

Master's Thesis

**The Impacts of Foreign Direct Investment in Tourism on Cultural Heritage
Preservation in a World Heritage Site: Luang Prabang City, Laos**

by

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Abbreviations

DoICT	: Department of Information, Culture and Tourism
FDI	: Foreign Direct Investment
FOBT	: Foreign-Owned Business related Tourism
GDP	: Gross Domestic Product
ICCROM	: International Center for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	: International Council on Monuments and Sites
IMF	: International Monetary Fund
IUCN	: International Union for Conservation of Nature
JBIC	: Japan Bank International Corporation
Lao PDR	: Lao People's Democratic Republic
LC	: Local Community
LPB	: Luang Prabang
LPBPAO	: Luang Prabang Provincial Administration Office
LPBWHO	: Luang Prabang World Heritage Office
MoPI	: Ministry of Planning and Investment
OECD	: Organization for Economic Cooperation and Development
OUV	: Outstanding Universal Value
PBS	: Public Sector
PPP	: Public - Private Partnership
PSMV	: Plan de Sauvegarde et de Mise en Valeur (Safeguarding and Preservation Plan)
PVS	: Private Sector
SD	: Standard Deviation
SEDP	: Social – Economic Development Plan
UNCTAD	: United Nations Conference on Trade and Development
UNEP	: United Nations Environment Program
UNDP	: United Nation Development Program
UNWTO	: United Nation World Tourism Organization
WHC	: World Heritage Committee
WHL	: World Heritage List
WHS	: World Heritage Site
WTO	: World Tourism Organization
ZPP-Ua	: Preservation Zone
ZPP-Ub	: Protected Zone

Certification Page

I, CHITTANUSONE Lithiphone (Student ID 51220629) hereby declare that the contents of this Master's Thesis/Research Report are original and true and have not been submitted to any other university or educational institution for the award of a degree or diploma. All information derived from other published or unpublished sources has been cited and acknowledged appropriately.

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Abstract

Since Luang Prabang city was listed as a World Heritage Site in 1995, the Tourism sector has become its principal pillar of social-economic development. However, the provincial authority wants to further sustainably develop tourism to utilize the advantages of the world heritage site title and preserve its Outstanding Universal Value (OUV) and uniqueness for the future. The coming of Foreign-Owned Business related Tourism (FOBT) affects cultural heritage preservation and social-culture change in communities in the heritage area and is a crucial confrontation line in preserving local identity and achieving steady tourism development. This research aims to understand the impact of FOBT on cultural heritage preservation and its implication for social-cultural change in Luang Prabang City. The study also explores the impact of local outmigration on preserving the authenticity and uniqueness of the city's cultural heritage and identity and the challenges for local authorities when seeking to develop sustainable cultural heritage preservation and tourism. To find the answers, in-depth interviews with 22 stakeholders and a questionnaire survey of 355 local people provided the data, and these were analyzed by thematic and descriptive statistical analysis. SPSS and Nvivo were used as analytical tools. The results show that the different types of FOBT have different outcomes for cultural heritage preservation of the city; moreover, even though the local identity has changed under this pressure, cultural heritage preservation has been well preserved by the local inhabitants who are still living in the city. Finally, to cope with the challenges, the provincial authority must consider stakeholder awareness, comprehensive cultural heritage preservation regulations, effective communication, participatory approaches, and rigorously implement laws and regulations against illegal business. **Keywords:** *Tourism impacts, Cultural heritage preservation, World Heritage Site, Local Outmigration, Foreign-Owned Business related Tourism.*

Chapter I: Introduction

This chapter provides the background for the present study's research about the importance and impact of tourism development and the importance of foreign investment in tourism development. Subsequently, the research questions and their objectives are stated, followed by comments on the significance of the research and the research outline.

1.1. Background

Tourism has been a critical driver of socio-economic progress for many years in many countries (UNWTO, 2020), and much of its rapid growth has been brought about by the availability of cultural and historical attractions (UNWTO, 2005). As part of this, the interaction between world heritage sites and tourism has been both dynamic and closely related after the World Heritage Convention in the early 1970s. The reason is simply that the international community recognizes these places as among the world's most valued and iconic destinations (WTO, 2015). Therefore, in promoting tourism, the Least Developed countries have tried to include as many of their heritage sites in the UNESCO World Heritage List (WHL), for example, as this list can make up for the lack of knowledge about a country's attractions (Timothy & Boyd, 2006), and perhaps persuade international donors to assist in the conservation and management of the sites (Li et al. 2008; Timothy, 2009; Yan & Morrison 2007).

The Lao People's Democratic Republic (Lao PDR) has been on the Least Developed Countries' list since 1971 (United Nations, 2018). Although the country has welcomed international tourists since 1989 (Hall, 2000a), by 1999, the tourism industry was a priority for further development (Schipani, 2002), as it had become the country's highest foreign exchange earner. This had happened in only three years (Lao PDR, UNDP & WTO, 1999: 6, cited in David & Schipani, 2008). In 2019, the service sector

contributed 42.3 % of the nation's Gross Domestic Product, followed by industry, 31.4%, and agriculture, 15.2% (MoPI, 2020), primarily based on the potential for the rich culture and pure nature, and long history to be developed as tourist attractions. There are three world heritage sites listed by UNESCO: the City of Luang Prabang (1995), Vat Phou and the formerly associated establishments of the Champasak cultural landscape (2001), and the Xieng Khouang Megalithic Jar Sites – Plain of Jars (2019) (UNESCO, 2021a). Luang Prabang is ahead of the rest in the number of visitors to Laotian world heritage sites. Further, Luang Prabang attracts the second largest number of business-related tourists in the entire country (MoPI, 2019).

Luang Prabang province includes 11 districts and one city, Luang Prabang City, the former capital of Lao PDR in the age of the Lan Xang Kingdom in the XIV century and is the well-preserved ancient city in South East Asia (Morimoto, 2003, cited in Pritchard & Lee, 2011). The city was recognized in 1995 when UNESCO declared it a World Heritage Site because of its harmonious blend of traditional Lao architecture and French colonial architecture in a natural landscape, especially on the basis of Cultural Heritage or Living Heritage (LPB World Heritage Office [LPBWHO], 2019a). In addition, the Laos National Tourism Administration [LNTA] (2007) identified Luang Prabang province as the most popular in Laos for overseas visitors. Furthermore, Long & Sweet (2006) show that there can be a marked agreement on the heritage value between governments and international bodies (UNESCO). The Lao government, in this case, has been keen to present national identity through the attraction of historic locations, and with UNESCO's assistance, there is a "shared commitment to the preservation of certain aspects of the Lao past" (Long & Sweet, 2006:468).

To develop tourism in a city of LDC, there needs to be a budget, professionals in tourism and hospitality, and comprehensive business connections from foreign

investment to get into the international market, improve quality standards in the service sector, and generate income for the local economy. Hence, the provincial authority has made an effort to provide the necessary policy to attract and create a friendly economic environment for business in the city. Foreign Direct Investment (FDI) is essential in developing the tourism industry in Laos because the nation needs financial resources (the tourism industry involves a fair amount of capital), skills, facilities, and access to international marketing and distribution networks. Therefore, FDI is a meaningful way to access these critical success factors (Susana & António, 2020). However, despite FDI's significance to the tourism field, the dynamics of FDI and its effects on tourism have received very little research (Susana & António, 2020; Diana et al., 2007).

Since Luang Prabang city was first placed on the world heritage list, the tourism development in the city has developed in both the numbers of visitors and business-related tourism, and these have been increasing steadily from 1997 to 2017 (DoICT, 2018). Tourism development at the city's heritage sites has boosted local inhabitants' income and living standards. Therefore, it has a vital role in the socio-economic development of the province. The tourism and service sectors comprise 45.9% of Gross Domestic Product (GDP), and tourism revenue was more than 266 Million USD in 2019 (DoPI, 2020). The 5-year Social-Economic Development Plan of Luang Prabang Province (2016-2020) revealed that private investment comprised 70.08% of the total investment in the province. In addition, according to the 4th provincial Party Congress by Luang Prabang's Party Committee, tourism was the top priority in its socio-economic development, using the world heritage city's potential to attract visitors from around the world (DoICT, 2016). The province has promoted tourism potential to both domestic and international investors, aiming to attract foreign investment and currency exchange and boost the economy using tourism investment.

Foreign investors' motives for starting a business in the city of Luang Prabang are influenced by the local culture (traditional, novelty, a charming and tranquil lifestyle). However, on the other hand, Local business owners experience a tremendous change in their community, and many are motivated by the potential for the financial benefit they see in this business opportunity (Suntikul & Jachna, 2013).

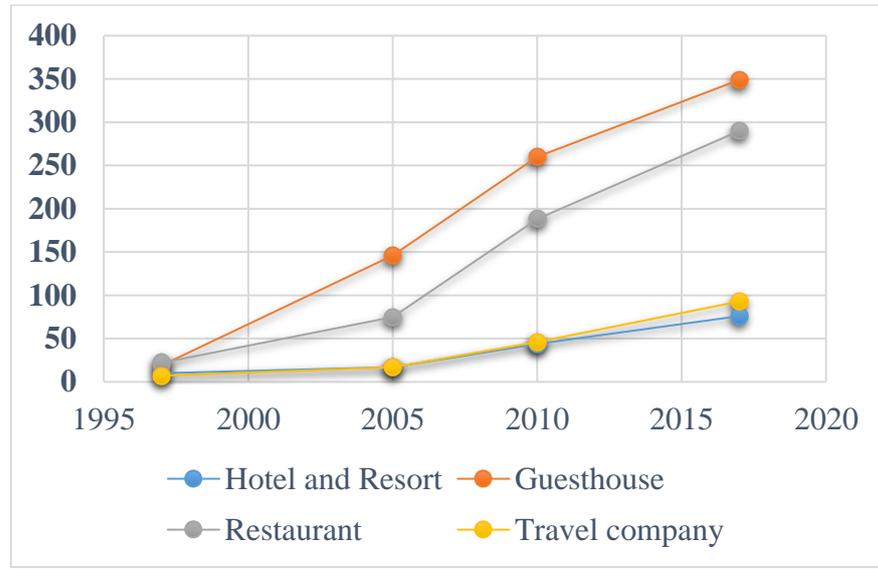


Figure 1: Business related tourism statistics (1997-2017) (DoICT, 2018)

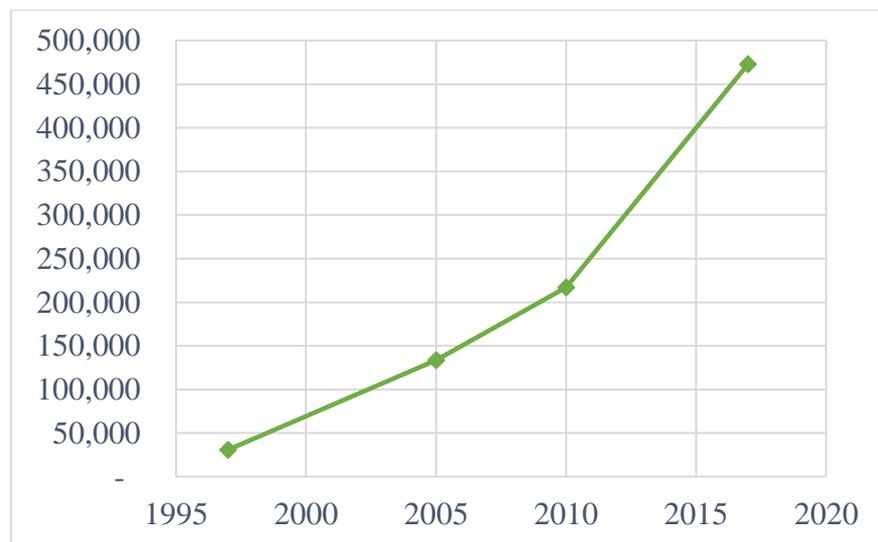


Figure 2: International visitor statistics (1997-2017) (DoICT, 2018)

However, tourism development is a two-edged sword for a heritage site. Tourism-related facilities may be rapidly constructed and invested in by both domestic and foreign entrepreneurs and be large-scale development (especially the Luang Prabang International airport project, expansion of the built-up area, and the construction of modern high-rise buildings). In 2007, concerns were raised by the International Council of Monuments and Sites (ICOMOS) about the nature of development and whether Luang Prabang city should be listed as a UNESCO World Heritage in Danger list due to violations of the building regulations (Staiff & Bushell, cited in Wilcox, 2020). The decline in traditional ways of life as spinoff effects of UNESCO listing may thus threaten the town's cultural heritage. Tensions can thus arise between local people's way of life, heritage preservation requirements, and tourism development (Muria, 2010). At the same time, the conversion of many residential houses into tourist accommodations has also taken place. Leong et al. (2016) revealed that the demand for tourist accommodations has led to a transfer from residential use to tourist use along riverbanks and main roads.

Nevertheless, owners of heritage buildings can also be marginalized. Those who do not have the ability (financial, business skills) to start a tourism business and/or renovate a building may end up renting or selling their holdings to others to convert them to tourism uses. This drives the locals to areas (albeit with adequate funds) outside the town center (Suntikul & Jachna, 2013). Leong et al. (2016) mentioned five negative impacts of tourism development in this context: (1) rapid building construction using styles, techniques, and materials improperly; (2) building density exceeding carrying capacity; (3) serious attention on tourists and tourism businesses; (4) the replacement of traditional Lao dwellings with modern ones; and (5) the outmigration of residents from the heritage site.

Local participation in traditional contextual events like the *Binthabat*, a faithful part of Luang Prabang City's religious life, has diminished due to the tendency of locals to move out of the city center of Luang Prabang. (Suntikul & Jachna, 2013). A particular threat is the loss of the "living heritage" of a local community as people move out to be replaced by tourist accommodation and attractions controlled and financed from outside (Yamaguchi et al., 2009). Ackhavong (2008) mentions that local people move for several reasons, including environmental problems and increases in property prices. Preservation regulations also contribute to outmigration, for example, in cases where owners cannot afford to maintain a heritage structure to the standards set by the World Heritage Office of Luang Prabang. Aas et al. (2005) discuss the city's cultural features and the need for a mutually beneficial partnership between heritage and tourism. The heritage strategy primarily protects and maintains, while tourism often strives to establish prosperous enterprises, which causes tension. While the value of cultural heritage has been recognized as more tourists visit heritage sites, there is a lack of comprehensive study on this important topic and many of the challenges developing nations face when managing cultural heritage (Timothy & Nyaupane, 2009).

To summarize, the literature mentioned above indicates the importance of cultural heritage preservation for tourism development in Luang Prabang City and the impact on social and cultural livelihoods due to the tourism development that has taken place. This situation is why this study focuses on the impact of foreign-owned business-related tourism on cultural heritage preservation in the World Heritage Area of Luang Prabang City, Lao PDR.

1.2. Research Questions

This research aims to advance understanding of Foreign-Owned Business related Tourism (FOBT) and its impact on cultural heritage preservation in Luang Prabang city (LPB) by examining the perception of stakeholders in this area (Public, Private & Local organizations, and people). This will identify the impacts of FOBT on cultural heritage preservation in Luang Prabang City and explore the effects of social-cultural transformation on cultural heritage preservation due to the FOBT. The following questions are asked:

- 1) How has Foreign-Owned Business related tourism changed Luang Prabang city's socio-culture and participated in cultural heritage preservation?
- 2) What are the impacts of local people's outmigration on preserving the character of Luang Prabang City?
- 3) What are the challenges for Local Authorities in cultural heritage preservation for sustainable tourism development?

1.3. Research Objectives

Three specific research objectives have been formulated to achieve the overall research aim. These seek:

- 1) To investigate the impact of foreign-owned business-related tourism on cultural heritage preservation and its implication on social-cultural change in Luang Prabang city;
- 2) To explore the impacts of local outmigration on preserving the authenticity and uniqueness of the cultural heritage of Luang Prabang city;
- 3) To identify the challenges for Local Authorities in achieving sustainable cultural heritage preservation and tourism development.

1.4. The Significance of the Study

This study will help to increase government policy functionality in cultural heritage preservation and sustainable tourism development in Luang Prabang. It will contribute to those in charge of making policy for tourism development considering the sustainability of cultural heritage and policy enforcement on cultural heritage preservation. Moreover, the results also provide evidence to enhance stakeholders' realization of the importance of socio-cultural change and its effects on the character of the city and help the concerned sectors reconsider and refocus on their tasks to perpetuate the authenticity and uniqueness of the cultural heritage of the city. Finally, this study will be an essential part of the academic works on cultural heritage preservation and tourism development at this world heritage site.

1.5. Research Outline

This thesis has five chapters. In Chapter I the research is introduced, including the background, research questions, objectives, significance of the study, and the research outline. Chapter II covers the review of existing literature related to tourism development in world heritage sites, FOBT in cultural preservation, and the interrelation of community and cultural heritage preservation. Chapter III outlines the research methodology, which covers the data collection, sampling, and analysis methods. Chapter IV illustrates the data collection results, analyzes, and discusses the findings to answer the research questions and objectives. Finally, Chapter V provides the conclusions and presents the limitations and suggestions for future research.

Chapter II: Literature Review

2.1. Introduction

The central objective of this research is to identify the impacts of foreign-owned business-related tourism (FOBT) on cultural heritage preservation, specifically its participation in cultural heritage preservation and its implication on social-culture change in the world heritage site of Luang Prabang. It also highlights the relationships between local migration and cultural heritage preservation. More importantly, it seeks to emphasize the challenges for the provincial authorities in the conservation of the characteristics of Luang Prabang City. Consequently, the literature reviews cover five main points as follows:

- UNESCO World Heritage site and character of Luang Prabang;
- Foreign-Owned Business-related Tourism and Cultural Heritage Preservation in this World Heritage Site of UNESCO;
- Foreign-Owned Business related Tourism and Local community in the world heritage area;
- The synergies of Local people, Cultural heritage, and Tourism in the world heritage site;
- Sustainable tourism development and sustainable conservation at the world heritage site.

2.2. The UNESCO World Heritage site and the Character of Luang Prabang

2.2.1. World Heritage Sites of UNESCO

The concept of an international movement for protecting heritage emerged after World War I. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) was formed in 1945 to assist in rebuilding the world after the Second World

War by promoting peace through international collaboration in the areas of education, science, and culture. As part of its program to facilitate cooperation in protecting the world's cultural and natural heritage, UNESCO adopted the Convention concerning the Protection of the World Cultural and Natural Heritage in 1972, which created the World Heritage List (WHL), maintained and managed by the World Heritage Committee (Timothy, 2011). The 1972 Convention developed from the fusion of two separate movements: the preservation of cultural sites and the conservation of nature (UNESCO, n.d/a). To complete, as far as possible, the proper identification, protection, preservation, and presentation of the world's heritage, the Member States of UNESCO adopted the World Heritage Convention in 1972. The Convention aims to identify, protect, conserve, present, and transmit to future generations the cultural and natural heritage of sites of "Outstanding Universal Value (OUV)" (UNESCO, 2008a).

According to the World Heritage Convention, outstanding universal value means cultural and/or natural significance, which is:

"so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole." (WHC, 2019: 20)

Recognizing outstanding universal value means that specific sites are considered part of the world heritage of humankind as a whole and, as such, deserve to be protected and transmitted to future generations. The concept of OUV is the basis for the World Heritage Convention and all activities associated with inscribed properties (Belcher, 2014). The protection and conservation of the natural and cultural heritage should considerably contribute to sustainable development due to the international community's support of

the concept of sustainable development following the ratification of the Convention in 1972.

The World Heritage Convention looks at “authenticity” and “integrity” when evaluating World Heritage Sites. To guarantee these goals are accomplished, UNESCO requires the state parties to the convention to create sufficient political and legal safeguards to protect the significant attributes of each property (Albert & Hazen, 2010). Furthermore, the convention requires that “to be deemed of outstanding universal value, a property must meet the conditions of integrity and/or authenticity and must have an adequate protection and management system to ensure its safeguarding” (WHC, 2008: 78). The subsequent *Vienna Memorandum*, which focuses on protecting cultural sites in the face of modern development, has further stated that even in living historic cities authenticity and integrity should not be compromised (WHC, 2005).

Statements of outstanding universal value are thus made up of several elements: a brief description of the property, a statement of significance, a statement of authenticity, a statement of integrity, and a section describing how the World Heritage Site is protected and managed (Meskell, 2013). Belcher (2014) asserted that authenticity links attributes and outstanding universal value. It must be truthfully and credibly expressed using verifiable sources of information. Before 2005, this test of authenticity referred to just four attributes: design, material, craft, and setting. That is, mainly tangible aspects of heritage were included. Since 2005, however, intangible heritage has been included, so the tests now include location and form and their settings, materials, substance, use, and function, associated traditions, techniques and management systems, and language, spirit, and feeling.

Thus, a much broader range of attributes of OUV must be identified for inclusion on the World Heritage List. It is a significant shift away from the tangible; though it is

still based on the integrity of information and treatment, it is a more acceptable measure of the property's wholeness. In particular, cultural heritage refers to monuments, groups of buildings, and sites with historical, aesthetic, archeological, scientific, ethnological, or anthropological value. Natural heritage refers to outstanding physical, biological, and geological formations, habitats of threatened species of animals and plants, and areas with scientific, conservation, or aesthetic value. The most significant feature of the 1972 World Heritage Convention is thus that it linked together the concepts of nature conservation and the preservation of cultural properties in a single document. Furthermore, the Convention recognizes how people interact with nature and the fundamental need to preserve the balance between the two (UNESCO, 2008a).

To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one of ten selection criteria. Until the end of 2004, World Heritage sites were selected based on six cultural and four natural criteria. These criteria are as follows:

Type of Heritage	Criteria
Cultural Heritage	<ul style="list-style-type: none"> (i) represent a masterpiece of human creative genius; (ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning, or landscape design; (iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization that is living or which has disappeared; (iv) be an outstanding example of a type of building, architectural or technological ensemble, or landscape that illustrates (a) significant stage(s) in human history; (v) be an outstanding example of a traditional human settlement, land use, or sea use that is representative of a culture (or cultures), or human interaction with the environment, especially when it has become vulnerable to the impact of irreversible change; (vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

Natural Heritage	<ul style="list-style-type: none"> (vii) contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance; (viii) be outstanding examples representing major stages of earth’s history, including the record of life, significant ongoing geological processes in the development of landforms, or significant geomorphic or physiographic features; (ix) be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals; (x) contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.
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Table 1: Criteria for World Heritage Listing (WHC, 2019)

Only countries that have signed the World Heritage Convention and pledged to preserve their natural and cultural heritage can submit properties for inclusion in UNESCO’s World Heritage List. A nominated property is independently evaluated by the International Council on Monuments and Sites (ICOMOS) and the International Union for Conservation of Nature (IUCN), which evaluate the nominated cultural and natural sites. The third Advisory Body is the International Center for the Study of the Preservation and Restoration of Cultural Property (ICCROM), an intergovernmental organization that provides the Committee with expert advice on the conservation of cultural sites and training activities (UNESCO, 2008a).

In the case of sites not being adequately protected, the World Heritage Convention allows for them to be placed on an “in-danger” list, and if state parties fail to carry out corrective measures, the World Heritage Committee can strike a site from the list. However, this is counter to how the World Heritage program understands a “living landscape” (WHC, 2002), and every effort will be made to solve this problem.

