thailand, expressed to tourists such as 1) Ability of human relationship, 2) Ability of knowledge, 3) Guiding ability, and 4) problem solving ability, which evaluated from the respondents who were international tourists and stakeholders by having the rating scale as follows;

3.26 – 4.00	meant	greatest ability level
2.51 – 3.25	meant	great ability level
1.76 – 2.50	meant	little ability level
1.00 – 1.75	meant	least ability level

Part 3 Questionnaire on recommendations and guidelines for encouraging and developing the competency and ability of the monastery tour guides. There were open – ended questions. The respondents had to express their opinion and recommendations.

The researcher collected data for 30 days. As tourists had to visit various places specified in the tourism program, it was rather difficult for them to have the opportunity to answer the questionnaire because they did not have enough time to

answer the questionnaire. However, the researcher totally received back 110 questionnaires from tourists. After examining completeness of the questionnaire, the researcher found that there were 100 questionnaires which information could be analyzed.

2. The tool used for studying the stakeholders was Interview Guide. There were 5 open – ended questions on expectation, problem, and obstacle to the competency and ability of the monastery tour guides together with problem solution and recommendations for use as the guidelines for developing quality and competency and ability of the monastery tour guides.

As the researcher wanted to interview related people, the researcher submitted the letter in order to ask Dean of Faculty of Social Sciences and Humanities to submit the letters to related people for interview. The researcher collected data throughout August, 2003. The researcher interviewed the following people according to the question issues;

1. Tourism Business operators
 - President Association of Thai Travel Agents
 - Hon. Secretary General Association of Thai Travel Agents
 - Managing Director of Noom Sao Tours Co., Ltd.
 - Managing Director of Special Journey Co., Ltd.
 - Managing Director of Bangkok Sight Seeing Co., Ltd.
 - Business Development Manager of Mr. Travel Co., Ltd.
2. Representatives of the monasteries
 - Assistant Abbot of Wat Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn
 - Assistant Abbot of Wat Arunrajawaram Rajwaramahaviharn
 - Monk chief guide of Wat Benchamabopitr Dusitvanarm
 - Section chief of Wat Phrasrirattana Sasadaram
3. Experts
 - Director of Tourism Division Bangkok Metropolitan Permanent Secretary Office

- Tourist Guide and Tourism Business Registrar, Tourism Authority of Thailand
- Tourism Development Staff 6, Tourism Authority of Thailand
- President of Professional Guide Association
- Committee of Profession Guide Association

Development of the research tool

As for design for the research tools, some parts of the tools were designed by the researcher while some parts of the tools were adapted from the tools of various researches. The tool designing steps were as follows;

1. The researcher studied related documents, textbooks, and researches for use as the information for determining models and contents of the questionnaire and interview.
2. The researcher determined the content scope for designing the questionnaire and interview by covering the studied issue.
3. The researcher presented the questionnaire and interview to the thesis control professors for examination.
4. The researcher improved the questionnaire and the interview for Content Validity according to recommendations and correction of the thesis control professors.
5. The researcher tried out the improved questionnaire and interview.

Trying out and improving the tool

The researcher presented the tools to the adviser and experts for examination of content validity. Then, the researcher tried out the questionnaire with 20 tourists having the same qualifications as the sample groups in July, 2003 at Wat Phrasrirattana Sasadaram. As most international tourists visited such monastery according to the tourism programs of the tour companies, they were like the centre or good representatives for the visit to the monasteries in Bangkok. The researcher tried out the interview with the experts by interviewing the officers of Professional Tourist

Guide Association. After that, the researcher checked the questionnaire and interview and gave scores by analyzing Difficulty – Easiness, Discrimination, and Reliability of the tools for finding defect. Then, the researcher improved and printed the research tools for more completeness. After that, the researcher used such tools to collect real data from 2 sample groups in August 2004.

Measurement of tourists' expectation level and the real competency and ability of the monastery tour guides

The researcher measured tourists' expectation level of the competency and ability of the monastery tour guides and the real competency and ability of the monastery tour guides in the present time. And the researcher found Reliability of such issue by using Cronbach's Alpha Coefficient as follows; (1970 cited by Buntham Kijpreedaborisut, 1997: 212)

$$r_{tt} = \frac{K}{K-1} \left(1 - \frac{\sum S_i^2}{S_{sum}^2} \right)$$

When r_{tt} = Reliability of the questionnaire
 k = Number of questions
 $\sum S_i^2$ = the sum of Variance in each question
 S_{sum}^2 = Variance of total scores of the questionnaire

After the test by using SPSS for Windows Version 11.0, According to the analysis results, Reliability of the questionnaire on tourists' expectation level of the competency and ability of the monastery tour guides was 0.95. While the real competency and ability of the monastery tour guides in the present time was 0.94. Then, the questionnaire was suitable to use as a research tool in this study.

3.5 Data analysis

The researcher used Descriptive Analysis for quantitative data by expressing Frequency, Percentage, and Mean by describing the qualifications of the sample groups who were international tourists in the Asian region and stakeholders and the

sample groups' expectations of the competency and ability of the monastery tour guides, problem solving methods, and various recommendations.

1. General information on populations: The researcher determined Nominal Scale by analyzing with Descriptive Statistics by expressing Frequency and Percentage.

2. The information on sample groups' expectations of the monastery tour guides' competency and ability of human relation, knowledge, guiding, and problem solving and the information on the real competency and ability of the monastery tour guides. The researcher determined Interval Scale for such information and analyses with Descriptive Statistics by expressing Mean and Standard Deviation.

As for analysis of data deriving from stakeholders, the researcher examined the obtained information after collection every time for more accuracy and completeness of the information. The researcher collected more data involving the issues. The researcher compiled and analyzed contents of the information. The researcher used concepts and theories to analyze in general. After that, the researcher concluded the information in general.

CHAPTER 4

RESULTS

As for this research, the researcher studied international tourists and stakeholders expectations of competency and ability of monastery tour guides. The researcher used the questionnaire for international tourists, and the interview guide for stakeholders who were tourism business operators, officers of the monasteries and tourism experts. As for this part, the researcher mentioned the research results which were collection of secondary data and primary data. The research results contained the topics according to the research objectives as follows;

1. The researcher wanted to study international tourists' expectations of the competency and ability of the monastery tour guides and opinion on the real competency and ability of the monastery tour guides in the present time.
2. The researcher wanted to study stakeholder's expectations of the competency and ability of the monastery tour guides and opinion on the real competency and ability of the monastery tour guides in the present time.
3. The researcher wanted to study the guidelines of suitably developing the competency and ability of the monastery tour guides.

The research results were consistent with the objectives as follows;

4.1 The information deriving from the sample groups who were international tourists.

4.1.1 Basic information of the sample groups such as sex, age, religion, nationality, race, marital status, the highest educational level, occupation, annual net income, Thai monastery tour experiences in the past, and traveling characteristics of the sample groups visiting the monasteries in Bangkok.

4.1.2 Tourists' expectations of the competency and ability of the monastery tour guides and tourists opinion on the real competency and ability of the monastery tour guides in the present time, which was divided into 4 aspect such as the competency and ability of human relationship, the competency and ability of

knowledge, guiding competency and ability, and problem solving competency and ability.

4.2 The information deriving from stakeholders who were tourism business operators, officers of the monasteries and experts involving the monastery tour.

4.2.1 Basic information of the sample groups such as sex, age, religion, nationality, race, marital status, the highest educational level, agency, and working duration.

4.2.2 Stakeholders' expectations of the competency and ability of the monastery tour guides and stakeholders opinion on the real competency and ability of the monastery tour guides in the present time, which was divided into 4 aspect such as the competency and ability of human relationship, the competency and ability of knowledge, guiding competency and ability, and problem solving competency and ability.

4.3 Recommendations which were significant to development of the competency and ability of the monastery tour guides.

4.1 The information deriving from international tourists

4.1.1 Basic information of the sample groups

As for the research results, the researcher received the information from 100 international tourists who could communicate in English and visited 4 monasteries in Bangkok such as Wat Benchamabopitr Dusitvanarm (Marble Temple), Wat Arunrajawararam Rajwaramahaviharn (Temple of Dawn), Wat Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn (Wat Pho), and Wat Phrasirattana Sasadaram (the Temple of the Emerald Buddha) according to the following tables;

Table 1 showed percentage of the sample groups who were international tourists visiting the monasteries. 56% of international tourists were female. Greatest international tourists visiting the monasteries in Thailand were 20-29 years old and 30-39 years old. Average age of international tourists was 33.28 years old (about 33 years old) with standard deviation of 9.52.

Table 1 Percentage of international tourists visiting the monasteries (n=100) classified by sex and age

Basic information	Percentage
Sex:	
Male	44.0
Female	56.0
Total	100.0
Age:	
Below 19 years old	6.0
20-29 years old	36.0
30-39 years old	36.0
40-49 years old	16.0
Over 50 years old	6.0
Total	100.0
\bar{x}	33.28 years
S.D.	9.52

Table 2 Percentage of international tourists visiting the monasteries (n=100) classified by Nationality, race, and religion

Basic information	Percentage
Nationality:	
Chinese	19.0
Japanese	18.0
Malaysian	12.0
Laotian	12.0
Vietnamese	12.0
Singaporean	10.0
Philippine	9.0
Indian	8.0
Total	100.0
Race:	
Chinese	19.0
Japanese	18.0
Malaysian	12.0
Laotian	12.0
Vietnamese	12.0
Singaporean	10.0
Philippine	9.0
Indian	8.0
Total	100.0

Table 2 Percentage of international tourists visiting the monasteries (n=100) classified by Nationality, race, and religion (Cont.)

Basic information	Percentage
Religion	
Buddhism	50.0
Christianity	30.0
Islam	12.0
Hinduism	8.0
Total	100.0

According to Table 2, 19% of international tourists visiting the monasteries had Chinese nationality. While there were least tourists having Indian nationality. 19% of international tourists had Chinese race. 18% of international tourists had Japanese race. There were least tourists having Indian race. 50% of international tourists visiting the monasteries were Buddhists.

Table 3 Percentage of international tourists visiting the monasteries (n=100) classified by the marital status and the highest educational level

Basic information	Percentage
Marital status	
Single	54.0
Married	40.0
Widowed	6.0
Total	100.0
The highest educational level	
Primary level	3.0
Secondary level	6.0
Vocational level/ Diploma	11.0
Bachelor Degree	63.0
Higher than Bachelor Degree	17.0
Total	100.0

According to Table 3, 54% of international tourists visiting the monasteries were single. The highest educational level of the greatest of international tourists was the Bachelor Degree.

Table 4 Percentage of international tourists visiting the monasteries (n=100) classified by annual net income (U.S. Dollars) and occupation

Basic information	Percentage
Annual net income	
Below 25,000 U.S. Dollars	29.0
25,001-50,000 U.S. Dollars	17.0
50,001-75,000 U.S. Dollars	25.0
Over 75,001 U.S. Dollars	29.0
Total	100.0
Mean (\bar{x})	50,147.00 U.S. Dollars
S.D.	31,840.49
Occupation	
Staff of the private companies	42.0
Personal business	22.0
Officers/Employees in the state enterprise	18.0
Student	13.0
Housewife	5.0
Total	100.0

According to Table 4, Annual net income of international tourists visiting the monasteries was 50,147 U.S. Dollars (Standard deviation = 31,840.49). Greatest of international tourists visiting the monasteries are staff of the private companies and 22% of tourists did their personal business.

Table 5 Percentage of international tourists visiting the monasteries classified by monastery tour characteristics (n=100), satisfaction with the monastery tour experiences in the past (n=75), and traveling characteristics (n=100)

Basic information	Percentage
Monastery tour characteristics (n=100)	
1. International tourists used to visit the monasteries	75.00
- with the monastery tour guides	74.67
- without the monastery tour guides	25.33
2. International tourists never visited the monasteries	25.00
Total	100.00

Table 5 Percentage of international tourists visiting the monasteries classified by monastery tour characteristics (n=100), satisfaction with the monastery tour experiences in the past (n=75), and traveling characteristics (n=100) (Cont.)

Basic information	Percentage
Satisfaction with the monastery tour experiences in the past (n=75)	
Greatest	26.76
Great	52.00
Moderate	21.30
Total	100.00
Traveling characteristics for this time (n=100)	
Traveling alone	5.0
Traveling with family	29.0
Traveling with friends	39.0
Traveling with the organization/company	27.0
Total	100.0

Table 5 showed the information on international tourists' monastery tour experiences. 75% of international tourists used to visit the monasteries in Thailand. 74.67% of international tourists used to visit the monasteries with the tourist guides. As for international tourists' satisfaction with the monastery tour experiences in the past, the researcher found that 52% of the sample groups were considerably satisfied with the monastery tour guides. As for the traveling characteristics, 39% of the sample groups traveled to visit the monasteries in Thailand with their friends.

4.1.2 Tourists' expectations of the competency and ability of the monastery tour guides and tourists opinion on the real competency and ability of the monastery tour guides in the present time

According to the research results of international tourists' expectations of the competency and ability of the monastery tour guides and tourists' opinion on the real competency and ability of the monastery tour guides in the present time, there were 4 aspect competency and ability of the monastery tour guides as follows; the competency and ability of human relationship, the competency and

ability of knowledge, guiding competency and ability, and problem solving competency and ability by having the rating scale as follows;

3.26 – 4.00	meant greatest level
2.51 – 3.25	meant great level
1.76 – 2.50	meant little level
1.00 – 1.75	meant least level

Table 6 Mean and standard deviation of international tourists' expectations of the competency and ability of the monastery tour guides and tourists' opinion on the real competency and ability of the monastery tour guides in the present time, classified by 4 aspect competency and ability

Items	Expectation level		The real competency and ability level in the present time	
	Mean ₁	S.D. ₁	Mean ₂	S.D. ₂
1. The competency and ability of human relationship				
1) Joyful	3.16	0.92	2.90	0.89
2) Courteously	3.45	0.89	2.96	0.85
3) Generously	3.33	0.75	3.08	0.76
4) Tactful	3.26	0.73	2.86	0.91
Total	3.30	0.83	2.95	0.86
2. The competency and ability of knowledge				
A. Knowledge of the monasteries				
1) Background	3.44	0.67	3.24	0.74
2) Painting and architecture	3.26	0.80	2.86	0.98
3) Ancient places and ancient objects	3.24	0.75	3.05	0.64
4) Symbol	3.41	0.77	2.97	0.94
B. Knowledge about the Locality and Thai identity				
1) Local literature	2.98	0.82	2.74	0.71
2) Culture / custom / tradition	3.50	0.75	3.13	0.76
3) Food	3.47	0.73	2.96	0.86
4) Belief in Buddhism	3.37	0.84	3.08	0.72
5) Other knowledge	3.39	0.72	2.97	0.76
Total	3.34	0.77	3.00	0.81

Table 6 Mean and standard deviation of international tourists' expectations of the competency and ability of the monastery tour guides and tourists' opinion on the real competency and ability of the monastery tour guides in the present time, classified by 4 aspect competency and ability (Cont.)

Items	Expectation level		The real competency and ability level in the present time	
	Mean ₁	S.D. ₁	Mean ₂	S.D. ₂
3. Guiding competency and ability				
A. Having oratory				
1) Tone and rhythm	3.49	0.64	2.68	0.72
2) Level of language in use	3.51	0.70	2.88	0.83
3) Correctly using language with clearly communicating	3.40	0.77	2.99	0.80
4) Being able to listen and understand foreign languages	3.46	0.73	2.95	0.83
B. Suitability of monastery tour management				
1) Using time for the monastery tour management	3.09	0.99	2.96	0.79
2) Creating atmosphere and stimulating interest	2.98	0.91	2.51	0.93
3) Giving services and convenience	3.25	0.77	2.67	0.73
Total	3.31	0.82	2.81	0.82
4. Problem solving competency and ability				
1) First aids	3.24	0.77	2.60	0.87
2) Intelligence	3.34	0.81	2.81	0.81
3) Good coordinating and preparation	3.53	0.70	2.96	0.82
4) Controlling the situation	3.51	0.70	2.95	0.76
Total	3.41	0.75	2.83	0.82

Details of Table 6 were as follows;

1. The competency and ability of human relationship

The competency and ability of human relationship could create friendship and good impression between tourist guides and tourists. Such competency and ability could make tourists trust tourist guides. The research results found that greatest international tourists had greatest expectations of the monastery tour guides'

competency and ability of human relationship (Mean = 3.30). While, tourists thought that the monastery tour guides had the real competency and ability of human relationship in the present time in the great level (Mean = 2.95). Moreover, mean of the tourists' expectations of the monastery tour guides' competency and ability of human relationship and mean of tourists' opinion on the monastery tour guides' real competency and ability of human relationship in the present time was different. Tourists had greatest expectations of the monastery tour guides' various qualifications such as Friendly, Generously, and Tactful with the mean of 3.45, 3.33, and 3.26, respectively. While, tourists thought that the monastery tour guides had the real competency and ability of the above mentioned qualifications in the present time with the mean of 2.96, 3.08, and 2.86, respectively. The sample groups had great expectations of the monastery tour guides' competency and ability of human relationship such as Joyful with the mean of 3.16. Tourists thought that the monastery tour guides had the real competency and ability of such qualification in the present time with the mean of 2.90. This was because tourists believed that Joyfulness was the basic qualification of every tourist guide.

