

## **Tourism Elements and Development Approaches: A Case of the Puak Taem Community in Chiang Mai, Thailand**

*Naphatsanan Vinijvorakijkul<sup>1</sup>*

*Somyot Ongkhlup<sup>2</sup>*

*(Received: November 25, 2023; Revised: March 18, 2024; Accepted: March 18, 2024)*

### **Abstract**

This qualitative research aimed at studying the tourism elements of the Puak Taem community and the ways, in which tourism can be developed in the area. Data collection included in-depth interviews and focus group discussions. The data was obtained from the Puak Taem locals, entrepreneurs, and related governmental agencies, all of which were purposively selected. The data was then analysed using content analysis. The results indicated that the tourism elements of this community had been attractions, accessibilities, amenities, accommodations, activities, safety management, tourism marketing, and community involvement. In terms of the approaches to the development of cultural tourism, it was suggested that the community make improvements in terms of their attractions, local infrastructure, activities in the tourist attractions, safety, and marketing. The goals of these improvements are to give tourists a positive experience and a good impression of their trip. In addition, the goals are to create jobs and incomes for residents and thus, to empower the community, to improve the quality of life, and to foster a mindset of conservation that can sustainably preserve the resources, the local way of life, and the local culture.

**Keywords:** tourism elements, tourism development, cultural tourism, Chiang Mai Province, Thailand

---

<sup>1</sup> Assistant Professor, Ph.D., Department of Tourism, Faculty of Humanities, Chiang Mai University  
E-mail: naphatsanan.vin@cmu.ac.th

<sup>2</sup> Lecturer, Ph.D., Department of Tourism, Faculty of Humanities, Chiang Mai University  
E-mail: somyot.o@cmu.ac.th

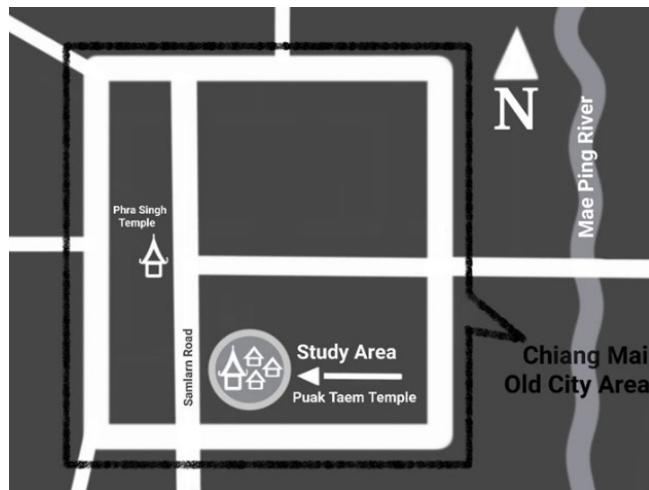
## Introduction

The 20-Year National Strategy of Thailand (2018 – 2037), is a pillar of Thailand's national development. It places emphasis on the collaboration of public and private organisations, people, and communities with a goal of uplifting "Security, Prosperity and Sustainability" to the country at all levels. The development of community-based tourism has raised the community's economic development by: 1) creating or adding value for the community, 2) creating jobs and distributing income, and 3) improving the quality of life for the long term. In addition, the development must bring about community empowerment that follows the philosophy of Sufficiency Economy, which promotes self-dependence, self-management of the local tourism, and the application of knowledge, technology, and innovation to drive community-based tourism, which will ultimately lead to a better quality of life, better incomes, and overall happiness (Office of the National Economic and Social Development Council, 2016). Community-based tourism is a tool that empowers the community in terms of management of the natural and cultural resources through the process of participation by the locals, who determine the direction of the development and the benefits that they can gain from tourism. It focuses on the restoration and conservation of the environment and the local culture, as well as on the promotion of localism, pride in one's own culture, and the ability to explain the local culture and way of life to tourists (Ministry of Tourism and Sports & Designated Areas for Sustainable Tourism Administration [Public Organization], 2016). The development of this type of tourism serves as a foundation for the expansion of the following: (1) the strength of the country, (2) sustainable tourism, (3) community preparations for tourism management from a unique base of resources, and (4) pride in the local identity. All of these will result in the generation of economic value for the community, which is of great significance (Committee of National Tourism Policy, 2016).

The province of Chiang Mai is located in Northern Thailand in the Lanna Civilisation Tourism Development Zone, which encompasses five northern provinces, consisting of Chiang Mai, Chiang Rai, Lampang, Lamphun, and Phayao (Office of the Permanent Secretary, Ministry of Tourism and Sports, 2017). The unique characteristics of the Lanna civilization have been incorporated in the development of goods and creative tourism services to provide better quality and sustainability (Office of the National Economic and Social Development Council, 2016). With its 720-year history, Chiang Mai is characterized by its Lanna culture, which is both a heritage and an intellectual resource and which reveals its long-standing cultural prosperity. It is rich in cultural capital, particularly the nine types of crafts and folk art:

casting & moulding; textiles weaving & embroidery; carving; wickerwork; construction; writing or drawing; metal embossing; and lacquerware. The province has been selected to join the UNESCO Creative Cities Network in the category of Crafts & Folk Art. The distinctive features lie in the development of these arts and crafts from their cultural roots, in their craftsmanship, and in the creation of their handicrafts that blend seamlessly and give rise to such a charming and distinctive identity. These have allowed local communities to see the possibility of using the existing cultural capital to generate incomes that are based on creativity and sustainable conservation (Social Research Institute, Chiang Mai University, 2019).