Heritage has often been perceived to be a “conveniently ambiguous” concept (Lowenthal, 1998; Davison, [2000] 2008) and has been put to many different social and political ends (Samuel, 1994). Moreover, it is a broad concept that includes natural and cultural environments. It encompasses landscapes, historic places, sites, built environments, biodiversity, collections, past and continuing cultural practices,

knowledge, and living experiences. It records and expresses the long processes of the historic development, forming the essence of diverse national, regional, Indigenous, and local identities, and is an integral part of modern life. It is a dynamic reference point and positive instrument for growth and change. Each locality or community's particular heritage and collective memory is irreplaceable and an essential foundation for development, both now and into the future (ICOMOS, 1999). UNESCO defines cultural heritage as “the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present, and bestowed for the benefit of future generations.” This heritage encompasses:

- **Tangible cultural heritage** or the physical representation of culture, including sites, buildings, monuments, landscapes, works of art, and other objects considered worthy of future preservation. These include objects significant to archeology, architecture, science, or technology of a specific culture; and
- **Intangible cultural heritage includes** practices, expressions, knowledge, and skills transmitted through generations and constantly recreated, providing humanity with a sense of identity and continuity alongside associated objects and cultural spaces (UNESCO, 2003). Manifestations of intangible heritage include handicrafts and the visual arts; social practices, rituals, festive events; music and the performing arts; oral traditions and expressions, knowledge and practices; gastronomy and culinary practices. (UNWTO, 2018).

The definition of “Cultural Heritage” in the 1972 Convention concerning the Protection of the World Cultural and Natural Heritage is as follows:

- **Monuments:** architectural works, works of monumental sculpture and painting, elements or structures of an archeological nature, inscriptions, cave

dwellings, and combinations of features, which are of outstanding universal value from the point of view of history, art, or science;

- **Groups of buildings:** groups of separate or connected buildings which, because of their architecture, their homogeneity, or their place in the landscape, are of outstanding universal value from the point of view of history, art, or science;
- **Sites:** works of man or the combined works of nature and man, and areas including archeological sites which are of outstanding universal value from the historical, aesthetic, ethnological, or anthropological point of view.

It is perhaps helpful in the first instance to point out that Heritage refers to a set of attitudes toward, and interactions with, the past rather than being a “thing” or a historical or political movement (Harvey, 2001, 2008; Smith, 2006; Walsh, 1992). Reverence and attachment characterize these relationships to choose objects, places, and practices perceived to represent or somehow remind the past. The phrase “objects, places, and practices” is used as a gloss to describe the range of different ways in which heritage might be recognized in contemporary societies. So it is essential to realize that heritage is not one thing but can take many different forms. That objects, places, and practices may sometimes have both official and unofficial heritage status, and that status may have nothing to do with the particular qualities of the “thing” itself but is defined by values ascribed by those who hold positions of expertise and authority and whose viewpoints are recognized and acted upon by the State (Smith, 2004 & 2006).

Harrison (2013) mentioned that unofficial heritage also often refers to what, without a sense of threat or loss, we might refer to as “custom” or “tradition,” a set of repetitive, entrenched, sometimes ritualized practices that link the values, beliefs, and memories of communities in the present with those of the past. These terms are derived

from socio-cultural anthropology and, in the public mind, are closely correlated to small-scale societies and the customs and practices that characterize culture. Cultural patrimony manifests in two ways: there is tangible heritage, such as monuments, museums, historic cities, archeological sites, and cultural landscapes; and there is intangible heritage or cultural expressions, such as traditional knowledge, practices, skills, and craft (Longworth, 2014). Both tangible and intangible heritage are at risk due to several factors. Natural hazards and disasters (particularly earthquakes, landslides, and floods), climate change, urbanization, unsustainable tourism, conflicts, and political unrest have negatively impacted and contributed to losses of cultural patrimony.

2.2.2. The City of Luang Prabang

Luang Prabang Province covers an area of 16,875 square kilometers, located in the north of Laos and is about 400 km from the capital Vientiane. The province's population is estimated to currently be 430,000 inhabitants, consisting of 12 different ethnic groups. The province has 11 districts and one city. Luang Prabang city has approximately 47,378 inhabitants, and the protected zones have 24,000 inhabitants (LPBWHO, 2021).

King Fa Ngum unified the now Xieng Khouang territories and the Khorat Plateau (in northeastern Thailand) in the fourteenth century when Laotian history began and established the Lane Xang Kingdom or the "Land of One Million Elephants." He embraced Theravada Buddhism and obtained the golden Prabang statue – an image of Buddha – as a gift from the Khmer Kingdom to the south. Luang Prabang, which acquired its name from this sacred Buddha image, became the Kingdom's capital city. In the sixteenth century, under the rule of King Setthathirath, the capital was moved to Vientiane, but Luang Prabang remained the kingdom's religious and spiritual center. The city's temples and sacred Buddha images remained significant (Richard et al., 2004). During

the eighteenth and nineteenth centuries, Luang Prabang suffered from a series of occupations and destruction by the Siamese and Burmese powers and the Black Flag bandits from China. In the nineteenth century, following the Franco-Siamese Treaty of 1893, the Kingdom of Luang Prabang was transferred to France as a French Protectorate. The city served as the royal capital where the king resided. Until the Lao PDR was established in 1975 by the Lao People's Revolutionary Party. Prior to that, the country had endured several decades of battles related to both domestic and international conflicts (Tam, 2017). King Sisavang Vatthana, who was still residing in Luang Prabang at the time and was informed of the formation of the new administration, abdicated.

Luang Prabang has sometimes been called the “City of the 15 families of Nagas” (from Pali Naga: a mystical snake symbolizing strength) or “City of 65 monasteries”, and in more recent times, the “Jewel of South East Asia.” However, the original royal capital has retained its historical authenticity. The glittering temples, traditional teak houses, and stately French colonial-era residences remain evident, described by nineteenth-century French explorer Henri Mahout as “a delightful little town” (Richard et al., 2004). It is this living heritage that situates Luang Prabang as a unique destination in Southeast Asia (Richard et al., 2004). As Logan et al. (2002) illustrated in extensive detail, the city has a rich cultural and ecological legacy and is still a crucial component of Lao identity.

Luang Prabang is an outstanding example of the fusion of traditional architecture with those built by the European colonial authorities in the 19th and 20th centuries. Its remarkably well-preserved townscape illustrates a critical stage in blending these two distinct cultural traditions. As a result, the OUV of Luang Prabang city met three criteria of the World Heritage Convention and was accordingly inscribed as a World Heritage Site in December 1995. These criteria include:

- **Criterion (ii):** Luang Prabang is an outstanding blend of Lao traditional architecture and 19th and 20th-century European colonial-style buildings;
- **Criterion (iv):** Luang Prabang is an outstanding example of a sophisticated combination of religious buildings, vernacular constructions, and colonial buildings;
- **Criterion (v):** The townscape of Luang Prabang is remarkably well preserved, illustrating a key stage in the blending of two distinct cultural traditions (Source: LPBWHO, 2019a).

The **Integrity** of the inscribed site is linked to its OUV. All of the significant elements, especially the urban fabric and major monuments (temples, public buildings, traditional houses) of its townscape, have been preserved. The **Authenticity** of the inscribed site links to the landscapes involved, and urban fabric consequently retains a high degree of authenticity, and the site is not disturbed by any major construction. The religious buildings are regularly maintained and restored when required by trained Monks. Moreover, Buddhism and its cultural traditions (rites and ceremonies) are still alive and practiced diligently (UNESCO, 2021b).

Questions on the role of authenticity dominate the tourism literature (Cohen, 1979; Mac Cannell, 1976; Pearce & Moscardo, 1986; Chhabra et al., 2003; Steiner & Reisinger, 2006; Yeoman et al., 2007). Wang (1999) describes three types of authenticity – original items, constructive items made necessary by tourists and the tourism industry, and existential items that result from tourist involvement in their definition. When relating these to Heritage, the problem is that tourists are sometimes satisfied with what experts would not be, a position brought on by the fact that the industry deals in images and idealized depictions where realities are unclear. To make this argument more precise, what is emphasized in Luang Prabang is Buddhism and its manifestation in temples, the legacy

of royalty, the harmonious intermixture of colonial French and Indigenous Lao architecture, and that this makes Luang Prabang “a repository of the essence of Laos” (Hitchcock et al., 2005: 469). However, Long & Sweet argue that this city has been “Idealized” and “Orientalized” and is not, in this representation, a functional urban area or a vibrant cultural landscape; however, instead, it is presented as a timeless and authentic landscape that is the location of “a passive visitor experience” and is “a large-scale museum display” (Long & Sweet, 2006: 454-455).

2.3. Foreign-Owned Business-related Tourism and Cultural Heritage Preservation in the World Heritage Site of UNESCO

2.3.1. Foreign-Owned Business-related Tourism and Foreign Direct Investment

The World Tourism Organization (UNWTO) highlights several reasons that make tourism an exceptionally viable option for economic development in developing countries (UNWTO, 2007): it is consumed at the point of production (i.e., the developing country), it injects new money and employment (albeit part-time and generally low-paid) into the local economy, it can be complementary to other opportunities for income and employment, it is often owned by people and organizations from outside a country but nevertheless brings a sense of ownership and pride to communities that depend on their natural and cultural resources. Furthermore, if handled properly can deliver much-needed infrastructure to a poor community.

Foreign-Owned Business related Tourism (FOBT) is a type of Foreign Direct Investment (FDI) and Trans-National Corporation involvement in tourism. According to the International Monetary Fund (IMF) and the Organization for Economic Cooperation and Development (OECD) definitions, direct investment reflects the aim of obtaining a lasting interest by a resident entity of one economy (Direct Investor) in an enterprise that is resident in another economy (the Direct Investment Enterprise). The fifth edition of the

IMF's Balance of Payment Manual defines the owner of 10% or more of a company's capital as a direct investor (Duce, 2003). FDI occurs when an investor resident in one country (**the source country**) acquires ownership in and a significant influence over the management of an enterprise or productive asset in another country (**the host**) (Diana et al., 2007). In addition, it flows capital across national boundaries as private companies invest in a foreign country to provide goods and services (UNCTAD, 2004). On top of that, FDI has played an essential role in developing the tourism industry because the tourism industry needs capital (some tourism activities are relatively capital-intensive), knowledge, infrastructure, and access to global marketing and distribution chains. Besides, Foreign Direct Investment (FDI) is often considered the most effective way to access these critical success factors (Susan & António, 2020).

Foreign Direct Investment (FDI) benefits host countries in multiple ways (Muhammad & Kashmala, 2021). Traditionally, to internationalize (Dunning & Lundan, 2008), boost economic growth and increase the host country's productivity, or attract more tourists by providing tourist attractions, transportation, and accommodation facilities (Sokhanvar, 2019). As a result, it has taken an impact on demand patterns, capital, technology, skills formation, human resources, and impact on local firms (Diana et al., 2007). Problematically, it has potential risks for host countries such as higher production costs, and local companies and the country losing competitive advantage (UNCTAD, 2004).

Oliver & Alfons (2009) shows that foreign investment has played a vital role in developing the Laotian economy and will be a significant factor in the following decades. Despite the country's wealth of natural resources, lack of funding, trained labor, and management ability have made it difficult to find and utilize them. If the nation effectively develops and exploits these resources, it will increase commodities productivity. The

NSEDP 2006-2010, published in October 2006 by the Committee for Planning and Investment (since 2008, the Ministry for Planning and Investment), recognizes the need for foreign investment to make a significant contribution to national industrialization and modernization, and also the associated labor problem that “The attraction of FDI plays an important role in the economic development of our country, and it is one of the main factors to create a major step for rapid development in the coming years, [...] In reality, the attraction of FDI is still limited because of the insufficient local workforce with high technical knowledge and skills. Therefore, it is necessary to use imported labor that is connected with the FDI projects by stipulating that the foreign workers have to contribute to economic development in parallel with human resources development. In the Sixth five-year Plan period (2006-2010), it is necessary to focus on implementing measures and methods to develop the economic sectors where there are foreign investments.” (cited in Oliver & Alfons, 2009:28.)

The political environment affects how an attraction portfolio develops. Entrepreneurs and the government might both have a contribution (Cooper & Jackson, 1989; Gordon & Goodall, 1992). Moreover, The role of the private sector is likely to become more critical as an area develops, and it may well be this sector that actualizes tourist potential (Agarwal, 2006; Russell, 2006).

FDI’s role in tourism is unclear. The wide range of activities that tourism covers make the compilation of standardized FDI statistics in tourism at the international level almost impossible (Endo, 2006). In Luang Prabang, there is no standard of FDI statistics in tourism. According to the DoICT, the Business related tourism investment statistics in Luang Prabang have been categorized into three types, including **100% Foreign Investment (FOBT)**, Joint venture investment (domestic and foreign), and 100% domestic investment (DOBT). FOBT includes hotels, resorts, restaurants, travel

companies, and amusement (spa and karaoke) facilities. The Tourism Law of Lao (2013) mentions the reserved businesses and occupations for Lao people, such as tourist guides, domestic tourism businesses, human resources, local and specific site business tourism, guesthouses, pension, and boarding houses. Hence, foreign investors are not allowed to control these businesses in Laos.

In 2020, the Gross Domestic Production of Luang Prabang province was 788,814,000 USD, and per capita income had increased from 1,746 USD in 2016 to 2,110 USD in 2020. On top of that, the Service sector comprises 46.54% of the province's economic activity, followed by Agriculture and Forestry at 30.13%, and the Industrial sector at 24%. The average size of domestic and foreign investments increased from 200,000 USD in 2002 to 3,573,156 USD in 2005 and dramatically increased to 34,689,356 USD in 2008 and 102,443,558 USD in 2009 (Khomthavong, 2010). During 2016-2020 the number of private investment avenues was 870,731,000 USD, equaling 70.08% of the total investment avenue in 2021 (SEDP of Luang Prabang province, 2021; 1 \$US = 10,000 LAK). The size of Businesses in Luang Prabang are mostly small enterprises (80%), Small-Medium sized enterprises (12.91%), Medium size enterprises (4.25%), and Large enterprises (2.76%). Additionally, the total number of registered enterprises is 14,683 units, including the Service sector 52.93%, the Trading sector 33.71, and Agriculture 13.36 %. These data show the significance of private investors in the province's social-economic development, especially in the service sector, which is the central pillar in the social-economic development of the province.

2.4. Impacts of Tourism development on cultural heritage preservation in a World Heritage Site

Cultural heritage was first used in international law in 1907, but it was not until 1967 that it was applied to the tourist industry (Huibin et al., 2013). During the United

Nations Year for Cultural Heritage in 2002, UNESCO defined that cultural heritage sites (including archeological sites, ruins, and historic buildings), historical cities (urban landscapes and their constituent parts as well as ruined cities), cultural landscapes (including parks, gardens, and other modified landscapes such as pastoral lands and farms), oral traditions (stories, histories, and traditions that are not written but passed from generation to generation), festive events (festivals and carnivals and the traditions they embody), rites and beliefs (rituals, traditions, and religious beliefs), the performing arts (theater, drama, dance, and music), and culinary traditions (UNESCO, n.d/b).

Cultural heritage resources are significant for tourism development due to their unique attributes (Puczko & Ratz, 2007). As noted earlier, they have been viewed as a basis to increase an area's attraction for tourism using the cultural supply offered by local communities (OECD, 2009). Cultural heritage tourism is more complicated than nature-based tourism. The foundation of cultural heritage tourism development is the proper means of creating a tourism product to fulfill all development goals since cultural heritage affects the economy, society, and environment. Thus, when a place is added to the World Heritage List, knowledge of the place and its extraordinary values is unavoidable and frequently appreciated. Additionally, it may enhance the number of tourists visiting a destination and the activities there. Respecting sustainable tourism principles can draw the required finances and in-kind contributions to develop the site and the local economy when these are adequately coordinated and planned. The prospects for tourism can be essential, especially in developing countries where sustainable tourism can alleviate poverty while creating jobs and preserving traditions and customs (UNESCO, 2008a).

Heritage and tourism have a well-established symbiotic relationship (Ashworth, 1993, 2000; Garrod & Fyall, 2000; Prentice, 1993a; 1993b). The expanding interest in cultural resources offers new economic opportunities in places with distinct cultures

(Jansen & Lievois, 1999). The ideological and institutional context of heritage tourism is acknowledged to be substantially different from that of ordinary tourism, notwithstanding the relationship between heritage and tourists (Garrod & Fyall, 2000). The World Heritage Emblem is now recognized worldwide (Ryan & Silvanto, 2009, 2011; Poria et al., 2010) and is employed to highlight World Heritage sites for tourists and visitors prominently. Guidelines for using the emblem were made an appendix to World Heritage Convention Operational Guidelines, which state that properties included in the World Heritage List should be marked with the World Heritage emblem jointly with the UNESCO logo. The guidelines recommend the use of plaques to commemorate the designation of a site on the World Heritage List, which it considers to have a dual function of identifying the site as a World Heritage site and informing about its outstanding values, but also providing information about “the World Heritage Convention or at least about the World Heritage concept and the World Heritage List” (UNESCO, 2011). Thus, these plaques have developed into a powerful marketing tool for promoting tourism to specific locations as well as the “concept” of the World Heritage as a universal, worldwide value (Timothy & Nyaupane, 2009). As a result, heritage sites become destinations where people go to “experience” the past (Gable & Handler, 1996; Handler & Gable, 1997; Pailos, 2008).

UNESCO’s approach to the question of the availability of resources to preserve sites is “to promote the development of cultural tourism, not as an end itself, but as a tool for the preservation and enhancement of a society’s culture, its physical and intangible heritage, and its environment” (Prentice, 2005: 177). However, despite the privilege of being listed by UNESCO, sites are now listed on UNESCO’s List of World Heritage in Danger due to the pressure they are now experiencing. Moreover, several sites have also been wholly delisted due to poor management and planning.

Thus, The World Heritage Convention is based on the principle that specific locations are significant and fragile. Of all, merely adding a site to a list does not assure that it will be protected in the long run, and the convention has struggled to ensure that the protection it purports to provide for sites is relevant. Like other historic sites, World Heritage assets are frequently threatened by numerous challenges (WHC, 2007). The World Heritage program's only mechanism for dealing with site threats is its "in danger" listing. According to the Management Guidelines for World Cultural Heritage Sites, "if the site and its integrity are threatened by serious and specific dangers (ascertained or potential), caused by either man or nature," It warrants a danger listing (Feilden & Jokilehto, 1998:10).

Physical or environmental, sociocultural, and economic components have frequently been used to categorize the favorable and unfavorable effects connected with cultural/heritage tourism (Butler, 1974; Mathieson & Wall, 1982; Nillahut, 2010; Kim, 2013; Lee, 2013; Yang et al., 2013). In the natural environment, it can strain water resources; in the socio-cultural context, tourism can be a force that damages cultures. However, it has also been demonstrated to be a tool for preserving cultures and habitats. Finally, Inflation, overdependence, financial leakage, and the potential to exacerbate the gap between the haves and the have-nots are just a few of tourism's potentially detrimental economic effects. However, Most economic effects, brought about by higher regional income and job creation, are beneficial. Thus, tourism is a two-edged sword, particularly in preserving cultural heritage (Popescu & Corbos, 2010).

Since 1995, Luang Prabang, a World Cultural Heritage Site, has seen enormous change due to rapid development and tourism boom, with contributions from all elements mentioned earlier. Although it is recognized that historical locations are constantly changing, accurate information is necessary to develop methods to manage change

without jeopardizing heritage assets (Leong et al., 2016). The research of Leong et al. (2016) revealed three significant reports that feature growing concern that this sharp tourism growth has negatively transformed Luang Prabang's landscape. The reports are the UNESCO tourism impact report, the Japan Bank International Corporation (JBIC) evaluation of tourism development report, and the reactive monitoring report from the World Heritage Committee. The five negative impacts highlighted are as follows: (1) rapid construction of buildings using inappropriate styles, techniques, and materials; (2) lack of density controls on buildings; (3) excessive concentration on tourists and tourism businesses; (4) loss of Lao traditional houses in favor of modern houses; and (5) migration of residents outside the heritage site.

Managing the effects of tourism on the city of Luang Prabang's cultural heritage involves solving several different challenges. Government records show that guesthouses in the town are 100% locally owned, but Ackhavong (2008) found that less than half of the city's hotels are locally owned. However, many of the hotels are de facto owned by non-locals under the name of a local person who is represented as a proxy. In addition, numerous non-local migrants labor in the local tourism business, including students from other Lao provinces who come to Luang Prabang to attend university. Furthermore, the research of Suntikul & Jachna (2013: 64) mentioned a heritage house interviewee who said:

“Tourism development and foreign ownership of heritage structures as being at the root of the threat to the town's heritage environment ... A lot of investors do not help looking after Luang Prabang. [They erect] big signboards. Trying to attract customers, making things worse. [It is] investors themselves who are destroying the beauty of the landscape of Luang Prabang.”

Mydans (2008) has pointed out the development problems in Luang Prabang Town. He quotes Lauren Rampon, Head of the Cultural Preservation Office, as saying that there is not much that stands out about it, but its ambiance, daily life, monks, and architecture are its success factors. If the attractions are developed, this legacy can be disrupted. Ashworth et al. (2007) asserted that settler society could change and influence the outsider culture of local people; this is not to say that heritage does not also take predatory forms in non-settler societies. However, simply pointing out the particular dynamics of settler societies concerning the heritage of their Indigenous populations is not enough. Leong et al. (2017) mentioned that the World Heritage Committee had seriously warned Luang Prabang over the intensifying development burden on its fragile landscape. Savourey & Sivigny (2015) mentioned significant challenges in heritage preservation in Luang Prabang City, including maintaining balance in the site, stabilizing local government in the form of a municipality, addressing and reducing the effects of climate change, moving towards financial independence, and strengthening multistakeholder adoption of the preservation approach. Luang Prabang city is still challenged with maintenance, repair, and craftsmanship. Many of the 443 residential and public buildings listed by UNESCO are old and in need of repair.

Nonetheless, under the *Plan de Sauvegarde et de Mise en Valeur* (PSMV), an owner must use the appropriate materials to match the original build, especially wood, traditional roof tiles color, technique, and so on. For instance, traditional cement, which is challenging to find and artisans in the city now no longer use, results in the high cost of repairing the house. Hence, people who cannot afford the price tend to move out of the central city and rent or sell their homes to business people. It directly affects the authenticity of customs, traditions, and beliefs that have been changed, and the coming of business people brings their own culture to the area.

In Luang Prabang city, public and private organizations and local people perceive that tourism has affected cultural heritage (Duangvilaykeo, 2021). However, the existing regulations, laws, and conventions on heritage preservation, including the PSMV, the *Law on the National Heritage of Lao PDR*, and the 2003 convention for the safeguarding of intangible cultural heritage, are not comprehensive enough to cover all aspects of intangible heritage in particular religious practices and traditional activities. Moreover, the perception and understanding of local people in the city of these regulations are still low (Khomthavong, 2010). Therefore, it has direct and indirect effects on protecting the city's cultural heritage.

The lack of heritage understanding among stakeholders or people is a significant threat to cultural heritage tourism. In order to encourage and develop tourism at cultural sites, it is necessary to increase stakeholder appreciation of the value and potential of heritage (UNESCO & Nordic World Heritage Office, 2006). However, A solid foundation for stakeholder involvement can be created via awareness. For example, Suntikul & Jachna (2013) revealed that the town's intangible heritage is at risk due to the interactions between business owners and heritage regulations in conserving historic buildings in Luang Prabang. Changes in property usage and the deterioration of traditional ways of life are both side effects of the town's UNESCO listing. The other group is seen as a source of restrictions and difficulties by entrepreneurs and authorities.