The researcher could conclude the research results as follows; the monastery tour guides had real competency and ability of human relationship in the present time in the great level. While, tourists had greatest expectations on the competency and ability of human relationship.

2. The competency and ability of knowledge

Tourist guides should always seek more knowledge. Apart from the specific knowledge of the monasteries which were the tourist sites, tourist guides should have general knowledge of various situations, locality, and tradition so that they could explain the information or answer tourists' questions. This would satisfy tourists. The research results found that greatest international tourists had greatest expectations of the monastery tour guides' competency and ability of knowledge (Mean = 3.34). While, tourists thought that the monastery tour guides had the real competency and ability of knowledge in the present time in the great level (Mean = 3.00). Mean of the tourists' expectations of the monastery tour guides' competency and ability of knowledge and mean of tourists' opinion on the monastery tour guides'

real competency and ability of knowledge in the present time was different. Tourists had greatest expectations of the monastery tour guides' competency and ability of knowledge of the monastery such as Background, Painting and architecture, and Symbol with the mean of 3.44, 3.26, and 3.41, respectively. And tourists had greatest expectations of the monastery tour guides' competency and ability of the knowledge about the locality and Thai identity such as Custom-tradition, Food, Buddhist belief and Other knowledge with the mean of 3.50, 3.47, 3.37, and 3.39, respectively. While, tourists thought that the monastery tour guides had the real competency and ability of the above mentioned knowledge in the present time in the great level with the mean of 3.24, 2.86, 2.97, 3.13, 2.96, 3.08, and 2.97, respectively. The sample groups had great expectations of the monastery tour guides' competency and ability of knowledge about the monastery such as Ancient places and ancient places and the knowledge of the locality and Thai identity such as Local literatures with the mean of 3.24 and 2.98, respectively. Tourists thought that the monastery tour guides had the real competency and ability of such knowledge in the present time in the great level with the mean of 3.05 and 2.74, respectively.

The researcher could conclude the research results as follows; the monastery tour guides had real competency and ability of knowledge in the present time in the great level. While, tourists had greatest expectations of the competency and ability of knowledge.

3. Guiding competency and ability

Guiding competency and ability were like the heart of the monastery tour guide career. If the monastery tour guides did not have the guiding ability, their work could not be successful. This was because the monastery tour guides having the guiding ability would make the travel full of pleasure without boredom. The research results found that the sample groups had greatest expectations of the monastery tour guides' guiding competency and ability (Mean = 3.31). While, tourists thought that the monastery tour guides had the real guiding competency and ability in the present time in the great level (Mean = 2.81). Mean of the tourists' expectations of the monastery tour guides' guiding competency and ability and mean of tourists' opinion on the monastery tour guides' real guiding competency and ability

in the present time was different. Tourists had greatest expectations of the monastery tour guides' various qualifications in the issue of oratory such as Tone-rhythm, Level of language in use, Correctly using language and clearly communicating, Being able to listen and understand foreign languages with the mean of 3.49, 3.51, 3.40, and 3.46, respectively. While, tourists thought that the monastery tour guides had the real guiding competency and ability in such issues in the present time in the great level with the mean of 2.68, 2.88, 2.99, and 2.95, respectively. The sample groups had great expectations of the monastery tour guides' guiding competency and ability in the issue of the Suitability of the monastery tour management such as Using time for the monastery tour management, Creating atmosphere and stimulating interest, and Giving services and convenience. And tourists thought that the monastery tour guides had the real guiding competency and ability in such issues in the present time in the great level.

The researcher could conclude the research results as follows; the monastery tour guides had real guiding competency and ability in the present time in the great level. While, tourists had greatest expectations of the monastery tour guides' guiding competency and ability in the issue of oratory.

4. The competency and ability of problem solving

If the monastery tour guides wanted to well solve various problems, they had to well prepare by studying in advance about the visit to the monasteries. They had to study problem solving steps and prepare equipment or methods in advance. They had to have stable mind and be prudent. The research results found that tourists had greatest expectations of the monastery tour guides' competency and ability of problem solving (Mean = 3.41). While, tourists thought that the monastery tour guides had the real competency and ability of problem solving in the present time in the great level. Mean of the tourists' expectations of the monastery tour guides' competency and ability of problem solving and mean of tourists' opinion on the monastery tour guides' real competency and ability of problem solving in the present time was different. Tourists had greatest expectations of the monastery tour guides' various qualifications such as Intelligence, Good coordination and preparation, Controlling the situations with the mean of 3.34, 3.53,

and 3.51, respectively. While, tourists thought that the monastery tour guides had the real competency and ability of such qualifications in the present time in the great level with the mean of 2.81, 2.96, and 2.95, respectively. Tourists had great expectations of the monastery tour guides' competency and ability of problem solving in the issue of First aids with the mean of 3.24. and tourists thought that the monastery tour guides had the real competency and ability in the present time in the issue of First aids in the great level with the mean of 2.60. This was because tourists believed that tourist guides should always prepare equipment for use in First aids in case of emergency. For example, tourists were sick, faint and dizzy.

So, the researcher could conclude the research results as follows; the monastery tour guides had real competency and ability of problem solving in the present time in the great level. While, tourists had greatest expectations of the monastery tour guides' competency and ability of problem solving.

As for the information deriving from tourists who answered the questionnaire, the researcher could conclude the research results as follows; tourists had greatest expectations of the monastery tour guides' competency and ability of human relationship, knowledge, guiding, and problem solving. While, the monastery tour guides had the real competency and ability in 4 aspect in the present time in the great level.

4.2 The information of the stakeholders

4.2.1 Basic information of the sample groups

As for the research results, the researcher received the information from the sample groups who were stakeholders such as tourism business operators, officers and representatives of the monasteries, and experts involving the monastery tour (15 people). There were 13 male respondents and 2 female respondents. Greatest respondents were 40-49 years old. They worked in the position of the executive in the middle level upwards. Average age of the sample groups was 41.60 years old (about 42 years old) with standard deviation of the 6.66. 66.67 % of the stakeholders were

married. Greatest stakeholders received education from the Bachelor degree upwards. And working duration of greatest stakeholders was over 11 years.

4.2.2 Stakeholders' expectations of the competency and ability of the monastery tour guides and stakeholders' opinion on the monastery tour guides' real competency and ability in the present time

The research results of the stakeholders expectations of the competency and ability of the monastery tour guides were as follows; (Stakeholders were tourism business operators, officers of the monasteries, and experts involving the monastery tour.)

Tourism business operators

After interviewing the tourism business operators about their expectations of the competency and ability of the monastery tour guides, the researcher found that the monastery tour guides should always seek more knowledge such as knowledge of the history, religion, cultural arts and technological knowledge which would develop the competency and ability of the monastery tour guides to have quality. Tourist guides should know basic needs of tourists having different characteristics according to age, race, and religion. For example, eastern tourists, western tourists, and tourists who were Buddhist, Christian, and Muslim had different needs. Moreover, tourist guides should be able to solve the instant problems and control various situations such ability of monastery tour guides depended on their guiding experiences. Tourism business operators expressed opinion on their expectations of the competency and ability of the monastery tour guides as follows;

“The monastery tour guides should be able to control various situations during the visit to various places and during the travel. And they should be able to well solve the instant problems.”

“The monastery tour guides should be Buddhist because they can well link various stories which they have belief.”

“The monastery tour guides should preserve good tradition in order to be a good example to tourists.”

“The monastery tour guides should be able to well explain the information on the beauty of the painting, architecture, and arts of the monasteries based on the reality.”

“The monastery tour guides should make tourists received pleasure during the visit to various places. They should be able to make tourists well agree with them.”

“The monastery tour guides should considerably read various books on religion, cultural arts, history, society, and new technologies so that they can well link the knowledge of background and apply related knowledge.”

Meanwhile, as for the information deriving from interviewing the tourism business operators, the researcher could conclude the research results as follows; At present, some local tourist guides had less knowledge than general tourist guides because they seldom sought more new knowledge. The sample groups thought that the local tourist guides had better knowledge of painting, architecture, cultural arts, and locality than general tourist guides who led tourists to visit the monasteries. The quality of monastery tour guides depended on tourists' payment ability. Tourism business operators expressed their opinion on the monastery tour guides' various abilities in the present time as follows;

“The monastery tour guides suitably dress and honor the tourist sites.”

“The monastery tour guides in the present time well give services and convenience.”

“The monastery tour guides have more knowledge because there are various media which enable the monastery tour guides to increasingly seek the information.”

“The monastery tour guides, especially local tourist guides seldom seek more new knowledge; while, general monastery tour guides who lead tourists to visit various places always have new knowledge to interest tourists.”

“New tourist guides have no idea and like to seek benefits.”

“New tourist guides have less knowledge than old tourist guides. The factor which determines tourists’ need for the information is tourists themselves. For example, Western tourists want to receive knowledge of history and cultural arts more considerably than Eastern tourists who like shopping, taking photos, and entertainment.”

“New tourist guides seldom learn the cultural art and history base so they have little knowledge.”

Monks and officers of the monasteries

After interviewing monks and officers of the monasteries about their expectations of the competency and ability of the monastery tour guides, the researcher found that the monastery tour guides should have important competency and ability as follows; The monastery tour guides should have detailed knowledge and correct information on the monasteries. They should be able to apply and insert Buddhist principles in variety of knowledge. They should have ability of languages in order to enable tourists understand good cultural arts. They should be able to impress tourists because they were the representative of Thai people to welcome tourists. importantly, they should be patient. Monks and officers of the monasteries expressed opinion on their expectations of the competency and ability of the monastery tour guides as follows;

“The monastery tour guides should have better manner than other tourist guides.”

“The monastery tour guides should have moral”

“The monastery tour guides should impress tourists and should be patients.”

“The monastery tour guides should seek knowledge and find correct information. Tourists do not blame monastery tour guides who cannot well speak but give correct information.”

“The monastery tour guides should have ability of languages in order to enable tourists to understand the values of the monastery tour.”

Meanwhile, as for the information deriving from interviewing monks and officers of the monasteries, the researcher could conclude the research results as follows; At present, the monastery tour guides had knowledge but might have incomplete knowledge or wrong information. So, they gave incorrect information or advice. And tourists did not comply with the regulations of the place such as unsuitably dressing or taking photos in the prohibited place. This was because the monastery tour guides might not give information in advance or did not warn tourists who unsuitably acted because they feared that various problems would occur with the company. Moreover, the monastery tour guides gave little significance to the monastery tour but liked to seek income by leading tourists to buy various products. Monks and officers of the monasteries expressed opinion on the monastery tour guides' various abilities in the present time as follows;

“The monastery tour guides give incorrect and incomplete information and advice.”

“The monastery tour guides have little detailed knowledge although there are the tourist guide training curriculums on the knowledge of cultural arts and Thai wisdom.”

“The monastery tour guides seldom give advice on tourists' dressing.”

“The monastery tour guides give little knowledge to tourists and allow tourists to see various things by themselves.”

“General monastery tour guides have less detailed knowledge than local tourist guides because they must leading tourists to visit various places that cause them unable to know every aspect of the places.”

“Local tourist guides considerably have detailed knowledge. They could give in - depth information together with moral principles.”

“The monastery tour guides in the present time have more business thought. They seldom seek several of information because they think that there is a lot of information in various media.”

Experts

After interviewing the experts were officers of Tourism Authority of Thailand, Bangkok Metropolitan Tourism Centre, and Professional Guide Association about their expectations of the competency and ability of the monastery tour guides, the researcher found that the monastery tour guides should have preparedness to give services. They should be able to create good attitudes to tourists by depending on experiences of the monastery tour guides. They should have courage and methods to warn tourists who did not comply with the regulations without causing shame to tourists. they should have discretion to evaluate the information given to tourists. moreover, they should be able to solve the instant problems and well control various situations. The experts expressed opinion on their expectations of the competency and ability of the monastery tour guides as follows;

“The monastery tour guides should have preparedness to give services and enable tourists to have good attitudes towards the monastery tour guides and the tourist sites.”

“The monastery tour guides should well have specific knowledge according to Division of Labor so that tourists can receive benefits and correct knowledge.”

“The monastery tour guides should be able to be a good representative to give knowledge to tourists. so, tourist guides must have knowledge and be willing to give services. Importantly, they must have experiences.”

“The monastery tour guides should have special knowledge of religion, practice, Buddhist vocabularies, and activities of religious rituals.”

“The monastery tour guides should be responsible for tourists by giving advice and information in advance for tourists’ preparation.”

“The monastery tour guides should have courage and methods to inform or warn tourists who do not comply with the regulations during the visit to the monasteries or Buddhist places without causing shame to tourists.”

“The monastery tour guides should create satisfaction and happiness to tourists during the visit to the monasteries.”

“The monastery tour guides should give good information of the country to tourists and must not distress other people.”

“The monastery tour guides should have discretion to evaluate and analyze that what information should be given or should not be gives to tourists.”

“The monastery tour guides should have competency and ability to solve the instant problems because an emergency can always occur during the visit to various places.”

“The monastery tour guides should make the understanding of various events when problems occur so that the damage which occurs causes least impact. The competency and ability of the instant problem solving considerably require learning from experiences.”

“The monastery tour guides should be mature. They should be able to well control emotion when they face various situations.”

Meanwhile, as for the information deriving from interviewing the experts, the researcher could conclude the research results as follows; At present, there were good and bad tourist guides by depending on tourist guides code of conduct and moral base, experiences, and business competition. Greatest problems stemmed from illegal tourist guides or the problem of Sitting Guide which did not impress tourists. As for the problem of language, the sample groups thought that there should be more training of the tourist guides for some languages such as tourist guides for Korean language and tourist guides for Vietnamese language for carrying the tourism market in the future. At present, there was the tourist guide training in a short period. So, people who passed the training had more knowledge but still lacked experiences which would create expertise I the competency and ability of the monastery tour guides. The experts who were officers of Tourism Authority of Thailand and Bangkok Metropolitan Tourism Centre expressed their opinion on the monastery tour guides' various abilities in the present time as follows;

“The information which tourists receive from the monastery tour guides may not be identical.”

“Tourist guides for some foreign languages are insufficient for the tourism services.”

“Greatest tourist guides have good knowledge. But, sometimes, they do not give advice to tourists in advance. Therefore, the problems occur.”

“Greatest tourist guides seldom face the problem of tourists' complaint. Greatest problems occur with tourists who individually contact and meet illegal tourist guides.”

“Some tourist guides and tourism business operators cause problems because they have no moral and code of conduct. Moreover, the

business competition is another important cause which makes tourist guides have unsuitable behavior.”

“There is the problem of Sitting Guide. The tour companies hire the licensed tourist guide to jointly travel; While, the tour leader without the license acts as the tourist guide instead. As the working environments change, tourist guides do not think to develop themselves.”

“At present, the tourist guide training is increasingly arranged for the business purpose. Various educational institutions increasingly provide the curriculums for meeting the tourist guides’ needs so they receive a lot of applicants. This makes people who will be tourist guides have less efficiency. Moreover, as greatest training is arranged in the short period, people who pass the training do not have enough potential to perform duties as the quality tourist guides.”

Table 7 Stakeholders’ expectations of the competency and ability of the monastery tour guides and stakeholders’ opinion on the monastery tour guides’ real competency and ability in the present time, classified by 4 aspect competency and ability

Items	Expectation	The real competency and ability in the present time
The competency and ability of human relationship	<ul style="list-style-type: none"> - Tourist guides should be patient and tactful. They should be able to create good attitude and be a good example to preserve good tradition. - Tourist guides should be helpful. They should not seek more benefits from tourists. 	<ul style="list-style-type: none"> - Tourist guides are cheerful and friendly. They suitably dress and honor the tourist sites. - Some tourist guides have no ideal and like to seek benefits.

Table 7 Stakeholders' expectations of the competency and ability of the monastery tour guides and stakeholders' opinion on the monastery tour guides' real competency and ability in the present time, classified by 4 aspect competency and ability (Cont.)

Items	Expectation	The real competency and ability in the present time
The competency and ability of knowledge	<ul style="list-style-type: none"> - Tourist guides should give correct information on the background. - Tourist guides should link knowledge of the monastery background and well apply Buddhist knowledge. - Tourist guides should have detailed knowledge of Buddhism and activities of religious rituals. 	<ul style="list-style-type: none"> - Some tourist guides give incorrect information. - Greatest local tourist guides can link the knowledge of the monastery and apply moral principles for the monastery tour better than general tourist guides. - Local tourist guides have more detailed knowledge of the monastery than general tourist guides. While, general tourist guides have new knowledge to impress tourists.
Guiding competency and ability	<ul style="list-style-type: none"> - Tourist guides should have ability of languages in order to enable tourists to understand the values of the monastery tour. - Tourist guides should have preparedness to give services. - Tourist guides should be able to analyze basic needs of tourists having different characteristics so that they can make tourists feel pleasure and agree with them. 	<ul style="list-style-type: none"> - Tourist guides for some foreign languages are insufficient for the tourism services. - Greatest tourist guides well give services and convenience to tourists. - Greatest new tourist guides cannot well analyze the basic needs of tourists because they have less experience than tourist guides who work for a long time.
The competency and ability of problem solving	<ul style="list-style-type: none"> - Tourist guides should be able to well control various situations and solve the instant problems during the visit to the monasteries. 	<ul style="list-style-type: none"> - Greatest tourist guides who work for a long time are mature and can solve the instant problems better than new tourist guides who, sometimes, do not give advice.