The Wat Puak Taem community, which is located in the conservation zone of Mueang Chiang Mai, is full of culture, the Lanna ways of life, the Lanna beliefs, and Lanna art. In addition, the community has an important intellectual heritage, which consists of traditional artisanal works that are rich in wisdom, because the appropriate materials are selected, and suitable design techniques are used that fit with usage, traditions, and culture (Department of Cultural Promotion, 2016). Serving as an artisanal community since ancient times, the community produces exquisite brassware, which the Lanna people call Khua Tong, and there is even a museum that is dedicated to this star product. There are also artisans, who produce tiered umbrellas, ornamental nail clips, floral metallic accessories, and Chum drums. Furthermore, there is a unique nail dance (Puak Team Samakkhi Community Committee, 2019). The community's name 'Wat Puak Taem' first appeared in a palm-leaf manuscript in 1820 and refers to the artisans, who built the temple. 'Puak' refers to the aristocrat village headman, while 'Taem' means painting. The temple's name is related to the aristocrat responsible for the artisanal works, particularly the gilding that can be seen in today's work. The Khua Tong techniques have been passed down from generation to generation through instructions shared by expert artisans. Khua Tong products can be categorised into two types: Buddhist arts & crafts and body accessories. Buddhist art is comprised of those works, which have been produced to decorate Buddhist establishments in order to glorify Buddhism and Buddhist architecture. These include tiered umbrellas, long-handled ceremonial umbrellas, gold and silver flower trays, and other regalia. Crafts and body accessories include floral metallic hair accessories, which are worn during dance performances or merit-making events (Ongsakul, 2015).



**Picture 1. The area of study: The Puak Taem Temple**

Source: Drawn by the researchers

Developmental trajectories for communities are references to history, human society, and the culture of each community. Moreover, culture seems to have played an important role in development by serving as the outgrowth of a particular community. It is crucial for a community to consider the importance of cultural development by making efforts to improve the local well-being and to sustain the unique culture. With these, the researchers set their intention to identify the tourism elements in the Puak Taem community, which could make tourism even more attractive. Furthermore, the researchers have recognised the need to prepare the Puak Taem community in terms of managing cultural tourism. Therefore, this research has recommended guidelines, which can be used to further the development of the community.

### **Research Objective**

To study the tourism elements of the Wat Puak Taem community and the ways, in which tourism can be developed in the area.

### **Literature Review**

Cultural Tourism refers to a type of tourism in which visitors travel to see cultural artifacts, to participate in cultural learning activities, or to appreciate beautiful cultural traits, ways of life, arts, intellectual heritage, or local traditions (Chittangwattana & Srikampha, 2557; Department of Tourism, 2014; Esichaikul, 2014; Songsoonthorawong, 2018; Swarbrooke, 1999; Timothy, 2011). Together with cultural tourism, cultural attractions refer to tourist attractions that have artistic value and that show the cultural heritage, which has been passed on through the generations. For instance, there are traditional festivals, traditional ways

of life, art, cultural presentations, local products, clothing, and language (Department of Tourism, 2014). According to the Department of Tourism (2014), there are three fundamental components of cultural attraction standards as follows:

Component 1 is the potential for attracting tourists, which refers to the attractive points or cultural values that the attraction possesses that will create a good impression and bring satisfaction to the tourists. In this component, there are two criteria: (1) cultural values & physical potential and (2) potentials that can be offered as tourist activities. The first criteria for cultural values consists of the following seven indicators: (1) uniqueness in the way of life, wisdom, and knowledge; (2) the continuity of cultural perpetuation; (3) cultural beauty; (4) capability in the continuous transmission of knowledge; (5) researchable cultural & historical backgrounds; (6) connections to the community; and (7) strength in maintaining the identity. The second criterion has three indicators: (1) accessibility, (2) safety, and (3) the diversity of activities.

Component 2 is the tourism potential, which refers to different components that enhance the significance and suitability of the cultural site as a tourist attraction. There are two criteria in this component, which consist of: (1) potential in the development of basic facilities and (2) the potential of tourism development from external factors.

Component 3 represents the management of tourist attractions in terms of abilities to control, maintain, operate, and manage attractions. Their assessment criteria are: (1) the conservation management of tourist attractions and (2) tourism management. The first criteria for conservation management consists of three indicators: (1) maintenance and recovery of attractions, (2) management of space utilization, and (3) monitoring and evaluation of changes due to tourism. The second criterion has five indicators: (1) management of services and utilities for tourists, (2) management of tourism activities, (3) management of education and awareness promotion, (4) community involvement in tourism management, and (5) community's incomes from tourism.