It is generally agreed that tourism and culture are intertwined (Ashworth, 1993). However, the tourist sector faces the difficulty of maintaining heritage buildings and attractions for governmental agencies as the increased interest in cultural resources broadens the potential for the economy in culturally rich destinations (Jansen & Lievois, 1999). A characteristic cultural heritage is central to Luang Prabang city's tourism resources. On top of that, the world heritage site has become a trademark to promote a

destination to international visitors. Tourism has positive and negative impacts on Luang Prabang City in three dimensions: economic, social, culture, and environment. In addition, tourism draws many domestic and foreign investors to launch tourism businesses in the city, which is advantageous for economic development.

Meanwhile, tourism also negatively affects society, especially when locals migrate and replace outsiders (foreigners and non-residents). This issue has affected cultural heritage because outsiders who are not heritage owners and do not realize Luang Prabang culture's practical importance do not take an essential role in preserving and maintaining it. Unfortunately, culture is sensitive to local people, which is difficult to understand because people value and respect culture differently based on their beliefs. When the number of new residents from outside is more than the Indigenous people living in the world heritage area, and if there is no comprehensive policy on cultural heritage preservation, then there will be a risk to the state of authenticity. Moreover, cultural heritage would have been degraded, and the identity of the characteristic OUV of the World Heritage site would be lost. On the other hand, outside investors may decide to abandon the area and leave all the irreversible issues behind.

Therefore, if tourism grows unregulated, it can adversely impact heritage sites. In reality, the World Heritage Committee has issued a strong warning about the massive increase in tourism in Luang Prabang as a result of development that has reached the stage of endangerment and is exerting considerable pressure on the town's landscape.

2.5. Business-related Tourism Investment and Local Community in the World Heritage Area

The tourism industry's threats to heritage are still largely unregulated (Winter & Daly, 2012). At the same time, heritage tourism is also viewed as a viable economic alternative that can be used to develop "touristic-historic cities" (Ashworth & Tunbridge,

2000). However, heritage conservation could be damaged if this process is not adequately handled (Chapagain, 2013). For example, in Lijiang, China, and Hoi An, Vietnam, Gentrification is the method of changing buildings, where the original population declines and is replaced by local investors from other regions of the country. Additionally, both cities' buildings are changing quickly due to hurried and haphazard construction. As a result, Lijiang has lost a lot of its historic area, and the three million visitors each year have an impact on the local population; due to urban expansions, there are only a few old structures left and the high cost of living (Su & Teo, 2008; du Cros, 2008). Consequently, the local culture has changed, with the elderly often remaining the only group of the original culture because they want to live in their homes (du Cros, 2006). As tourism continues to increase, this phenomenon is not exclusive to Lijiang, China, but is rather pervasive elsewhere (Su & Teo, 2008). Furthermore, the viability of cultural heritage tourism and the economics of local communities are also threatened by the loss of authenticity, excessive commercial development, and moral degradation (Huibin et al., 2013).

Another case is Hoi An, Vietnam. Intangible culture has been recreated and adapted for tourist consumption as the town has developed. Hoi An locals “invented traditions” to captivate tourists and enhance their stay (Di Giovine, 2009: 224). The “invented traditions” today contribute to Hoi An’s cultural character and are a significant source of income for both locals and non-locals. A specific problem is where purchases are made by non-local in order to qualify for permanent residency and a homestay permit. This group, born outside of Hoi An, frequently consists of influential outside figures with sufficient funding; however, they struggle to give guests authentic experiences since they are unfamiliar with Hoi An’s traditional lifestyle. They also are against the “triple-experience” norm, which calls for visitors to live, eat, and interact with locals. If all that

remains is a “common roof” experience, a homestay loses its identity as a unique tourism product and becomes just another type of low-cost lodging (Bui et al., 2020). These changes have been likened to gentrification, which is generally defined as the process by which middle-class citizens migrate into working-class neighborhoods, displacing and excluding indigenous communities (Cocola-Gant, 2015). However, Marcuse (1985) suggests that displacement encompasses much more than a single residence move, as determined by datasets. The displacement forces’ emphasis on neighborhood transformation rather than personal repercussions is central to this paradigm. According to Marcuse, the pressure of displacement must be taken into account long-term because it may inevitably cause residents to leave the community.

As tourism grows in these ways, prices also tend to grow, making everyday life more expensive for visitors and local residents. Overinflated property value is a relative concept. However, When tourism increases, property values also rise, making it more difficult for locals to pay property taxes and for younger people to afford homes or firms. As a result, some more foreigners and expatriates own enterprises. Among other negatives, this results in heavy leakages of money from local economies into the hands of affluent investors abroad. Unfortunately, heritage and its conservation contribute to over-inflated property values. When some authoritative governing body allocates urban neighborhoods as villages of heritage buildings with general heritage status, prices almost always escalate to unaffordable levels (Timothy, 2011).

Finally, “outsiders” including tourists, frequently visit traditional communities and villages to “take the culture away” and make money from it. However, some critics have noted that tourism may be beneficial in bringing back lost or dwindling aspects of culture (Kolås, 2004; Rogers, 2002; Smith, 2003).

2.6. The synergies of Local people, Cultural Heritage, and Tourism

People's desire to experience something new in their daily lives is the driving force behind the demand-driven tourism sector. Tourists visit new areas to experience new and different perspectives on the world's beauty and richness through the eyes of other cultures, as well as to see something culturally significant, historically significant, or naturally beautiful. In short, they journey to seek out, discover, and take in the world's heritage. On the supply side, the main factor driving tourism growth is the economy. Economic planners frequently laud the tourism industry as a labor-intensive, generic service sector with low startup funding costs. Thus, tourism is a preferred development instrument in less developed nations with a vast, unskilled labor pool (Engelhardt, 2005). The income from selling products and services generated to meet the expectations of tourists could be a source of income for a local community if it can do so. For this to happen, Nillahut (2010) argues that a good quality of life for residents and comfort, harmony, and support for the community's cultural, social, and environmental features must be the cornerstone of actual development plans. However, poorly created, planned, and managed tourism can limit the effects of these constructive activities (Jashveer et al., 2011) and can therefore impact the neighborhood either favorably or unfavorably (Jackson, 2008).

Identity formation at the individual, local, and national levels depends on heritage (Castells, 2000). Every location, neighborhood, and traveler can have multiple identities. Intangible heritage can be moved from one location to another with this type of identity without losing any authenticity (Gonzalez, 2008). UNESCO refers to intangible cultural heritage as "living heritage" encompassing the practices, representations, expressions, knowledge, and skills handed down from generation to generation. This concept is clearly linked to the concept of continuity, particularly to the continuity of the heritage's original

function (ICCROM, 2015). Thus, the community living in a site connects the past, the present, and the future (Poulios, 2014).

Living culture provides much of the appeal for tourism in the least developed countries (Timothy & Nyaupane, 2009). In Japan, for example, the attractions include rice terraces, farming methods, elaborate apparel and fabric, traditional architecture and building materials, exotic-sounding music, lively festivities, and unusual scents and flavors (Cohen, 2001; Gibson & Connell, 2005; Hall et al., 2003; Howard, 2004; Volkman, 1990). Native peoples are a crucial part of the tourism product, and their traditional homes, villages, ways of life, and ceremonies are a salient part of living culture (Timothy, 2011).

Indigenous people go by many names, including natives, Indigenous, Aboriginals, original inhabitants, and first nations. Regardless of the terms that describe them, native peoples provide one of the most enduring and endearing tourist spectacles in the world. Their traditions, livelihoods, folklore, folkways, and cultural landscapes create a significant appeal for travelers, for they offer something beyond the ordinary, reminiscent of days gone by, which appeals to outsiders. Native cultures in some places are so essential to the tourism industry that seeing them is a “must do” activity on any guided tour or self-guided vacation, even for those who would not usually be interested in cultural heritage.

This phenomenon is known as cultural commodification (Cohen, 1988; Hughes-Freeland, 1993; Medina, 2003; Timothy & Boyd, 2003). This challenge is significant in communities with more traditional solid values. Traditional holidays, music, dances, and handicrafts often lose their spiritual connotations or conventional values as a result of culture becoming commercialized. This results in culture becoming “an empty vessel of tradition ... form without sentiment” (Timothy & Nyaupane, 2009:62). It can also lead to

cultural change as a negative impact on tourism (Brunt & Courtney, 1999; Mansperger, 1995; Mathieson & Wall, 1982; Smith, 1989; Woods et al., 1994), although some argue that not all cultural modifications are unfavorable (Ashley et al., 2000; Chang, 2002). Nevertheless, good evidence shows that tourism, including heritage tourism, contributes to destination societies losing their cultural traditions or changing their culture (Mathieson & Wall, 1982). Timothy (2011) suggests that locals in tourist destinations observe the foreigners' leisure lifestyles, wealth, and materialism and desire to emulate them because they exemplify the "good life." It translates into people, particularly youth, who are copying the consumption patterns and behaviors of tourists, which has the potential to result in permanent changes to lifestyle, dress, food, family relations, and other elements of culture.

Pizam & Milman (1984) describe the cultural and social effects of tourism as they affect the values, behaviors, relationships, lifestyles, norms, morals, creative expressions, traditional ceremonies, and community organizations within destination communities. Kozak (2002) discussed that cultural and social impacts of tourism often blur together, as with moral impacts. Although different researchers and academics have specific terms to identify the social effects of tourism, different authors have provided varied perspectives on what these social effects entail. Sharpley (1994) observes that destination communities can experience significant and immediate social effects from tourism.

In summary, the presence of tourists and the tourism industry's response to their presence impact cultural heritage and ways of life (Richard et al., 2004). However, cultures are dynamic. They evolve over time and respond to various political, social, economic, and environmental influences. However, one of these influences that stands out the most is tourism. Art forms, lifestyles, rituals, and festivities frequently evolve

when tourism develops in a place to accommodate the socioeconomic complexities that come with it (Timothy, 2011).

2.7. Sustainable tourism development and sustainable conservation at world heritage sites

The World Tourism Organization states, “Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources so that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity and life support systems.” The foundation for sustainable development in tourism is the sustainable preservation of ecological, socio-cultural, and economic components, with the presence of human activities and processes as a critical factor. To achieve sustainable tourism development, heritage protection and natural and cultural preservation of destinations are needed (Swarbrooke, 2009). In developing tourism at cultural heritage sites, social pressure and environmental issues seem to be unavoidable, such as the risk of losing unique local characteristics, severe pressure from a massive influx of visitors, and the desire of local residents to migrate. Therefore, finding a better strategy to enable cultural heritage to achieve sustainable development is becoming increasingly necessary (Huibin et al., 2013). Furthermore, people are recognizing the importance of cultural heritage in fostering sentiments of national pride, patriotism, and national solidarity as a consequence of the increasingly rapid social-economic development. However, there may be conflicts between the locals’ way of life, obligations for cultural protection, and tourism growth (Muria, 2010).

Building a nation’s identity requires consideration of its culture and heritage; thus, cultural tourism can be a vital tool for promoting a nation’s or community’s decent image

internationally (Hieu & Rašovská, 2017). However, Even though it yields enormous benefits, cultural heritage development always has negative repercussions. According to Shi & Liu (2007), an impact assessment model for urban history, cultural heritage preservation, and planning should account for all forms of economic, environmental, and social aspects. With three cultural functions, social and economic utilization, conservation, and public custodianship, Mazzanti (2002) created an attribute based on a paradigm for valuing cultural resources. Additionally, cultural qualities include education/information support, exhibition, heritage defense, conservation, preservation, restoration, and research activities. Because they hold the key to preserving past and current values for future generations and assuring the survival of regional characteristics, cultural heritage conservation, completion of its values, and regional enforcement of social identity are crucial components of sustainability (Bujdosó et al., 2015). Schiller (2005) asserted that cultural preservation is the process of saving those aspects of a culture, both tangible and intangible, which identify the historical characteristics of that culture. It can help encourage many positive feelings in society, including a sense of identity, sense of place, sense of history or evolution, sense of ownership, and a sense of community. Cultural preservation can also support the economic growth of a country by contributing to an improved state of social and economic well-being for all sectors of society.

The World Heritage Sustainable Tourism Program was introduced in 2001 by the World Heritage Committee. This program looks at the crucial problems with keeping sustainable tourism and conservation in check. To achieve this, the program creates guidelines and methods of operation that support efficient environmental and social protection management while bringing advantages to the community at large. To improve

the ability of World Heritage sites to maintain their resources through the use of sustainable tourism, the program has identified seven key tasks:

- 1) Building the capacity of the site management in dealing with tourism, notably through the development of a sustainable tourism management plan;
- 2) Training local populations in tourism-related activities so that they can participate and receive benefits from tourism;
- 3) Helping to promote relevant local products at the local, national and international levels;
- 4) Raising public awareness and building public pride in the local communities through conservation outreach campaigns;
- 5) Attempting to use tourism-generated funds to supplement conservation and protection costs at sites;
- 6) Sharing expertise and lessons learned with other sites and protected areas;
- 7) Building an increased understanding of the need to protect World Heritage, its values, and its policies within the tourism industry (UNESCO, 2008c).

Huibin et al. (2013) reveal three main measures relating to the sustainable development of cultural heritage tourism. Firstly, measures related to protection. According to Iyer & Siegel (1988), insufficient protection will cause cultural heritage tourism to deteriorate, resulting in a decline in tourism overall. What is worth mentioning is that Lazrus (1999) states there are three distinct categories for protection measures: strict legislation, penalties and jail terms, education, and lastly, financial assistance. Secondly, measures related to management and supervision. Leask & Yeoman (1999) claim that cultural heritage tourism should be considered a service delivery system (similar to manufacturing) that comprises the design, maximization, capacity, operation, and selling of products and services with elements of cultural heritage. Thirdly, measures

related to innovation. According to several academics, cultural heritage tourism can only maintain a long-lasting, sustainable vitality if it is constantly renovated and improved. Letellier (1999) takes the three-dimensional methodology as a valuable tool for preserving the long-term growth of cultural heritage travel.

The city of Luang Prabang was inscribed as a World Heritage Site in 1995. As a result, an influx of tourists has created new economic opportunities and introduced foreign culture to the local community. However, signs of building structures noncompliant with the *Plan de Sauvegarde et de Mise en Valeur* (PSMV) have triggered an urgent call to raise awareness to protect the unique townscape (UNESCO, 2008b). As a regulatory instrument developed under the decentralized cooperation initiative between Chinon and Luang Prabang city, the PSMV was established in 2001. When the National Committee for Preservation of National, Cultural, Historical, and Natural Heritage formally approved. It became a preservation strategy with legally binding authority (Tam, 2017). The essential asset value of Luang Prabang's culture, as articulated by its creators and people, must be understood by those who desire to preserve Luang Prabang's past or benefit from the opportunities presented by these unique cultural resources. Both heritage conservation and tourist development will fall short of their full potential without a shared understanding of the worth of what needs to be protected and how this may be conveyed appropriately to visitors (Richard et al., 2004).

Berliner (2012) demonstrates how four ideas serve as the foundation for the shared objective of conserving the "Outstanding Universal Value of Luang Prabang City":

- 1) Luang Prabang is unique and ancient, its authenticity rooted in the pre-colonial and colonial past;

- 2) Luang Prabang's authenticity is mainly connected to its charm, "heritage in Luang Prabang, it is the life, the atmosphere, the quietness, the spirit of the place;"
- 3) This charm is fragile and needs to be urgently preserved from annihilation. Most experts use nostalgia tropes to describe how Luang Prabang loses much of its character. In their words, preserving the town represents a romantic quest for tradition and sincerity with a particular fear of the artifacts of modernity and globalizing force;
- 4) The assault on tourism mainly threatens Luang Prabang's charm. Accordingly, what is at the heart of most experts' bitterness is the decline of Luang Prabang's spirit under the threat of tourism.

Since Luang Prabang City was recognized as the first world heritage site in Laos, the government has attempted to preserve and protect it in collaboration with UNESCO. In 1996 a World Heritage (presently the Heritage Conservation Agency) office was established and played a key role in restoring the architectural heritage in Luang Prabang city. The Provincial, local heritage committee, made up of local public agencies in the city, was also founded in the same year (Luang Prabang Provincial Administration Office [LPBPAO], 1996). The primary responsibility of the historical conservation agency in the province of Luang Prabang is to protect the World Heritage Site. This organization is in charge of applications for the properties and ensures that the necessary active and practical measures are put in place to safeguard, conserve, and preserve the region's cultural and natural heritage (Khomthavong, 2010). However, the committee members are only the representatives of public agencies in the city, and it does not include other representatives from the local community and private sectors. As a result, the coordination of stakeholders is still incomprehensive and lacks participation. Aas et al. (2005: 39)

asserted, “despite a lack of formal communication channels, the private sectors demonstrated understanding and expressed a wish for communication. In contrast, while acknowledging that tourism may threaten cultural heritage, the heritage agent did not see it as important to communicate or collaborate with the industry.”

According to Suntikul & Jachna’s (2013) research, most foreign business owners say they are satisfied with the number of restrictions placed on changes made to buildings in the heritage area and even desire greater enforcement of the restrictions. Most people acknowledge that they do not fully understand the conservation requirements, while some feel that the rules are implemented unfairly and that certain people are subject to stricter standards than others. The perceptions and experiences shared by the respondents shed light on some of the effects of the shoddy institutional setup that Yamaguchi & Vaggione (2008) believe is impeding Luang Prabang’s development. The respondents complained that the institution’s capacity is constrained because there are no precise mechanisms for coordinating with other regulatory institutions. This lack of coordination keeps the world heritage office from functioning effectively. The interviews show how to present regulations for cultural conservation clash with practical concerns for operating a business, enforcing preservation laws, or caring for a home in Luang Prabang’s historic area.

A change in use from traditional livelihoods to tourism seems almost necessary to meet the heritage conservation requirements of the World Heritage Office. While the architectural character of the buildings, which are the tangible aspects of heritage, is strictly controlled, the UNESCO stipulations do not place corresponding restrictions on maintaining the buildings’ original use. The dynamic economic results in a perception of discord for some of the interviewees. The owners of buildings may not have much influence on the types of developments that will be made, and for some, restoring or

changing a heritage building is costly due to the high cost of the materials and the strict architectural requirements. As a result, The kinds of developments that may be made and the functions that can serve as a justification for the changes are limited. Even for those who can afford to develop these buildings “appropriately.”

According to the heritage regulations enforcer who was interviewed, the World Heritage Office is limited by a lack of capability and self-determination. The office is consigned to a dependent and reactive position by Luang Prabang’s heritage management institutions. From that vantage point, the Laotians who work there are unable to use their knowledge of Lao culture and observations of the current circumstances to administer the policy for heritage preservation. The office’s performance is further constrained by ineffective information exchange and collaboration with other authorities. However, the most significant source of dissatisfaction for the office interviewees appears to be how building owners treat their structures in various ways that subvert or ignore heritage standards.

The “Declaration on the Preservation of the Spirit of the Place” (ICOMOS, 2008) asserts that the goal of conservation should be to maintain a place’s spirit, which calls for the preservation of both tangible and intangible heritage. “Heritage preservation emerges amid a complex and often contradictory mixture of global perspectives on heritage preservation, state traditions of cultural regulation, and local yearnings for modernity and improved standards of living” (Oakes, 2013: 380).

In today’s rapidly modernizing world, preservation of the historic environment and living culture is essential regardless of the motivation (Alley, 1992), and given what is known about the damaging effects of mass tourism, including mass heritage tourism, heritage protection becomes a more urgent agenda item. There may be a general unwillingness to decrease or control visits due to the perceived economic benefits of large

numbers of visitors out of concern for revenue loss. In the short term, it might not be a problem, but over time, the cumulative modifications could lead to a decline in visitors as the site loses its appeal. In fact, the World Heritage Committee may decide to remove a location from the list if it no longer satisfies the criteria for a World Heritage Site (Drost, 1996). It is not very easy because more intangible aspects are more challenging to preserve, even while adequate investment and appropriate approaches can assist in maintaining physical assets. Additionally, modernization can degrade ways of life, and with time, customs, crafts, festivals, and other traditions can be lost or become less significant in a culture (Henderson, 2009).

“Sustainable tourism” refers to a state of tourism that adheres to the principles of sustainable development, addresses the requirements of stakeholders, and “takes full account of its current and future economic, social, and environmental implications” (UNEP & WTO, 2005: 11–12). In managing and planning for heritage, stakeholders are becoming more critical, especially for the community as the owner and custodian of heritage (Nuryanti, 1996; Peters, 1999; Serageldin, 1986). From the early contributions of tourism planners (e.g., Murphy, 1985), the concept of “stakeholders” has become more critical in tourism (see Aas et al., 2005; Currie et al., 2009; Hall, 2008; Jamal & Getz, 1999; Mowforth & Munt, 2003).

A destination’s organizational structure is viewed as a network of interconnected and numerous stakeholders (Cooper et al., 2009; D’Angelo & Go, 2009) on which the destination’s ability to provide guests with a high-quality experience and accommodations (Hawkins & Bohdanowicz, 2011; March & Wilkinson, 2009). Stakeholder collaboration is a widely accepted strategy for resolving issues caused by a lack of communication and few clear objectives among the several parties frequently involved in tourism development (Fyall & Garrod, 2005; Hall, 2000b; Jamal & Getz,

1995; Ladkin & Bertramini, 2002). Different stakeholder kinds are mentioned in the tourism literature (e.g., Butler, 2007; Getz & Timur, 2005; Hall & Lew, 1998; Markwick, 2000; Mason, 2003). Tourists, industry, local community, government, special interest groups, and educational institutions are six major categories that often encompass a wide range of typologies. These stakeholder groups play a variety of roles in the development of the tourism industry, such as regulating the industry, controlling its effects, providing human resources, and doing research (Waligo et al., 2013).

Local businesses, locals, activist organizations, visitors, national business chains, rivals, the government, and employees are just a few of the eight key stakeholder groups that Freeman (1984) suggested are pertinent to tourism development. According to the concept of a stakeholder, Gray (1989) mentions that anyone impacted by another action has the right and capacity to engage in the process. In this context, Anyone who is positively or negatively impacted by development is considered a stakeholder in the tourism sector, and as a result, including the host community in determining how tourism develops minimizes the possibility of conflict between visitors and locals (Swarbrooke, 1999; Bramwell & Lane, 1999). Swarbrook (1999) divided the potential stakeholders into five broad groups: the host community, the government, tourists, tourism enterprises, and other sectors. According to Pavlovich (2003), travelers (as the demand), industries (as the provider), and hosts (the local community and environment) are the stakeholders in a tourism destination. According to the world tourism organization, stakeholders are divided into three categories: the tourism industry, environmental support, and the local community/government. These three stakeholders have respective roles in cultural heritage preservation, the government agencies in policymaking for the local people, and the tourism industry. In contrast, local people are a core of cultural heritage practice, so tourism businesses provide tourist services and create jobs for locals. However, in terms

of cultural preservation, tourism business owners must play an essential role in contributing to local people to conserve their heritage because the heritage attracts tourists to the destination.

According to Alberts & Hazen (2010), four different preservation strategies can be used to keep cultural heritage sites authentic and intact. The first is “conservation,” which refers to preserving a location as closely as possible to its original state while only performing corrective action, such as fixing a leaking roof, to prevent additional harm to a building. Restoring a structure to a previous state—often the original—is referred to as restoration. Even when damaged, it is best to leave original elements in place during restoration work rather than replacing them. Building a new structure based on old blueprints is included in the definition of “reconstruction.” Site managers often only employ this strategy when a historic building has sustained significant damage, which is crucial for contextual reasons. Last but not least, “adaptation” describes changing old structures to make them suitable for current needs (Tyler, 2000; Aplin, 2002). These four strategies reveal the existence of various attitudes toward authenticity and integrity. Reconstruction techniques may maintain integrity, but preservation and restoration best meet the criteria for maintaining a site’s authenticity. A site’s authenticity may be compromised by actions that rebuild relevant contextual material in order to improve its integrity, which is why there appear to be tensions.