The researcher could conclude the research results of Table 7 as follows; Stakeholders who were tourism business operators, officers of the monasteries, and experts had expectations of 4 aspect competency and ability of the monastery tour guides such as the competency and ability of human relationship, the competency and ability of knowledge, guiding competency and ability, and the competency and ability of problem solving as follows; The monastery tour guides should have generously. They should be tactful. They should be a good example to preserve good tradition. They should have ability of foreign languages and local language. They should be able to correctly give information and link variety of knowledge. They should be able to analyze basic needs of tourists. They should have preparedness to give services to tourists. They should make tourists agree with them and feel pleasure. They should be able to well control various situations and solve the instant problems. While, stakeholders expressed their opinion on the monastery tour guides' real competency and ability in the present time as follows; greatest monastery tour guides were joyful and courteously. They suitably dress. They well gave services, convenience, and knowledge to tourists. Tourist guides for some foreign languages are insufficient for the tourism services. Some tourist guides gave incorrect information. As they had few working experiences, they could not well analyze basic needs of tourists, control the situations, and decide to solve the instant problems.

Moreover, the researcher found various problems which affected the monastery tour guides' competency and ability in the present time. For example, the problem of Sitting Guide of the tour companies which hired the licensed tourist guide to jointly travel. While the companies allowed the tour leader without the license to act as the tourist guide instead. Therefore, tourist guides did not develop their knowledge and competency and ability. The tourist guide training curriculum was increasingly provides for business purpose by emphasizing number of tourist guides rather than quality. Such curriculum was arranged within the short period. Therefore, the tourist guides who passed the short - period training had not enough potential to be the monastery tour guides. Due to business competition of the tour companies, tourist guides unsuitably behaved and did not have moral and code of conduct.

The researcher could conclude the research results as follows; Both sample groups who were international tourists and stakeholders had greatest expectations of the monastery tour guides' competency and ability of human relationship, knowledge, guiding, and problem solving. Such expectations were higher than the monastery tour guides' real competency and ability in the present time.

4.3 The monastery tour guides' competency and ability which should be developed and recommendations and guidelines which were significant to development of the competency and ability of the monastery tour guides

4.3.1 The monastery tour guides' competency and ability which should be developed

After studying international tourists' and stakeholders' expectations of the competency and ability of the monastery tour guides and their opinion on the monastery tour guides' real competency and ability in the present time, the researcher found that the monastery tour guides should develop 4 aspect competency and ability as follows;

4.3.1.1 The competency and ability of human relationship

The monastery tour guides should be always enthusiastic to improve themselves when they receive advice and are informed by tourists. They should be joyful and generously.

4.3.1.2 The competency and ability of knowledge

The monastery tour guides should always seek more knowledge. They should increasingly develop detailed knowledge of the in-depth information. And they should give correct information to tourists.

4.3.1.3 Guiding competency and ability in the issue of oratory

As the monastery tour guides' job has cultural delicacy, the monastery tour guides should clearly speak. They should have ability to use their language, foreign languages, and Buddhist vocabularies so that they can

communicate with tourists. As the tourist guides for some foreign languages are insufficient for the tourism services, tourist guides should be encouraged to train some foreign languages so that they can clearly communicate with tourists.

4.3.1.4 The competency and ability of problem solving in the issue of intelligence, good coordination and preparation, and controlling the situations

The monastery tour guides should have ability to organize their thinking system so that they can prudently consider various problems and timely solve the problems which occur.

4.3.2 Recommendations and guidelines for developing the competency and ability of the monastery tour guides

The researcher studied recommendations and guidelines for developing the competency and ability of the monastery tour guides. As the researcher wanted to receive more accurate information; therefore, the researcher separately collected the information from both sample groups who were international tourists and stakeholders. According to the studied information, the sample groups recommended the guidelines for developing the competency and ability of the monastery tour guides for various organizations such as state agencies, monasteries, educational institutes, tour companies, Professional Tourist Guide Association and tourists as follows;

Recommendations for the state agencies, which are Sport and Tourism Ministry, Tourism Authority of Thailand, and Bangkok Metropolitan Tourism Centre.

The researcher could conclude such recommendations as follows; Sport and Tourism Ministry should have roles in development of the competency and ability of the monastery tour guides. They should determine standard or regulations to control the monastery tour guides. They should establish an agency which is responsible for training, certifying, or testing knowledge and competency and ability of the monastery tour guides. They should determine the expiry date of the tourist guide license. They should determine that tourist guides must receive more training of knowledge and competency and ability from the certified institutes before

renewal of the tourist guide license. Moreover, the government should provide the budget for supporting the tourist guide training. The government must continuously support development of the competency and ability of the monastery tour guides for sustainable development. Two sample groups expressed their opinion as follows;

As for tourists' opinion

“The state agency should provide the budget for supporting the tourist guide training.”

“The state agency should determine standard or regulations to control the monastery tour guides.”

“The state agency should continuously support development of the competency and ability of the monastery tour guides.”

“The state agency should suitably give remunerations to the monastery tour guides in order to stimulate the monastery tour guides to develop themselves.”

“The state agency should determine that every tourist guide must receive more training of knowledge for renewal of the license.”

“The state agency should establish an agency which is responsible for training, certifying, or testing knowledge and competency and ability of the tour guides.”

“The government should give the budget to the agency which produces tourist guides and the organization where tourist guides work. And the government should provide welfare to tourist guides.”

As for stakeholders' opinion

“As for the tourist sites, the state agency should provide the budget for improving the landscape inside and outside the monasteries. And the state agency should provide public-relation budget for poster.”

“As for the tourist sites, the state agency should train monks or officers of the monasteries to have the knowledge of the monastery tour management.”

“The state agency should issue regulations and policies which order the licensed tourist guides to be members of Professional Tourist Guide Association.”

“Sport and Tourism Ministry should provide more training of knowledge to tourist guides. They should issue the tourist guide license to people who pass the training. They should determine that tourist guides must increase knowledge before the expiry date of the license. They should supervise and examine tourist guides’ working.”

Recommendations for the monasteries (Monks and officers of the monasteries)

The researcher could conclude that the monasteries should have roles in development of the competency and ability of the monastery tour guides as follows; The monasteries should give more training of knowledge of the monasteries to tourist guides. They should cooperate and coordinate with tourist guides. And they should open the opportunity for the youth or general people to be trained as local tourist guides. Two sample groups expressed their opinion as follows;

As for tourists’ opinion

“The monasteries should provide the training of knowledge of the monasteries to the monastery tour guides.”

“The monasteries should allow the monk guide to train tourist guides to have detailed knowledge.”

“The monasteries should cooperate and coordinate with tourist guides for the greatest convenience of the monastery tour.”

“The monasteries should support the training of the competency and ability of tourist guides to the youth so that the youth can be local tourist guides.”

As for stakeholders’ opinion

“The monasteries should provide the monk guides who have knowledge of languages and the information on the monasteries to lead tourists to visit the monasteries.”

“As for public-relations, the monasteries should publish the books and disseminate the information on the monasteries. The monasteries should provide the training and give knowledge of the background and interesting things of the monasteries. The monasteries should beautifully make the board and books both in Thai and English.”

Recommendations for the educational institutes

The researcher could conclude that the educational institutes should have roles in development of the competency and ability of the monastery tour guides as follows; The educational institutes should provide the training curriculum for increasing knowledge and competency and ability of tourist guides. They should install professional conscience and code of conduct to tourist guides. And they should study and collect the information on the monasteries in order to receive correct information. Two sample groups expressed their opinion as follows;

As for tourists’ opinion

“The educational institutes should provide the training curriculum for increasing knowledge and competency and ability of tour guides.”

“The educational institutes should install professional conscience and code of conduct to tourist guides.”

“The educational institutes should increase practical curriculums so that tourist guides can practice competency and ability and increasingly receive direct experiences.”

“The educational institutes should organize Tourist Guide Exchange Program so that tourist guides can learn techniques of other tourist guides.”

“The educational institutes should organize the contest activity and create the situation for students to practice.”

“The educational institutes should organize Academic Service Program for increasing knowledge and developing the competency and ability of tourist guides.”

As for stakeholders' opinion

“The educational institutes should provide the training curriculum for increasing knowledge and competency and ability of tourist guides.”

“The educational institutes should collect and study the information on the monasteries in order to receive the real information.”

“The educational institutes should provide more training of detailed knowledge of history, painting, art, and architecture of the monasteries to tourist guides.”

“The educational institutes should improve Tourist Guide Production Curriculum by equally emphasizing theories and practices on the subject of moral and code of conduct for the tourist guides.”

“The educational institutes should mainly teach students about history in order to stimulate students to seek more knowledge.”

“The educational institutes should coordinate with the monasteries about religious practices or religious activities in order to correctly disseminate knowledge.”

“The educational institutes should correctly and suitably give knowledge of the monastery tour management.”

Recommendations for the tour companies which were tourism business operators and officers of the companies

The researcher could conclude that the tour companies should have roles in development of the competency and ability of the monastery tour guides as follows; The tour companies should examine and control the tourist guides' standard. They should organize their service and management system to have efficiency. They should provide more training of knowledge of the monasteries and guiding competency and ability to tourist guides. Two sample groups expressed their opinion as follows;

As for tourists' opinion

“The tour companies should make a directory of the monastery tour guides.”

“The tour companies should have the measures to examine and control tourist guides' standard.”

“The tour companies should determine penalty to tourist guides who do wrong. For example, such tourist guides are prohibited from working for 1 month.”

“The tour companies should organize the service and management system to have efficiency.”

“The tour companies should give rewards to tourist guides who have good performance in order to give encouragement to tourist guides.”

“The tour companies should support provision of more training of knowledge of the monasteries and competency and ability of tourist guides.”

As for stakeholders’ opinion

“The tour companies should give rewards to tourist guides who have good performance in order to give encouragement to tourist guides.”

“The tour companies should plan before leading tourists to visit various places. They should stimulate conscience of the company personnel to see the significance of Buddhism dissemination.”

“The tour companies should stimulate tourist guides to seek more knowledge. They should hire quality tourist guides.”

Recommendations for tourists

The researcher could conclude that tourists should have roles in development of the competency and ability of the monastery tour guides as follows; tourists should ask tourist guides about the issue which they doubt so that tourist guides can develop knowledge and intelligence. They should be allowed to participate in evaluation of tourist guides’ performance. Tourists or the tour leaders should more suitably pay remunerations to tourist guides so that tourists can receive better services. Tourists expressed their opinion as follows;

“Tourists can give feedback on working quality of tourist guides.”

“Tourists should have the opportunity to participate in evaluation of the monastery tour guides’ performance.”

“Tourists should suitably pay more remuneration to tourist guides or the tour companies so that tourists can receive better services.

“Tourists should ask tourist guides about the issue which they doubt so that tourist guides can always develop knowledge and intelligence.”

Recommendations for Professional Tourist Guide Association

The researcher could conclude that Professional Tourist Guide Association should have roles and participation in development of the competency and ability of the monastery tour guides as follows; Professional Tourist Guide Association should provide more training of knowledge. The association should cooperate to suppress deceitful tourist guides and tour leaders or illegal tourist guides. Stakeholders expressed their opinion as follows;

“Professional Tourist Guide Association should have participation in provision of more training of knowledge in the short period. The association should frequently provide the training. The association should cooperate with tourism police to suppress deceitful tourist guides and tour leaders.”

Summary

As for the research result, the researcher received the information from the questionnaire answered by 100 international tourists and interviewing 15 stakeholders who were tourism business operator, officers and representative of the monasteries, and experts. The researcher could conclude the research results as follows; The sample groups had similar expectations of the monastery tour guides' competency and ability of human relationship, knowledge, guiding, and problem solving. Their expectations were higher than the monastery tour guides' real competency and ability in the present time. The monastery tour guides should increasingly develop 4 aspect competency and ability for upgrading their competency and ability to have more quality.

CHAPTER 5

DISCUSSION

This research was a study on “International tourists and stakeholders’ expectations of competency and ability of monastery tour guides”. The research tool for international tourists was questionnaire and observation and for stakeholders was focus group discussion. They were tour enterprisers, temple officers, and experts in the field of tourism. At present, temple tour is the key factor for tourism in Bangkok area. There has been no research on the competency and ability of monastery tour guides, especially on their quality service. The researcher was then interested in studying on the expectations of international tourists and stakeholders’ towards the competency and ability of monastery tour guides. The aim was to find the guidelines to develop the competency and ability of monastery tour guides properly. In this chapter, the discussion on the research result from Chapter 4 was presented. The discussion was based on information gained from documents, field research, and research result as follows;

5.1 International tourists’ expectations of actual competency and ability of monastery tour guides at present

5.1.1 International tourists’ expectations of the competency of monastery tour guides

In this study, there are 4 aspect of competency, namely, tour guides’ competency on human relationship, knowledge, guiding, as well as problem solving, as follows;

1. Human relationship

The sample had their expectations towards the competency of tour guides in terms of human relationship on the great level. In fact, being joyful, courteously, and generously of the tour guides are the key qualification which the

sample had their greatest expectations towards the tour guides. Thais are perhaps generous by nature as per the saying that “we welcome our guests” or “Siam, the land of smile”, etc which is in accordance with Suphaphorn Markjang (1996: 61-65) who stated that “good tour guides should have good human relationship”. As tour guides are close to the tourists and are the first contact the tourists have. They act as the representatives of the Thais, therefore, they should be joyful, having human contacts, and being generous. Thus, this factor is then being focused.

2. Knowledge

The sample had their expectations towards the competency of tour guides in terms of knowledge on the greatest level. It consisted of knowledge about the temple; i.e. background, paintings and architecture, ancient places and objects in the temple, as well as other attractions/symbols of the temple, which the sample had greatest expectations. In addition, knowledge about the locality and Thai identity; i.e. culture/custom/tradition, food, beliefs in Buddhism and other knowledge, which the sample had greatest expectations, too. This was in accordance with the study of Weiler and Davis (1973 cited by Wannaporn Wanichanukorn, 1997: 66) who stated that “tour guides should possess their basic knowledge and competency when explaining about the touring places to the tourists”. Moreover, this was also in line with the study of Suphaphorn Markjang (1996: 61-65), of Chayaphorn Chernrunroj (1994: 44-45), and Reilly (1982: 31-34) who stated that “tour guides should be knowledgeable both in the touring places and general knowledge on the locality”.

Since the tourists were eager to know things which are different from their home countries, and in case the tour guides were knowledgeable enough to explain to the tourists, the tourists gained the benefits and were satisfied with their tour time. As Thailand is the country with more than 700 years history and Bangkok Metropolitan which are equipped with varieties of arts and cultures, especially temples. Temples are the centre of past histories. They could tell about the prosperity of arts, cultures, traditions, and way of life in the past old history through tremendous beauty in the temples. In addition, the temples also reflect the sacred and beliefs of the local Thais. These created the expectations of the tourists towards the

monastery tour guides. Since tour guides are close to the tourists, these basic information become vital.

3. Guiding

The sample had the expectation towards this competency and ability on the greatest level. It was divided into 2 parts; namely, having oratory and suitability of monastery tour management. Having oratory included the tone, the rhythm, and the level of language in use, correct language with clearly communicating, and being able to listen and understand foreign language, which the samples had greatest expectation toward these factors. Chayaphorn Chernrunroj (1994: 44-45) and Reilly (1982: 31-34) stated that “good tour guides should possess in-depth Thai and foreign languages competency. They should be able to communicate and relay their feeling to the tourists well”. For suitability of monastery tour management included using time for the monastery tour management, creating atmosphere and stimulating interest, as well as giving services and convenience. This is in line with Suphaphorn Markjang (1996: 61-65) stated that “tour guides should be the ones who are able to manage the time, to analyze the tourists, as well as to offer services and conveniences to the tourists”.

Since the tourists wanted to have information while being on tour, it was then necessary for effective communication in order to explain about temple tour; for instance, the history of arts and cultures, etc. Therefore, tour guides should be able to communicate in more than 2 languages well. Since most of the tourists were Asian, they were then used to using their own languages; i.e. Chinese, Japanese, Korean, Vietnamese, etc. Though the tourists may use English language which is an international language, however, should the tour guides are able to use the tourists’ national languages, it would be more facilitative and casual, which create better atmosphere for the tour. Entertainment is also something which can be expected. As there were some rules and regulations involved in culture tourism, it was then the role of the tour guides to facilitate an entertaining atmosphere with content or academic information and history at the same time.

From this information, it can be concluded that the tour guides should be able to use proper languages with proper rhythm for clear communication. Tour guides should communicate in foreign language as well.

Moreover, they should be able to manage the time with good atmosphere and proper facility offer. Being an entertainer is also expected so as to have a casual atmosphere while touring the temple.

4. Problem solving

From the study, it was found that the samples had expectations toward the competency and ability of problem solving on the great level. Competency and ability of problem solving consisted of competency in first aids, intelligence, as well as having good coordination and preparation. Tour guides should control the situation as well. This is in line with Suphaphorn Markjang (1996: 61-65) who stated that “good tour guides should be able to solve upfront problems in a fast and correct manner with tourists’s benefits in mind”.

Since the tourists need confidence and safety while touring, and in case of an emergency, the tour guides should be able to solve the problems in time.