Another concept that is relevant to this study is tourism elements. Regarding the use of existing tourism resources to achieve sustainable tourism and to ensure that benefits are generated from effective cultural tourism, the core elements of tourist attractions are one of the things to be considered. Scholars have made different proposals regarding the elements of tourist attractions.

The elements that have been primarily mentioned are as follows: attractions (Chittangwattana, 2006; Collier & Harraway, 1997; Dickman, 1996; Kim et al., 2007; Leiper, 1990; MacCannell, 1976; Pretes, 1995), accessibilities (Buhalis & Darcy, 2011; Chittangwattana, 2006; Collier & Harraway, 1997; Darcy & Dickson, 2009; Dickman, 1996), amenities (Chittangwattana, 2006; Collier & Harraway, 1997; Dickman, 1996; Green, 2001; OECD, 1994; Power, 1988), activities (Dickman, 1996; Séraphin et al., 2018), and accommodations (Dickman, 1996; Sharpley, 2000).

Firstly, attractions are the elements that attract tourists to visit and that leave them with a good impression. These may be informative or recreational and may vary depending upon the needs and interests of diverse groups of tourists (Chittangwattana, 2006). MacCannell (1976) proposes three components of attractions, including the Tourist, the Sight, and the Marker, with Leiper (1990) later defines the Tourist as an individual who travels away from her home in search of leisure satisfaction from related travel/trip activities, the Sight (Leiper generalizes it in term of the Nucleus) as a destination that the tourist considers visiting, which comprises the events/activities from which her experiences can be created and then consumed, and the Marker as a set of information catered for the tourist about the nucleus in the form of publicity or promotion. Both agree that the marker is essential in differentiating one sight/nucleus from others as it serves at least nine purposes, namely 1) triggering tourists' motivation, 2) helping tourists decide a visit, 3) planning itineraries, 4) choosing daily activities, 5) locating destinations, 6) notifying arrivals, 7) providing information about the sights/nuclei, 8) recalling tourists' experiences, and 9) giving tourists the meaning of their trips. MacCannell (1976) classifies markers into on-site (i.e., ones that provide explanations about the sight) and off-site (i.e., ones that stimulates tourists about the sight). Leiper (1990) regroups markers into three phases, namely 1) the generating markers at the origins, 2) the transit markers while traveling, and 3) the contagious markers at the destinations. Pretes (1995) amplifies that the marker can be more important than the sight/nucleus itself, e.g., the Arctic Circle where its geographic sights are invisible, but its graphic signs are appreciable, which implies that the marker rather than the sight is what tourists consume. In terms of cultural attractions, Kim et al. (2007) classifies them into four types: 1) commercial recreational parks, 2) festival and musical attractions, 3) local celebratory events and fairs, and 4) knowledge/aesthetic-seeking attractions.

Secondly, accessibilities mean the degree of convenience that allows tourists to access the site conveniently and safely through a route or a transportation network (Chittangwattana,

2006; Dickman, 1996). Darcy & Dickson (2009) and Buhalis & Darcy (2011) view accessibility as one of the functions and forms in tourism that engenders collaborations among tourists and tour-operators by providing the former with their required mobility (e.g., the universally designed architecture), audio-visual aids (e.g., virtual/augmented-reality gears), and other necessary functions in specific forms (e.g., disability-assisted wheels, Braille signage/paths/buttons) so as to allow them to independently experience touring activities and fully achieve their touristic objectives. The design, availability, and quality of accessibilities are therefore more essential than ever to the success of tourism with diverse tourists' characteristics and special demands.

Thirdly, the amenities are the basic facilities that are available for tourists and that will leave visitors with a good impression, which will result in longer stays or re-visits (Chittangwattana, 2006). These include restaurants, cafés, shopping centers, and souvenir shops, etc. Power (1988) defines amenities as non-marketed qualities of locality that make it an attractive place to live and work, e.g., wildlife and flora, recreational areas, cultivated landscapes, unique settlement patterns, historic sites, and sociocultural traditions. OECD (1994) further adds that amenities provide benefits to people or visitors through the direct consumption of specific aspects of land, natural resources, and human activities. Green (2001) suggests important features of amenities that they are 1) restricted in an absolute sense characterized by non-productibility, 2) irreversible in that it is impossible to restore their value once they are destroyed, 3) unique and non-substitutable with any other type of amenities, and 4) positively correlated with people's income. People derive an amenity's benefits from its direct physical use, having options for its future use, appreciating its existence, and preserving it for posterity (Green, 2001).

Fourthly, activities refer to what the tourists can do at the destination during their leisure time, which should match the tourists' demands (Dickman, 1996). Activities in which tourists may participate can be derived from touristic events to provide them with behavioral experiences and satisfactory consumption in addition to their passive sightseeing. Séraphin et al. (2018) study touristic events in and tourism development for Winchester, United Kingdom, to examine the relationship between the level of happiness of local residents and their perception of the tourism industry and its event development. They find that a specialization in tourism, e.g., Special Interest Tourism and Event (SITE), by a locality could improve the quality of life of its residents. However, the direction of their relationship is reverse in that the level of residents' happiness determines what and how well or badly they perceive touristic

events since SITE shows a high potential in contributing to local community well-being as well as its visitors.