Therefore, heritage conservation offers a variety of options despite the difficulties mentioned above. Although tourism and historical preservation may seem like odd bedfellows, a synergy between them can develop when tourism at cultural sites is adequately managed (Engelhardt, 2005).

2.8. Literature Review Summary and Emerging Issues

This literature review has illustrated the significance of the tourism industry to world heritage sites. Tourism development in a world heritage site can positively or negatively impact that site. It helps people be aware of the significance of the preservation and raise conservation funds. However, in contrast, tourism greatly pressures the place and its inhabitants. Moreover, to improve the quality of tourism, the host needs to utilize the advantages of foreign investment to enhance tourist facilities, improve service standards, labor skills, and marketing to promote the destination.

On the other hand, if there is no well-managed and properly strategic plan for foreign investment, this could lead to disadvantages for the host. The influences, especially the state of ownership, local outmigrant, social-cultural change, inflation, and high cost of living, have been risking the loss of the distinctive value of local culture. The result affects the local identity, authenticity, and integrity of the place, which is the fundamental part of a world heritage site that the host country had ratified with UNESCO to protect those elements for the future. Thus, to develop tourism at a world heritage site, there are some challenges based on the complexity of the tourism industry and the strict rules of the UNESCO heritage convention. The convention calls for sustainable cultural heritage preservation and sustainable tourism development within site. The next chapter will describe the methods used to collect and analyze the empirical data gathered during this study to obtain further insights into these emerging issues.

Chapter III: Methodology

3.1. Introduction

The previous chapter reviewed the literature on tourism development and its impact on world heritage sites, which this research is investigating. This chapter introduces the research methodology used to fulfill the research aims, including the overall research framework, research design, population and sampling framework, data collection, data analysis, and the limitations and potential problems of this study.

3.2. Research framework

This study addresses three research questions (see Chapter I). The first question investigates the impact of foreign-owned business-related tourism (FOBT) on cultural heritage preservation and its implications for social-cultural change in Luang Prabang City. The second question investigates the impact of local outmigration on preserving the authentic and unique cultural heritage of Luang Prabang City. The last question identifies the challenges for local authorities trying to achieve sustainable cultural heritage preservation and sustainable tourism development in the city.

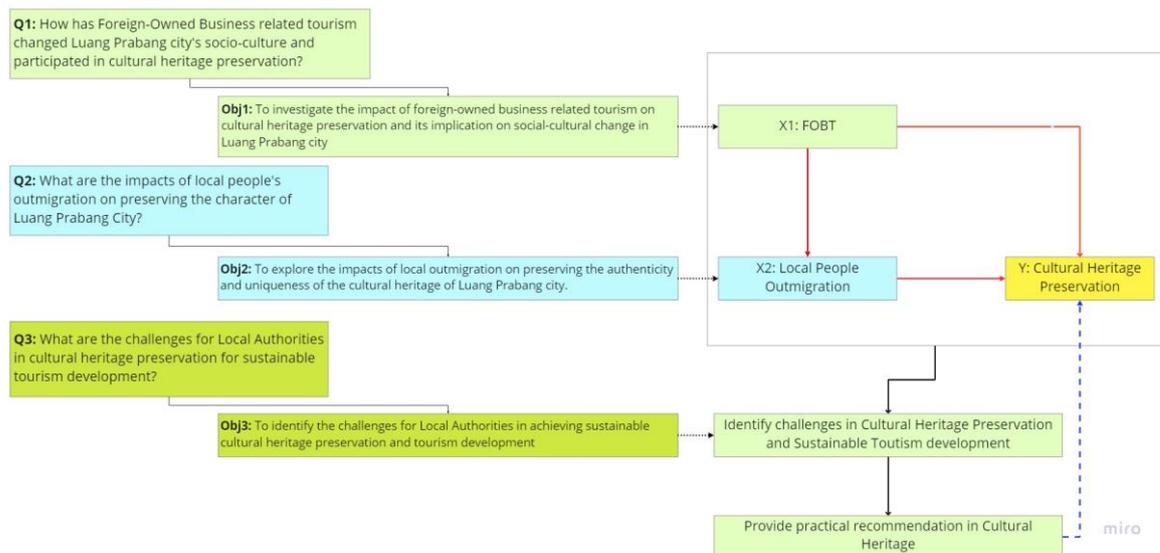


Figure 3: The Research Framework

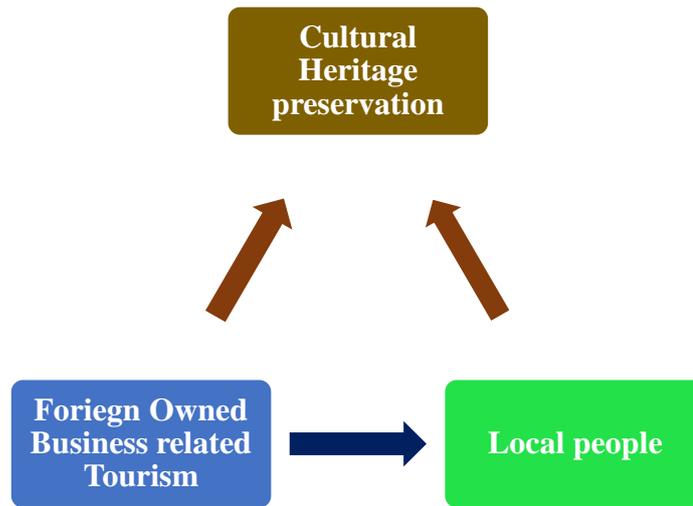


Figure 4: Scope of thinking

3.3. Research design

This study is a qualitative employed mixed-method research approach to meet the research objectives. The study focuses on using a case of the effect of 100% Foreign Direct Investment in Business-related Tourism in cultural heritage preservation in Luang Prabang city, Laos. Yin (2009) mentioned that a case study involves the study of material within a real-life, contemporary context or setting. In addition, a case study provides an extension of experience, richness, the complexity of data and analysis, and flexibility, and it can increase understanding of the context of phenomena (Beeton, 2005; Jennings, 2001; Miles & Huberman, 1994; Stake, 1978). Moreover, a case study has the advantage of hindsight that can be relevant in the present and the future and shows the influence of personalities and politics on issues, and it will be able to utilize information from a wide variety of sources and present information in a wide variety of ways.

According to Yin (1994: 13): “A [research] case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident... [and] relies on multiple sources of evidence, with data needing to converge in a triangulating fashion ...”

The study area for this study is the Luang Prabang world heritage area, including the Preservation Zone (ZPP-Ua) and the Protected Zone (ZPP-Ub). The reason for choosing these areas is that they are residential areas where commerce, service activities, and historical and cultural practice can be intermixed along the main and some secondary roads. In addition, activities directly linked to tourism are being developed in these areas, presenting some risks to changing the heritage value (LPBWHO, 2019b). Therefore, both primary and secondary data were collected in this area.

The collected data includes the results of semi-structured in-depth interviews and questionnaire surveys. The secondary data were collected from relevant government policy documents, progress reports, action plans, laws, regulations, working papers, journals, and other research papers. Such documents, particularly from the government, are beneficial because they provide information on the current situation that can be used as data to analyze cultural heritage preservation in Luang Prabang City.

Data analysis was conducted using the NVivo software (Release 1.6) for qualitative data and SPSS software (version 25) for quantitative data. The researcher collected primary data by conducting semi-structured in-depth interviews with key informants and professionals from individuals, private businesses, and local communities. The questionnaire survey was distributed to local residents in the study area. As a result, data collecting enhances a better understanding of respondents' social and demographic profiles, their attitude toward the impact of foreign-owned business-related tourism on cultural heritage preservation, and the implications on social-culture change in the city. Moreover, it helps to understand the impact of local outmigration on preserving the cultural heritage of an area and the perspective of challenges in the cultural heritage preservation of Luang Prabang City.

3.4. Population and sampling framework

The first step in the sampling design is to specify the population, which refers to the three main stakeholders in tourism development and cultural heritage preservation in Luang Prabang City, including public and private sector organizations and inhabitants living in the data collection areas (Preservation Zone and Protected Zone). The population of local residents consists of all residents in the two areas aged over 18 years. The FOBT sample consists of three types of foreign business-related tourism running in the city: hotels, restaurants, and travel companies (Tourism Law, 2013). The private sector sample includes the tourism business association, the hotels, guesthouses, restaurants, spa association, and the tourist guide association. The sample of public sectors consists of the Luang Prabang World Heritage Office, the Tourism Development Division, Tourism Management Division, Tourism Marketing and Promotion Division, and the Culture Division of the Department of Information, Culture, and Tourism.

This research employed convenience sampling for qualitative data collection. Convenience sampling is referred to the research subjects of the population that are easily accessible, available at a given time, in geographical proximity, and willing to participate, in other words, when the subjects are close to the researcher (Etikan et al., 2016; Dörnyei, 2007; Lisa, 2008; Marshall, 1996). In addition, convenience sampling is not costly and time-consuming (Stratton, 2021). On the other hand, the sample size of quantitative data for this research was generated by applying Yamane's Simplified Formula for determining sample size (Yamane, 1967, cited by Israel, 1992). This study's total target sample size is 22 key informants for semi-structured in-depth interviews and 393 samples for the questionnaire survey.

Table 2: Population and Sample of Qualitative Method

No.	Type of stakeholders	Sampling	Code name in interview
I	Public sector	5	
1	Tourism Development Division	1	PBS1
2	Culture Division	1	PBS2
3	Tourism Management Division	1	PBS3
4	Tourism Marketing and Promotion Division	1	PBS4
5	Luang Prabang World Heritage Office	1	PBS5
II	Private sector	3	
1	Tourism Business Association	1	PVS1
2	Hotel, Guesthouse, Restaurant, and Spa Association	1	PVS2
3	Tourist guide Association	1	PVS3
III	FOBT	6	
1	Zurich bread factory and cafe	1	FOBT1
2	Amantaka Hotel	1	FOBT2
3	The Belle Rive Boutique Hotel	1	FOBT3
4	L'Eléphant Restaurant	1	FOBT4
5	Mekong Riverview Hotel	1	FOBT5
6	Sofitel Luang Prabang	1	FOBT6
IV	Local resident	8	
1	Xieng Thong village	1	LC1
2	Ar Ham village	1	LC2
3	Wat Sean village	1	LC3
4	Xieng Muan village	1	LC4
5	Hua Xiang village	1	LC5
6	Pha Kham village	1	LC6
7	Mai temple	1	LC7
8	Xieng thong temple	1	LC8
	Total	22	

Figure 5: Quantitative data sampling approach

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

n = Sample size

N = Population size

e = sampling error

(Yamane, 1967).

By using the formula based on a confidence level of 95% and a margin of error of $\pm 5\%$, the sample size for the quantitative data based on the world heritage area population of 22,839 people (LPBWHO, 2020) is:

- **Quantitative data sampling approach for Local people**

$$n = \frac{22.839}{1 + 22.839 (0.05)^2}$$

$$n = \frac{22.839}{1 + 22.839 (0.0025)}$$

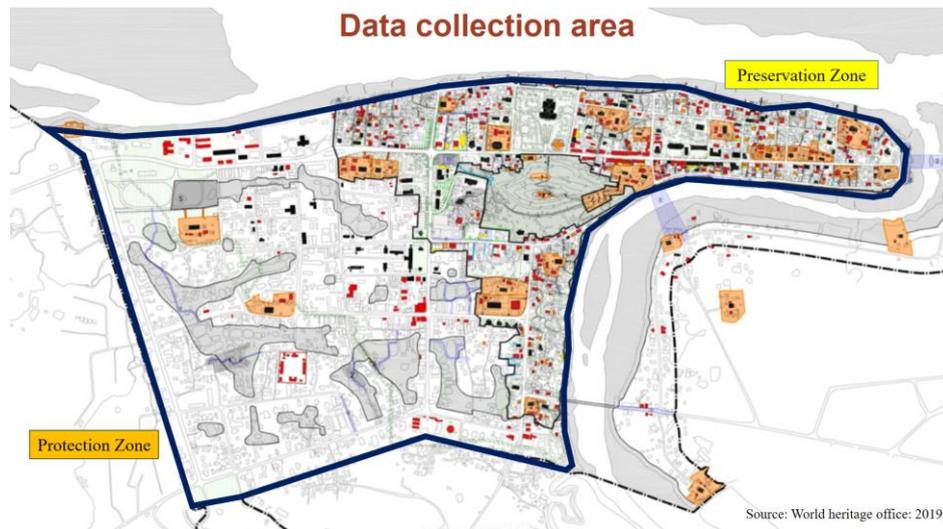
n = **393** respondents required from local people

3.5. Data collection and valid data

Fieldwork was carried out from late January to late March 2022 using the qualitative method (semi-structured in-depth interview) and quantitative method (questionnaire survey). Primary research methods employed in the research included semi-structured in-depth interviews, questionnaire surveys, and a review of secondary documents. A brief summary of the primary and secondary data sources is discussed in the following sections.

Research assistants collected information in February 2022 in Luang Prabang City. There were two groups collecting data. Firstly, an official request letter for the interview was sent to the sample, waiting for confirmation and starting the interview in a convenient place for the interviewee. The interview was conducted by an experienced officer working in tourism development as a data collected assistant. Another group is the questionnaire survey distributing assistants working for tourist statistics of the Tourism Development Division. The questionnaires were distributed in the two areas (ZPP-Ua and ZPP-Ub).

In accordance with the targeted sample in this study, with some constraints during collecting data, the actual validity of qualitative data conducted with key informants was 22 people, and quantitative data collected by questionnaire were 355 forms.



Picture 1: Data collection area. (LPBWHO, 2019a)

3.6. Primary data sources

Primary data sources described the original problem of the study and revealed the challenges of cultural heritage preservation. In addition, the data depicts a general attitude toward cultural heritage preservation in Luang Prabang city. It had been used for analysis to understand the city's phenomena deeply. Primary sources are those items that involved contact with the researched events, including written and oral data provided by the participants.

Primary data was collected from government officials, the private sector, and residents at different levels by using open-ended questions in the interviews with those officials, particularly the members of the local heritage committee and tourism business (hotel, travel companies, and restaurants). The people and organizations were selected for the interview based on their knowledge and ability to fulfill the research objectives. The semi-structured in-depth interviews offer the opportunity to capture rich, descriptive data about how people think, behave, and unfold complex processes of the challenges to preserve cultural heritage for provincial authority for seeking the issues of cultural heritage preservation, the impact of FOBT, and local outmigration, and challenges for cultural heritage preservation.

The questionnaire surveys were administered to collect residents' attitudes on the cultural heritage impact of FOBT in the heritage conservation zone, the implication of FOBT in social-cultural change, and the impacts of people's outmigration on cultural heritage preservation. Respondents were residents who were living in the study area. These included government officials, headmen, tourism business owners, and residents. Using structured questions in questionnaire surveys enables the statistical collection of data on characteristics, opinions, or behavior (Preston, 2009). This study's primary data sources include in-depth interviews with key informants and questionnaire surveys.

3.4.1 Semi-structure in-depth interview.

For a qualitative research project, semi-structured in-depth interviews are typically the only data source, and they are procedure is generally before at specific times and locations outside of every event. They are typically organized around a set of open-ended questions that have been established, with additional questions emerging from the conversation between the interviewer and the interviewee/s (DicCicco & Crabtree, 2006). On the other hand, intensive one-on-one interviews with a small number of respondents are conducted using the qualitative research approach known as "in-depth interviewing" to learn about their viewpoints on a particular concept, idea, or circumstance (Boyce & Neale, 2006).

The researcher in the present study employed semi-structured in-depth interviews with key informants, including public and private organizations and local people from different backgrounds and levels of education, to acquire general information about the impacts of FOBT and local outmigration on cultural heritage preservation in Luang Prabang city. The key informants were asked to answer six questions (Appendix II). The questions were developed based on the research question and literature review. The first draft of the questions has been used in a preliminary study with minimal numbers

of key informants to test the feasibility of the questions. Furthermore, the result showed that the participants understood the questions well. Finally, the question was translated into the Lao language.

The interview question set in this study was developed based on the literature review with recommendations from the relevant sectors, particularly the public, private, and local communities. Then, the first draft of the question set was sent to 11 people from each sector to ensure the questions were understandable and applicable for use before being adjusted and developed based on their responses. Finally, the second draft was tested with a representative from each stakeholder in a small group to test the questions' validation as a pilot study. In the last stage, the question was formulated on the result of the pilot study.

During the interviews, the data collector notes and records all the interview conversations and takes pictures of the respondents. Initially, the researcher informs interviewees about research ethics, particularly the exchange structure and personal information privacy questions. It is essential to focus on the quality of research using appropriate frame quality assurance within the qualitative and quantitative research approaches. The interview is conducted in the Lao language. The interview length is between 20 - 30 minutes, and permission to record the interviews was requested.

Table 3: Semi-structured in-depth interviews conducted in LPB city

Stakeholders	Person	Organization
Public sectors	1	Tourism Development Division
	1	Culture Division
	1	Tourism Management Division
	1	Tourism Marketing and Promotion Division
	1	Luang Prabang World Heritage Office
Private Sectors	6	FOBT
	1	Tourism Business Association
	1	Hotel, Guesthouse, Restaurant, and Spa Association

	1	Tourist guide Association
Local community	6	Head of Villages
	2	Monk
Total	22	

3.4.2 Questionnaire survey.

The questionnaire survey is an information-gathering technique often employed in mixed-method research that uses quantitative and qualitative data sources and analysis (McGruirk & O'Neill, 2005, cited in Duangvilaykeo, 2021). Preston (2009) asserted that A structured set of questions is used in questionnaire surveys to collect statistical data about a population's characteristics, beliefs, or behaviors. Additionally, it offers comprehensive population coverage, allowing us to investigate the spatial and social variations in people's characteristics, characteristics, and behaviors. The questionnaire survey can be used to assert a general attitude toward social phenomena and can be an effective supplement for qualitative research to deeply gain a perspective of social processes and contexts.

The present study used a questionnaire survey to obtain a broader view of residents and FOBTs from two heritage zones in Luang Prabang City. The total number of questionnaire surveys is 355 forms. The survey instrument presented in Appendix I consists of a cover page and four sections, each covering a relevant topic. Part 1 is general information on the respondents. Part 2 is the attitude on cultural heritage preservation in Luang Prabang, includes the impacts of FOBT on cultural heritage preservation in the city, the impact of FOBT on socio-cultural change in the city, the interrelation of people outmigration and cultural heritage preservation, and FOBT's awareness on cultural heritage preservation regulations. Part 3 depicts the challenges and constraints in cultural heritage preservation in the city, and Part 4 covers the recommendations on cultural heritage preservation in Luang Prabang City.

The questionnaire survey was formulated based on the pilot study result from a pilot study of interviews and literature review. Then the first draft of the questionnaire survey was used for the preliminary study to ensure the questionnaire's validity by distributing 22 forms to the sample population in the targeted study area. So, the questionnaire was developed based on the preliminary result before finalizing the questionnaires. A five-point Likert Scale was employed for collecting information from local people; thus, this study measures the level of the attitudes as follows: 5 = strongly agree; 4 = Agree; 3 = Neutral; 2 = Disagree; 1 = Strongly disagree. It was translated into the Lao language by the researcher. After the questionnaire was successfully finished, a pilot study was carried out to determine the applicability of the research instrument.

3.7. Secondary data sources

The secondary data was gathered from pertinent government policy documents, archival records, such as maps and charts of a location's geographic characteristics, proposals, progress reports, action plans, laws, regulations, articles, government publications, journals, and other research papers on the subject. These documents—especially those from the government—are beneficial because they offer data on the present condition that can be used to examine cultural heritage preservation in Luang Prabang City.

3.8. Data analysis

3.8.1. Thematic analysis

Thematic analysis is widely used and should be seen as a fundamental method for qualitative analysis. Moreover, It is a technique for finding patterns (themes) in data and then evaluating and reporting on them. It describes the data set in (rich) detail with the minimal organization (Braun & Clarke, 2006). The thematic analysis seeks to describe

patterns across qualitative data and can reflect reality and unpick or unravel the surface of “reality.”

Thematic analysis used a six-phase process for data engagement, coding, and theme generation to evaluate and interpret the qualitative information obtained from semi-structured in-depth interviews (Figure 6), including 1) data familiarization and writing familiarization notes; 2) systematic data coding; 3) generating initial themes from coded and collated data; 4) developing and reviewing themes; 5) refining, defining and naming themes; and 6) writing the report (Braun & Clarke, 2006, 2021). Before giving information meaning, coding arranges the content into text chunks or segments (Rossman & Rallis, 1998, in Creswell, 2009).

In this study, firstly, interview records were transcribed verbatim. Then, the interview transcripts and responses to open-ended questions were read several times to obtain a general sense of the information and reflect on its overall meaning. After that, begins the detailed analysis with the coding process using Qualitative Data Analysis Software (NVivo). Next, the coding process was used to generate a description for categories or themes based on the actual phenomenon from the content of the interviews. Finally, descriptions and themes in the qualitative narrative are presented and interpreted. The data were analyzed in the Lao language, and only the final results were translated into English.

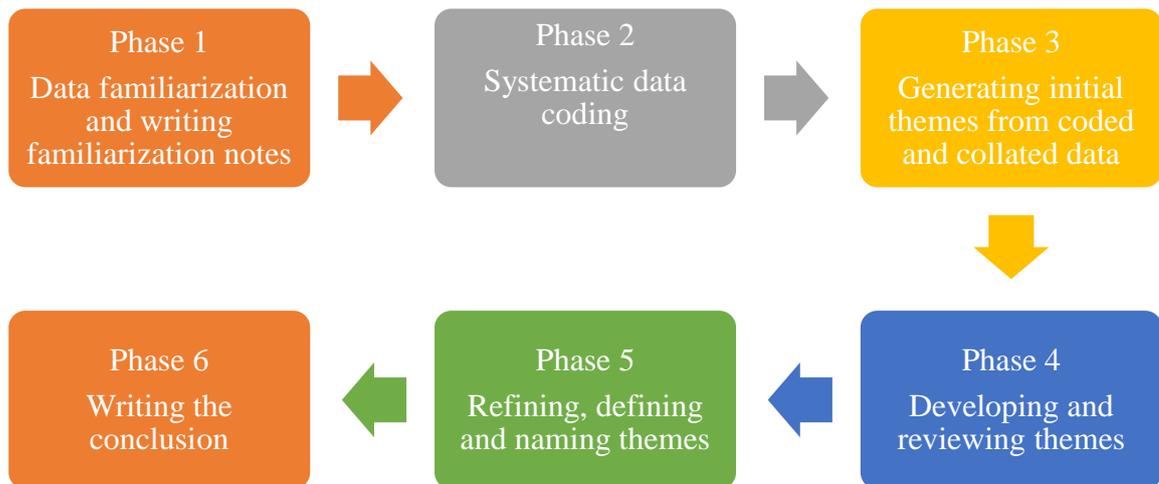


Figure 6: Six phases of Thematic Analysis (after Braun & Clarke, 2021)

3.8.2. Descriptive statistical analysis

After the questionnaire survey had been collected, the researcher analyzed the data by descriptive statistical analysis using statistical software (SPSS) to find the Frequency, Percentage, Mean and Standard Deviation. In addition, the Frequency and Percentage are used to describe the general information of participants, and the Mean and Standard Deviation are used to explain the level of attitude of participants who responded to each question. Finally, based on Likert scaling, the results are interpreted from the width of the level of the attitude, which can be calculated as follows:

$$\text{Width of attitudes level} = \frac{5-1}{5} = \mathbf{0.8}$$

Therefore, the result can be interpreted based on the width level of the Mean value as follows:

Width level	Strong Disagree	Disagree	Neutral	Agree	Strong Agree
Mean value	1.00 – 1.80	1.81 – 2.60	2.61 – 3.40	3.41 – 4.20	4.21 – 5.00

Table 4: Five-point Likert Scale (Likert, 1932)

3.8.3. Triangulation

Concurrent triangulation strategy in mixed methods is an approach in which the researcher collects both quantitative and qualitative data concurrently and then compares the two databases to determine if there is convergence, differences, or some combination (Creswell, 2009). Furthermore, Triangulation, which combines a variety of approaches, can minimize study bias (including qualitative and quantitative). It is hypothesized that by neutralizing inherent bias, findings would converge (Creswell, 2009, cited by Beeton, 2005). Data triangulation uses the existing data from two methods to compare, integrate, and interpret the final result. The validity and reliability of the result can be increased by confirming the findings, and any method's or data source's bias or weakness can be made up for by another's strengths (UNAIDS, 2010).