From the study, it can be concluded that tour guides’ competency are composed of human relationship, knowledge, guiding, as well as problem solving.

5.1.2 Real competency and ability of the monastery tour guides in the present time.

From the study, real competency and ability of the monastery tour guide in the present time were divided into 4 aspect; namely, human relationship, knowledge, guiding, and problem solving, as follows;

1. Human relationship

This competency and ability involved the competency in building up relationship and impression to the tourists from the start. It generates the faith the tourists have for the tour guides. This factor was rated on the great level. These involved being joyful, courteously, generously, and tactful, which the samples had great expectation all items. This is in line with Chayaphorn Chernrunroj (1994: 42-44) who stated that “the tour guides should act properly. They must represent the Thais to the tourists. They should have proper manner, value, and way of life, in order to build up good understanding among the nations”.

Since tour guide career is a service career, therefore, being able to create impression is the criteria for tour guides' success. As a result, knowing when to do what is of utmost importance to the tourists who are from different background and cultures. Being able to treat the tourists with psychology and being able to offer safety and entertainment to the tourists are important factors for the tour guides.

2. Knowledge

Tour guides need to always update their new knowledge which involve not only temple tour but also general knowledge or knowledge about local cultures and traditions. This kind of information is beneficial for the tourists and can create satisfaction on the tourist side. From the study, it was found that the samples had expectation toward the competency and ability of knowledge on the great level. These knowledge include knowledge about the temple; i.e. background, paintings and architectures, ancient places and objects, attraction points or symbols of the temple, which the samples had the great level of expectation in all terms, as well, knowledge about the locality and Thai identity; i.e. local literature, traditions, food, Buddhist beliefs, etc. were also great level expectation. This is in line with Urmporn Henakaset (1992: 17-19) who state that "tour guides should know about their tour and other aspects of knowledge; for instance, knowledge on geography, history, cultures and traditions, way of life of the local people, etc. Tour guides should look into the background information that the tourists have, so as to respond to their needs. Chayaphorn Chernrunroj (1994: 44-45) and Reilly (1982: 31-34) stated that "knowledge competency of the tour guides depend on their own interests, their background, and their observation skills". At present time, accessibility to the knowledge are available, for instance, via the internet, public library, handbooks by Tourism Authority of Thailand, or from the temples. They are in forms of books, brochures, bill boards, etc.

3. Guiding

This factor judges the success of the tour guides. This competency should be equipped with being able to entertain the tourists, so as to have good touring atmosphere. The use of proper language, right tone, good rhythm, correct communication, good understanding of foreign language, as well as proper

time management and quality services, are all important for the success of the temple tour. This is in line with Krit Jaroenthong (1997: 96) who stated that “tour guides with low educational level may lack their knowledge of language and verbal communication; thus, they may not be able to explain well. They may also be acquainted only to their own local dialects”.

As for the fact that culture tourism does not take a long time and as there are rules and regulations involved, therefore, the competency of the tour guides in entertaining the tourists so as to keep them alive and so that the tourists do not get bored, is something of important for the success of the tour guides indeed.

4. Problem solving

In each tour, problems do have a chance to take place. The tourists seek for confidence, faith, and trust in the tour guides. The tour guides should know about the first aid and basic life rescue. They should be able to coordinate and prepare well in advance. They should be able to control situations and be witty. Uamphorn Henakaset (1992: 17-19), Chayaporn Cheunrungrof (1994: 44-45), and Buppa Khummanon (1986 cited by Chartchai Romson, et al., 1998: 11-12) stated “tour guides should know about first aid and medical equipment necessary for the trip in order to be able to help tourists for the latter’s safety in life and property. The tour guides should be emotionally sound and should solve upfront problems for the tourists as well as other problems during the tours”. In addition, the tour guides should also be careful so as to yield satisfaction by the tourists.

From the study, it was found that opinions of the tourists towards the competency of the monastery tour guides at present are in 4 aspect; namely, human relationship, knowledge, guiding, and problem solving. There should be a promotion and a guideline to develop these 4 aspect as next.

5.2 Stakeholders' expectations of actual competency and ability of monastery tour guides at present

5.2.1 Stakeholders' expectations of the competency of monastery tour guides

From the study, stakeholders' expectations of the competency of monastery tour guides are divided into 4 aspect; namely, human relationship, knowledge, guiding, and problem solving, as follows;

1. Human relationship

From an interview with stakeholders, human relationship competency involves good manner, being generous, being honest, faithful, careful, patient, responsible, as well as being able to express their fondness in Thai culture and in their being Buddhist. This is in line with Professor Vilaswong Pongsabutr, the facilitator for tour guide training at Ayudhaya province on 25 December 1982 who stated that “tour guides should have good personality, being pro-active, being able to observe the reaction of the tourists. They should be generous and joyful with proper dressing as well”. Tour guides should act properly and they must keep in mind that the tourists are the ones who purchase their services. They are then eligible to have their expectations towards the tour guides for what they have paid for the services. In fact, the tourists are considered as the employer of the tour guides. It can be concluded that the stakeholders expect that the tour guides possess their human relationship, especially for monastery tour guides, who should act properly, with polite verbal communication and with grace, so as to express beautiful Thai cultures.

2. Knowledge

From an interview with stakeholders, knowledge competency involves good self - development and knowledge-seeking at all times. Tour guides should provide right information. They should have knowledge in history, religion, and story about temples and sacred. This is in line with Professor Vilaswong Pongsabutr, the facilitator for tour guide training at Ayudhaya province on 25 December 1982 who stated that “tour guides should have knowledge about the

tour in terms of geography, history, traditions, cultures, etc. in order to create confidence in tourists' part". Tour guides' knowledge serves the tourists' eagerness to learn more in foreign countries.

3. Guiding

From an interview with stakeholders, guiding competency involves being able to communicate about the beauty of Thai arts and cultures. This is in line with Buppha Khummanont (1986 cited by Chartchai Romson, et al., 1998: 11-12) who stated that "tour guides should speak in the favorable tones with clear voice via their foreign language competency. They should have their way to explain stories in an interesting and entertaining manner to the tourists". This factor determines the success of the tour guide.

In fact, temple is the centre of beliefs, traditions, ruling, cultures, way of life, sculptures, etc. Thus, these information create the favorable atmosphere while touring the temple. Proper temple tour will yield the satisfaction on the tourists' side.

4. Problem solving

From an interview with stakeholders, problem solving competency involves being able to create understanding in Thai cultures, traditions, and way of life. They should be well prepared to solve problems based on their past experiences. They should be brave to warn the tourists in case they do not comply with the rules set. This is in line with Suphaphorn Markjang (1996: 65) who stated that "tour guides should be well prepared to study things in advance. They should solve the problem step by step and prepare the equipments in advance. They should be fully alert and be careful. Problem solving competency in tour guides could create satisfaction in the tourists.

In conclusion, most of the samples have their expectations towards tour guides' competency in 4 aspect; namely, human relationship, knowledge, guiding, and problem solving.

5.2.2 Opinion of stakeholders towards actual competency of monastery tour guides at present.

From the study, these opinions are divided into 4 aspect; namely, human relationship, knowledge, temple tour, and problem solution, as follows:

1. Human relationship

This factor creates relationship and impression on the tourists from the start. It can build up faith in the tour guides. From the study, it was found that the qualification of being joyful, being generous, having good dressing, and treating touring place with honor, are important. These are in line with the nature of being Thais. There are the saying that “Thais are generous”, “Thais welcome their guests”, etc. This is in accordance with Chayaphorn Chernrunroj (1994: 42-44) who stated that “tour guides should act properly and they should represent being the Thais to the tourists, through their manner, value, way of life, etc”. Simultaneously, the sample opines that the new generation of tour guides seem to loose their ideal and place great importance on monetary rewards. This leads to a shortage of ethics in being tour guides. Due to fierce competition in the business, tour guides seem to act improperly. Some of them try to sell goods on the tour bus or get commissions from the shops they have bought the tourists to. They sometimes offer cut throat tour price as well.

2. Knowledge

Tour guides need to update their knowledge at all times. This is not limited only to their tour places, but also other kinds of knowledge. This includes knowledge on traditions and cultures in order to answer tourists’ questions so as to gain satisfaction from the tourists. Some tour guides can not provide right information to the tourists. From the study of Krit Jaroenthong (1997: 96), it was found that “most of the tour guides lack their right information on the history, geography, physicality, as well as cultures and traditions of the touring place”. This might due to the fact that temple tour at present are not correct. Therefore, tour guides should update their in-depth information. Especially, their knowledge on temple history, arts and sculptures, antique place and object, as well as attraction spots and temple symbol. In fact, local tour guides can better link knowledge than general tour

guides as they are close to and are more acquainted with the tour places. They are also fond and proud of tour places and local cultures. They also want to share their information to the tourists.

3. Guiding

Tour guides should be able to entertain the tourists on their tour. Most of the tour guides can achieve this as they have good human relationship by nature. They are eager to share information of the tour place to the tourists. Nevertheless, new generation of tour guides lack information on tourist's background due to their short experiences. Such background information include age, race, and religion. For instance, eastern tourists and western ones who are Buddhists, Islams, and Christians do have their different needs as well as different need for information. Western tourists like to gain understanding in history, arts, cultures, etc, more than eastern tourists who are more fond of shopping, photographing, and entertainment. Sitting guide is also another problem. Sitting guides are the licensed tour guides who allow the unlicensed one to operate the tour while they are sitting aside. Since touring company knows that new tour guides lack experiences and thus may create dissatisfaction on the tourist's side. Price war amid fierce business competition might also be another factor for cost reduction by tour company. This is in line with Suphaphorn Markjang (1996: 61-65) who stated that "tour guides must be able to manage time, analyze tourists, being able to arouse interests, as well as being able to offer services to the tourists well". From an interview with the sample, it was found that tour guides can not possess some foreign languages well. Asian tourists are fond of using their national language; i.e. Japanese, Chinese, Korean, and Vietnamese. While most of the tour guides are acquainted with English language. Thus, monastery tour guide are in shortage. This has an effect on the atmosphere of monastery tour.

4. Problem solving

This factor is important for an unforeseen situation. From the study, it was found that long time experience tour guides are mature and could handle emergency better than new tour guides. They can prepare things well in advance. The tour guides should provide warning to the tourists and they should operate with full alertness and carefulness.

From an interview with the sample, it can be concluded that opinions of stakeholders on monastery tour guides' competency include human relationship, knowledge, guiding, and problem solving. Thus, these competency should be developed for international accepted standard.

From an interview with the tourists and the stakeholders, it can be concluded that expectations of competency of monastery tour guides include human relationship, knowledge, guiding, and problem solving. All of which are important for further development.

5.3 The monastery tour guides' competency and ability which should developed and recommendations and guidelines for competency and ability development in monastery tour guides.

5.3.1 The monastery tour guides' competency and ability which should developed

From an interview with the tourists and stakeholders, competency to be developed in monastery tour guides include;

1. Human relationship: tour guides should be joyful, be generous, have good personality and proper dressing. Ethics of being good tour guide should be implanted in themselves. This can be done via trainings and penalty / rewards system. Listed of complained tour guides should be established. Tour guides should be willing to improved and adjusted themselves at all time.

2. Knowledge: tour guides should be well-rounded. They should have their in-depth knowledge in monastery tour. They should employ their information to create benefits and impression on the tourists' side. Curriculum training courses should be provided, especially via the coordination with temple officers. These included tour places, rules and regulations, etc. There should be an inspiration for tour guides to update their knowledge upon their license renewal process.

3. Guiding: tour guides should entertain the tourists during the tour for good touring atmosphere. Besides the training, experience-sharing among tour

guides themselves should be employed in order to heighten tour guides' entertaining competency. On foreign language proficiency, there should be more language training in order to serve Asian tourists. The ownership of language program should be conducted by Ministry of Tourism and Sports as well as Tourism Authority of Thailand.

4. Problem solving: tour guides should be able to arrange their thoughts in a systematic manner. They should be prudent in emergency case. There should be simulation course for problem solution for tour guides. Sharing of information among tour guides should also be encouraged.

5.3.2 Recommendations and guidelines for competency and ability development in monastery tour guides

In developing monastery tour guides' competency and ability need coordination from various parties, both from public and private sectors relevant to tourism business, as follows;

1. Tour guides

The development of tour guides' competency should be in a holistic manner. New and local tour guides should be developed to work well with temple officers.

2. Relevant units

Relevant units in public sectors are Ministry of Tourism and Sports, Tourism Authority of Thailand, educational institutes, and BMA Tour Center. They should have adequate budget on a continuing basis to arrange for training courses for tour guides more. They should issue rules and regulations to control the quality and the standard of the tour guides with strict compliance. There should be promotion and support of culture tourism. This can be done by adding more public relation activities and by improving the physicality of temples for more beauty and tidiness. Scope of accountability and ethics of monastery tour guides should be set. There should be measurement in quality and competency appraisal on a periodical basis. There should be rewards for good tour guides for best practice and for inspiration for one's self-development. Educational institutes should hold practical

training courses for good basic qualification of tour guides and for monastery tour guides. There should be networks of monastery tour guides as well. In fact, training for temple officers should also be considered in order to serve the work with the monastery tour guides.

3. Temple (tour place)

Tour guides' competency can be developed by having basic information provision. Temple information can be in form of books, documents, and brochures both in Thai and foreign languages. In addition, temples should promote the training for quality of monastery tour guides in special. Temples can coordinate with related official units to train on foreign languages for monks, novice, temple officers, as well as for local tour guides.

4. Private sector

Private sector include tour agencies and professional tour guide association who play the role in developing monastery tour guides by setting the standard in employing monastery tour guides, in compensation scheme for monastery tour guides, in arousing tour guides' interest in self-learning, as well as creating the database of tour guides in employment process.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

This study aimed to explore the international tourists' and stakeholders' expectations of competency and ability of monastery tour guides by having the following objectives; First, To study international tourists' expectation of the competency and ability of the monastery tour guides and the opinion on the real competency and ability of the monastery tour guides in the present time. Second, To study stakeholders' expectation of the competency and ability of the monastery tour guides and the opinion on the real competency and ability of the monastery tour guides in the present time. And finally, To study the monastery tour guides' competency and ability which should be developed and the guidelines of suitably developing the competency and ability of the monastery tour guides. Sample groups were international tourist in the Asian region, who visited the monasteries in Bangkok such as Wat Benchamabopitr Dusitvanarm (Marble Temple), Wat Arunrajawararam Rajwaramahaviharn (Temple of Dawn), Wat Phra Chetuphon-Vimolmangklararm Rajwaramahaviharn (Wat Pho), and Wat Phrasirattana Sasadaram (the Temple of the Emerald Buddha) and stakeholders. The researcher used the questionnaire for 100 international tourists, and the interview guide for 15 stakeholders who were tourism business operates, officers of the monasteries, and tourism experts. The study of this part involved the conclusion of research results and recommendations.

6.1 Summary of the study

The researcher concluded the research results of international tourists' and stakeholders' expectations of competency and ability of monastery tour guides into 3 issues as follows;

1. Tourists' expectations of competency and ability of monastery tour guides and opinion on the monastery tour guides' real competency and ability in the present time.
2. Stakeholders' expectations of competency and ability of monastery tour guides and opinion on the monastery tour guides' real competency and ability in the present time.
3. The monastery tour guides' competency and ability which should be developed and guidelines of suitably developing the competency and ability of monastery tour guides.

6.1.1 Tourists' expectations of competency and ability of monastery tour guides and opinion on the monastery tour guides' real competency and ability in the present time

The research results found that most tourists had greatest expectations of the monastery tour guides' competency and ability of human relation, knowledge, guiding, and problem solving. While, tourists had great expectations at the monastery tour guides' competency and ability of human relationship (in the issues of cheerful), competency and ability of knowledge of the monasteries, the locality and Thai identity (in the issues of ancient places and ancient objects, local literature, respectively), guiding competency and ability for suitability of the monastery tour management (in the issues of the using time for the monastery tour management, creating atmosphere and stimulating interest, giving services and convenience), and competency and ability of problem solving (in the issue of first-aids). These were consistent with the monastery tour guides' real competency and ability in 4 aspect in the present time, which were in the great level.

6.1.2 Stakeholders' expectations of competency and ability of monastery tour guides and opinion on the monastery tour guides' real competency and ability in the present time

The research results found that most stakeholders had greatest expectations of the monastery tour guides' competency and ability of human

relationship, knowledge, guiding, and problem solving because the monastery tour guides were like the cultural envoy. While, the sample group had the real competency and ability in the present time in the great level. As for the competency and ability of human relationship, the monastery tour guides were joyful and courteously. They suitably dressed by respecting the tourist sites and service users who were tourists visiting the monasteries. As for the competency and ability of knowledge, some monastery tour guides gave incorrect information. As for guiding competency and ability, the sample group thought that most monastery tour guides well gave services and convenience to tourists. As Thai people had good human relationship, most monastery tour guides loved the service work. Tourist guides for some foreign languages were insufficient for number of tourists visiting the monasteries. Monastery tour guides who had few working experiences mostly faced the problem of analysing tourists' basic needs which determined the information which tourists should receive. Therefore, tourists did not sufficiently receive the benefits from their travel. As for the competency and ability of problem-solving, most monastery tour guides who considerably had guiding experience could prepare to face the problems which might occur. They could control the situation when the problems occurred. And they could solve the instant problems better than new tourist guides.