Fifthly, accommodations, tourist destinations should have a sufficient number of hotels and resorts, should provide a variety of services, and should offer a range of prices (Dickman, 1996). Sharpley (2000) studies the influence of visitors' accommodations on tourism development in Cyprus by postulating that active development of hospitality sector should be a principal strategy to, and a fundamental practice for, the overall planning process of the tourism industry in the Mediterranean region. He finds that the failure to effectively plan, implement, and control the quantity and quality of accommodations would become a burden of, rather than a push or a pull for, tourism development and its related public policies. For instance, a high concentration of accommodations on some touristy islands has transformed Cyprus into just a mass-market seasonal destination during the summer period instead of having the evenly distributed accommodation facilities covering targeted islands, or being allocated to promotional areas, for serving domestic and foreign tourists throughout the year.

Finally, the ancillary services are the facilities and secondary services that support the primary tourism amenities, which are available at the destination, such as car rental services, airport-related services, Wi-Fi, banks, and hospitals, etc. Another example of human-related ancillary services (secondary) is tourist guiding by experienced and entertaining personnel. Rabotic et al. (2010) propose that "a safe and quality experience offered by a guided tour involves the guide, tourists, and the environments, and is fulfilled when all the three components interact at the same point in space and time." They add that tourist guiding is distinguished from other non-human ancillary services (facilities) by its capacity to coordinate tourist experiences for holistic satisfaction, orchestrate their specific activities, assist in certain problem-solving issues, enhance the tourists' sights as well as the destinations' images, and help implement the goals of responsible tourism.

In this study, the researchers primarily focused their study on the aforementioned tourism elements in the context of the Puak Taem community, as well as on the discovery of the potential for tourism development. However, since this research employed qualitative methods as its base, the researchers acknowledge that there may be other supplementary elements, which could be further discovered from the participants' viewpoints, and which could offer benefits to the community and to the research.

## Research Methodology

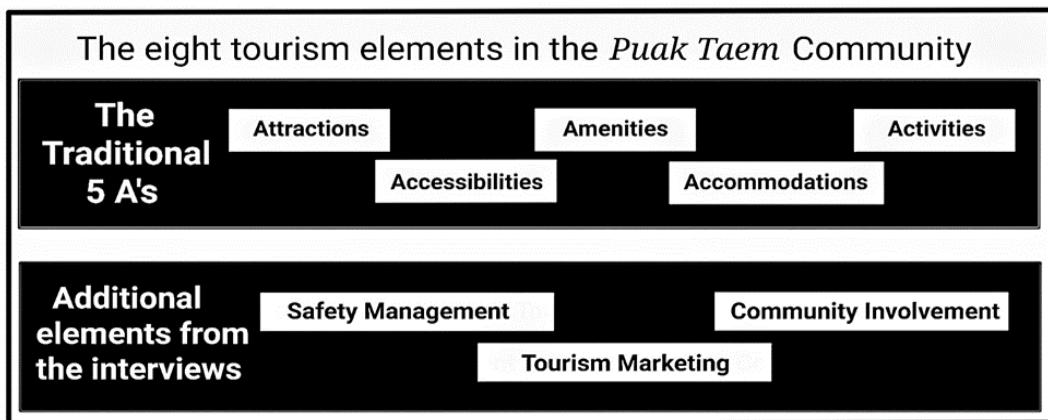
Given that the researchers believed that the qualitative approach could improve the study area by reflecting the breadth and the depth of the answers and by enhancing the descriptions and the understanding of the topic being studied, this research has applied the qualitative method. The primary data was the community's data, which had been obtained through observations, interviews, and from focus group discussions, while the secondary data consisted of data that had been obtained from existing research reports, prints, websites, and other relevant sources. Non-participant observation was employed to get an overview of the Puak Taem community and nearby areas, as well as the occupations of the people within the community. To obtain the in-depth data related to the designated issues, in-depth interviews and focus group discussions were conducted with 3 tourism stakeholder groups including seven Puak Taem residents and with five entrepreneurs from the accommodation, restaurant, souvenir, and transportation businesses, as well as from other service businesses. In addition, there were three main informants from related governmental agencies. All the participants were purposively selected. In the purposive sampling technique, the researcher selects samples based on the researchers' knowledge, judgement, and credibility rather than on random selection. With this, the researchers chose those participants, who had been deemed fit to participate in the research.