After the qualitative and quantitative data are analyzed, the interpreted data and findings could be integrated with both data sets as a supporting explanation. In addition, relevant and specific quotes excerpted from interview responses were included to give more details and illustrate the qualitative results, elaborating on the quantitative results.

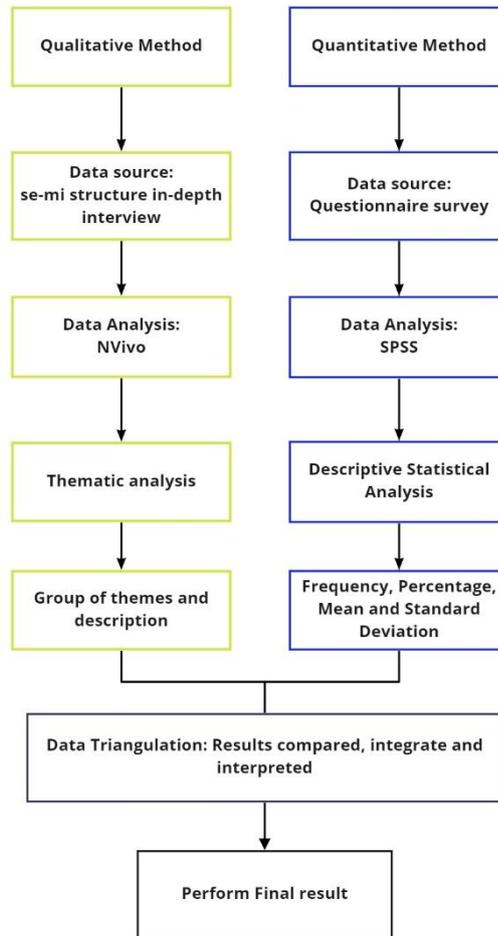


Figure 6: Data analysis framework (developed by the author, 2022)

Chapter IV: Findings and Results

4.1 Introduction

This chapter outlines the findings and results of the stakeholder's perception of Foreign-Owned Business related Tourism (FOBT) impact on cultural heritage preservation in Luang Prabang City, divided into five sections. The first part is the introduction of the chapter; the second provides the descriptive statistics of the demographic information obtained from the respondents, including their gender, age, education, occupancy, and resident villages in the city. The third part illustrates the descriptive statistics of the attitude of local people on each question under study by providing information regarding their variability around the frequency, mean, and standard deviation of sections II and III of the questionnaires. It includes FOBT that has affected cultural heritage preservation, FOBT that has affected the local community, the Interrelationship of local outmigrant and Cultural heritage preservation, The awareness of FOBT of the existing government policy on cultural heritage preservation, and The challenges and constraints in cultural heritage preservation in Luang Prabang City. The fourth section presents the thematic analysis of the interview with informants on the impact of FOBT on cultural heritage preservation. Finally, the last section is a discussion of the findings.

4.2 Demographics of the respondents

The general demographic information of the total sample is explained in this section to describe the survey responses of the 355 respondents. Table 5 displays the characteristics of the respondents. The field survey data shows that about 51.3% and 46.8% of the total respondents were male and female. Most of the respondents were adults between 18 to 30 years old (43.9%), followed by 42.3% in the range 31 – 45 years old. The participants aged 46 – 60 accounted for 11.0%, and those over 60 contributed 1.7%.

Regarding education, respondents without a Bachelor’s degree were 47.0%, followed by those with a Bachelor’s degree, 40.6%.

Table 5: Respondents’ information and characteristics

No.	Variable	Frequency	Percentage
1	Gender (355)		
	Male	182	51.3
	Female	166	46.8
	No Answer	7	2.0
2	Age (355)		
	18 – 30	156	43.9
	31 – 45	150	42.3
	46 – 60	39	11.0
	Over 60	6	1.7
	No Answer	4	1.1
3	Education (355)		
	Lower Bachelor	167	47.0
	Bachelor’s degree	144	40.6
	Master’s degree	26	7.3
	Ph.D. degree	6	1.7
	No Answer	12	3.4

Most of the respondents (33.0%) had lived in Luang Prabang city since 1995 – 2000, when the city was declared a world heritage site, and tourism had started developing in the city, followed by 27.9% of whom had lived there before 1995. 23.1% and 12.1% started living there in 2001 and 2016, respectively. The respondents perceived that 32.1% of the 26 – 50 age group contributed to local outmigration, followed by 24.8% of the 10 - 25. On top of that, 31.0% perceived that FOBT started during 2001 - 2015. There was various respondents’ occupancy; however, the business owner was the primary respondent, up to 25.9%, followed by employee and student at 25.6% and 17.2%. Table 6. shows respondents’ residences that Visoun village made up 12.7%, followed by Kili-Xieng Thong Village and Phone Huang Village with 9.9 percent and 8.5 percent, respectively. In addition, the respondents living in the ZPP-Ua area contributed 82.8%, while the ZPP-Ub area was 17.2%.

Table 6: Respondent's background

No.	Variable	Frequency	Percentage
4.	Living time		
	Before 1995	99	27.9
	1995-2000	117	33.0
	2001-2015	82	23.1
	2016-2020	43	12.1
	No Answer	14	3.9
5	The proportion of local outmigration		
	10-25%	88	24.8
	26-50%	114	32.1
	51-75%	83	23.4
	76-100%	14	3.9
	Non-outmigration	4	1.1
	No Answer	52	14.6
6	FOBT has started		
	Before 1995	106	29.9
	1995-2000	92	25.9
	2001-2015	110	31.0
	2016-2020	27	7.6
	No Answer	20	5.6

Figure 7: Proportion of Local Outmigration

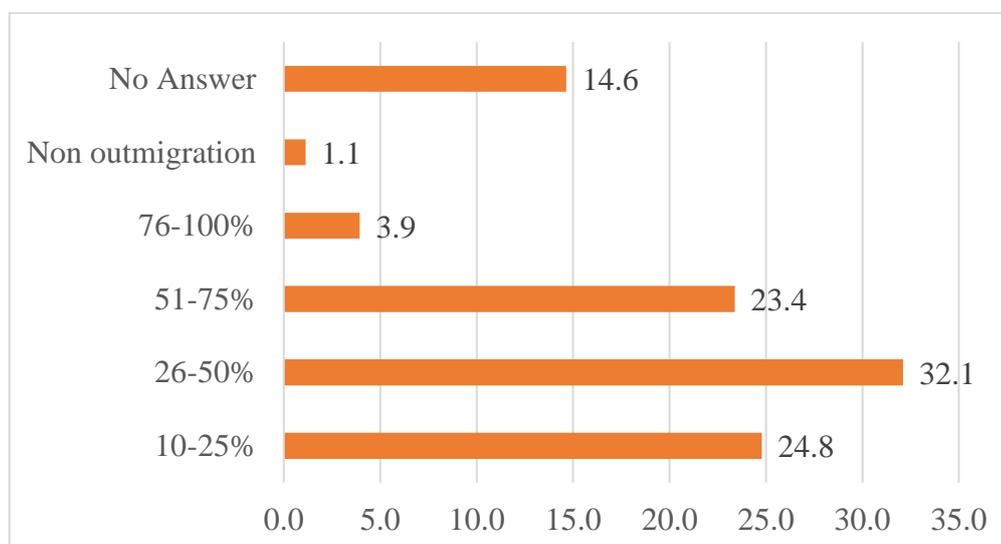
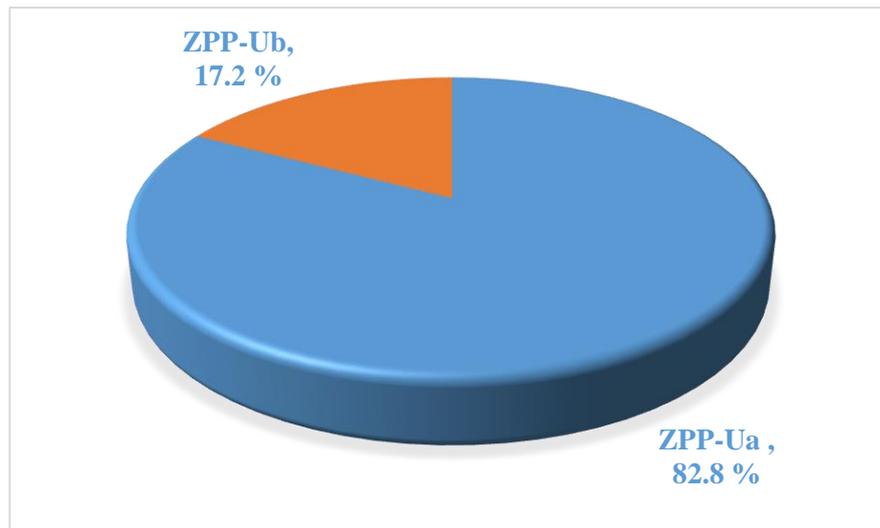


Table 7: Occupations of respondents

Occupancy	Frequency	Percent
Bank officer	1	0.3
Barber shop owner	1	0.3
Business owner	92	25.9
Coffee maker	1	0.3
Craftsman	1	0.3
Dress Maker	2	0.6
Employee	91	25.6
Engineer	1	0.3
Farmer	1	0.3

Food vendor	1	0.3
Government officer	10	2.8
Hotel Staff	2	0.6
Housekeeper	2	0.6
Housewife	3	0.8
Laborer	2	0.6
Local people	60	16.9
No Answer	8	2.3
Receptionist	2	0.6
Seller	1	0.3
Soldier	2	0.6
Student	61	17.2
Taxi Driver	1	0.3
Teacher	5	1.4
Tourist guide	1	0.3
Truck Driver	1	0.3
Vegetable seller	1	0.3
Waiter	1	0.3
Total	355	100.0

Figure 8: Location of respondents



The respondents' top three reasons for local outmigration are lending property and land to foreigners due to high prices 60.0%, followed by High cost of living 38.0% and crowded and congestion in the city 20.0%. In addition, since FOBT started moving to the area, they have influenced local peoples' livelihood in many ways. The most meaningful impacts are working discipline 46.8%, while religion was 34.1%, and food and dressing were equal at 29.0%.

Figure 9: Reasons for local outmigration

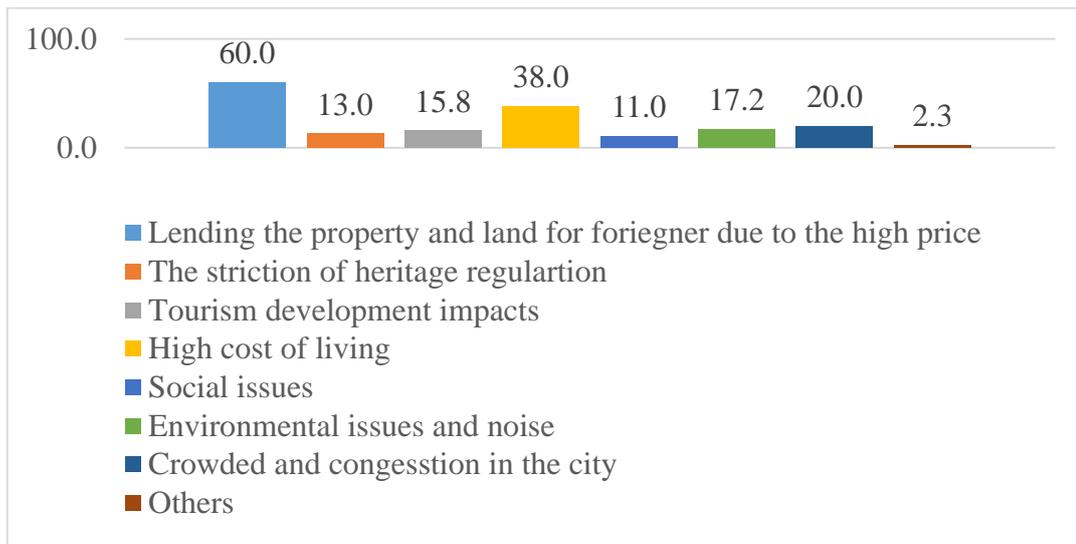
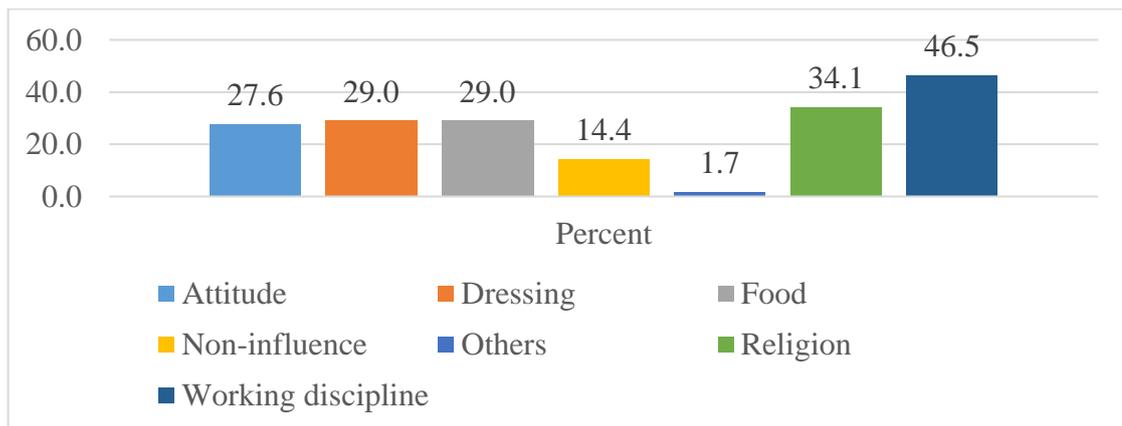


Figure 10. FOBT has influenced local people's livelihood



4.3 Descriptive statistics

Mean and standard deviation descriptive statistics were used to analyze the attitude and local satisfaction level of Foreign-Owned Business related Tourism (FOBT).

4.3.1 The Impacts of FOBT on Cultural Heritage Preservation in Luang Prabang City

Table 8 shows the attitude of local residents about the impacts of FOBT on cultural heritage preservation. Mean values and standard deviation indicated the impacts of FOBT on cultural heritage preservation; the values range from high to low. A high mean value

indicates a “strongly agree,” and a low mean value indicates a “strongly disagree” level. The estimated result using the field survey data indicates that respondents agree that FOBT has positively affected Cultural Heritage Preservation in the city. On the other hand, the local attitude toward the negative impacts of FOBT is neutral. The highest mean value in the positive impact was “FOBT helps us to promote our cultural heritage to international visitors” (M=3.86), followed by “FOBT rigorously implements all the regulations related to cultural heritage preservation” (M=3.60). Conversely, the lowest value in the category is “FOBT take part in local events and festivals” (M=3.54).

In the negative impacts category, respondents believed that the “Decoration in FOBT is inappropriate and not suitable with the uniqueness of local culture” (M=3.24). Secondly, they believed that “FOBT leads to the cultural mix and loses its value” (M=3.22). In addition, the lowest value is that FOBT ignores social obligation like local people do (M=3.03). To sum up the respondents’ attitude on FOBT’s impacts on cultural heritage preservation, the respondents agree with positive impacts; however, they fell neutral on the negative impacts of FOBT.

Table 8. The respondents' attitude toward the impacts of FOBT on cultural heritage preservation

	FOBT has affected cultural heritage preservation in Luang Prabang city	Mean	SD	Level of attitude
Positive	1.1. FOBT participates in local events and festival	3.54	0.87	Agree
	1.2. FOBT is helping us to preserve heritage buildings and traditional house	3.46	0.95	Agree
	1.3. FOBT is helping us to preserve religion building in the community	3.46	0.87	Agree
	1.4. FOBT is helping us to preserve the traditional dress by encouraging their employees to wear traditional dress and use local knowledge in the business	3.51	0.83	Agree
	1.5. FOBT helps us to promote our cultural heritage to international visitors	3.86	2.28	Agree
	1.6. FOBT rigorously implements all the regulations related to CHP	3.60	0.81	Agree
Negative	1.1. Decoration in FOBT is inappropriate and not suitable for the uniqueness of local culture	3.24	1.01	Neutral
	1.2. FOBT does not participate in religious activities of local people	3.10	1.07	Neutral
	1.3. FOBT does not pay attention to social obligations as local people do	3.03	1.15	Neutral
	1.4. FOBT is leading to the cultural mix and losing its value	3.18	1.08	Neutral
	1.5. FOBT does not pay attention to cultural heritage preservation in the local community	3.16	1.10	Neutral

4.3.2 The Impacts of FOBT on Local communities in Luang Prabang city

Table 9 shows the attitude of local residents about the impacts of FOBT on cultural heritage preservation. Mean values and standard deviation indicated the impacts of FOBT on cultural heritage preservation; the values range from high to low. A high mean value indicates a “strongly agree,” and a low mean value indicates a “strongly disagree” level. In general, the mean value of the impacts of FOBT on local communities in Luang Prabang city was Agree for positive effects and Neutral for adverse effects. In the positive impacts on local communities category, the highest mean value is 3.83 that “FOBT helps local people generate more income,” followed by FOBT leading to local land-property price increasing (M=3.66). On the other hand, the lowest mean value of positive impacts

was 3.55, which identified “FOBT helps the local community to protect the natural environment better.”

However, regarding the Negative impacts of FOBT on local communities, respondents agree that “FOBT has taken effect on local business in terms of business competition” with $M = 3.45$, followed by “FOBT leads local people outmigration of the city” with $M = 3.38$ but the lowest mean value was 3.14 that identified the FOBT is leading to social issues, cultural crash, and noise. Therefore, to sum up, the attitude of respondents toward the FOBT’s impacts on local communities agree that FOBT has positively impacted the local community; however, they fell neutral on the negative impacts of FOBT on their community.

Table 9: The respondents’ attitude toward FOBT has affected the local community in
Luang Prabang

	FOBT has affected the local community in Luang Prabang	Mean	SD	Level of attitude
Positive	2.1. FOBT helps local people to generate more income	3.83	0.83	Agree
	2.2. FOBT is leading to land-property of local people increasing	3.66	0.98	Agree
	2.3. FOBT helps to develop tourist facilities and increase the standard of tourism in the city	3.63	0.80	Agree
	2.4. FOBT helps the local community to protect the natural environment better	3.55	0.84	Agree
	2.5. FOBT raises the value of the cultural heritage of the local community	3.63	0.87	Agree
Negative	2.1. FOBT leads local people to outmigration of the city	3.38	1.02	Neutral
	2.2. FOBT is a cause of the decrease in local people practicing religious activities	3.21	1.07	Neutral
	2.3. FOBT has taken effect on local businesses in terms of competition	3.45	0.95	Agree
	2.4. FOBT is a cause of decreasing solidarity and unity of local people, and livelihood changing	3.36	1.00	Neutral
	2.5. FOBT leads to social issues, culture crashes, and noise	3.14	1.10	Neutral
	2.6. FOBT has taken effect on the unique local identity	3.24	1.08	Neutral
	2.7. FOBT is a cultural influencer for the local teenager to change their culture	3.30	1.08	Neutral

4.3.3 Interrelationship of Local outmigration and Cultural heritage preservation

Table 10 illustrates the attitude of respondents on the interrelationship of local outmigration and cultural heritage preservation, identified by mean value and standard deviation. The values range from high to low. A high mean value indicates a “strongly agree,” and a low mean value indicates a “strongly disagree” level. The highest mean value in this category was 3.73, identifying local people as a cultural protector and a vital part of cultural heritage preservation. Local outmigration has affected the decreasing number of local festive and ritual activities and participants (M=3.35). In contrast, the lowest mean value belonged to local outmigration leading to minimize numbers of Buddhists (M=3.13). In summary, respondents perceived Neutral with the relationship between local outmigration and cultural heritage preservation.

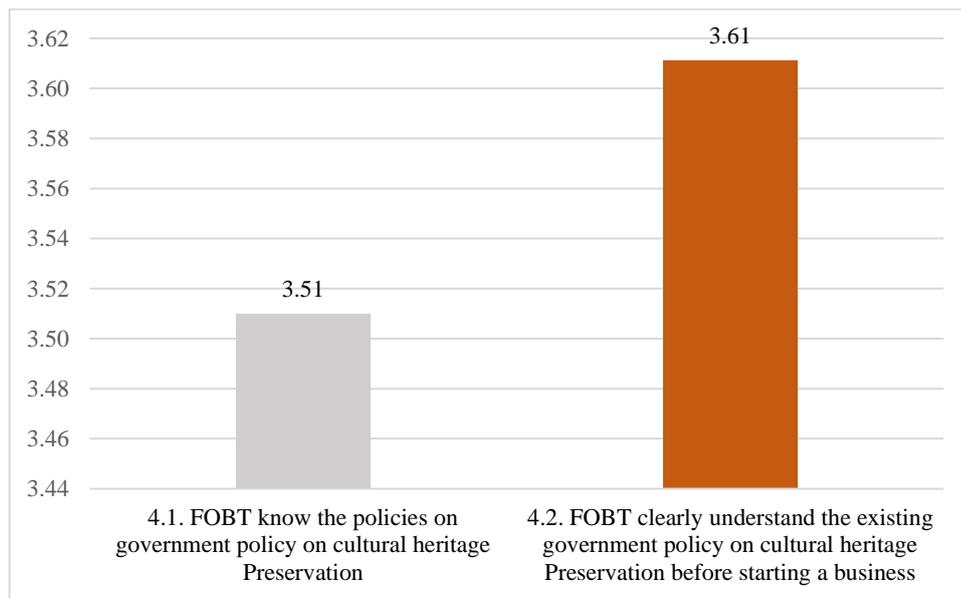
Table 10: The respondents’ attitude toward the interrelationship of local emigrants and Cultural heritage preservation

Interrelationship of local outmigration and Cultural heritage preservation	Mean	SD	Level of attitude
3.1. Local people as a culture protector and is a vital part of cultural heritage preservation	3.73	0.79	Agree
3.2. Local Outmigration has affected the decreasing number of practitioners in religion, culture, and norms	3.35	0.96	Neutral
3.3. Local Outmigration has affected the decreasing number of festive activities and participants	3.37	1.02	Neutral
3.4. Local Outmigration leads to minimizing the number of Buddhist	3.13	0.98	Neutral
3.5. Local Outmigration has taken effect to lose the local solidarity and local identity	3.22	0.99	Neutral
3.6. Local Outmigration has effects on the decreasing number of people who advocate and participate in social obligation	3.32	1.00	Neutral

4.3.4 The awareness of FOBT on the existing government policy on cultural heritage preservation

The respondents agree that FOBT in the city knows and clearly understands the government policy on cultural heritage preservation and related regulations (M=3.61). Meanwhile, they also believed that FOBT has rigorously followed the policies on government policy cultural heritage preservation and related regulations (M=3.51). In summary, respondents agree with the awareness of FOBT on the existing government policy on cultural heritage preservation.