As for the information deriving from interviewing tourists and stakeholders, the researcher could conclude the research results as follows; The sample groups had expectations of the monastery tour guides' competency and ability of human relationship, knowledge, guiding, and problem solving. The researcher could conclude the information deriving from 2 sample groups as follows; the sample groups had similar expectations of the monastery tour guides' 4 aspect competency and ability. Their expectations of the competency and ability of the monastery tour guide were higher than the monastery tour guides' real competency and ability in every aspect in the present time.

6.1.3 The monastery tour guides' competency and ability which should be developed and guidelines of suitably developing the competency and ability of monastery tour guides

6.1.3.1 The monastery tour guides' competency and ability which should be developed

As for the study of expectations of tourists and stakeholders and the monastery tour guides' real competency and ability in the present time, the researcher found that the monastery tour guides should develop and improve 4 aspect competency and ability as follows; The monastery tour guides should be joyful and courteously. They should have hospitality and good personality. They should suitably dress. These are the monastery tour guides' abilities of human relationship which will impress tourists during the travel. The monastery tour guides should have general knowledge and detailed knowledge of the monastery tour so that they can use such information in various opportunities. These are the monastery tour guides' competency and ability of knowledge. The monastery tour guides should clearly speak (tone and rhythm). They should have ability to use their language, foreign languages, and Buddhist vocabularies so that they can communicate with tourists. They should make tourists receive pleasure during the visit to the monasteries. They should create familiarity among tourists. These are guiding competency and ability of the monastery tour guides. The monastery tour guides should have ability to organize their thinking system so that they can prudently consider various problems and timely solve the problems of the tourism. This is the monastery tour guides' problem solving competency and ability which should be developed. 4 aspect competency and ability of the monastery tour guides are equally important and are basic competency and ability which the monastery tour guides should have. If the monastery tour guides lack any competency and ability, they will not have enough quality to lead tourists to visit the monasteries. Therefore, 4 aspect competency and ability of the monastery tour guides should be encouraged and developed.

6.1.3.2 Recommendations of guidelines of developing the competency and ability of the monastery tour guides

The government sector, the private sector involving the tourism business, and the monastery tour guides should cooperate to develop the competency and ability of the monastery tour guides so that they can efficiently develop the monastery tour guides' various competency and ability. Recommendations and guidelines for developing the competency and ability of the monastery tour guides are as follows; As for the competency and ability of human relationship, the related agency should instill professional conscience, and code of conduct to the monastery tour guides by providing various training. They may determine penalty to the tourist guides who do wrong by examining behavior of some tourist guides who used to be complained by tourists. Importantly, the tourist guides must always be enthusiastic to improve themselves when they receive advice and are informed by tourists. If the related agency can implement such guideline, they can develop the monastery tour guides' competency and ability of human relationship. As for the competency and ability of knowledge, officers of Tourism Authority of Thailand or officers who coordinate with the monasteries should provide the training of the background and significance of tourist attractions and interesting places of the monasteries and regulations. The related agency should issue strict measures in order to stimulate the tourist guides to seek knowledge at all times. They should issue more law or regulations for the tourist guides to receive more training of theoretical and practical knowledge before the renewal of the license. The monastery tour guides should always develop themselves by seeking knowledge from various media. As for the guiding competency and ability, the related agency should provide more curriculum by emphasising on the job training so that the monastery tour guides can increasingly practice and develop expertise. The related agency should provide exchange of knowledge and experience among the monastery tour guides so that the monastery tour guides can learn various methods of other tourist guides and suitably apply such methods. As for the monastery tour guides for some foreign languages, the related agency should provide more training of those foreign languages for carrying Asian tourists. Sport and Tourism Ministry, Tourism Authority of Thailand,

and the educational institutes should cooperate to provide more curriculums of foreign languages for producing more tourist guides who have ability of foreign languages. This will meet the policy of the government for opening the tourism market in the Asian region. As for the competency and ability of problem solving, the related agency should provide more curriculum by emphasising on the job training and creating various situations which may occur while the monastery tour guides are performing guiding duties. The related agency should provide exchange of knowledge and experience among the monastery tour guides so that the monastery tour guides can learn various methods of other tourist guides and suitably apply such methods. If the related agency can implement such guidelines, they can develop the monastery tour guides' competency and ability of problem solving to have more efficiency.

6.2 Recommendations for further study

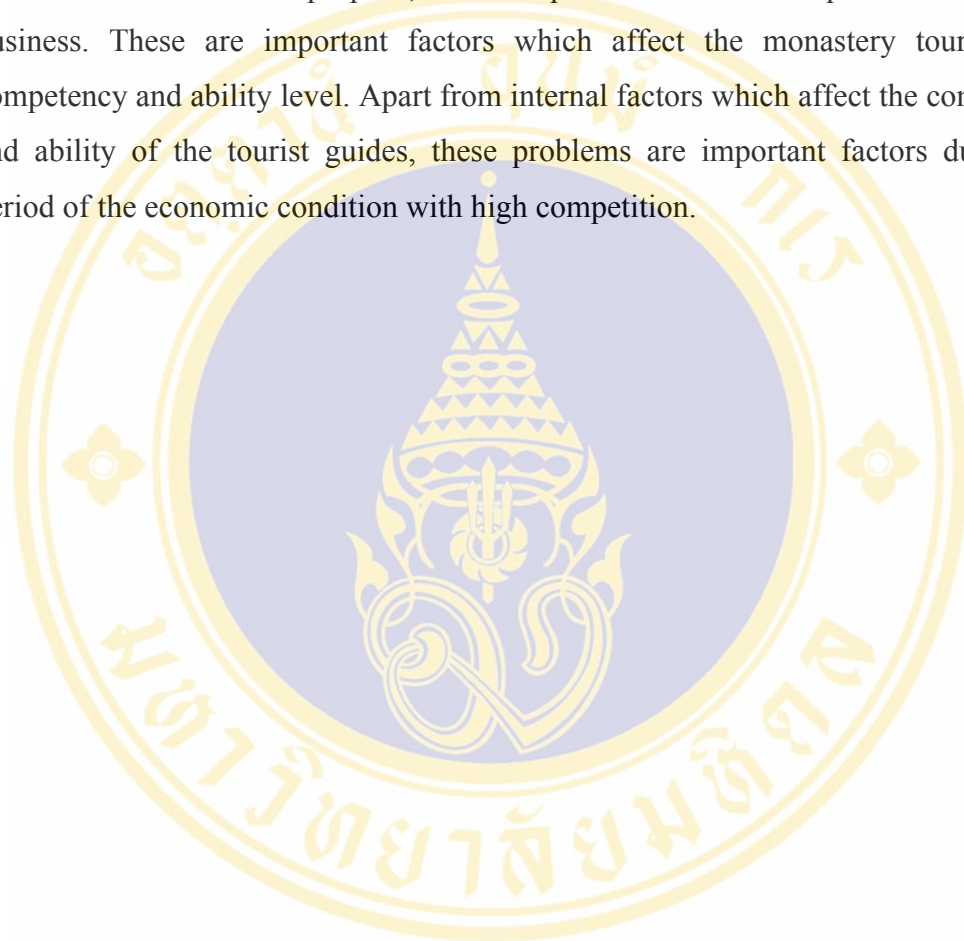
This study had some weak points, so the researcher recommends for further study as follows;

6.2.1 As this research has limitation in duration for data collection and limitation in languages of the sample groups who are tourists, the researcher received small-sized sample groups. As for the further research, interested people should study the bigger-sized sample groups and design the questionnaire to be suitable for such sample groups.

6.2.2 Further research should be conduct in other province such as the provinces which are cultural tourist attractions. The study in different areas may cause difference in the sample groups' expectations and the monastery tour guides' competency and ability level.

6.2.3 Further research should be conduct to study expectations in other tourists such as Thai tourists' or Western tourists' expectation of the competency and ability of the monastery tour guides and their opinion on the monastery tour guides' real competency and ability in the present time. Tourists' different basic factors may cause different expectations of the monastery tour guides' competency and ability.

6.2.4 Further research should study factors which affect, development of the monastery tour guides' real competency and ability in the present time such as the problem of the illegal tourist guides, the problem of Sitting Guide, the problem of the educational institutes which provide the tourist guide training curriculum for business purpose, and the problem of the competition of tourism business. These are important factors which affect the monastery tour guides' competency and ability level. Apart from internal factors which affect the competency and ability of the tourist guides, these problems are important factors during the period of the economic condition with high competition.



BIBLIOGRAPHY

In English

- Baan Sai Rueng. (1998). The monastery is social capitals, [online]. Available: <http://www.budpage.com> [2004, June 1]
- Diskul, S., M.C. (2003). History of the Temple of the Emerald Buddha. Bangkok: Amarin Printing and Publishing.
- Matics, K.I. (1992). Introduction to the Thai temple. Bangkok: White Lotus.
- Panyabodi, D., et al. (2003). Guidebook Wat Pho. (4th ed.). Bangkok: Amarin Printing and Publishing.
- Przeclawski, K. (1994). Tourism as the subjects of interdisciplinary. In D.G.Pearce and R.W. Burder (Ed.). Tourism Research: Critiques and challenges (pp. 9-19). New York: Routledge.
- Reilly, R.T. (1982). Handbooks of professional tour management. London: Macmillan education.
- Ringis, R. (1990). Thai temples and temple murals. Oxford, England: Oxford University Press.
- Suvannasaro, D., et al. (2000). Wat Benchamabopitr Dusitvanaram. Bangkok: Amarin Printing and Publishing.
- Tourism Authority of Thailand. (2004). Target of Tourism in Thailand 1996-2005, [online]. Available: http://www2.tat.or.th/stat/web/static_index.php [2004, July 15].
- Tourism Authority of Thailand. (2004). The situation 2004, [online]. Available: http://www2.tat.or.th/stat/web/static_index.php?IndID=5 [2004, July 15].
- Vroom, H.V. (1970). Management and motivation. Harmonworth: Penquin Books.

In Thai

- กนกวรรณ ตุงศรีแก้ว. (2542). การพัฒนาวัดให้เป็นแหล่งท่องเที่ยว. การท่องเที่ยว, 18(4), 48-52.
- กระทรวงแรงงานและสวัสดิการสังคม. (มปป.). แผนพัฒนาแรงงานและสวัสดิการสังคม ฉบับที่ 1 (พ.ศ. 2540-2544). กรุงเทพมหานคร: มปท.
- กฤษณ์ เจริญทอง. (2540). การนำเที่ยวถ้ำลอดของผู้นำเที่ยวท้องถิ่น ตำบลถ้ำลอด อำเภอปางมะผ้า จังหวัดแม่ฮ่องสอน. วิทยานิพนธ์ปริญญาวิทยาศาสตรมหาบัณฑิต, สาขาวิชาบริหารการเกษตรและป่าไม้ บัณฑิตวิทยาลัย มหาวิทยาลัยแม่โจ้.
- การท่องเที่ยวแห่งประเทศไทย. (2529). มัลลเทศก์กับการจัดนำเที่ยว. เอกสารประกอบคำบรรยายโครงการอบรมอาจารย์สถาบันอุดมศึกษา ที่เปิดสอนวิชาการท่องเที่ยว วิทยาลัยครูสวนสุนันทา. กรุงเทพมหานคร.
- _____. (2533). ความหมายและความสำคัญของการท่องเที่ยว. ใน หน่วยศึกษานิเทศก์ กรมการฝึกหัดครู. การท่องเที่ยว (หน้า 19-23). กรุงเทพมหานคร: โรงพิมพ์การศาสนา
- _____. (2541). ผลกระทบการท่องเที่ยวต่อชุมชนท้องถิ่น. กรุงเทพมหานคร: มปท.
- กำธร กุลชล (บรรณาธิการ). (2528). มัลลเทศก์กับการนำเที่ยว. (พิมพ์ครั้งที่ 2). กรุงเทพมหานคร: มหาวิทยาลัยศิลปากร.
- เกรียงศักดิ์ หัสนิธิ. 2544. กรุงเทพมหานครกับบทบาทในการพัฒนาการท่องเที่ยววัฒนธรรมบริเวณเกาะรัตนโกสินทร์. การท่องเที่ยว, 20(2), 17-21.
- คณะกรรมการการท่องเที่ยวและการกีฬา วุฒิสภา. (2540). การพัฒนาการท่องเที่ยวแบบยั่งยืนและให้เกิดศักยภาพในการแข่งขันในยุคของการค้าเสรี. กรุงเทพมหานคร: กองกรรมาธิการสำนักงานเลขาธิการ วุฒิสภา.
- งามพิศ สัตย์สงวน. (2543). การเปลี่ยนแปลงทางสังคมและวัฒนธรรมในยุคโลกาภิวัตน์. ใน อารง สุทธศาสตร์ (บรรณาธิการ), รวมบทความสังคมวิทยาและมานุษยวิทยา (หน้า 5-22). กรุงเทพมหานคร: โรงพิมพ์จุฬาลงกรณ์มหาวิทยาลัย.
- จันทนุมาศ, พัน (เจิม) และจกพรดิพงษ์, พระ (จาด). (2507). พระราชพงศาวดารกรุงศรีอยุธยา. พระนคร: คลังวิทยา.
- จิราพร อังกูรสุทธิพันธ์ . (2535). วัดสำคัญในกรุงเทพมหานคร. กรุงเทพมหานคร: โรงพิมพ์ไทยวัฒนาพานิช .
- จุฑามาศ จันทรรัตน์. (2541). การท่องเที่ยวก้าวไกลหัวใจอยู่ที่ความร่วมมือ. การท่องเที่ยว, (เมษายน-มิถุนายน 2541), 9-11.

- เจิม สุวโจ, พระ และพิภพ อุดมอิทธิพงศ์. (2539). พุทธศาสนากับจิตวิญญาณสังคมไทย: ประเด็น วิชาศาสนาและวัฒนธรรม. กรุงเทพมหานคร: โรงพิมพ์มหาจุฬาลงกรณราชวิทยาลัย.
- ฉัตรทิพย์ นาถสุภา. (2540). วัฒนธรรมไทยกับขบวนการเปลี่ยนแปลงสังคม. กรุงเทพมหานคร: จุฬาลงกรณ์มหาวิทยาลัย.
- ฉัตรทิพย์ นาถสุภา และพรพิไล เลิศวิชา (บรรณาธิการ). (2539). ทิศทางวัฒนธรรมไทย. กรุงเทพมหานคร: ศูนย์ศึกษาเศรษฐศาสตร์การเมือง จุฬาลงกรณ์มหาวิทยาลัย.
- ชยาภรณ์ ชื่นรุ่งโรจน์. (2532). ประโยชน์เชิงสังคม วัฒนธรรม การเมือง และการพัฒนา เทคโนโลยี. การท่องเที่ยว, (มกราคม-มีนาคม 2532), 31-37.
- _____. (2535). วัดกับการท่องเที่ยว. อุตสาหกรรมท่องเที่ยว, 11(3), 43-48.
- _____. (2537). มัคคุเทศก์. เอกสารการอบรมมัคคุเทศก์ทั่วไป รุ่นที่ 8. มหาวิทยาลัยเชียงใหม่. ฉบับปรับปรุงแก้ไขจากปี 2535.
- ชัชวรินทร์ ไชยวัฒน์. (2537). วัฒนธรรมไทย. ใน จุดพลุ บุญปลัด (บรรณาธิการ), คู่มือมัคคุเทศก์ (หน้า 17-24). กรุงเทพมหานคร: อมรินทร์พริ้นติ้งแอนด์พับลิชชิ่ง.
- ชาติชาย ร่มสนธิ์ และคนอื่น ๆ. (2541). คู่มือมัคคุเทศก์. กรุงเทพมหานคร: อมรินทร์พริ้นติ้ง แอนด์พับลิชชิ่ง.
- ชำนาญ ม่วงทิม. (2534). นักท่องเที่ยวในอนาคตต้องการอะไร ทำอย่างไร...? เราจึงจะตอบสนอง ความต้องการนั้นได้. การท่องเที่ยว, 10(2), 3-10.
- ชิดชัย สาครบดี. 11 สิงหาคม 2547. กรรมการผู้จัดการบริษัทสเปเชียลเจอร์นี่จำกัด. สัมภาษณ์
- ชินรัตน์ สมสืบ. (2538). ลักษณะอาชีพและทักษะของบุคลากรในอุตสาหกรรมบริการ. กรุงเทพมหานคร: มหาวิทยาลัยสุโขทัยธรรมมาธิราช.
- สุทธิธิ์ ชูชาติ. (2538). องค์ประกอบพื้นฐานด้านการท่องเที่ยว. การท่องเที่ยว, (ตุลาคม-ธันวาคม 2538), 38-45.
- ไชยยงค์ เจริญเมือง. (2541). การจัดกลุ่มทัศนอาจรไปต่างประเทศ. ใน ชาติชาย ร่มสนธิ์ และคณะ (บรรณาธิการ), คู่มือมัคคุเทศก์ (หน้า 37-41). กรุงเทพมหานคร: อมรินทร์พริ้นติ้งแอนด์พับลิชชิ่ง.
- คณัย ไชยโยธา. (2538). ลัทธิ ศาสนา และระบบความเชื่อกับประเพณี นิยมในท้องถิ่น. กรุงเทพมหานคร: โอ.เอส.พริ้นติ้งเฮาส์.
- ดวงเดือน พันธมนาวิน และคณะ. (2540). รายงานการวิจัยมหภาค เรื่อง ความเชื่อและการปฏิบัติทาง พุทธศาสนาของคนไทย: การปลูกฝังอบรมและคุณภาพชีวิต. คณะพัฒนาสังคม สถาบัน บัณฑิตพัฒนบริหารศาสตร์.