Thai (the mother language) was the language used in the interviews. Each interview session was approximately 40 minutes in length, which was an acceptable length to promote thoughtful responses (Maxwell, 2013). All interviews were recorded with the permission of the participants. After that, transcriptions were organised and re-read before the analysis was begun. The researchers verified the collected data and then analysed it using content analysis. The rough analysis began during the process of re-reading the transcription to make sense of the familiarity, the similarities, and the differences between the participants so that the entire picture of the results could be captured. Qualitative research is an inductive process that allows the results to emerge from the data, and it uses words and stories to create the core ideas, which could answer the research objectives. To ensure validity, triangulation of the data through multiple sources was adopted consisting of the interview transcripts, observations, and a review of the literature to cross check the interpretation of the researchers. After the completion of the analysis, several core ideas were designed to organise the results in order to present the conclusion of the findings in an effective way. Consequently, the research findings were summarized into eight categories within the context of the Puak Taem community, which

consisted of attractions, accessibilities, amenities, accommodations, activities, safety management, tourism marketing, and the readiness of the community to engage in tourism.

## Results

From the results of the interviews, there were eight tourism elements, which were found in the Puak Taem community. These were attractions, accessibilities, amenities, accommodations, activities, safety management, tourism marketing, and community involvement. The first five elements have been previously mentioned in the literature, while the last three elements have been named as additional elements, which have been deemed to be essential for improving the development of tourism as shown in picture 2.



Picture 2. The eight elements of tourism derived from this current study

Source: Drawn by the researchers

**Attractions:** There are several locations in the community that can attract tourists. For instance, the Puak Taem Temple, which serves as a cultural learning space for the community is the major tourist attraction. There is a learning facility where locals can learn the art of making Khua Tong from the Temple's abbot himself, Phra Khru Patiphanthammaphisit, who is also known as Phra Khru Net. There are houses that offer the teaching of the Khua Tong art pieces, such as the tiered umbrellas, nail clips, and the floral metallic hair accessories. In addition, there is a century-old wooden house, which has been built entirely in the traditional Lanna style and which is open to visitors. Also, there is the ancient Nong Ya Phrae Temple with its spectacular pagoda, which is now under the supervision of the Fine Arts Department. As for the natural attractions, major trees in the community have been documented and each one has a chip, which has been implanted to provide better observation and care.

**Accessibilities:** The Puak Team Community has a variety of accessibilities to reach the village and also to connect the tourist attractions around the community. These consist of bicycles, tricycles, private cars, and public local red cars, etc. Moreover, sufficient parking areas can support the number of vehicles that bring visitors. In this area, there is a tram provided by the private garden, which is one of the popular attractions known as “Suay Kaew Hom”. Tourists can hop-on and hop-off the tram around the community.

**Amenities:** The community has all kinds of amenities to offer the tourists. For example, there are restaurants offering diverse types of food (i.e., local restaurants and coffee shops), souvenir shops, cash machines, convenience stores, and massage parlours for tourists. Groups of more than fifty visitors may request to use Puak Taem Temple’s pavilions, and they have the option of choosing an air-conditioned room for having activities, hosting meetings, or for having meal breaks. The temple also has toilets for tourists, signboards written in Thai and English, and information about the community’s museum that can be accessed by scanning a QR code.

**Accommodations:** The community offers a variety of easy-to-access accommodations in every price range. Guesthouses and hostels are equipped with a security system to ensure the safety of their guests.

**Activities:** There are several activities that visitors and locals can do together. For instance, they can learn how to make one of the Khua Tong pieces, such as a tiered umbrella, a long-handled ceremonial umbrella, ornamental nail clips, floral metallic accessories, a belt, or earrings. The community has local culinary wisdom to offer with various dishes made from pork, and when visiting, tourists can learn how to make the local recipes. Important annual festivals, such as Loy Krathong and Songkran, are held there, and other customs are practised on important Buddhist days. An example of an important tradition that locals seek to preserve is the Phee Mod Phee Meng Dance Festival, the aim of which is to pay respect to their ancestors and to bring about prosperity. For example, one participant stated that the locals had organized community activities, which tourists could participate in and could learn the culture from the local people. Moreover, the tourists were given opportunities to make the handmade artworks by themselves.

**Safety Management:** In cases of emergency, there are several nearby hospitals (i.e., Chiang Mai Medical Centre Hospital, Nakornping Hospital, and Maharaj Nakorn Chiang Mai Hospital). The community’s health volunteers help to take care of the locals’ health, and

they have a stock of first-aid kit medications that are available upon request. Other facilities, such as fire and police stations, are located nearby, which means that help will arrive quickly when needed. To ensure safety, the police have installed red police boxes at various locations, and there are CCTV cameras that have been installed by both the public and private sectors in the community areas and on the main streets. Signs showing emergency numbers and fire extinguishers are available in the community areas, at the temple, and at the accommodations. For example, one of the interviewed participants noted that the emergency signal in the community is the sound of the temple bell. When the locals hear the sound, they know that there is an emergency that is taking place in the community.