Figure 11: The respondents' attitude toward the awareness of FOBT on the existing government policy on cultural heritage Preservation



4.3.5. Challenges and Constrains in Cultural heritage preservation in Luang Prabang City

The respondents agree that the Modernization and globalization process leads the attitude of the new generation on cultural heritage preservation change, so it becomes a big issue in promoting and preserving the authenticity of local culture, which equal scores with Policies and regulations related to tourism development and cultural heritage

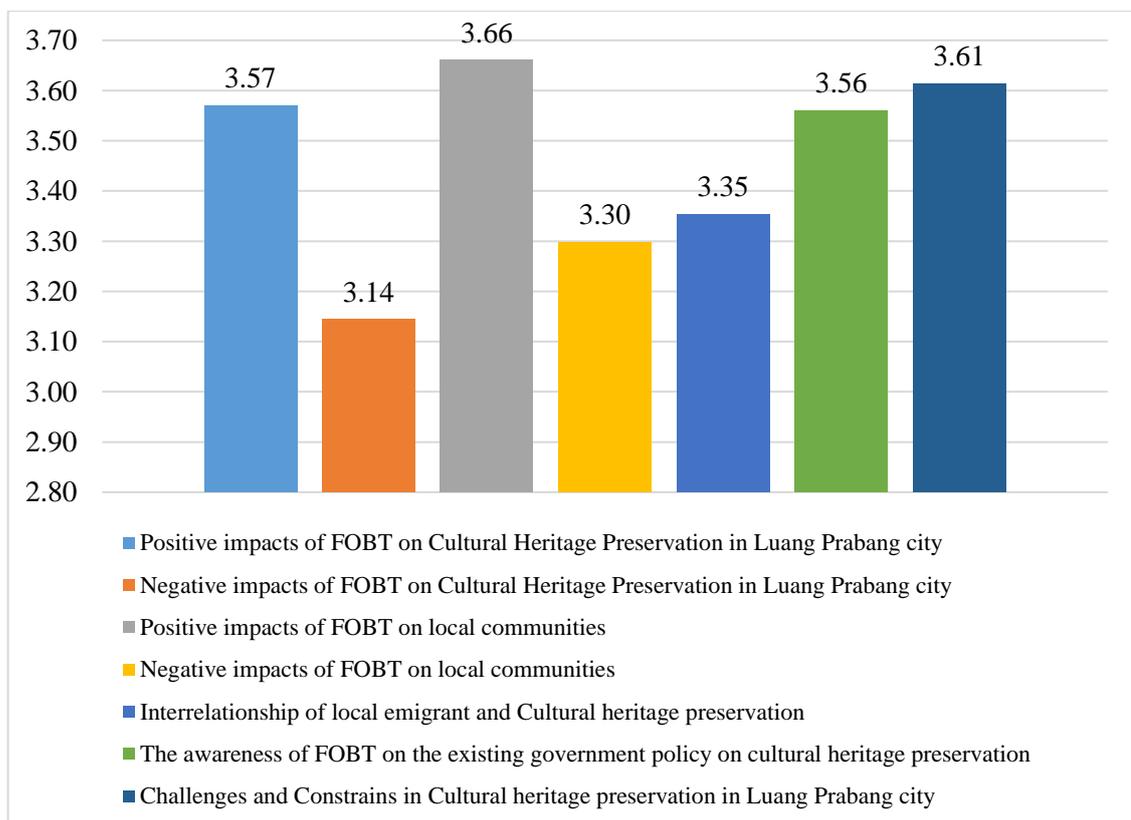
conservation in the alignment position which is the highest mean value of this category (M=3.74). Another challenge that received high mean value was culture commodification has brought a challenge to preserve the authenticity of local culture. (e.g., morning arms giving ceremony) (M=3.68). However, the lowest mean value was 3.44, which identified the lack of social (local people and private sectors) would preserve cultural heritage. The respondents generally agree with the challenges and constraints facing cultural heritage preservation in the city.

Table 11: The respondents' attitude toward challenges and constraints in cultural heritage preservation in Luang Prabang city

Challenges and Constrains in Cultural heritage preservation in Luang Prabang city	Mean	SD	Level of attitude
5.1. Lack of social (local people and private sectors) willingness to preserve cultural heritage	3.44	0.79	Agree
5.2. Financial constraints in preserving the tangible and intangible culture is a vital challenge in the city	3.53	0.83	Agree
5.3. Culture crash, the difference in religious belief and language barrier between Indigenous people and foreign business owners that have made a fundamental challenge in cultural heritage preservation	3.48	0.85	Agree
5.4. Private ownership and Human Habitation (Local people outmigration and outsider immigration) and the need for the economic development of locals have made cultural heritage preservation more challenger	3.67	0.93	Agree
5.5. The accessibility, awareness, and recognition of cultural heritage regulations of the local and business owner is still not appropriate and reasonably enough	3.58	0.80	Agree
5.6. Modernization and globalization process leads the attitude of new generation on cultural heritage preservation change, so it becomes a big issue in promoting and preserving the authentic of local culture	3.74	0.86	Agree
5.7. Lack of cooperation, effective communication, and holistic management between all stakeholders in cultural heritage preservation	3.63	0.82	Agree
5.8. Lack of craftsman, artisan, material, and human capacity to maintain the cultural heritage	3.65	0.83	Agree
5.9. Culture commodification has brought a challenge to preserve the authenticity of local culture. (e.g., morning arms giving ceremony)	3.68	0.89	Agree
5.10. Policy and regulation related to tourism development and cultural heritage conservation in the alignment position	3.74	0.91	Agree

In summary, if we compare the average mean value among the seven categories of the questionnaire, the results reveal that the respondents gave the highest attitude toward the Positive impacts of FOBT on local communities in Luang Prabang City (M=3.66), followed by the challenges and constraints facing in cultural heritage preservation in the city (M=3.61). There are four categories that respondents agreed with (M=3.41 ~ 4.20); however, two of them were neutral (M=2.61 ~ 3.40), which included the negative impacts of FOBT on Cultural Heritage Preservation in Luang Prabang city and the negative impacts of FOBT on local communities in Luang Prabang City with mean value were 3.14 and 3.35, respectively.

Figure 12: displayed all the mean values of seven categories



4.4. Thematic Analysis

The interviews with 22 informants from four relevant sectors enabled the formulation of five main themes with 15 sub-themes covered by three categories. The percentage of references for each category is 1). The Different characteristics of FOBT have taken different impacts on Social – Culture change in Luang Prabang city (39.16%); 2). The Interrelationship of Local Outmigration and Cultural Heritage Preservation maintains the state of authenticity and uniqueness of Luang Prabang heritage (31.12%), and 3). Government policy on cultural heritage preservation and effective communication (29.72%).

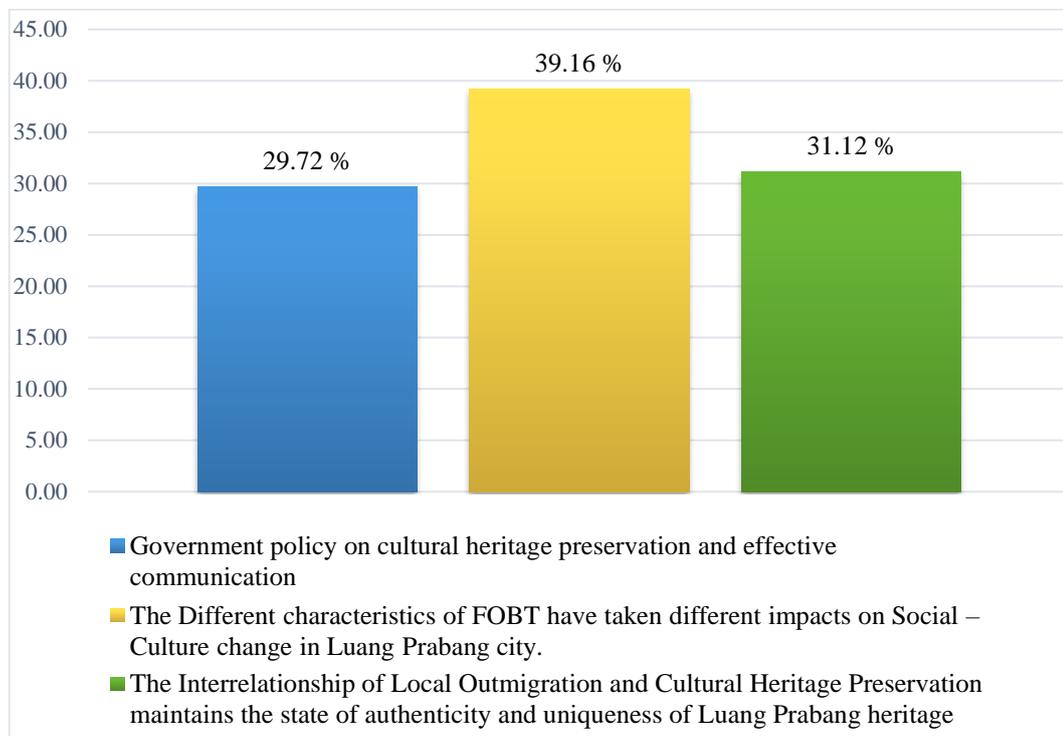


Figure 13: The percentage of referencing for each category

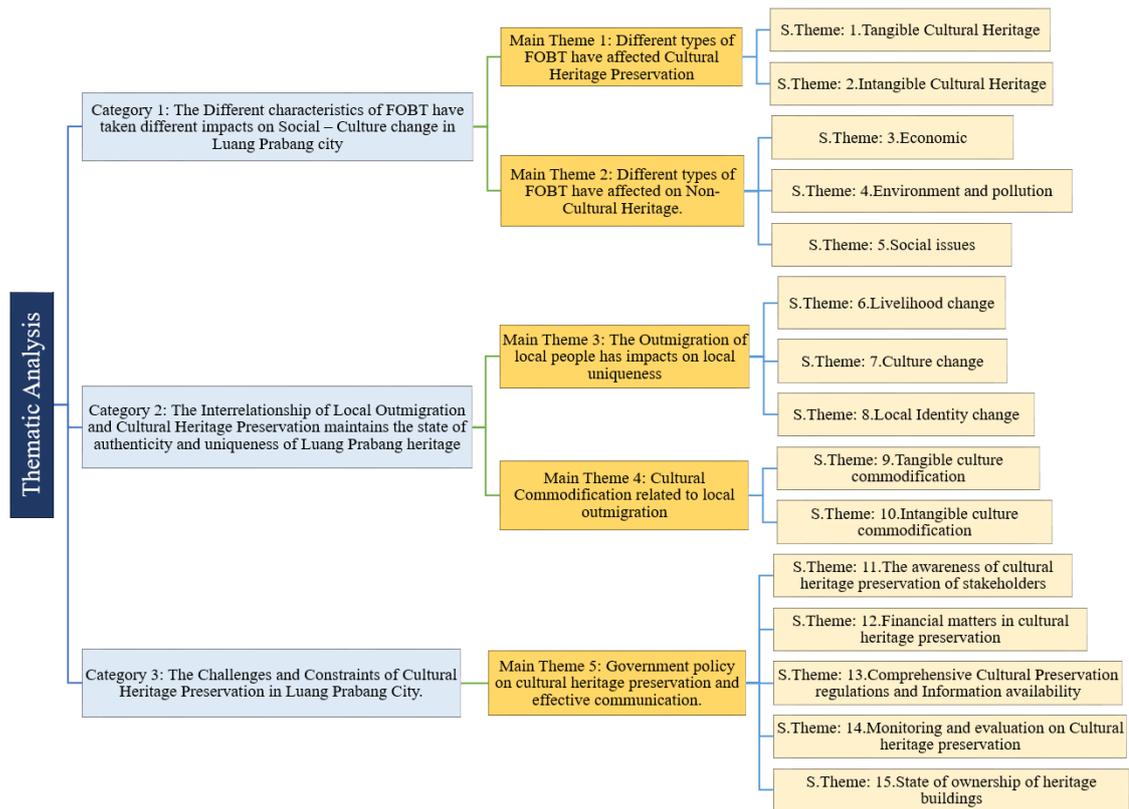


Figure 14: The overall theme tree

4.4.1. Category 1: The Different characteristics of FOBT have taken different impacts on Social – Culture change in Luang Prabang city

The interview with informants has revealed that the type of FOBT has different impacts on social culture in Luang Prabang. There are two types of FOBT launching a business in the city: legal and illegal. Fundamentally, the legal business is supposed to be a long-term business that considers investing and making a profit in the long term for more than ten years (20-30 years). Moreover, this type of business is willing to preserve and promote local cultural heritage through their business because they realize the value of cultural heritage as the main product for their business. On the other hand, illegal business is a business that uses a gap against Tourism Law on preserved business for only Lao people to do a business, especially a guesthouse, which is year-on-year lending with a local owner. This type of business has had a substantial negative impact on the social culture of the city and only looking for short-term profit.

4.4.1.1. Mean Theme 1: Different types of FOBT have affected Cultural Heritage Preservation

4.4.1.1.1. Tangible Cultural Heritage

As the statement mentioned above, the different types might have different effects. The tangible cultural heritage, especially heritage houses and traditional house styles, have been well preserved by both legal and illegal businesses because the houses in the two areas (ZPP-Ua and ZPP-Ub) are under the provision of the Luang Prabang World Heritage Office (LPBWHO). All of the construction and house-altering activities in those areas must have been approved by the office. On top of that, if an investor would like to do business-related tourism, especially in the heritage area, one must have had a letter of approval for building or using building permission of LPBWHO first. This approach effectively preserves the traditional house design and heritage houses of Luang Prabang City. It is a sticky rule due to the ratification of the Lao government with UNESCO to preserve the Outstanding Universal Values of the country, so if somebody has broken the rule or altered their house without approval of LPBWHO, the government has a right to destroy the building, and the owner must rebuild it as the previous condition. Therefore, the investor really considers the issue.

As an interviewee of FOBT (FOBT3) mentioned, “... initially before we start altering our hotel, we have to ask for approval letter from Luang Prabang World Heritage Office first. Then after everything has been approved, we will start; normally, we do not change the structure or building design. However, we are kindly doing the same or minor changes such as repainting the same color and wood material that needs to change because it is old....”

Interviewee (FOBT2) asserted that *“when we want to improve our hotel, we have to consider the rule and regulations of the Luang Prabang World*

Heritage Office, and each proposal must be based on the regulation. It is obvious. If our request is approved, we will be able to do it. In the view of investor owners, they want to improve many things as their business plan; meanwhile, they understand that the city is a UNESCO world heritage site....”

Hence, all the city’s heritage buildings and traditional designs have been well preserved. Basically, FOBT always considers the advantages for their business. If the city does not have distinctive products, they might also lose their investment, so to maintain the competitive business position, some of them have also helped maintain the sight to look more attractive. As interviewee (FOBT3) said, *“We also pay for the electricity and water bill for a temple located on the other side of Mekhong River. Moreover, we also provide some budget for two communities to be used in festival activities.”*

On the other hand, even though the heritage buildings and traditional designs have been well preserved, the interior design has changed to the owners’ proposals. So it depends on the type of business and what the marketing is; as an interviewee of the private sector (PVS3) said: *“... the restaurant decoration also has been affected such as Chinese business man decorate their restaurant by using Chinese red lamp in Chinese style, or western owner also decorate based on their style. So they bring their culture to the place, leading to losing the Laos culture....”* some businesses have been decorated inappropriately with the local context, especially religion and belief. Furthermore, he further commented: *“... in some restaurants, or hotel decoration have been using Buddha statue which is the most respected by Laos so it would destroy our culture....”*

Another component of the central tangible cultural heritage of Luang Prabang is religious sites which have now turned to be tourist attractions. However, the religious site is still doing the original function for local people and keeping the authenticity of the material used in the site. The interview revealed that local people and the public are the

primary keys to preserving the heritage. However, some FOBT provides money donations for minor altering and decorating of the site when there is a big festival and helps in other complementary payments for the site, such as primarily electric bills and water.

4.4.1.1.2. Intangible Cultural Heritage

Regarding the interview, some foreign business owners used to be visitors who ever visited the city, and they fell in love with the local culture, tradition, and city. So they decided to return as a business investor and live in the city. As an interviewee of the private sector (PVS1) said, *“the foreign business owner can be divided into many categories many of them have known and well understood the Lao culture before starting a business here...”*. Another interviewee in the private sector (PVS2) also asserted the idea that *“... according to my personally closed relationship with FOBTs. I strongly believe that they have a good vision to protect, and they do not have the intention to disvalue our culture. Most of my experience found the reasons they come to do a business here is that 1) they fall in love with the heritage, 2) after falling in love, they try to find out the way to live with and finding the way to make a living...”*. So this kind of owner showed a willingness to preserve the cultural heritage. However, to compare local and foreign business owners preserving the local culture, especially traditional festivals, rites, and religious activities. The foreign business owner only provides monetary donations for cultural heritage preservation, and they did not really participate in the activity. As an interviewee (PVS3) mentioned, *“... there have not had any participation or attendance of FOBT on local culture heritage preservation, especially in festive activities. Approximately 70 % have participated by providing a monetary donation. However, they did not attend the activities and strengthen solidarity with local...”* or when they participate, they do not fully understand the procession of activities, particularly inappropriate dressing when joining the alms giving ceremony. An interviewee of the

local community (LC5) supported this idea “...according to my observation, especially belief, dressing, religion practice such as morning alms giving ceremony or go to a temple. Some of them (foreign business owners) wore trousers to go there, which is inappropriate in the local context or when we have a meeting they do not often attend, they just sent their employee to participate....” It is leading to cultural change in the city.

FOBT plays a vital role in promoting and preserving local cultural heritage through their business, mainly providing information about festivals, religious activities, and how to do when visiting a sacred place. As interviewee (FOBT2) said, “We recognize that morning alms giving ceremony is a cultural heritage of Lao people, so we vital focused on providing information for our guests to know about the ceremony, what shall they do when doing alms giving ceremony or go to a temple, what shall they do when visiting the royal palace. We also have a dos and don’ts guideline for our guests while they are staying in the city so we cannot omit it.” On top of that, they also help locals to promote traditional cuisine and a local dish to visitors. Interviewee (FOBT1) said: “even though the main menu of our restaurant is foreign food, however, Lao food is also available in the restaurant...”. Furthermore, some of them have encouraged employees to wear traditional dresses like the Sinh (Lao skirt). However, FOBT seems not to participate in religion and social norms, especially when locals have festive activities, community meetings, and religious practices in a temple. As an interviewee (PVS3) said, “we have encouraged FOBT to participate in cultural heritage preservation by making some obligation for them to take a turn doing the activities such as providing food for monks at a temple whichever local habitant did. However, this approach has not been fully accepted due to the difference in culture, beliefs, and religion.” As an interviewee of the local community (LC7) said, “tourist guide must tell the tourist to realize and respect local culture when they visit religious places with the suitable manner in the

places.” This statement reflects that travel companies can be an essential part of cultural heritage preservation, primarily providing and promoting the correct information about the local culture to the visitor.

Fundamentally, FOBT has negatively impacted indirectly on the intangible cultural heritage of the city by escalating the local outmigration; as a result, the number of cultural practitioners has been decreasing. As an interviewee (FOBT4) said, “...*the coming of FOBT has affected to local outmigration ...easily it is obvious that cultural must have an impact of the FOBT when they come to invest the area, it will turn to be a business and tourist area so local people have to move out. It is precise that the number of local participating in the local festival due to the outmigration....*” Moreover, the foreign business owner also brings their culture with them so their staff might follow their rules and work discipline to work with them. However, some informants give an opinion on this issue that they think even if they bring their culture with them and use it in their business, it can be good for the employee to learn from them especially working discipline, food making, and good service so they can improve their capacity and get more opportunity for future jobs. In addition, tourists will have more choices for choosing, especially the variety of food.

According to the interviewee of the private sector (PVS2) said, “*their culture is also good; it depends on how we describe and adapt to use in our lives. The bad thing we believe is that western culture might dominate our society. It is so difficult to force local people to wear only Sinh (Laos skirt) while in the world of multicultural such as women wearing trousers is good or not? The answer is good because it is convenient and comfortable when working; easily example is food; in the past, there was only Lao food in the city, but now we have fast food, chicken fly, KFC, and fried fly that there was not*

available in Laos, so we have only Kao Poun (local noodle dish). Furthermore, I think multicultural is good because it creates variety in the city....”

Further, some foreign owners act as a missionary and spread religion. This kind of activity is prohibited in Laos. As an interviewee (LC6) said, “ ... *we make an effort to pretend the religion missionary and religion distribution ... there are not many cases of cultural conflict in the city. However, there is still a minor issue, particularly vegetarianism practice people are spreading the belief in our community, which is prohibited by the law mentioned people are free to believe in any religion. However, any kind of promotion, distribution or spread of other religions is prohibited.*”

4.4.1.2. Main Theme 2: Different types of FOBT have affected on Non-Cultural Heritage

4.4.1.2.1. Economic

The inhabitants of the heritage area have been facing pressure to stop living in the area since the city was listed as a world heritage site, from pressures such as tourism impacts, ownership issues, lack of finance to maintain their properties, and rigorously applied heritage regulation. So FOBT provides alternative choices for inhabitants by lending their properties at a high price. Hence, local people decided to move out of the city with enough money to start a new life in other areas, and this has directly affected cultural heritage preservation, as mentioned previously. Like an interviewee of the public sector (PBS2) said, “...*since FOBT has occurred in this area, some aspects about the livelihood and daily life of local people has been changed from the original culture which used to do in the older people have been gradually changed...*”, an interviewee (LC6) asserted that: “... *why local people decided to sell or lend their asset? For example, the rental price of land here is three-time higher than another area so they can sell here and buy in three more in others area...* ”. Another view on the perception of local people on

economic has mentioned by the interviewee (PVS2) that *“FOBT has not impacted on local outmigration. I think it was a willingness of local people to move out by themselves due to economic matter, and local people want to transform their asset to be others, living in better place”*

Another effect of FOBT related to the economy is tourism development. They not only preserve the heritage houses but also improve the quality of the tourism industry in the area. It provides local people jobs, uses local products, and pays taxes to the government. As an interviewee (LC2) said, *“since FOBT come to the area, they have made convenience condition for local people because they lend and doing business-related tourism, they have experience, knowledge and business management skill. It might be difficult to wait for Lao people to do it because we do not specialize in this business”*

Interviewee (PVS1) furthered, *“...FOBT has positively impacted the tourism industry. They improve provincial economic by providing local jobs and advocating tax payment for the province....”* Interviewee (LC3) added, *“... Foreign investors who are doing a business such as a restaurant, guesthouse, hotel in the world heritage area has not taken any effects to our community; moreover, they also employ local people, it means that they make a job opportunity for local, in the meanwhile, the local economy has been improved....”*. Moreover, an interviewee (PBS3) said, *“...the two major impacts in tourism business of FOBT that we recognize are included 1) if local people start doing a business, they do like a household business and not expertise in service provider especially accommodation, travel company, hotel, guesthouse, restaurant, and others business-related tourism. 2) if a foreigner has launched the business, they can do it as professional so visitors can have confidence when they are using the service even if the cost is high....”*

On the other hand, it is not about the illegal business whom pushing a severe impact on local businesses. As mentioned above, the guesthouse business is legally reserved for only Lao people, but some foreign owners illegally launch guesthouses in the city. These businesses directly make a secret lending contract with guesthouse local owners and do business under the name of the locals. As interviewee (LC1) revealed, *“the local owner of hotel and guesthouse has lent their business to a foreigner, but they said that they did not lend them, they just employ them to working for the business. So we have no idea about it. For the business documents which must approve by locals, they just skip it or event report to us, so they do whatever they want ... ”*. Hence, with their business connection and sound business management skills, they can push local businesses that do not have such business connections and service skills to the edge through business competition. As interviewee (LC5) said, *“ I would like to talk about the reserved job policy for Lao people. If we do not seriously monitor and stick to the implementation, we (the local guesthouse) must face trouble. For example, Chines tourists kindly stay with Chinese guesthouse, as well as Vietnamese visitors, so if there are so many chines, the western guest who is our main customer does not come, our business is going to die...”* and those kinds of business refused to pay for lending document fee for the community.