- ดำรงราชานุภาพ, สมเด็จพระเจ้าบรมวงศ์เธอ, กรมพระยา. (2503). มูลเหตุแห่งการสร้างวัดในประเทศไทย. กรุงเทพมหานคร: กรมศิลปากร.
- _____. (2516). มูลเหตุการณืสร้างวัดในประเทศไทย. ในมหาวิทยาลัยธรรมศาสตร์, หนังสืออ่านประกอบพื้นฐานอารยธรรมไทย ตอน ศิลปไทย (รวมบทความศิลปไทย) (หน้า 5-20). กรุงเทพมหานคร: โรงพิมพ์มหาวิทยาลัยธรรมศาสตร์.
- ดุษฎี ชุมสาย. (2527). ปฐมบทแห่งวิชาการท่องเที่ยว. กรุงเทพมหานคร: ไทยวัฒนาพานิช.
- เถลิง สวาสดิพนธ์. (2541). หน้าที่และความรับผิดชอบของมัคคุเทศก์. ใน ชาติชาย ร่มสนธิ์ และคนอื่น ๆ (บรรณาธิการ), คู่มือมัคคุเทศก์ (หน้า 19). กรุงเทพมหานคร: อมรินทร์พริ้นติ้งแอนด์พับลิชชิ่ง.
- ทับทิม สุวรรณประภา. (2541). ความคาดหวังและความต้องการมีส่วนร่วมของประชาชนในการฟื้นฟูแหล่งท่องเที่ยวถ้ำเชียงดาว. วิทยานิพนธ์บัณฑิตวิทยาลัยศิลปศาสตรมหาบัณฑิต, สาขาวิชาการจัดการมนุษย์กับสิ่งแวดล้อม มหาวิทยาลัยเชียงใหม่.
- ทินวัฒน์ มฤคพิทักษ์. (2541). ศิลปะการพูดสำหรับมัคคุเทศก์. ใน ชาติชาย ร่มสนธิ์ และคนอื่น ๆ (บรรณาธิการ), คู่มือมัคคุเทศก์ (หน้า 12). กรุงเทพมหานคร: อมรินทร์พริ้นติ้งแอนด์พับลิชชิ่ง.
- ธรรมปิฎก, พระ (ป. อ. ปยุตโต). (2543). การพัฒนาที่ยั่งยืน. กรุงเทพมหานคร: สหธรรมิก.
- ธัญภรณ์ วงศ์อกนิษฐ์. (2543). จิตสำนึกของมัคคุเทศก์ต่อการนำเที่ยวเชิงอนุรักษ์ในระบบนิเวศแนวปะการัง. วิทยานิพนธ์ปริญญาศึกษาศาสตรมหาบัณฑิต, สาขาวิชาสิ่งแวดล้อมศึกษา บัณฑิตวิทยาลัย มหาวิทยาลัยมหิดล.
- ธีรญาณมุนี, พระ. (2534). คุณวัด. สุธอทัยธรรมราชา, (มกราคม-เมษายน 2534), 38-44.
- นิธิ เอียวศรีวงศ์. (2543). เข้าวัดเข้าวา. ในอรศรี งามวิทยาพงศ์ (บรรณาธิการ), พุทธศาสนาในความเปลี่ยนแปลงของสังคมไทย. กรุงเทพมหานคร: โรงพิมพ์เม็ดทราย.
- นียบรรณ (ผลวัฒน์)วรรณศิริ. (2540). มานุษยวิทยาสังคมและวัฒนธรรม. กรุงเทพมหานคร: พี.เอ.ลีฟวิง.
- เนาวรัตน์ พลายน้อย (บรรณาธิการ). (2544). องค์ความรู้ท้องถิ่นพุทธมณฑล ชดทอนทางเศรษฐกิจสิ่งแวดล้อม และระบบนิเวศของอำเภอพุทธมณฑล. นครปฐม: โครงการวิจัยและพัฒนาประชาคมพุทธมณฑล มหาวิทยาลัยมหิดล.
- บุญธรรม กิจปริดาบริสุทธิ. (2540). ระเบียบวิธีการวิจัยทางสังคมศาสตร์. (พิมพ์ครั้งที่ 7). กรุงเทพมหานคร: โรงพิมพ์เจริญผล.

- บุญเลิศ ตั้งจิตวัฒนา. (2540). ความรู้ทั่วไปเกี่ยวกับอุตสาหกรรมท่องเที่ยว, เอกสารประกอบการบรรยายการอบรมมัคคุเทศก์ทั่วไป (ต่างประเทศ) รุ่นที่ 4, กรุงเทพมหานคร: การท่องเที่ยวแห่งประเทศไทย.
- บุปผา คุ่มมานนท์. (2529). หลักการมัคคุเทศก์. กรุงเทพมหานคร: โรงพิมพ์คุรุสภาลาดพร้าว.
- บุษกร พรหมมาโนช. (2541). กระบวนทัศน์ใหม่การท่องเที่ยวไทย. การท่องเที่ยว, (มกราคม-มีนาคม 2541), 60-64.
- _____. (2540). นักท่องเที่ยวญี่ปุ่นกับโอกาสในการยกระดับคุณภาพการท่องเที่ยวไทย. การท่องเที่ยว, 16(2), 54-69.
- ปนัดดา ภักดีภูวดล. (2540). การสื่อสารเพื่อส่งเสริมพฤติกรรมเชิงอนุรักษ์สิ่งแวดล้อมให้กับนักท่องเที่ยวของมัคคุเทศก์ไทย. วิทยานิพนธ์ปริญญาโทศาสตรมหาบัณฑิต, สาขาวิชานิเทศศาสตร์พัฒนาการ ภาควิชาการประชาสัมพันธ์ บัณฑิตวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย.
- ประกายรัตน์ ภัชรชิตี และณัฐพล กลั่นวารี. (2540). ประสบการณ์วิชาชีพโรงแรมและภัตตาคาร. กรุงเทพมหานคร: มหาวิทยาลัยสุโขทัยธรรมมาธิราช.
- ประทีป วาทิกทินกร. (2525). สุนทรภู่. กรุงเทพมหานคร: มหาวิทยาลัยรามคำแหง.
- ประเวศ วะสี และ ส. ศิวรักษ์. (2522). ศาสนาเพื่อสังคม: รวมปาฐกถามูลนิธิโกมลคีมทอง ปี 2515. กรุงเทพมหานคร: มูลนิธิโกมลคีมทอง.
- ประเวศ วะสี. (2519). พระสงฆ์และพุทธศาสนิกชนจะกู้ชาติได้อย่างไร. กรุงเทพมหานคร: มูลนิธิโกมลคีมทอง.
- _____. (2540). พระสงฆ์กับการรู้เท่าทันสังคม. (พิมพ์ครั้งที่ 2). กรุงเทพมหานคร: มปท.
- ประหยัด หงษ์ทองคำ. (2519). การพัฒนาทางการเมือง. กรุงเทพมหานคร: นำอักษรการพิมพ์.
- ปราณี เอี่ยมตระกูล. 18 สิงหาคม 2547. ผู้จัดการบริษัททางกอกไซด์ซีอิ้งค์จำกัด. สัมภาษณ์.
- ปรีชาญ อินทรไพโรจน์. 24 สิงหาคม 2547. หัวหน้าฝ่ายวัดพระศรีรัตนศาสดาราม. สัมภาษณ์
- ผจงจิตต์ อธิคมนันท์. (2531). การเปลี่ยนแปลงสังคมและวัฒนธรรม. กรุงเทพมหานคร: โรงพิมพ์ชวนพิมพ์.
- พลดา พันธุ์เพชร. (2543). 40 ปี การท่องเที่ยวกับเส้นทางการอบรมมัคคุเทศก์. การท่องเที่ยว, 19(2), 28-35.
- พวงบุหงา ภูมิพานิช. (2535). รายงานการวิจัยเรื่ององค์ประกอบที่สัมพันธ์กับทัศนคติต่ออาชีพมัคคุเทศก์. ภาควิชาศิลปอาชีพ คณะมนุษยศาสตร์ มหาวิทยาลัยเกษตรศาสตร์.

- พันธ์ทิพย์ อธิปัญญาพงษ์. (2543). บทบาทของมัคคุเทศก์ในการส่งเสริมจิตสำนึกของนักท่องเที่ยว ในการท่องเที่ยวอย่างอนุรักษ์ กรณีศึกษา สมาคมไทยท่องเที่ยวเชิงอนุรักษ์และผจญภัย. วิทยาลัยนานาชาติปริญาศึกษาศาสตร์มหาบัณฑิต, สาขาวิชาสิ่งแวดล้อมศึกษา บัณฑิตวิทยาลัย มหาวิทยาลัยมหิดล.
- พิทยา ว่องกุล (บรรณาธิการ). (2541). ไทยยุควัฒนธรรมทาส. กรุงเทพมหานคร: อมรินทร์พริ้นติ้ง แอนด์พับลิชชิ่ง.
- เพ็ญแข แสงแก้ว. (2541). การวิจัยทางสังคมศาสตร์. (พิมพ์ครั้งที่ 3). กรุงเทพมหานคร: มหาวิทยาลัยธรรมศาสตร์
- เพิ่มพล กันตวธีระ. 2 สิงหาคม 2547. ผู้จัดการฝ่ายพัฒนาธุรกิจบริษัทมิสเตอร์ตราเวล แอนด์ เทเลมีเดียจำกัด. สัมภาษณ์.
- ไพรัช ทุมเสน. 19 สิงหาคม 2547. พนักงานพัฒนาการท่องเที่ยว 6 การท่องเที่ยวแห่งประเทศไทย. สัมภาษณ์.
- ไพศาล วิสาโล, พระ. (2533). พุทธธรรมกับการพัฒนาสังคม. กรุงเทพมหานคร: โรงพิมพ์เรือนแก้ว การพิมพ์.
- _____. (2543). แนวโน้มของพระพุทธศาสนาไทยในศตวรรษที่ 21. กรุงเทพมหานคร: ชธรรมสาร.
- เฟื่องฟ้า แซ่ก๊ก. 26 สิงหาคม 2547. เจ้าหน้าที่สมาคมไทยธุรกิจการท่องเที่ยว. สัมภาษณ์.
- ภราเดช พยัณวิเชียร. (2539). พัฒนาท่องเที่ยวไทยในทิศทางที่ยั่งยืน. การท่องเที่ยว, (เมษายน-มิถุนายน 2539), 48-59.
- ภูธร ภูมะธน. (2539). เที่ยววัดไทยวันนี้. อนุสาร อสท, 36(8), 18-19.
- มหาวิทยาลัยมหิดล. บัณฑิตวิทยาลัย. (2541). ข้อกำหนดวิทยาลัยนานาชาติ. (พิมพ์ครั้งที่ 2). มปท.
- _____. (2541). คู่มือวิทยาลัยนานาชาติ. กรุงเทพมหานคร. เจริญดีการพิมพ์.
- มหาวิทยาลัยศิลปากร. คณะสถาปัตยกรรม. (2527) คู่มือพัฒนาแหล่งท่องเที่ยวทางด้านกายภาพ ประเภทวัด ชุมวัดในเขตเกาะรัตนโกสินทร์และริมคลองฝั่งธนบุรี. เล่ม 1, กรุงเทพมหานคร: มปท.
- มัน, พระมหา(กิตติธโร). (2529). ประวัติวัดสำคัญทางพระพุทธศาสนา ตอน 7. กรุงเทพมหานคร: โรงพิมพ์การศาสนา.
- เมธีรัตนดิลก, พระ. 9 สิงหาคม 2547. ผู้ช่วยเจ้าอาวาสวัดอรุณราชวรารามราชวรมหาวิหาร. สัมภาษณ์.
- ยุพดี เสตพรรณ. (2543). ภูมิศาสตร์การท่องเที่ยวไทย. กรุงเทพมหานคร: พิเศษผู้การพิมพ์.

- รลิกา อังกูร และคณะ. (2543). รายงานการวิจัยเรื่องความพร้อมของวัดในเขตกรุงเทพมหานคร
เกี่ยวกับการเผยแพร่พระพุทธศาสนาโดยผ่านการนำชมศิลปวัฒนธรรม. สถาบันวิจัยและ
พัฒนา มหาวิทยาลัยสุโขทัยธรรมาธิราช.
- รังสรรค์ ชนะพรพันธุ์. (2539). ทุนวัฒนธรรม. กรุงเทพมหานคร: สุขุมและบุตร.
- ละเอียด ศิลาน้อย. 19 สิงหาคม 2547. นายทะเบียนธุรกิจนำเที่ยวและมัคคุเทศก์การท่องเที่ยว
แห่งประเทศไทย. สัมภาษณ์.
- เลื่อน วรรณรัตน์. (2512). พระอารามครั้งพุทธกาล. พระนคร: โอเดียนการพิมพ์.
- วรรณพร วณิชชานุกร, วรรณวิภา จุตชัย และ มาลี บุญยะมา. (2541). แนวทางการพัฒนาการ
ท่องเที่ยวเชิงนิเวศในประเทศไทย. กรุงเทพมหานคร: สถาบันราชภัฏสวนดุสิต.
- วรรณมา วงษ์วานิช. (2539). ภูมิศาสตร์การท่องเที่ยว. กรุงเทพมหานคร: โรงพิมพ์
มหาวิทยาลัยธรรมศาสตร์.
- วิจิตรา ชัยศรี. (2537). ศึกษาทัศนคติของประชาชนต่อการพัฒนาการท่องเที่ยว: ศึกษาเฉพาะกรณี
ของจังหวัดแม่ฮ่องสอน. ภาคนิพนธ์มหาบัณฑิต, คณะพัฒนาสังคม สถาบันบัณฑิต
พัฒนบริหารศาสตร์.
- วิจิต อุกะโชค. (2545). ความคาดหวังและความพึงพอใจของนักท่องเที่ยวที่มีต่อการเข้าร่วมกิจกรรม
ท่องเที่ยวเชิงนิเวศ อำเภอมะจิม จังหวัดน่าน. วิทยานิพนธ์ปริญญาวิทยาศาสตรมหาบัณฑิต,
สาขาการบริหารทรัพยากรป่าไม้ บัณฑิตวิทยาลัย มหาวิทยาลัยเกษตรศาสตร์.
- วิฑูรย์ หินแก้ว. 17 สิงหาคม 2547. กรรมการสมาคมมัคคุเทศก์อาชีพ. สัมภาษณ์.
- วิโรจน์ สิตประเสริฐนันท์. 17 สิงหาคม 2547. นายกสมาคมมัคคุเทศก์อาชีพ. สัมภาษณ์.
- วิลาสวงศ์ พงสะบุตร. (2525). คุณลักษณะของมัคคุเทศก์ที่ดี. เอกสารประกอบการบรรยายเรื่องการ
อบรมมัคคุเทศก์ระดับจังหวัดพระนครศรีอยุธยา วันที่ 25 ธันวาคม 2525.
พระนครศรีอยุธยา: วิทยาลัยพระนครศรีอยุธยา.
- ศรีัญญา วรากุลวิทย์. (2537). งานมัคคุเทศก์. สถาบันเทคโนโลยีราชมงคล วิทยาเขต
พระนครศรีอยุธยา วาสุกกรี.
- ศรีชยาภรณ์, พระ (เสวย ชนสโร). (2543) วัดอรุณราชวราราม ราชวรมหาวิหาร (วัดแจ้ง).
กรุงเทพมหานคร: มปท. (ที่ระลึกเนื่องในวโรกาสพระราชพิธีเฉลิมพระชนมพรรษา วันที่
5 ธันวาคม 2543).
- ศรีปรีชิตสุธี, พระ. 9 สิงหาคม 2547. ผู้ช่วยเจ้าอาวาสวัดอรุณราชวรารามราชวรมหาวิหาร.
สัมภาษณ์.