**Tourism Marketing:** It was found that the community had several marketing promotions for the sale of local goods on various channels, while the main sales channel was the temple's Facebook page. Most of the promotional media consisted of videos, which were available on platforms, such as YouTube channels. Meanwhile, other channels for promotion consisted of: (1) community broadcasts; (2) the Khua Tong training sessions in educational institutions; (3) the PR booths on Khua Tong and floral metallic accessories at handicraft events and exhibitions; (4) direct sales in different markets and locations, such as at the Wua Lai Market, Kad Luang Market and the Ton Lamyai Market, all of which had made the community more well-known; and 5) the Green Beauty and Scent Tour programme, from which the tourists learn more about the attractions from tour guides. The Green Beauty and Scent Project, which is a tourism promotion project that was initiated by the Chiang Mai Office of the Tourism Authority of Thailand, takes tourists to visit the important sites around the city (Tourism Authority of Thailand, Chiang Mai Office, 2018). It is a non-profit network comprised of members from the civil sector, local organisations, and governmental agencies, who work on the urban environment by gathering to promote civic collaboration in the area of planning environmental policies. The network's core mission is to connect all the related parties and to promote the maintenance, restoration, and the creation of green spaces in Chiang Mai (Chiangmai Delight, 2019).

**Community Involvement:** The community is well-prepared to be involved in tourism. With an existing artisanal network that makes Khua Tong products, and with local attractions that may appeal to visitors, people in the community should be prepared to welcome them. For instance, learning to communicate in English and keeping the environment in good condition are both important.

Developmental approaches proposed for the Puak Taem community are divided into the five following aspects:

(1) Tourist attractions: A community enterprise should be properly established. The environment should be pleasant and should be kept clean, especially at the important attractions. Khua Tong products should be upheld and promoted at the Puak Taem Temple. While retaining the traditional ways of life, the community should prepare to welcome visitors by producing tourism activities, finding the community's strong points, and creating signboards and other informational boards that are written in English and are made visible so that visitors can learn more about the local products.

(2) Tourism activities at the tourist attractions: The Puak Taem Temple should host a workshop on how to make Khua Tong and floral metallic accessories or should offer a session that teaches tourists how to make their own Khua Tong keychain. A fresh market can be hosted to offer a variety of tourist activities, such as alternating between making floral metallic accessories and making Tung (a type of flag in Northern Thailand) or teaching tourists to make Sai Ua (a northern Thai sausage). The community should enhance interactions between locals and tourists. The community members should also identify the true strengths that will keep tourists engaged by allowing them to fully participate in activities and to learn from them.

(3) Infrastructure: Participation from locals and governmental agencies should be encouraged. Furthermore, hygiene should be emphasized, and every household must keep their premises clean. The sorting of waste must be promoted, and there must be a sufficient number of garbage cans. Both locals and tourists should be made aware of the issue and should help to keep the community clean.

(4) Welfare and Safety: To ensure road safety, the streets should have more lights. A community board, which lists emergency numbers, such as the police station and the fire station, should be created in case of an emergency. To ensure safety, especially for female tourists, tourist establishments should warn tourists about wearing non-revealing clothing in order to minimise risks.

(5) Marketing: To make its attractions known to a wider audience, the community should make use of social media, such as Facebook or YouTube. Related governmental agencies, such as The Chiang Mai Provincial Administration Organisation or The Tourism Authority of Thailand, can also help with public relations. A community map should also be made that contains key information about the attractions and contact details. Moreover, the map

should be distributed to shops, accommodations, and airlines. In the community, there should also be a tourist centre, which could help with providing itineraries and tourist information. This will help to sustainably distribute income within the community.

## Discussion

The Puak Taem community has the eight potential tourism elements as follows: (1) attractions, which are its tourism resources in terms of art, culture, ways of life, and particularly, the Lanna heritage and wisdom; (2) accessibilities; (3) amenities; (4) accommodations; (5) activities; (6) safety management; (7) tourism marketing; and (8) community involvement. This is consistent with the five elements of tourist attractions put forth by Dickman (1996), which are attractions, accessibilities, amenities, accommodations, and activities. These five elements have been accepted by scholars and are considered to be the essential tourism elements for destinations, which can strongly influence tourists to visit a destination. In addition, to targeting the tourists, each destination should be concerned with these five and should make further improvements (Samaraweera & Upekshani, 2019). Furthermore, this corresponds to findings from Wisetsunthonsakun, Na Thalang, Jittithavorn, and Tungbenchasirikul (2020), who noted that Nakhon Ratchasima's outstanding potentials lie in three elements: (1) attractions – the province has a variety of both natural and cultural attractions; (2) activities – tourists can participate in community activities all year round; and (3) amenities – there are restaurants, convenience stores, and service points that are available for tourists.

Furthermore, this study identified some additional elements (safety management, tourism marketing, and community involvement) as important tourism elements that can strengthen the development of tourism in the community. This is in line with findings from a study by Nagarjuna (2015), who noted that local community involvement is a driving force for overall development. Active involvement from the community is essential for upholding the local culture, traditions, and knowledge of the local people and for monitoring the benefits and impacts of tourism. Successful tourism depends upon engaging the local community. This study identified eight elements in the Puak Taem community, which are crucial to the development of tourist attractions, which will allow for greater efficiency in accommodating tourists, and which will lead to positive impressions and future re-visits.