On top of that, it has also affected tax payments for the government as well. Interviewee (LC1) reflected on this effect that *“ ... like some foreigners who are staying in the village, we did not get anything from them, when we have local activities that we ask them to participate or ask for a donation, they do not even care about us. Moreover, regarding our regulation, people who live in a village must have a resident approval letter from the village, but these kinds of people try to avoid paying for it; they give us a reason that they already have a visa, so it is not necessary to do it again....”*

4.4.1.2.2. Environment and pollution

FOBT is correlated with the number of businesses and environmental issues because it requires vast natural resources. FOBT has turned the area from a local to a business area. So in terms of the commodification of goods and natural resources consumed, such as water and food, the business scale is more than the residential scale. As a result, sewage and waste are also increasing simultaneously. However, some businesses have helped to improve the landscape in the city. An informant (PBS5) said, *“environment has been improved and developed landscape to be better especially western investors. However, some restaurants, guesthouses, and hotel construction sites have increased the waste; some did it poorly in sewage and trash management.....”* Moreover, as the residential area becomes a business area, it also affects the number of visitors, and some businesses have the problem of using public spaces for their business propose or parking, making this area crowded.

4.4.1.2.3. Social issues

Cultural clash has happened in the community in several ways due to the multicultural context. Two parts of the cultural clash exist between both sides (inhabitant and outsider resident). First is the misunderstanding of FOBT in the local cultural context, especially in religious activities. Like interviewee (LC1) said, *“.. he responded a question about cultural crash that yes exactly we have (laughing) they complain about the noise of us when we have a party. How we cannot do this is our life the reason we have a party is to make a good relationship, unity and gathering people ... another case is religion activities that we always hit a temple bell at 4:00 AM, but they complain and unsatisfied with it, they said it disturbs their sleeping time. It is important... ”* and an interviewee (PBS1) said, *“in some foreigner resident near a temple or the main street have an*

inappropriate manner of drying clothes especially women cloth and show them in a public space that it is not acceptable for our local.”

Second, FOBT businesses have disturbed local people, especially at night time. As interviewee (LC4) said, *“the problem of some FOBT, especially Pub Bar and restaurants, is closing time and noise pollution in high tourist season. The regulation mentions that the closing time is around 10:00 – 11:30 PM. However, some businesses drink and cheer football in the nighttime, so it disturbs local people nearby; we used to contact tourist police and local police to deal with it. However, they are still going on....”* In some cases, among FOBTs, there also have their own culture, so sometimes they do not get along well with each other like interviewee (LC1) said, *“...like the western businessman they do not quite like an eastern businessman, probably they do not like each other’s style....”*

Another conflict in the community is between the local owner and illegal lenders, so it is pretty tricky to blame who is right or wrong. On top of that, if something severe has happened in the business, such as crime, illegal gambling, social prostitution, and drug, the victim might be the local owner who legally has a business license. As an interviewee (LC5) said, *“...some of the accommodation business such as hotel some time, they have other business inside the hotel... there were two-three cases of a problem between the local lender and foreign investor, and they came to me to help them with required documents, so I told them I did not even know when you were living in the village, how can I help you, I cannot help you, so you just go to the police to prove your problem....”*

In conclusion, FOBT has positively and negatively impacted social culture in Luang Prabang City. On the positive side, FOBT is helping to maintain the heritage houses, buildings, and traditional architectural designs. They also promote cultural heritage to visitors worldwide to inform them about local tradition and culture, which is

the actual product of tourism. FOBT not only preserves cultural heritage but also provides an opportunity for local people, especially a vast rental price for land and house, the jobs people can generate benefit from, and improve service standards. Conversely, FOBT somehow does not pay much attention to cultural heritage preservation compared to local people. Even if they provide some financial donations, it is not enough; they do not consider the importance of the heritage value. Furthermore, some of them do not follow the law and regulations. Hence this leads to conflict in the community. On top of that, cultural change due to local outmigration, which the foreigner has replaced, might have occurred as a long-term impact on the city's cultural heritage.

4.4.2. Category 2: The Interrelationship of Local Outmigration and Cultural Heritage Preservation maintains the state of authenticity and uniqueness of Luang Prabang heritage

Regarding the questionnaire evidence, the main reason for local outmigration is lending property and land to foreigners due to the highly competitive price. Since tourism developed in the area, local people take this opportunity to improve their quality of life by generating benefits from tourism, such as doing business-related tourism and lending their property to investors. However, several factors have pushed local people to lend their assets to outsiders. As a result, they have to move out of the city and live in another area. As a result, they have been replaced by an outsider with different beliefs, attitudes, and characters. Traditionally, local people are Buddhists, and Buddhist activities are always associated with temples around the city, which have become a component of tourist products. Therefore, the number of religious practitioners decreased simultaneously when local people left. Hence, this phenomenon could be risky in preserving the authenticity and uniqueness of the cultural heritage of Luang Prabang City.

4.4.2.1. Main Theme 3: The Outmigration of local people has an impact on local uniqueness

4.4.2.1.1. Livelihood change

Since tourism development has begun in the area, people have to adapt to new daily life with tourists and new residents. Some people started doing business while others have a house in the business area and have decided to lend or sell them. Hence, their traditional livelihood has changed slowly from simple life to being rushed with the customer, from a peaceful place to a crowded one. Local people who moved out of the city must change their lifestyle to one suitable for a new residential area. They have to start making new relationships with new neighbors, food, and jobs, but not only are those who moved out affected; local people who are still in the city also have to change their livelihood due to this outmigration. Interviewee (PSB1) said, *“the impact of local outmigration is obviously taken effects to local people especially local livelihood and local lifestyle has been decreasing, especially the local has been replaced by outsiders who do not know our local culture and tradition....”*

4.4.2.1.2. Culture change

According to the interview with informants, local people’s outmigration has led to a decreasing number of religious practitioners or cultural guardians in the city, and finally, the culture has changed. For example, an interviewee (PBS2) said, *“... as we know about the morning almsgiving ceremony issue. In the past, older people in this area usually got up in the early morning, and they practiced the ceremony every morning, but after the area had developed to be a tourist center and business area so the new residents (foreigners) did not realize our tradition that they must do the almsgiving in the morning. So if they do not practice the activities, it will affect monks who walk for the ceremony because nobody is doing it... ”.*

However, while the number of participants has decreased, all the traditional activities are going on as before. As an interviewee (LC3) said, *“local people is the main part in preserving cultural heritage especially traditional, dress, religion annually activities, rite activities, almsgiving, making merit in a temple. Such as the Boat racing festival, Buddhist lent, Lao New Year festival, and lightning boat festival, have been preserved and transferred from generation to generation. Some migrants participate in the new community, but some prefer to return to do the activities in the former village...”* Moreover, those local migrants who have not permanently lived in other areas are willing to participate when there are festival activities in their former residential area. As interviewee (LC5) said, *“..local people still have been doing the traditional activities inherited from the elderly, such as religious activities and traditional dressing. The participation of locals is still the same even they are living in the other area for an instant their name is still listed in our village, they never refuse, when we have activities, we just call them to join, and they accept, it does not happen only our village but others too....”*

4.4.2.1.3. Local Identity change

Local outmigration has directly impacted the local character, especially from a big community to a small community. As an interviewee (LC1) said), *“... previously our village (Xieng Thong) was 47 households, and Kili Village was more than 40. Recently we joined two villages as a village is still 60 households due to the decreasing of local household, now it has been decreasing slowly so presumably. Compared to residential household statistics, we expect that next year will have around 50”* and the trend to decrease the number of local inhabitants continues. Previously people used traditional activities to strengthen the unity and solidarity among people in the community. The effect of local outmigration also expands to the sense of belonging in the community has also been replaced. Now, due to the language barrier, the willingness of FOBT to participate

in the local activities and the understanding of local activities is affected, so they do not have much interaction with locals; however, local people also have not had active interaction with FOBT. As an interviewee (PBS5) said, *“looking at the heritage area, if the dynamic of gentrification still going on, it absolutely decreasing the authenticity of cultural heritage, not only livelihood, the closed relationship between neighbor and local atmosphere would have been changed by outmigration. It is turned from a social community such as local people in the past, who like gathering in the evening, having a party with neighbors, having solidarity, and helping each other when local have activities; to a non-sociable community like people only focus on the business....”*

4.4.2.2. Main Theme 4: Cultural Commodification related to local outmigration

4.4.2.2.1. Tangible culture commodification

A state of authenticity in the local context means preserving the original purpose of using, building, or making houses. Many heritage houses and other residential buildings have been redeveloped for touristic purposes. Sometimes, the state of authenticity focuses on the original material, design, and building techniques, but this may change due to the lack of suppliers of those materials. Another excellent example of changing authenticity is the temple initially used for religious purposes, gathering people, and education. Now it turns out to be essential for sightseeing in the city. So the outmigration of locals has changed the state of ownership of the place, community, and buildings. These will vary in accordance with the owner’s proposal. As an interviewee (PBS5) said, *“even though a traditional building has been renovated in the exact same design but using the new materials, means that it lose the state of authentic; or even every component is exactly the same, but the using propose is different such as turn residential house to be an accommodation for visitors, we can say its’ authentic has been losing.”*

4.4.2.2.2. Intangible culture commodification

Each community has its own intangible culture, such as traditional activities, norms, religion, way of life, food, oral story, etc. When an outsider replaces people in outmigration, it will change the cultural context in using. Some local traditional activities have become a famous attraction for visitors, especially the Laos New Year festival, Mornings alms giving ceremony, Boat racing festival, and Lightning boat festival. Traditionally, those activities were not for tourism but have become a part of tourism since that activity started. As an interviewee (FOBT2) said, “... *our guesses are interested in morning alms giving ceremony they want to see older people practice this activity as the original way... we can say that they are keen on to see the original of local tradition rather than others....*” The coming of FOBT has accelerated the explosion of intangible culture to visitors, so it can help preserve the city’s cultural heritage as long as visitors are interested or can be sold as a tourist product. However, migrants also take the intangible culture with them and still practice wherever they live; they are still distributing culture to others. As an interviewee (LC4) said, “...*talking about intangible culture. I think now it is confronting the original because the minimized number of local people are doing the alms giving diary; we can see visitors enjoy the activities during the high season; however, recently, a few local people are practicing the activity. Still, we can see many people doing the activity in the holy days of Buddhism, but in the diary life, there are only a few elderly people do, and it is quite far from each group....*”

We can summarize the ideas of the interrelationship of local outmigration and cultural heritage preservation to maintain the state of authenticity and uniqueness in three ways as follows: first, the outmigration of local residents has affected local identity in terms of the scale of community, number of festival participation and community solidarity and unity. However, the number of festive activities is still the same, organized

simultaneously and for the same purpose. So basically, migration affects Buddhism's living and diligent practice and its cultural traditions. Second, the state of authenticity and uniqueness of cultural heritage is based on the context of the social culture of the city; even if outsiders have replaced local people, people still living in the area still keep doing the same traditional activities they inherited from previous generations. In addition, heritage buildings and religious sites have been well preserved and maintained based on the UNESCO ratification. Finally, culture is embodied by people; wherever people live, they also spread out their culture to others. It means that even who have moved, their culture stays with them and can be maintained and transferred to others.

4.4.3. Category 3: The Challenges and Constraints of Cultural Heritage Preservation in Luang Prabang City

4.4.3.1. Main Theme 5: Government policy on cultural heritage preservation and effective communication

4.4.3.1.1. The awareness of cultural heritage preservation of stakeholders

The awareness of stakeholders of cultural heritage preservation is the main challenge in preserving the cultural heritage of Luang Prabang, and each stakeholder has their own interest in cultural heritage preservation. The interviews reveal that FOBT does not actively participate in local activities because they do not deeply understand the local tradition and regulations on cultural heritage preservation. As an interviewee (FOBT5) said, *“the reason FOBT does not actively participate in cultural heritage preservation is that they do not really know our social culture context enough...”*. Another factor is the willingness to preserve the cultural heritage of the city. As mentioned previously, some FOBTs are illegal businesses; this kind of business tends to avoid attending local activities both ways (participating in the activities or even providing monetary donations).

However, the willingness of local people is also essential because locals are significant actors in cultural preservation. Local people must be an excellent example of maintaining the local culture such as dressing, food, and rite activities practicing or even following the regulation. As the interviewee (LC6) said, *“FOBT is willing to follow the cultural heritage preservation unless Lao people sometimes do not intend to follow the rule....”* Most informants consider the new generation’s awareness because they will be the next cultural guardian who will receive, maintain, and transfer the heritage to the next generation in the future; if those people do not fully understand the value of cultural heritage preservation. The city might lose its uniqueness of cultural heritage. Interviewee (FOBT6) said, *“I think that in the globalization ages which social media have been a great influencer for the new generation, so they might not be interested about the traditional culture or willing to accept the old fashion, now social media and online network is part of conveying people to change their perspective on local culture preservation..”*

4.4.3.1.2. Financial matters in cultural heritage preservation

Financial matters can be explained in two ways. First is the lack of local and government finance for cultural heritage preservation because the cost of maintaining tangible cultural heritage, especially heritage houses, is high due to the materials and the required building technical skills. It requires the original material and skillful craftsmanship to rebuild or renovate the houses to their original condition. As an interviewee (PBS4) said, *“as we see, some old houses in the world heritage area were destroyed because the owner does not have enough money to rebuild or renovate because the construction cost is so high...”*. However, the government sector has tried to assist local people who face the problem, and unexpected accidents happen. An interviewee (PBS4) further said, *“..there are some houses that were initially assisted by the world*

heritage office, such as an old house was burnt out that World heritage office had helped them with roofing material and architecture design....”

On top of that, not all people living in the city will turn to business-related tourism or want to sell their property to others, so they have to bear the high cost of maintaining their house to meet the regulations’ standards. On the other hand, some of them decided to lend their property to others and move out of the city for several reasons, especially the high price of the asset, tourism impact, regulation of cultural heritage preservation, and lack of finance to maintain the property. However, even if investors can help keep the heritage building, the sense of place, community, and belonging to intangible heritage goes with local outmigration. Hence, this dynamic has created a challenge in cultural heritage preservation in Luang Prabang City.

4.4.3.1.3. Comprehensive Cultural Preservation regulations and Information availability

As some interviewees said, FOBT does not actively consider or participate in local activities because they do not fully recognize its significance. Moreover, sometimes, the communication between a local and official government with FOBT is not so effective due to language barriers or even the understanding of cultural heritage preservation of officers and locals who interact with FOBT. On the other hand, some informants feel that if FOBT knows about the procedures of heritage preservation, they are willing to follow the rules. As an interviewee (PVS2) said, *“In my opinion, the right perception of the cultural heritage preservation owner in the business world is significant. In Luang Prabang, a world heritage site, you must understand the social-cultural context and regulations. If you want to do business here, you should love and accept the cultural heritage of Luang Prabang....”* Moreover, access to information and specific policies on cultural heritage preservation should be available and accessible.

The interviews show that the city should have comprehensive regulations on cultural heritage preservation, such as giving instruction guidelines for FOBT to ensure they fully understand the procedures and accept the principles before doing business in the city. As an interview (FOBT2) said, *“I think public sectors are the main part of defining an appropriate and comprehensive regulations, especially the property lending regulation in the city must have clarified what are the obligations for tenant must have done? And must recognize the local culture...”* and public sector organizations should have amended some existing regulations to meet the new challenges.

For the protection of tangible heritage and intangible heritage, the city lacks financial support. For example, several important traditional festivals are held annually; however, there is a lack of financial resources, and the city would like to encourage all stakeholders to participate in the activities. So the local government might send an official letter asking for support from businesses (both domestic and foreign businesses) in the city to conduct these activities. Some FOBTs, who understand the local context, are happy to donate, but some think they already paid for this in their tax, so they do not need to pay for it again. In addition, if the local community has small local activities, they just ask for donations directly. Unfortunately, businesses often do not understand and refuse to contribute. As an interviewee (PBS5) said, *“If there will create or edit regulation on cultural heritage preservation in the future we must clearly defined that other than paying tax, every business in the city both domestic and foreigner must have a direct obligation in cultural heritage preservation....”*

Another critical component of comprehensive regulation is effective communication. The interviewee FOBT1 revealed that *“local government must have a precise policy on cultural heritage preservation... it should be clear and tangible policy,*

and right vision that can convey people to do, people can participate, and people can get the benefit... ”.

4.4.3.1.4. Monitoring and evaluation of Cultural heritage preservation

The challenge in monitoring and evaluating an illegal business is that they have been doing business under the name of a local business, so it is pretty complicated to identify which operation is illegal. Like interviewee (PBS3) said, *“the coming of FOBT in the world heritage area has affected some local people who have to move out because they lend and sell their property to the businessman... unfortunately COVID 19 has revealed the issue of illegal business, particularly local business which owned by local people but in fact, it lends to a foreigner. So when we asked them to continue the business license, but nobody stayed here, they returned to their hometown; hence it is difficult for the public sector to provide about this kind of business....”* Another piece of evidence found from the interview was the rigorous nature and integrity of implementing the city’s regulations on cultural heritage preservation. The discussion found that regulations have been implemented differently in different villages and FOBTs. So FOBT would have different perceptions of cultural heritage preservation, and they can compare this with each other. It can lead businesses to misunderstand the regulation.

4.4.3.1.5. State of ownership of heritage buildings

Another challenge is the state of ownership of property in the city. Basically, the asset owner could be more than two people, so as with the economic matter, they may decide to lend it to others and divide the lending money before moving out to another place. Interviewee (PVS1) asserted about the state of ownership that, *“If the property had been transferred to the new people, the people should continually take responsibility as the previous resident did.”*

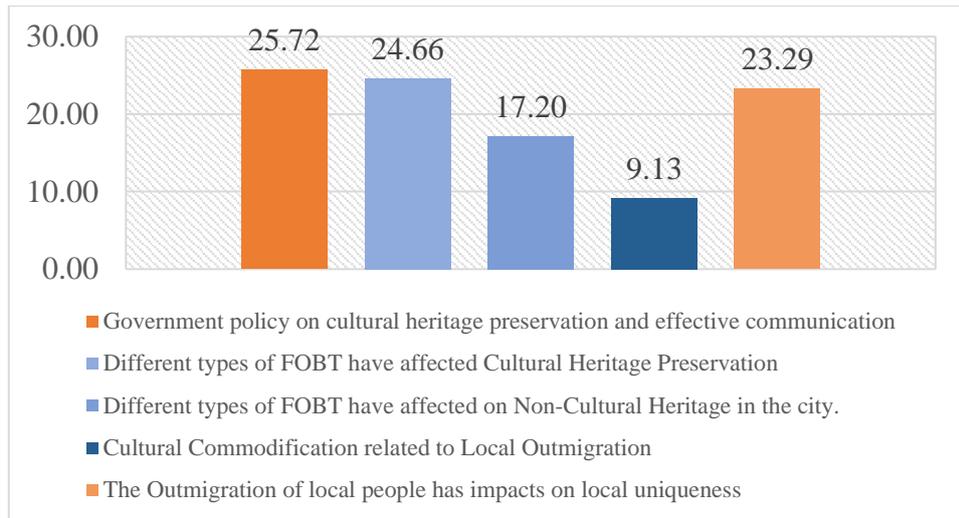


Figure 15: Percentage of interviews referenced in five main themes

4.5. Discussion of the findings

The result of triangulating data from both qualitative and quantitative data provides five main discussion points as follows:

- 1) The perception of local people in the study area's perception of the impact of FOBT on Cultural heritage preservation in Luang Prabang City agrees with the positive and neutral with negative impacts. On the other hand, the in-depth interviews provided themes that explain more about the impact of FOBT on cultural heritage preservation such that it can be seen that FOBT is a vital part of promoting local culture to visitors. Most importantly, FOBT helps locals preserve tangible cultural heritage, especially heritage houses and traditional house styles, which is a high cost that local people cannot afford. However, FOBT also negatively impacts cultural heritage preservation, especially inappropriate business decisions and cultural change's influence on the workplace and employee's daily life. Moreover, they are a push factor for local outmigration that is a fundamental accelerator to cultural change in the city. Nonetheless, some considerable concern has been raised, including FOBTs ignoring to support or

participate in social obligations as local people. To some extent, they are not keen to join local events and festivals. This issue has been elaborated by key formants: inclusive regulation and ineffective communication between government officers, villagers, and FOBT. So, it led to the misunderstanding of FOBT on social obligations.

- 2) The questionnaire survey results on FOBT impacts on the local community can be explained as follows: first, the participants perceive that FOBT is a positive for local people and the community rather than a negative. They reveal that tourism and the coming of FOBT is a catalyst for the price of land and housing in the world heritage area increasing rapidly since the city was listed as a world heritage site. So people can have financial benefits by lending their property to a foreign investor. Moreover, FOBT provides jobs for local people and improves standard service quality for tourism and tourist facilities. Nonetheless, the insight information about the impact of FOBT on local people is business competition between the illegal business and small local businesses, especially guest house businesses, which severely deteriorates the economic impacts on local people. The Natural environment issues in the local community are placed on the lowest mean value in the category of positive impacts. It meant that even the respondents agree with the statement that “FOBT helps the local community to protect the natural environment better,” but compared to the highest mean value as “economic matters,” people prefer the economic rather than nature and environment. Hence, natural and environmental issues should have been considered to achieve sustainable tourism development.

Second, another negative impact is the community conflict between inhabitants and new residents’ lifestyles, which sometimes happens, and some of

this is associated with the devaluing of the cultural heritage of the locals, especially their religious activities and beliefs. On top of that, FOBT is also a part of the local identity and solidarity changes; the results show that the communities in the study area have changed from large communities to small ones, often peopled by foreigners who have a different religion, lifestyle, language, and culture. Further, community solidarity has also changed from an extensive and united group of people participating in local activities to one where only a few local people are still doing the activities.

- 3) As shown in the quantitative data analysis, the perception of the research sample is neutral about the local outmigration effects on cultural heritage preservation. So, the respondents are not concerned about the long-term negative impacts of local outmigration, but they recognize that local people are the cultural guardian and the importance of local people. Interestingly, the respondents believe that even though people have moved out and have been replaced by foreigners and outsiders, the number of Buddhists is not minimized. It shows that local people still believe in Buddhism, the national religion, and they will keep maintaining and conserving the cultural heritage as long as they are Buddhist. Additionally, it depicts religion as a vital factor in helping local people willing to preserve the culture onward. On the other hand, the concern about outmigration impacting local identity is given the third-highest score in the in-depth interviews. This result shows that the outmigration of local people has not affected cultural heritage preservation in terms of the authentic nature of culture because the existing local community still carries on the traditional activities. People still organize the activities as usual. Even though local people move out, they will come back to participate in the activities when the remaining locals organize them. Even though people move out,

culture is inherited with people; wherever they settle, they also express their culture to the new community. So cultural heritage is still developing even in the dynamic of local outmigration.