- ศรีวิสุทธิวงศ์, พระ. 4 สิงหาคม 2547. ผู้ช่วยเจ้าอาวาสวัดพระเชตุพนวิมลมังคลารามราชวรมหาวิหาร. สัมภาษณ์.
- ศุภฤกษ์ สุรางกูร. 5 สิงหาคม 2547. กรรมการผู้จัดการบริษัทหนุ่มสาวทัวร์จำกัด. สัมภาษณ์
สถาบันวิจัยเพื่อการพัฒนาประเทศไทย. (2543). รายงานความก้าวหน้าการศึกษาเพื่อจัดทำแผนแม่บทพัฒนาการท่องเที่ยวไทยสำหรับแผนพัฒนาเศรษฐกิจและสังคมแห่งชาติ ฉบับที่ 9 (พ.ศ.2545-2549). อัดสำเนา.
- _____. (2544). รายงานฉบับสมบูรณ์ โครงการการศึกษาเพื่อจัดทำแผนปฏิบัติการพัฒนาอุตสาหกรรมท่องเที่ยวแห่งชาติในช่วงแผนพัฒนาเศรษฐกิจและสังคมแห่งชาติ ฉบับที่ 9 (พ.ศ. 2545-2549). กรุงเทพมหานคร: สถาบันวิจัยเพื่อการพัฒนาประเทศไทย.
- สนธิ สมัครการ. (2538). การเปลี่ยนแปลงทางวัฒนธรรมกับการพัฒนาการของสังคม. กรุงเทพมหานคร: สถาบันบัณฑิตพัฒนบริหารศาสตร์.
- สมคิด จิระทัศนกุล. (2543). วัด: พุทธศาสนสถาปัตยกรรมไทย. กรุงเทพมหานคร: มหาวิทยาลัยธรรมศาสตร์.
- สมชาย เจริญกิจ. (2540). วัดในพุทธศาสนาที่พึงประสงค์: ศึกษาเปรียบเทียบลักษณะและกิจกรรมของวัดในพระพุทธศาสนาที่พึงประสงค์กับสภาพความเป็นจริงของวัดในสังคมไทยในปัจจุบัน. วิทยานิพนธ์ปริญญาอักษรศาสตรมหาบัณฑิต, สาขาวิชาศาสนาเปรียบเทียบ บัณฑิตวิทยาลัย มหาวิทยาลัยมหิดล.
- สมทรง, พระ(สิรินุโร). (2525). บทบาทของวัดและพระสงฆ์ในอนาคต. กรุงเทพมหานคร: แสงรุ่งการพิมพ์.
- สมศักดิ์ ศรีสันติสุข. (2536). การเปลี่ยนแปลงทางสังคมและวัฒนธรรม: แนวทางศึกษาวิเคราะห์และวางแผน. ขอนแก่น: โรงพิมพ์คลังนานาวิทยา.
- สราวุธ โธ, พระมหา. 3 สิงหาคม 2547. หัวหน้าพระวิทยากรนำเที่ยววัดเบญจมบพิตรดุสิตวราราม. สัมภาษณ์.
- สำนักงานสถิติแห่งชาติ. (2544). การสำรวจพฤติกรรมการเดินทางของนักท่องเที่ยวชาวต่างประเทศ พ.ศ. 2544 (ฤดูท่องเที่ยว: พฤศจิกายน 2544). กรุงเทพมหานคร: มปท.
- สุจิตราภรณ์ คำสอาด. (2540). การส่งเสริมการพัฒนาทักษะแรงงานในสถานประกอบการขนาดกลาง. วิทยานิพนธ์ปริญญาพัฒนาแรงงานและสวัสดิการมหาบัณฑิต, บัณฑิตวิทยาลัย มหาวิทยาลัยธรรมศาสตร์.
- สุณีย์ ชีรดากร. (2525). จิตวิทยาการศึกษา. (พิมพ์ครั้งที่ 2). นนทบุรี: โรงพิมพ์สถานสงเคราะห์หญิงปากเกร็ด.

- สุทธิชัย อบอุ่น, พระมหา. (2542). Buddhist Tourism การท่องเที่ยวแนวพุทธ. การท่องเที่ยว, (มกราคม-มีนาคม 2542), 39-45.
- สุเทพ ผิวเผือด, พระมหา. (2545). ผลกระทบด้านสังคมและวัฒนธรรมของการท่องเที่ยวที่มีต่อวัดและชุมชน ศึกษาเฉพาะกรณีวัดไผ่โรงวัว ตำบลบางตาเถร อำเภอสองพี่น้อง จังหวัดสุพรรณบุรี. วิทยานิพนธ์ปริญญาพัฒนาชุมชนมหาบัณฑิต, คณะสังคมสงเคราะห์ศาสตร์ มหาวิทยาลัยธรรมศาสตร์.
- สุพจน์ จิราพันธุ์. 27 สิงหาคม 2547. ผู้อำนวยการกองการท่องเที่ยว สำนักปลัดกรุงเทพมหานคร. สัมภาษณ์.
- สุพรรณิ ไชยอำพร, และสนธิ สมักรการ. (2543). การวิเคราะห์ทางสังคมเพื่อการพัฒนา: แนวความคิดและวิธีการ. กรุงเทพมหานคร: โรงพิมพ์องค์การรับส่งสินค้าและพัสดุภัณฑ์.
- สุภาพร มากแจ้ง. (2539). หลักมัลติเมตริก. (พิมพ์ครั้งที่ 2). กรุงเทพมหานคร: สำนักพิมพ์โอเดียน สโตร์.
- สุรางค์ จันทร์เอม. (2524). จิตวิทยาสังคม. (พิมพ์ครั้งที่ 2). กรุงเทพมหานคร: โรงพิมพ์อักษรบัณฑิตย์.
- สุวรรณชัย ฤทธิรักษ์. (2545). มัลติเมตริกต้องสำนึกในคุณภาพ. ธุรกิจท่องเที่ยว, 15(7), 34.
- สุวิธาน มนแพวงसानนท์. (2541). วิเคราะห์ข้อมูลทางสถิติด้วย SPSS for Window. กรุงเทพมหานคร: เอ็ช.เอ็น.กรุ๊ป.
- เสกสรร ประเสริฐกุล. (2541). ไปไว้พระธาตุคอกยสุเทพ. ใน เวียง-วชิระ บัณฑิต (บรรณาธิการ), โลกเปลี่ยนต้องเปลี่ยนโลก (หน้า 61-65). กรุงเทพมหานคร: สำนักพิมพ์สามัญชน.
- อรรถพล วรรณกิจ. (2545). ผลของการฝึกอบรมมัลติเมตริกทั่วไป (ต่างประเทศ) รุ่นที่ 4 สถาบันราชภัฏจันทรเกษม. วิทยานิพนธ์ปริญญาวิทยาศาสตรมหาบัณฑิต, บัณฑิตวิทยาลัย มหาวิทยาลัยเกษตรศาสตร์.
- อรวรรณ ศรีอุดม. (2544). พระราชานิพนธ์ไกลบ้านกับบางมุมมองด้านการท่องเที่ยว. มนุษยศาสตร์และสังคมศาสตร์, (พฤษภาคม-สิงหาคม 2544), 85-104.
- เอี่ยมพร เสนะเกษตร. (2535). ความต้องการและการใช้สารนิเทศของมัลติเมตริก. วิทยานิพนธ์ปริญญาอักษรศาสตรมหาบัณฑิต สาขาบรรณารักษศาสตร์. บัณฑิตวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย.



Questionnaire
International Tourists and Stakeholders' Expectations
of Competency and Ability of
Monastery Tour Guides

Direction

This questionnaire is a part of the thesis on “International Tourists and Stakeholders’ expectations of Competency and Ability of Monastery Tour Guides”, which is a part of the study in the master degree in the field of Population Education, Education Department, Faculty of Social Sciences and Humanities, Mahidol University. The objectives of such thesis are to study international tourists and stakeholders’ expectations and real competency and ability of monastery tour guides in the present time for use the basic information for developing competency and ability of monastery tour guides to have quality. Moreover, the researcher wants to find methods for use in suitably developing the competency and ability of the monastery tour guides. Therefore, the researcher would like you to please give the realest information. The obtained information will be evaluated for use in the research only. And the researcher does certify that the obtained information will be confidentially kept.

The researcher would like to thank all of you for your good cooperation in this matter.

Mr. Patarapol Aisi

A graduate student for the master degree in
Population Education, Faculty of Social
Sciences and Humanities, Mahidol University

Tel. 0-2357-1411, Mobile Phone 0-1923-1356

Conditions for interviewing or collecting data

1. The researcher specifically interviews Asian tourists,
2. Interviewees have to be monastery tourists who are guided by the licensed tour guides only.

Questionnaire for International Tourists

Subject: International Tourists and Stakeholders' Expectations of Competency and Ability of Monastery Tour Guides.

The questionnaire totally has 3 parts. (Please answer every article.)

Part1 Basic information on respondents

Explanation Please mark / in and fill your real information in the blank.

1. Sex 1. Male 2. Female
2. Age..... Years old Religion.....
3. Nationality.....
Race.....
4. Marital status

<input type="checkbox"/> 1. Single	<input type="checkbox"/> 2. Married
<input type="checkbox"/> 3. Widowed	<input type="checkbox"/> 4. Divorced/ Separated
5. Highest educational level

<input type="checkbox"/> 1. Primary education	<input type="checkbox"/> 2. Secondary education
<input type="checkbox"/> 3. Vocational education/ Diploma	<input type="checkbox"/> 4. Bachelor degree
<input type="checkbox"/> 5. Higher than Bachelor degree	<input type="checkbox"/> 6. Others (Please specify).....
6. Your present occupation

<input type="checkbox"/> 1. Official/ Staff in state enterprise	<input type="checkbox"/> 2. Private business
<input type="checkbox"/> 3. Staff in private companies	<input type="checkbox"/> 4. Hireling
<input type="checkbox"/> 5. Housewife	<input type="checkbox"/> 6. Student
<input type="checkbox"/> 7. Retired	<input type="checkbox"/> 8. Others (Please specify).....
7. Your net income (US. Dollar) \$ Per Year
8. Did you use to visit monasteries in Thailand?

<input type="checkbox"/> 1. Yes	<input type="checkbox"/> 2. No (Please skip to Article 11.)
---------------------------------	---
9. If yes, did you visit monasteries with the tour guides?

<input type="checkbox"/> 1. Yes	<input type="checkbox"/> 2. No
---------------------------------	--------------------------------

10. How do you feel about your past visit to Thai monasteries?

1. Very Good.

Because.....

2. Good.

Because.....

3. Fair

Because.....

4. Bad

Because.....

11. Characteristics of your visit to Thailand

1. Visit alone

2. Visit with family

3. Visit with friends

4. Visit with the organization/ company

5. Others (Please specify).....

Part2 Questionnaire on real competence and performance of monastery tour guides in the present condition and tourists' expectation toward competency and performance of the monastery tour guides.

Explanation Please mark / in the suitable

Present condition means ability level of the monastery tour guides in 4 aspects found from your visit to the monasteries such as 1. ability on human relationship 2. ability on knowledge 3. guiding ability 4. problem-solving ability which are evaluated by respondents by having the following criteria;

4 means greatest ability

3 means great ability

2 means little ability

1 means least ability

Expectation means tourists' need for various abilities of monastery tour guides in Thailand such as 1. ability on human relationship 2. ability on knowledge 3. guiding ability 4. problem-solving ability which are evaluated by respondents by having the following criteria;

4 means greatest need

3 means great need

2 means little need

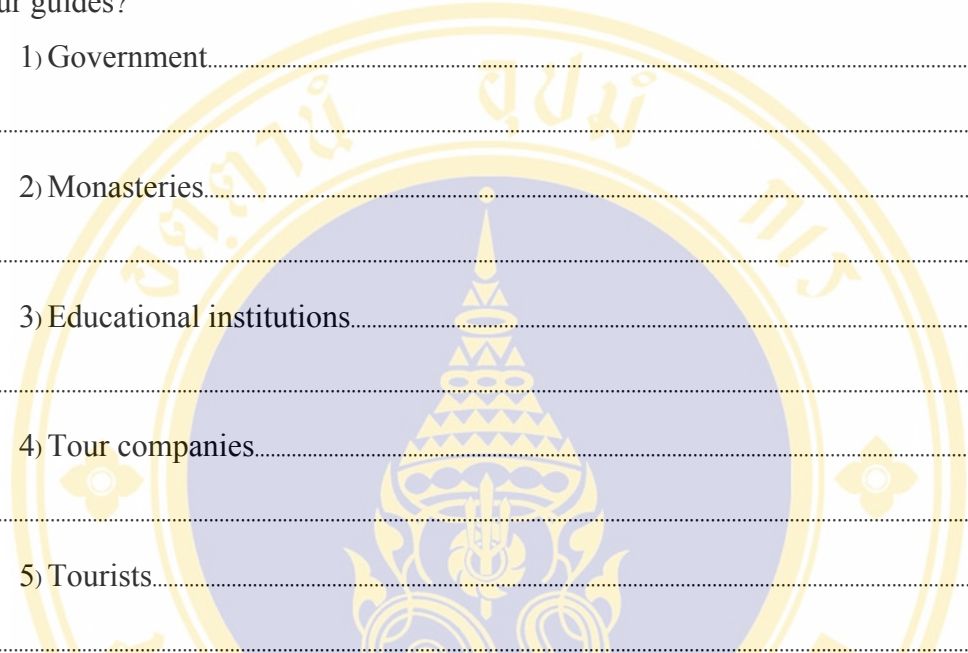
1 means least need

Items	Present ability level				Desired expectation level			
	1	2	3	4	1	2	3	4
1) Competency and ability on human relationship								
1. Joyful								
2. Courteously								
3. Generously								
4. Tactful								
2) Competency and ability on knowledge								
A. Knowledge on monasteries (Tourist attractions which are visited)								
1. Background								
2. Paintings and architecture								
3. Ancient places and ancient objects in the monasteries								
4. Symbol of the visited								
B. Knowledge on locality and state of being Thai								
1. Local literature								
2. Culture / custom / tradition								
3. Food								
4. Belief in Buddhism								
5. Other knowledge								
3) Competency and ability on the monastery guiding								
A. Having oratory								
1. Tone and rhythm								
2. Level of language in use								
3. Correctly using language and clearly communicating								
4. Being able to listen and understand foreign languages								
B. Suitability for monastery guiding								
1. Using time for the monastery tour management								
2. Creating atmosphere and stimulating interest								
3. Giving services and conveniences								
4) Competency and ability on problem - solving								
1. First aids								
2. Intelligence								
3. Good coordination and preparation								
4. Controlling the situation								

Part3 Your recommendations which are important for development of competency and ability of monastery tour guides.

Explanation Please fill your real information in the blank.

How can these organizations help develop the competency and ability of monastery tour guides?



1) Government.....
.....

2) Monasteries.....
.....

3) Educational institutions.....
.....

4) Tour companies.....
.....

5) Tourists.....
.....

Thank you for your cooperation
In answering the questionnaire.

Questions for interviewing stakeholders

Subject: International Tourists and Stakeholders' Expectations of Competency and Ability of Monastery Tour Guides

The interview form totally has 1 part;

Questions for interviewing (Please answer every article.)

1. What do you think about the monastery tour guides in the present time?
2. In your opinion, what problems do the monastery tour guides face?
3. In your opinion, how does your agency develop and improve the monastery tour guides?
4. In your opinion, how should the following organizations develop and improve the monastery tour guides?
 - Government / Tourism Authority of Thailand
 - Monasteries
 - Educational institutions
 - Tour companies
5. In your opinion, what qualifications should the monastery tour guides have?

โครงการฝึกอบรมเชิงปฏิบัติการเพื่อนำเที่ยววัดพุทธศาสนาในเขตกรุงเทพมหานคร

หลักการและเหตุผล

ในการดำเนินกิจกรรมเกี่ยวกับการท่องเที่ยว บุคคลผู้มีบทบาทสำคัญที่จะเป็นผู้นำชมและให้ความรู้ ตลอดจนดำเนินกิจกรรมต่าง ๆ ที่เกี่ยวกับการท่องเที่ยวให้สำเร็จลุล่วงไปอย่างมีประสิทธิภาพและประสิทธิผลก็คือ มัคคุเทศก์ (Guide) เพราะมัคคุเทศก์คือ ผู้ทำหน้าที่นำชมสถานที่ท่องเที่ยว ให้ความรู้ ความสนุกสนานแก่นักท่องเที่ยว ควบคุมสถานการณ์ต่าง ๆ และเป็นผู้ประสานระหว่างนักท่องเที่ยวกับเจ้าของกิจการสถานที่ท่องเที่ยว

วัด เป็นสถานที่ท่องเที่ยวประเภทประวัติศาสตร์ โบราณสถานที่สำคัญประเภทหนึ่งที่มีนักท่องเที่ยวนิยมมาท่องเที่ยวและศึกษาหาความรู้ โดยเฉพาะด้านประวัติศาสตร์ความเป็นมา ศิลปวัฒนธรรม ประเพณีที่เกี่ยวข้องกับวัด บุคคลที่อยู่ใกล้ชิดกับวัดมากที่สุด คือ พระภิกษุสงฆ์ที่ประจำอยู่วัดนั้น ๆ รวมทั้งบุคลากรที่เกี่ยวข้องกับวัดที่เป็นแหล่งท่องเที่ยว เช่น เด็กวัดและมรรคทายก เป็นต้น ซึ่งจะต้องเป็นผู้ที่ให้ข้อมูลต่าง ๆ ของวัด ได้ชัดเจนที่สุด และต้องมีความรู้ความเข้าใจเกี่ยวกับบทบาทของพระสงฆ์และวัดในขอบเขตที่เหมาะสม ในการให้คำแนะนำต่าง ๆ และการนำชมวัด ในฐานะเป็นมัคคุเทศก์ประจำวัด ดังนั้น ผู้ที่ทำหน้าที่มัคคุเทศก์จึงต้องเรียนรู้และเข้าใจถึงบทบาทหน้าที่ ความรับผิดชอบของตนเอง รวมทั้งตระหนักถึงมารยาทและวัฒนธรรมไทยในการท่องเที่ยววัดเป็นสำคัญ การที่มัคคุเทศก์ พระภิกษุสงฆ์ และบุคลากรที่เกี่ยวข้องกับวัดมีความรู้ความเข้าใจเกี่ยวกับการนำชมวัดที่ถูกต้องและเหมาะสมนั้น จะสามารถเป็นกำลังสำคัญในการเผยแพร่และสืบสานศิลปวัฒนธรรม ให้เป็นที่รู้จักแก่ชาวต่างประเทศและเป็นการอนุรักษ์มรดกอันทรงคุณค่าสืบต่อไปด้วย