## Conclusions and Recommendations

The findings are beneficial to developing the tourism potential of the Wat Puak Taem community, and several developmental approaches have been proposed. The researchers recommend the following: (1) The Wat Puak Taem community should have activities to encourage a sense of stewardship concerning tourism resources and the environment among residents. Moreover, they should foster localism and the desire to perpetuate their cultural legacy by passing on their wisdom from generation to generation, as well as by encouraging younger generations to participate in driving local tourism development; (2) The Wat Puak Taem community should promote creative tourism activities that are derived from local culture so that a sense of pride, protectiveness, and an appreciation for local wisdom can be evoked. This will result in the creation of unique tourism activities, while still perpetuating the cultural heritage. Therefore, there should be cultural events, which are held in the proper manner; (3) The Wat Puak Taem community should increase the channels of public relations by collaborating with related organisations to create PR media. The content of the media should be designed by the community themselves and should be carried out in a way that reflects their identity and that presents the highlighted activities. Moreover, easy-to-access channels should be employed in order to reach the target group; and (4) To introduce suitable development approaches that will ensure sustainability, the community should conduct field visits to other communities that have the same or similar potential.

## Acknowledgements

The researchers would like to thank the Faculty of Humanities at Chiang Mai University for funding the research, and the executives and the staff members of the faculty from the Department of Tourism for their support.

## References

Buhalis, D. (2000). Marketing the Competitive Destination of the Future. *Tourism Management*, 21(1), 97-116.

Buhalis, D., & Darcy, S. (eds.) (2011). Chapter 3 Accessibility: A Key Objective for the Tourism Industry. *Accessible Tourism: Concepts and Issues*. Channel View Publications, Bristol, United Kingdom.

Chiangmai Delight. (2019). *khiao suai hom* [เชิญ สาย หอม]. Retrieved from [https://www.chiangmaidelight.com/welcome/article\\_read/7](https://www.chiangmaidelight.com/welcome/article_read/7).

Chittangwattana, B. (2006). *kan phatthana lae kan anurak laengthongthiao* [การพัฒนาและการอนุรักษ์แหล่งท่องเที่ยว]. Press & Design.

Chittangwattana, B., & Srikampha, P. (2014). *kan phatthana kanthongthiao baep yangyuen* (2nd ed). [การพัฒนาการท่องเที่ยวแบบยั่งยืน (พิมพ์ครั้งที่ 2)]. Thammasan.

Collier, A., & Harraway, S. (1997). *Principle of tourism*. Longman.

Darcy, S., & Dickson, T. J. (2009). A whole-of-life approach to tourism: The case for accessible tourism experiences. *Journal of Hospitality and Tourism Management*, 16(1), 32–44. doi:10.1375/jhtm.16.1.32

Department of Cultural Promotion. (2016). *ngan changfimue dangdoem: mondok phumpanya thang watthanatham khong chat* [งานช่างฝีมือดั้งเดิม: มรดกภูมิปัญญาทางวัฒนธรรมของชาติ]. WVO Thai Printing.

Department of Tourism. (2014). *khumue kan truat pramoen matthan khunphap laengthongthiao thang watthanatham* [คู่มือการตรวจประเมินมาตรฐานคุณภาพแหล่งท่องเที่ยวทางวัฒนธรรม]. WVO Thai Printing.

Dickman, S. (1996). *Tourism: An Introductory Text*. (2nd ed). Hodder Education.

Esichaikul, R. (2014). *kan chatkan kanthongthiao chapho thang* [การจัดการการท่องเที่ยวและพัฒนา]. The Office of the University Press.

Green, G.P. (2001). Amenities and Community Economic Development: Strategies for Sustainability. *Journal of Regional Analysis & Policy*, 31(2), 61-75. doi:10.22004/ag.econ.132200

Kim, H., Cheng, C., & O'Leary, J. (2007). Understanding Participation Patterns and Trends in Tourism Cultural Attractions. *Tourism Management*, 28(5), 1366-1371. Elsevier Science Ltd.

Leiper, N. (1990). Tourist Attractions Systems. *Annals of Tourism Research* 17:367 384.

MacCannell, D. (1976). *The Tourist: A New Theory of the Leisure Class*. University of California Press.

Maxwell, J. A. (2013). *Qualitative Research Design: An Interactive Approach* (Applied Social Research Methods). Thousand Oaks, Sage Publication

Ministry of Tourism and Sports (in collaboration with Designated Areas for Sustainable Tourism Administration [Public Organization]). (2016). *phaen yutthasat kanthongthiao doi chumchon yang yangyuen pho so 2559-2563* [แผนยุทธศาสตร์การท่องเที่ยวโดยชุมชนอย่างยั่งยืน พ.ศ. 2559-2563]. author.

Nagarjuna, G. (2015). Local community involvement in tourism: a content analysis of websites of wildlife resorts. *Atna Journal of Tourism Studies*, 10(1), 13-21. doi:10.12727/ajts.13.2

National Tourism Policy Committee. (2016). *ke kan phatthana kanthongthiao doi chumchon khong prathet thai* [เกณฑ์การพัฒนาการท่องเที่ยวโดยชุมชนของประเทศไทย]. Retrieved from <https://data.go.th/dataset/bcbd804e-aea8-4d8c-aa72-f87d431d22c6/resource/d4103ef8-e7b6-4540-9c31-d921a8099b8f/download/x-.pdf>.