- 4) The survey respondents agreed with the awareness of FOBT of the existing government policy on cultural heritage preservation. However, the interview results showed us two types of FOBT in the city; legal and illegal business. Legal businesses tend to be long-term businesses with considerable investment, especially hotels. This business type is willing to understand and follow the rules and regulations on cultural heritage. Moreover, they advocate supporting cultural heritage preservation. The evidence from respondents asserts that they agree with the awareness of FOBT on the existing government policy and cultural heritage preservation. On the other hand, the existence and unfolded illegal business is out of their perspective. Illegal businesses tend to be less investment than legal ones, such as guesthouse business, which is defined in the regulations as a preserved business for Lao people only. Unfortunately, with the policy and law gap, some foreign business and local business owners have secretly lent the business and illegally launched the business under a local name business license. This issue is the initial factor in illegal activities, cultural change, community conflict, and social crime. This kind of business tends to be short-term and does not consider participating in cultural heritage preservation.
- 5) There are several challenges and constraints in cultural heritage preservation in Luang Prabang province. The highest score was the modernization and globalization process leading to the attitude of new generations on cultural heritage preservation change, so it becomes a big issue in promoting and preserving the authentic local culture. The interview results asserted that the new

generation would be a significant factor in cultural heritage preservation in the future. It is a challenge to enhance their perception of cultural heritage preservation. However, the results have generated a further insight that the new generation and all stakeholders must have a similar perspective in preserving the local culture. The financial issues also challenge the city, which does not have enough funds to maintain all the residential heritage houses in the heritage area. On top of that, the local economic challenges are a factor in outmigration used by those who might not have been able to maintain or generate benefits from their property. Next, effective communication and comprehensive cultural preservation regulations are significant matters revealed by the qualitative data to clarify FOBT on cultural heritage preservation. Moreover, the monitoring and evaluation of cultural heritage preservation must be consistent, precise, rigorous, and united.

Cultural commodification is a challenge in cultural heritage preservation in the city, as agreed by the respondents. It means they recognized that the original purpose of traditional culture had been changed based on the city's usage purposes and social-economic development. This challenge also comprises the interview result that the state of authenticity and uniqueness of culture has changed regarding the proposed usage. Therefore, it might lead to decreasing cultural heritage values and culture change in the future if the concerned sectors do not account for these issues in the strategic development plan.

The last challenge from the quantitative analysis is the lack of social (local people and private sectors) that would preserve cultural heritage. However, the respondents agree with it, but in fact, people and private sectors in the city are willing to preserve the cultural heritage; as mentioned previously, there is still some minor group of local people and foreign investors that focus only on short-

term interest without considering about long term negative impacts in the destination.

Chapter V: Conclusion and Recommendations

5.1 Summary of the findings

This research selected Luang Prabang city in Lao PDR as a case study location for a meaningful and interesting topic: “The Impacts of Foreign Direct Investment in tourism on Cultural Heritage Preservation.” The main objective of the research was to investigate how Foreign-Owned Business Related Tourism (FOBT) impacts cultural heritage preservation and its implication in the city. More specifically, the research was designed to answer the following questions: 1). How has FOBT changed Luang Prabang city’s socio-culture and participation in cultural heritage preservation? 2). What are the impacts of local people’s outmigration on preserving the character of Luang Prabang City? 3). What are the challenges for the Local Authority in cultural heritage preservation for sustainable tourism development? To answer these questions, both semi-structured in-depth interviews and questionnaire survey approaches were employed to collect data on the heritage area in the city. Descriptive statistics and thematic analyses were then used to explain the perceptions of the sample population.

5.2 How has Foreign-Owned Business related Tourism changed Luang Prabang city’s socio-culture and participated in cultural heritage preservation?

The study found that Foreign-Owned Business related Tourism (FOBT) is a push factor for local outmigration due to the need of local people to utilize economic opportunities from tourism development so local people can improve their economy by lending their property to FOBT. Second, the coming of FOBT has brought advantages and disadvantages to cultural heritage preservation in the city. The advantages of FOBT are that: 1) they advocate the maintenance of tangible heritage, especially heritage houses and traditional house styles in the world heritage area, by rigorously implementing

regulations related to cultural heritage regulation; 2) they help locals promote cultural heritage to tourists and provide information about Lao culture to their guests via their business to help locals preserve and expand the local knowledge, cuisine, and traditional activities; 3) they also provide monetary donations for cultural heritage preservation, especially the well-known traditional festivals that visitors are interested. On the other hand, FOBT accelerates cultural heritage change in the city, significantly reducing the number of traditional practitioners due to outmigration. Moreover, some FOBT culture has been a culture influencer for locals, especially working discipline, religion, food, and dressing. However, the results also show that illegal FOBT, which uses the reserved job space provided for only Lao people, has negatively impacted local businesses. Compared to legal FOBT, illegal businesses are less interested in cultural heritage preservation.

FOBT is willing to participate in cultural heritage preservation, provided they are likely to follow the official requests letter and give some grants to the local community. However, they are not keen on participating in person or automatically attending as local people because they have different cultures, languages, religions, awareness of cultural heritage preservation, and sense of place. In addition, they also bring their culture with them, so it slowly changes the local culture into a multicultural one.

5.3 What are the impacts of local people's outmigration on preserving the character of Luang Prabang city?

As previously mentioned, one of the reasons for people's outmigration is FOBT, and the FOBT replacement has both direct and indirect effects on preserving the cultural heritage of Luang Prabang City. Even though some people moved out of the place, the process of cultural heritage preservation is still being implemented by living people; the traditional procession, religious practices, and local festive activities have been maintained as in the original by the existing residents. Conversely, outmigration has

minimized the number of participants in the traditional activities because new residents (FOBT) have a different perspective on cultural heritage preservation or a sense of ownership. Moreover, outmigration also significantly changes local identity and uniqueness as the size of the local community has changed from a big community to a small one. In addition, the solidarity between local people has also been decreasing.

Cultural heritage has been utilized as a commodification product for touristic purposes. As a result, tangible and intangible heritage has turned from the original to serving tourists. Based on state authentic cultural heritage use proposals, heritage has already been changed from the traditional depending on local social-economic development. Traditionally, the state of the authenticity of cultural heritage has been conserved by local people, but then when people move out, the cultural heritage is also removed with them; wherever they now live, they keep maintaining it in daily life and express their culture to others, so culture heritage is still passed through 'others' and the next generation.

5.4 What are the challenges of the Local Authority in cultural heritage preservation for sustainable tourism development?

The main challenge to preserving cultural heritage for sustainable tourism development is maintaining benefit equality for all stakeholders in this dynamic because each stakeholder has their own interests. This study has revealed that an urgent issue is the stakeholders' awareness of cultural heritage preservation, particularly FOBT, which plays a significant role in tourism development, and the new generation who play an essential role in cultural heritage preservation in the future.

Next, the requirements of comprehensive and precise cultural heritage preservation regulations and effective communication that FOBTs must recognize in the cultural heritage context and preservation approach because some FOBTs do not know

how to participate in cultural heritage preservation or misunderstand the tax system and monetary donation for local activities. Furthermore, a deeper understanding of FOBT about the local culture before starting a business is essential to avoid conflict in the community and set the requirement to preserve local culture. Then, serious monitoring and strict implementation of cultural heritage preservation regulations is also a vital challenge due to human capacity and financial issues.

Further, cultural commodification is also a substantial challenge in preserving the authenticity and cultural identity in the city because nowadays, cultural heritage has been utilized as a tourist product rather than its original purpose and focuses only on economic benefit rather than preservation. Hence, some cultural activities have changed their value and meaning. This will lead to misunderstanding among visitors and the new generation about the core value. Consequently, it affects the tourist's satisfaction, diminishing heritage value and the city's overall image. In addition, this research reveals that there are two types of FOBT in the city, legal and illegal FOBT, that have different effects on the social-economic development of the city. Both of these have negative and positive impacts, but illegal business results in significant and considerable unfavorable effects on the local community and are harmful to the economic development within the city.

5.5 Recommendations

Firstly, FOBTs' implications for cultural heritage preservation: Government authorities should adjust the existing cultural heritage regulations to be more comprehensive and rigorously enforce them. Ensure that the foreign investor fully understands the socio-cultural context of local and related cultural heritage regulations. FOBT helps the locals keep conserving the cultural heritage, especially tangible heritage, and promotes local intangible heritage to tourists. In line with this finding, the government should have an incentive policy to encourage FOBT to participate more actively in

cultural heritage preservation by providing some privileges for those who participate actively and ensuring that they can get the equal explicit benefit for their participation. In the case of heritage buildings and traditional houses, Public-Private Partnership (PPPs) might be an appropriate choice in dealing with the insufficient funds to maintain and keep the building more attractive and in good condition. However, the good practice in doing PPP must engage local people in the process, and local people must be able to benefit from the project (to explain further the PPP types is on Macdonald & Cheong, 2014). Regarding FOBT types, legal FOBTs are willing to follow the official regulations, participate in the process, and understand the context of local culture well. However, illegal FOBT seems to have substantial negative impacts on locals. Hence, the concerned authorities should focus on monitoring and evaluating the FOBT in the city by collaborating with the local community who reside with them. The study also found that FOBT brings opportunities for local people and local products, so it would be nice if the public could encourage them to enhance human capacity in the community further, improve the quality of local products in more innovative and creative ways, and promote local tradition through their business. Finally, even though the city has excellent regulations but communication between the authorities and stakeholders is inefficient, it would not have achieved excellent outcomes, especially in terms of enforcement and practice. So the concerned sectors should improve effective communication ways to facilitate stakeholders get into the information, regulation, and law associated with cultural heritage preservation. In the meanwhile, public sectors are required to enhance their human capacity to ensure that they can communicate with the stakeholders properly.

Secondly is the local people' outmigration and state of authenticity. The relevant sectors should consider making the incentive policy and improving the pleasant place for local residents who do not want to move out but do not have enough fund to keep their

traditional house as the PSMV of the heritage office requires. The heritage authority should have a tool to assist and support local people who want to live in the city but do not have enough funds to maintain their houses listed in the heritage buildings by providing the necessary assistance for them. For instance, in Hoi An Town, Vietnam, the People's Committee has issued a mechanism that provides financial support from 40% to 75% of the total investment capital for renovating privately-owned and collective monuments (Tran Van An, 2020). On top of that, the public should pay attention to supporting small local business to help them can compete with the foreigner and still alive; moreover, the active FOBT in preserving cultural heritage should have been to be promoted and receive some special prize, to stimulate them in the preservation task. The result showed that even though people have moved out but most of them will return to participate in the local cultural activities as they used to it when they know. It indicates that when they feel they are the owner and a part of the community, they are likely to follow without conditions. So, the concerned sectors should pay attention to the consistency of enhancing the sense of belonging of local residents and FOBTs in the city by engaging and empowering them in every stage of tourism development and cultural heritage preservation, making sure that they involve with the outcome not only positive but also negative impacts.

In terms of the state of authenticity and uniqueness of the city, the study found that the proposed usage has been changed to touristic instead of original; however, the traditional house material and designs have been well preserved by PSMV and related regulations. Hence, the authorities should consider learning from the successful approaches in preserving tangible cultural heritage to adjust to the intangible cultural heritage. To maintain the uniqueness of the city's cultural heritage, particularly the number of participants in traditional cultural activities, the relevant authorities should pay

attention to stimulating the stakeholder to participate in those activities especially using tourism to attract local people and visitors to participate in the activities. However, the concerned sectors should provide and promote the proper interpretation of the meaning and significance of the activities to prevent cultural commodification and loss of its core value.

Another critical point raised in this current study is the awareness of stakeholders in cultural heritage preservation, especially FOBT and the new generation. In relation to this point, the study recommends that the public sectors should actively and consistently enrich all stakeholders to recognize the essence of cultural heritage preservation by providing the necessary training, promoting the cultural heritage preservation activities, and evaluating the outcome of the developing approaches. However, the vital complement is the sense of ownership among residents in the city, including FOBT. For instance, the concept of the local guide could have been considered to imply that the city primarily employs elderly people, teenagers, and indigenous people living in a specific area to explain and guide visitors in the tourist attraction. So, ensure they have the right to improve their capacity, make decisions, participate in procedures and get interested from the involvement. Furthermore, the concerned authorities should encourage private sector making businesses for locals. As the results show, FOBT has influenced the attitude of employees in many ways, so to maximize the FOBT advantages, the public sector should provide a tool to stimulate them to employ local people, use locally, and benefit back to the community as much as they can, to have an equal benefit within stakeholders.

Finally, the non-comprehensive regulations on cultural heritage preservation and effective communication with FOBT: in accordance with the result, amending and clarifying the regulation on the ways to participate in the cultural heritage preservation for FOBT are essential requirements. The regulations should specifically mention the

responsibility of investors in cultural heritage preservation before starting and during the business in the city and make sure they fully understand and accept the responsibility before approving the business license for them. Moreover, the government authority should clearly provide information about traditional annual activities in that all stakeholders should participate. The tax system should have precisely informed FOBT that it is not a heritage fund, so when the city authority asks for donations or participation, it is the responsibility of all people living in the city. In most aspects, to deal with the insufficient budget from the government for cultural heritage preservation, the government authority should consider setting a new financial mechanism for conservation. Hence, any assistant financial policies such as heritage fund, heritage support grant, or subsidy budget should have been considered and established by utilizing the advantage of tourism and making sustainable development in the city. Lastly, the regulation should extend to natural environmental heritage as well, to make sure that the city can reach sustainable tourism development.

5.6 Limitations of the current study and directions for future study

The limitations of this research are firstly, case study research tends to reflect the researcher's bias but is the primary data collection instrument and analytical framework for the present study (Sue, 2004; Beeton, 2005). Therefore, when forming a questionnaire, interview questions, analyses, describing the data, and sampling population might have been influenced by the researcher's bias, especially FOBTs, and Provincial authorities as the informants. The second is the types of FOBT samples. The Tourism Law of Lao PDR defines that some tourism businesses are not allowed to be sold to foreign investors, especially guesthouses, so the sample may not cover all types of business in the tourism industry. Then, the COVID 19 pandemic directly affected the number of key informants

for in-depth interviews and questionnaire respondents. Consequently, some FOBTs have temporarily closed due to the pandemic, so it was not followed as the data collection plan.

One of the significant limitations of this study is the data collected assistant. COVID 19 pandemic prevented the researcher from traveling to collect data in the field, so this study employed outsourced an assistant to collect data in the field. There were non-outsourced service companies in Luang Prabang city; even though there were some respected service companies to do data collection, unfortunately, it was located in other provinces, and some companies had temporarily closed or rejected to accept a project during the pandemic. Therefore, this study decided to employ a government officer to collect the data. Hence, the assistant might not fully understand the study's aims and could not clearly express and explain to participants the intention of data collection. So there might also be resources that the assistant missed or did not utilize relating to data quality. In addition, the length of the interviews was relatively short in terms of the in-depth interview approach because all the interview questions were sent to key informants before conducting the interview. Hence, key informants had enough time to prepare to respond to the questions, and all informants' schedules were limited due to business time, work conditions, and the effects of COVID 19. Another reason is that all the key informants were experts and had experience in the field for many years, so that they could provide precise, clear insight and efficient time management.

Moreover, the questionnaire survey is effective only when respondents know the topic and are competent to answer the questions. Therefore, questions must be relevant to respondents, and respondents must have the information and the ability to answer (Preston, 2009). The current study found that many questionnaire respondents do not understand the meaning of cultural heritage preservation and the impact of FOBT on the local community because they were not involved directly with tourism. Therefore, they

cannot provide helpful recommendations; so 355 forms were analyzed due to the appropriate and quality response.

Finally, the research focused on FOBT's impact on cultural heritage preservation. However, the author recognizes that the other types of business owners may substantially impact cultural heritage preservation in different ways. Therefore, in the future, the author suggests future studies should be directed toward domestic-owned businesses related to tourism impacts on cultural heritage preservation. Moreover, the study of the different perspectives and participation in cultural heritage preservation among FOBT is based on owner nationality. These two studies would give a greater understanding of the business-related tourism impacts on cultural heritage preservation in Luang Prabang City, so it will be necessary for provincial authorities to consider them in making an appropriate policy on tourism development and heritage preservation in the city.

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Appendix

I. Questionnaire for Local people in cultural heritage preservation in the world heritage site: Luang Prabang city, Lao PDR.

Dear respondents, I highly appreciate your kind cooperation in completing the questionnaire. Your responses will contribute to my academic thesis's primary data collection, entitled "The impacts of Foreign Owned Business related Tourism on Cultural Heritage Preservation in the world heritage site: Luang Prabang City, Lao PDR." All your information will indeed be kept confidential. The aim of this questionnaire will fulfill my research objectives as below:

1. To investigate the impact of foreign-owned business-related tourism on cultural heritage preservation and its implication on social-cultural change in Luang Prabang city;
2. To explore the impacts of local outmigration on preserving the authenticity and uniqueness of the cultural heritage of Luang Prabang city;
3. To identify the challenges for Local Authorities in achieving sustainable cultural heritage preservation and tourism development.

Thank you.

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Section I: Local people Characteristics

1. Please indicate your gender
 Male Female
2. Please indicate your ages
 18-30 31-45 46-60 Over 61
3. Which is your highest level of educational qualification?
 Lower Bachelor's Degree Bachelor's Degree
 Master's Degree Doctoral Degree
4. What is your occupation?
5. Please indicate your village
6. How long have you been living here?
 Before 1995 1995-2000 2001-2015 2016-2020
7. Do you think when the first foreign-owned business started in Luang Prabang?
 Before 1995 1995-2000 2001-2015 2016-2020

8. Do you think what the pushing factors for local emigrants in the city are?
- FOBT and High cost of land and properties
 - Stick Heritage preservation regulation
 - Tourism impact
 - High cost of living
 - Social crime and abuse
 - Noise and environmental pollution
 - Crowded and congestion
 - Other
9. Do you think now how many percentages of local outmigration in your community?
- 10-25%
 - 26-50%
 - 51-75%
 - 76-100%
 - Non- outmigration
10. Do you think how FOBT's culture influences the local community?
- Dressing
 - Food
 - Religious
 - Working discipline
 - Attitude
 - Non Influence
 - Other

Section II: Local People Characteristics

*Please rate the scale by marking ✓ on each item in the table which suits your feeling

** Business related tourism in this form consists of Hotel, Restaurants, and Travel company which owned by the foreigner

Details	Level of Attitude				
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
	1	2	3	4	5
1. FOBT has affected cultural heritage preservation in Luang Prabang city					
Positive Impacts					
1.1. FOBT participates in local events and festival					
1.2. FOBT is helping us to preserve heritage buildings and traditional house					
1.3. FOBT is helping us to preserve religion building in the community					

1.4. FOBT is helping us to preserve the traditional dress by encouraging their employees to wear traditional dress and use local knowledge in the business					
1.5. FOBT helps us to promote our cultural heritage to international visitors					
1.6. FOBT rigorously implements all the regulations related to CHP					
Negative Impacts					
1.1. Decoration in FOBT is inappropriate and not suitable for the uniqueness of local culture					
1.2. FOBT does not participate in religious activities of local people					
1.3. FOBT does not pay attention to social obligations as local people do					
1.4. FOBT is leading to the cultural mix and losing its value					
1.5. FOBT does not pay attention to cultural heritage preservation in the local community					
2. FOBT has affected the local community in Luang Prabang					
Positive Impacts					
2.1. FOBT helps local people to generate more income					
2.2. FOBT is leading to land-property of local people increasing					
2.3. FOBT helps to develop tourist facilities and increase the standard of tourism in the city					
2.4. FOBT helps the local community to protect the natural environment better					
2.5. FOBT raises the value of the cultural heritage of the local community					
Negative Impacts					
2.1. FOBT leads local people to outmigration of the city					
2.2. FOBT is a cause of the decrease in local people practicing religious activities					
2.3. FOBT has taken effect on local businesses in terms of competition					
2.4. FOBT is a cause of decreasing solidarity and unity of local people, and livelihood changing					
2.5. FOBT leads to social issues, culture crashes, and noise					
2.6. FOBT has taken effect on the unique local identity					
2.7. FOBT is a cultural influencer for the local teenager to change their culture					
3. Interrelationship of local outmigration and Cultural heritage preservation					
3.1. Local people as a culture protector and is a vital part of cultural heritage preservation					
3.2. Local Outmigration has affected the decreasing number of practitioners in religion, culture, and norms					
3.3. Local Outmigration has affected the decreasing number of festive activities and participants					
3.4. Local Outmigration leads to minimizing the number of Buddhist					
3.5. Local Outmigration has taken effect to lose the local solidarity and local identity					
3.6. Local Outmigration has effects on the decreasing number of people who advocate and participate in social obligation					
4. The awareness of FOBT on the existing government policy on cultural heritage Preservation					
4.1. FOBT know the policies on government policy on cultural heritage Preservation					
4.2. FOBT clearly understand the existing government policy on cultural heritage Preservation before starting a business					

Section III: Challenges and Constraints in Cultural heritage preservation in Luang Prabang city

*Please rate the scale by marking ✓ on each item in the table which suits your feeling

Details	Level of Attitude				
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
	1	2	3	4	5
5. Challenges and Constraints in Cultural heritage preservation in Luang Prabang city					
5.1. Lack of social (local people and private sectors) willingness to preserve cultural heritage					
5.2. Financial constraints in preserving the tangible and intangible culture is a vital challenge in the city					
5.3. Culture crash, the difference in religious belief and language barrier between Indigenous people and foreign business owners that have made a fundamental challenge in cultural heritage preservation					
5.4. Private ownership and Human Habitation (Local people outmigration and outsider immigration) and the need for the economic development of locals have made cultural heritage preservation more challenger					
5.5. The accessibility, awareness, and recognition of cultural heritage regulations of the local and business owner is still not appropriate and reasonably enough					
5.6. Modernization and globalization process leads the attitude of new generation on cultural heritage preservation change, so it becomes a big issue in promoting and preserving the authentic of local culture					
5.7. Lack of cooperation, effective communication, and holistic management between all stakeholders in cultural heritage preservation					
5.8. Lack of craftsman, artisan, material, and human capacity to maintain the cultural heritage					
5.9. Culture commodification has brought a challenge to preserve the authenticity of local culture. (e.g., morning arms giving ceremony)					
5.10. Policy and regulation related to tourism development and cultural heritage conservation in the alignment position					

Section IV: Recommend

1. Could you suggest ways to improve cultural heritage preservation in Luang Prabang?

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Thank you!!

II. Open-End questions for interview

1. What is the impact of FOBT on Indigenous people in the world heritage area, especially local people's emigration and livelihood of local people who were replaced by foreigner or outsider who believes in different religions? And how do they participate in cultural heritage preservation? in tangible (old Buildings, traditional houses, design...) and intangible (Norm, tradition, culture, belief...)?
2. In what ways do you think FOBT has directly affected Local Cultural Heritage in the World Heritage area of Luang Prabang? What are the non-cultural heritage impacts of FOBT in the World Heritage area? And how?
3. When did you think people started moving out of the heritage area? Do you think how many percent that local people moved out?
4. How significant are Local people's roles in contributing to and supporting the cultural heritage preservation of Luang Prabang? Do you think the local people's out-migration has affected cultural heritage preservation in the world heritage area or not? And why? In what ways do local people participate in cultural heritage preservation?
5. What heritage preservation policies are FOBT willing to follow or not? In what ways?
6. Do you have any recommendations on how to improve the role of FOBT in cultural heritage preservation?