วัตถุประสงค์

1. เพื่อให้มัคคุเทศก์ พระภิกษุสงฆ์และบุคลากรที่เกี่ยวข้องกับการท่องเที่ยววัดเกิดความรู้ความเข้าใจ และตระหนักในคุณค่าความสำคัญของวัดในเขตกรุงเทพมหานคร
2. เพื่อให้มัคคุเทศก์ พระภิกษุสงฆ์และบุคลากรที่เกี่ยวข้องกับการท่องเที่ยววัดนำความรู้ที่ได้รับไปถ่ายทอดให้แก่นักท่องเที่ยว ได้เข้าใจและตระหนักถึงมารยาทและวัฒนธรรมในการท่องเที่ยววัด
3. เพื่อให้มัคคุเทศก์ พระภิกษุสงฆ์และบุคลากรที่เกี่ยวข้องกับการท่องเที่ยววัดสามารถนำนักท่องเที่ยวที่เข้าชมวัดได้อย่างถูกต้องและเหมาะสม

4. เพื่อให้มัคคุเทศก์ พระภิกษุสงฆ์และบุคลากรที่เกี่ยวข้องกับการท่องเที่ยววัดเกิดความตระหนักในการที่จะอนุรักษ์ และพัฒนาสืบสานวัฒนธรรมไทยในลำดับต่อไป

กลุ่มเป้าหมาย

1. ผู้ประกอบอาชีพมัคคุเทศก์ จำนวน 50 คน
2. พระภิกษุสงฆ์ จำนวน 30 รูป
3. บุคลากรที่เกี่ยวข้องกับวัด จำนวน 20 คน

คุณสมบัติของผู้เข้ารับการอบรม

มัคคุเทศก์

1. ผ่านการฝึกอบรมหลักสูตรวิชามัคคุเทศก์ที่การท่องเที่ยวแห่งประเทศไทยให้การรับรอง และมีใบอนุญาตเป็นมัคคุเทศก์
2. สามารถใช้ภาษาอังกฤษในการติดต่อสื่อสารได้

พระภิกษุสงฆ์และบุคลากรที่เกี่ยวข้องกับวัด

1. สำเร็จการศึกษาระดับมัธยมศึกษาตอนต้น หรือเทียบเท่า
2. มีพื้นฐานความรู้ทางด้านภาษาอังกฤษ หรือมีความสามารถทางภาษาอังกฤษในการติดต่อสื่อสารได้
3. เป็นผู้ใกล้ชิดและปฏิบัติกิจกรรมต่าง ๆ อันเกี่ยวเนื่องกับวัดเป็นประจำ

หัวข้อการฝึกอบรม

1. การจัดการแหล่งท่องเที่ยวเชิงวัฒนธรรม เช่น วัด โบราณสถาน ฯลฯ
2. การให้ความรู้พื้นฐานเกี่ยวกับวัด ศิลปวัฒนธรรม และขนบธรรมเนียมประเพณีที่เกี่ยวข้องกับวัด
3. เทคนิคการนำนักท่องเที่ยวชมวัดและแนวทางการปฏิบัติตนในการท่องเที่ยววัดอย่างเหมาะสม
4. การให้ความรู้พื้นฐานทางภาษาต่างประเทศที่เกี่ยวกับการให้คำแนะนำการปฏิบัติตนในการเที่ยววัด ตลอดจนศัพท์เฉพาะทางพุทธศาสนา
5. ปัญหาและแนวทางแก้ไขเกี่ยวกับการท่องเที่ยววัด

วิธีการดำเนินงาน

1. การบรรยาย
2. การระดมสมอง เพื่อสรุปปัญหาและหาแนวทางแก้ไขปัญหาเกี่ยวกับการท่องเที่ยววัด
3. การทัศนศึกษา โดยผ่านการจัดนำชมวัดต่าง ๆ ในกรุงเทพมหานครอย่างถูกต้อง รวมถึงการสร้างบรรยากาศและเทคนิคในการนำชม
4. การปฏิบัติการภาคสนาม

หลังผ่านการฝึกอบรมตลอดหลักสูตรและผ่านการทดสอบความรู้ตามเกณฑ์ประเมินผลที่หน่วยงานรับผิดชอบแล้ว ผู้เข้ารับการอบรมจะได้รับวุฒิบัตรเป็นการรับรอง

ระยะเวลาในการดำเนินงาน

จัดฝึกอบรมเชิงปฏิบัติการ 3 - 4 เดือน ต่อ ครั้ง

สถานที่การดำเนินงาน

จัดฝึกอบรมตามสถานที่ต่าง ๆ ในกรุงเทพมหานคร อาทิเช่น สถาบันการศึกษา วัดที่เป็นแหล่งท่องเที่ยวในกรุงเทพมหานคร

ผลที่คาดว่าจะได้รับ

มีคุณศัพท์ พระภิกษุสงฆ์และบุคลากรที่เกี่ยวข้องกับการท่องเที่ยววัดที่ผ่านการฝึกอบรมจะได้รับความรู้ ความเข้าใจที่ถูกต้องเกี่ยวกับการนำชมวัด และสามารถนำความรู้ที่ได้รับไปสู่การปฏิบัติได้อย่างเหมาะสม

ผู้รับผิดชอบโครงการ

กระทรวงการท่องเที่ยวและกีฬา ร่วมกับ กระทรวงวัฒนธรรม และสำนักพระพุทธศาสนา

งบประมาณดำเนินการ

จากกระทรวงการท่องเที่ยวและกีฬา กระทรวงวัฒนธรรม และหน่วยงานที่เกี่ยวข้องทั้งภาครัฐและเอกชน

โครงการดังกล่าวนี้เป็นโครงการที่ผู้วิจัยเสนอขึ้นมา จากสภาพปัญหาของการท่องเที่ยววัดในปัจจุบันที่เกิดขึ้นจากทักษะของมัคคุเทศก์นำเที่ยววัด ซึ่งส่วนใหญ่จะเป็นเรื่องของความรู้ในข้อมูลเชิงลึกบางประการ และความไม่เข้าใจในขนบธรรมเนียมประเพณีวัฒนธรรมในการท่องเที่ยววัด รวมถึงการจัดการนำเที่ยววัด และการหาวิธีในการแก้ไขปัญหาโดยใช้ทั้งภาคทฤษฎีและภาคปฏิบัติผสมผสานกัน ซึ่งผู้วิจัยเห็นว่าปัญหาดังกล่าวสามารถใช้ตัวกลาง คือ มัคคุเทศก์ หรือพระภิกษุสงฆ์ และบุคลากรที่เกี่ยวข้องกับวัดโดยตรงเป็นผู้ช่วยถ่ายทอดความรู้ความเข้าใจและแนวทางการปฏิบัติตนที่ถูกต้องเป็นแบบอย่างที่ดีแก่นักท่องเที่ยวได้ ดังนั้นจึงเสนอโครงการฝึกอบรมเชิงปฏิบัติการเพื่อการนำเที่ยววัดพุทธศาสนาในเขตกรุงเทพมหานคร ซึ่งผู้วิจัยคาดหวังว่าโครงการดังกล่าวจะสามารถขยายผลไปสู่กิจกรรมท่องเที่ยวในรูปแบบอื่น ๆ ได้ตามลำดับ

The Monastery

1. Wat Benchamabopitr Dusitvanaram (Marble Temple)

Wat Benchamabopitr Dusitvanaram (simply called Wat Benchamabopitr) or “The Marble Temple” as known to foreigners is most satisfactory architecturally with its symmetry and lovely proportions. The Uposatha Hall (Bot or Ordination Hall) was constructed from Carrara marble from Italy and showing distinct European neo-classical influence. It was designed by H.R.H. Prince Narisranuvattivongse, half brother to King Chulalongkorn, Rama V, and has been reckoned for its architectural and decorative arts of finest Thai craftsmanship, say, second to none in the world. It attracts the interest of tourists throughout the world to come to visit with a large number each year.

Wat Benchamabopitr is a royal monastery belonging to first class ranking of Rajavaravihara. It covers the area of about 12 acres, locating in Dusit District of central Bangkok with just a distance of five to ten minute-walking to H.M. the King’s Chitralada Palace in the northeast, Dusit Palace and the Parliament House in the northwest, and the Government House in the south. The four main roads passing nearby the temple are the Rama V Road in the east, Sri Ayudhya Road in the north, Rajadamnuennok Avenue in the west, and Phitsanulok Road in the south. Wat Benchamabopitr was founded by King Chulalongkorn, Rama V of the Chakri Dynasty, on 1 March 1900 (counted as Thai 1899). The layout was very well-planned and demarcated by Buddha quarter (Buddhavas like the Uposatha Hall, etc.), monk living quarter (Sanghavas like the monk cells, schools, etc.), and lay helper living quarter outside the southern fence.

Wat Benchamabopitr was built on the site of an old temple which was at different times called Wat Laem or Wat Saithong of which the origin was not known. In the reign of King Rama III, its name was firstly mentioned in Thai history that in 1826 Prince Anuvong of Vientiane, Kingdom of Laos at that time, revolted against Thai Kingdom and moved his troops through northeastern Thailand until to Khorat plateau to attack Bangkok capital.

King Rama III had ordered to call up armies vigorously and sent three organized fighting forces to defeat Laotiane troops at the Bhogabhubendra, a son of King Rama II as chief commander to organize the army to defend Bangkok. The site of Wat Laem or Wat Saithoug was the headquarters of the chief commander of the central armies.

Within a few days, Anuvong's troops were defeated at the Khorat plateau before marching down to Bangkok. After the war, in gratitude to the temple, Prince Bibidh Bhogabhubendra together with his full four brothers and sisters had restored this temple and erected five pagodas (chedi) in row in front of the temple in 1827.

In the reign of King Mongkut, Rama IV, the King was pleased to rename the temple "Wat Benchamabopitr" meaning the temple of the five princes and princesses.

2. Wat Phra Chetuphon-Vimolmangklaram Rajwaramahaviharn (Wat Pho)

Wat Pho, the official name being Wat Phra Chetuphon Vimolmangklaram Rajwaramahaviharn, is a first grade royal monastery, regarded as the most important one during the reign of King Rama I of the Chakri Dynasty. The importance of this is due to the King having managed the restoration of Wat Phodharam, an old monastery from the Ayudhya period, and had it re-established as a royal monastery located near the Grand Palace. Some ashes of King Rama I were also kept under the pedestal of the principal Buddha image known as Phra Buddha Deva Patimakorn in the main chapel.

The monastery is located on an area of 20 acres to the south of the Grand Palace, with Thai Wang road in the north, Sanam Chai road in the east, Setthakan road in the south and Maharat road in the west. Separated by a tall white wall on Chetuphon road, the monastery has two main quarter : the sacred (or a chapel section = Buddhavas) and the residential (or the monk's living section = Sangghavas).

It is said in a stone inscription that, after moving to the Grand Palace, King Phra Buddha Yod Fa The Great (King Rama I) recognized that there were 2 old temples along both sides of the Grand Palace : Wat Salak (Wat Mahatart) in the north, and Wat Phodharam in the south. He ordered his noblemen from the department of the Ten Crafts to restore Wat Phodharam in 1788. This first restoration took 7 years 5

months and 28 days. Then there was a celebration in 1801 and the King named it “Wat Phra Chetuphon Vimolmangklavas”, which was changed to “Wat Phra Chetuphon Vimolmangklararm” during the reign of King Rama IV.

The great restoration, having taken 16 years and 7 months, was done during the reign of King Rama III, by extending both the South Vihara and West Vihara where the large reclining Buddha image is kept, the Missakawan Park, Phra Mondob (Library Hall) and teaching - learning hall as they are today. Although there was another restoration before the Bangkok Bicentennial Celebration in 1982, no more other major work has been done on the monastery, except for some minor repairs.

From the bypaths of history in the great restoration during King Rama I and King Rama III, it is said that all best craftsmen from the Royal Palace, outside the palace, all art work specialists, and the monks devoted themselves in creating this elaborately decorated monastery. This was done to fulfill the King’s ambition of using this Wat as the centre of Thai arts and knowledge, where descendants can study indefinitely.

In “The Ubosot of Wat Pho” book, Chakrabhand Posayakrit who is a famous artist of Thailand said on October 10, 1999 “The fine arts in Wat Pho are a bounteous wealth of knowledge. These enormously valuable resources can stimulate and enhance youthful enthusiasm for attaining artistic excellence and distinction.”

3. Wat Arunrajawararam Rajwaramahaviharn (Temple of Dawn)

During the golden era of Ayutthaya, then the flourishing capital of the country, sea-faring vessels flying the flag of various nations sailing up and down the "river of Kings" would make a stop at this junction of the Chao Phraya River known as Thonburi to obtain supplies and provisions which were in abundant supply in this vicinity. The sailors would stop in front of the old temple formerly known as Wat Makok (wad ma-gorg) or Wat Makok Nok (wad ma-gorg-norg).

It is said that the royal fleet of King Taksin (reading pra-jao targ-sin), the founder of the former capital of Thonburi, arrived at Wat Makok Nok precisely at dawn which he deemed auspicious. He stopped his vessel and disembarked to pay

homage to the Holy Relic inside the pagoda. Thus the temple was subsequently referred to as Wat Chaeng (wad jaeng) the temple of dawn.

When King Taksin established Thonburi as the capital of the new kingdom, Wat Chaeng was designated a royal temple within the grand palace and became the seat of the statue of the Emerald Buddha. Later King Rama II restored the temple to its former glory and changed its name to Wat Arun Rachatharam. With a keen eye for art and architecture, the next king, King Rama III, the restoration of the temple structure was completed with the adornment of small pieces of fine china glinting in the sun. The name of the temple was changed once again to Wat Arun Ratchavararam (wad a-run rad-cha-wa-ra-rarm).

4. Wat Phrasrirattana Sasadaram (the Temple of the Emerald Buddha).

The tradition of constructing a Buddhist temple in the precincts of the Royal Palace has existed in Thailand since the Sukhothai period (1240 - 1438 A.D.). When King Rama I (1782-1809) of Bangkok established the city of Bangkok, or Ratanakosin, as his capital in 1782 A.D., he had the Temple of the Emerald Buddha constructed in the eastern section of the Royal Palace in order to install the Emerald Buddha, which he had obtained from the city of Vientiane in Laos. The construction took two years to finish and the famous image was transferred from Thonburi to the present site in 1784.

The construction of the Temple of the Emerald Buddha in the First Reign can be divided into two periods. During the first the boundaries of the Temple on the north and the east were even more limiting than at the present time. The temple compound was enclosed by galleries, and in the south was built the ubosoth enshrining the Emerald Buddha as its main image. Other construction, as we shall see, was to follow.

The Emerald Buddha, thought to be Lanna in style, sits atop an ornate gilded altar inside the 'bot' or royal chapel. The image wears three different costumes depending on the season: a crown and jewelry in the hot season; a golden shawl in winter; and a gilt robe and headdress in the rains. Each change of costume is presided over by the reigning monarch.

The inside walls of the chapel are covered in mural paintings depicting the Buddhist cosmology, the Buddha subduing the Mara (demon of desire), and jatakas-scenes from the daily life of the Buddha. The chapel's door panels are inlaid with mother-of-pearl illustrating scenes from the epic Ramakien.

On the upper terrace of the compound are three more sacred buildings. The Royal Pantheon, surrounded by gilded male and female 'kinaree' (half-human figures), houses statues of past sovereigns of the ruling dynasty. This building is only open to the public on Chakri Day.

The huge golden pagoda of Phrasirattana Chedi enshrines a fragment of the Buddha's breastbone. The reliquary was originally built during the reign of King Rama IV, while the golden tiles on the exterior were added during King Rama V's reign.

The magnificent Phra Mondop is used as a library to house Buddhist scriptures. Built by King Rama I, this building is closed to the public. The nearby model of Angkor Wat was donated during the reign of King Mongkut.

Galleries demarcating the entire compound feature murals depicting the story of the Ramakien. The 178 panels were painted at the end of the 18th century but have since been restored many times.

BIOGRAPHY

NAME	Mr. Patarapol Aisi
DATE OF BIRTH	February 7, 1977
PLACE OF BIRTH	Bangkok, Thailand
INSTITUTIONS ATTENDED	Bangkok University, 1995-1999: Bachelor of Economics (Development Economics) Mahidol University, 1999-2004: Master of Arts (Population Education)
HOME-ADDRESS	1153/4-5 Kampanpeth 5 Road, Samsennai, Phayathai, Bangkok 10400 e-mail: fsadee@hotmail.com Mobile 0-1923-1356, 0-9172-9488
POSITION & OFFICE	2001-Present, Mr.Travel & Tele Media Co., Ltd. Bangkok, Thailand 10400 Position: General Manager e-mail: mrtravel_th@yahoo.com Tel. 0-2619-8787, 0-2619-8850 2001-Present, Aisi Fitness Club Bangkok, Thailand 10400 Position: Managing Director Tel. 0-2357-1411, 0-2357-1414