Office of the National Economic and Social Development Council. (2016). *phaenphatthana setthakit lae sangkhom haengchat chabap thi 12 (pho so 2560-2564)* [แผนพัฒนาเศรษฐกิจและสังคมแห่งชาติฉบับที่สิบสอง (พ.ศ. 2560-2564)]. Retrieved from [https://www.nesdc.go.th/ewt\\_dl\\_link.php?nid=6422](https://www.nesdc.go.th/ewt_dl_link.php?nid=6422).

Office of the National Economic and Social Development Council. (2016). *sarup sarasamkhan phaenphatthana setthakit lae sangkhom haengchat chabap thi 12 (pho so 2560-2564)* [สรุปสาระสำคัญแผนพัฒนาเศรษฐกิจและสังคมแห่งชาติฉบับที่สิบสอง (พ.ศ. 2560-2564)]. Retrieved from [http://www.nesdb.go.th/ewt\\_news.php?nid=6420](http://www.nesdb.go.th/ewt_news.php?nid=6420).

Ongsakul, S. (2015). *chumchon chang nai wiang chiangmai: prawatsat chumchon* [ชุมชนช่างในเวียงเชียงใหม่: ประวัติศาสตร์ชุมชน]. Lanna Studies Centre, Faculty of Humanities, Chiang Mai University.

Organisation for Economic Cooperation and Development (OECD). (1994). *The Contribution of Amenities to Rural Development*. France.

Power, T.M. (1988). *The Economic Pursuit of Quality*. Armonk, M.E. Sharpe, Inc.

Pretes, M. (1995). Postmodern Tourism: The Santa Claus Industry. *Annals of Tourism Research* 22:1-15.

Puak Team Samakkhi Community Committee. (2019). *phaen chumchon phuak taem pi pho so 2562* [แผนชุมชนพากแต้ม ปี พ.ศ.2562]. n.p.

Rabotic, B., Truisticka, V., & Strukovnih S., (2010, March). *Tourist Guides in Contemporary Tourism*. Proceedings Book of the International Conference on Tourism and Environment (ICTE), Philip Noel-Baker University, 353-364. Sarajevo, Bosnia & Herzegovina.

Samaraweera, K. G., & Upekshani, T. G. Y. (2019, December). *An empirical analysis to investigate the influence of 5As on domestice tourists' satisfaction in Hikkaduwa, Sri Lanka*. Proceedings, South Eastern University International Arts Research Symposium - 2019.

Séraphin, H., Platania, M., Spencer, P., & Modica, G., (2018). Events and Tourism Development within a Local Community: The Case of Winchester (UK). *Sustainability*, 10(10), 3728. doi:10.3390/su10103728

Sharpley, R. (2000). The Influence of the Accommodation Sector on Tourism Development: Lessons from Cyprus. *International Journal of Hospitality Management*, 19(3), 275-293. doi:10.1016/S0278-4319(00)00021-9

Social Research Institute, Chiang Mai University. (2019). *chiangmai mueang hatthakam sangsan* [เชียงใหม่เมืองท้าดกรรมสร้างสรรค์]. Retrieved from <https://www.creativecitychiangmai.com/en/articles-en/chiang-mai-creative-city/>.

Songsoonthorawong, C. (2018). *nuai thi 2 sara lae boribot kiaokap kanthongthiao* [หน่วยที่ 2 สาระและบริบทเกี่ยวกับการท่องเที่ยว]. In *eksan kan son chut wichawatthanatham kap kanthongthiao* [เอกสารการสอนชุดวิชาดูแลนธรรมกับการท่องเที่ยว]. The Office of the University Press.

Swarbrooke, J. (1999). *Sustainable Tourism Management*. CABI.

Timothy, Dallebn J. (2011). *Cultural Heritage Tourism: An Introduction*. Channel View Publications.

Tourism Authority of Thailand, Chiang Mai Office. (2018). *aeo wiang chiang mai muan chai khanat* [แอ้อ่วงเชียงใหม่เมืองไจ้หนาด]. Retrieved from <http://tourismchiangmai.org/th/event/eUsRQbiX6XbGwPup3LLdKb13BgfG2jgWmbyEnBCJ>.

Wisetsunthonsakun, P., Na Thalang, C., Jittithavorn C., & Tungbenchasirikul, S. (2020). *naeothang kan phatthana sakkayaphap kanthongthiao doi chumchon changwat nakhonratchasima* [แนวทางการพัฒนาศักยภาพการท่องเที่ยวโดยชุมชน จังหวัดนราธิวาส]. *wansan kan wichai kan borihan kan phatthana* [การสารการวิจัยการบริหารการพัฒนา], 10(3), 22-33. Retrieved from <https://so01.tci-thaijo.org/index.php/JDAR/article/>.