

Intangible cultural heritage safeguarding: a youth-led community of practice in Lao People's Democratic Republic

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ABSTRACT

This paper illustrates how youth are motivated to safeguard intangible cultural heritage (ICH) in a community of practice (CoP). The study took place at the UNESCO World Heritage Site of Luang Prabang, Lao People's Democratic Republic. The study first explores the perceived threats to safeguarding local ICH as seen by youth members. Subsequently, it presents a case study of how the youth members' relationship with the community impacts the transmission and manifestation of ICH as a CoP, emphasising mutual engagement, joint enterprise, shared repertoire and shared identity. Qualitative research methods,

including interviews, field notes, observations and multimedia documentation, were employed. The results present the conditions for a youth-driven CoP, supporting youth experiences in: (1) enhancing their sense of local identity; (2) recognising the value of cultural knowledge; (3) engaging in collaborative learning with a culture bearer; and (4) being challenged to find innovative solutions.

Keywords

Intangible Cultural Heritage, Lao PDR, Community of Practice, Youth, Media, UNESCO World Heritage Site

Introduction

The designation of Luang Prabang (LPB) in Lao People's Democratic Republic (Lao PDR) as a UNESCO World Heritage Site has led to a surge in tourism, which has endangered the safeguarding of its intangible cultural heritage (ICH) (Fumagalli 2020; Wilcox 2020). Despite preservation efforts focusing primarily on the town's

tangible heritage, there has been limited attention given to the intangible heritage in practice. Reports suggest that the ICH of LPB is often underappreciated and insufficiently safeguarded (Dearborn and Stallmeyer 2009, 2010). Recognising and understanding the importance of ICH can prepare younger generations for a more diverse world by deepening their understanding of the relationship

between culture and sustainability (UNESCO 2020). Indeed, UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (hereafter 'the 2003 Convention') recognises the importance of building greater awareness of ICH, especially among younger generations (UNESCO 2020).

This research focuses on a youth forum (YF) titled 'Building Community-centred Innovations to Promote Sustainable Development and Safeguard Intangible Cultural Heritage', held from August to October 2022 in LPB. It explores a community of practice (CoP) as a lens through which to observe, analyse and promote youth's engagement with culture bearers. The aim is to illustrate the conditions for a CoP where youth are driven to safeguard ICH in LPB. Specifically, the study involves 25 youth members and five culture bearers who participated in a 2.5-month-long forum aimed at developing community-centred solutions to safeguard ICH, supported by information and communications technology (ICT). Culture bearers, defined as individuals who have expertise and abilities to perform or who have mastered an ICH practice, were involved in the YF to contribute to the cultural reproduction of ICH (Kirshenblatt-Gimblett 2004; Lenzerini 2011). This paper provides rich descriptions of the participants' experience by answering the following research questions:

- RQ1.** *What are the underlying threats that influence the participation of local culture bearers and youth?*
- RQ2.** *What are the conditions for a community of practice where youth are driven to safeguard, transmit and manifest intangible cultural heritage?*

The study's findings demonstrate how youth built a CoP and relationships with local culture bearers by expressing their ideas, working collaboratively with their peers, and viewing themselves as generational ambassadors who bridge local wisdom with ICT and social media. Through collaboration with local culture bearers, the youth were able to empathise with the local community's needs and address ICH issues such as weakened practice and transmission. This led to the active participation of both generations in understanding, safeguarding and enhancing the community's heritage.

Using qualitative research methods, data collection includes interviews, field notes observation, photos and

videos of the sessions. This paper presents collective findings on threats that influence the participation of local culture bearers and youth, and a case study on the impact on LPB youth of the transmission and manifestation of ICH as a CoP.

Literature review

Intangible cultural heritage

The concept of ICH, or 'living' cultural heritage, is defined by the 2003 Convention as a set of practices, representations, expressions, knowledge, skills, instruments, objects, artifacts and cultural spaces associated with a community's cultural heritage. It provides a community with a sense of identity and continuity and is crucial to the global and local transmission of knowledge and skills across generations (UNESCO 2020). ICH is traditional, contemporary and living all at once, characterised by its inclusive, representative and community-based nature (UNESCO 2011).

ICH is vital to sustainable development (SD), as it can mitigate the impacts of cultural globalisation and enhance communities' wellbeing and quality of life (Rypkema 2006). Edler and Park (2022) investigated why culture matters in SD by analysing the vitality of culture in achieving SD based on the current scholarly dialogue on culture, youth and Education for Sustainable Development (ESD). In the literature on Sustainable Development Goals (SDGs), culture is often referred to as a 'driver', 'enabler' or 'social glue'. Although culture's role in achieving the SDGs has remained largely underacknowledged (Hosagrahar 2017), there are growing calls to recognise culture as a fourth pillar of SD (Ruigrok 2009; Dessein et al. 2015) – alongside the social, economic and environmental dimensions – or to include it as 'SDG 18' (Marcolin et al. 2021; Poole 2018). Moreover, the importance of ICH lies also in its economic and social values for those who practise it. ICH is safeguarding links to community-based SD, as it contributes to income generation, job creation, skills training, the maintenance of craftsmanship, heritage tourism, enhancement of small business, and many other things (Gražulevičiūtė 2006).

ICH is currently facing serious challenges and threats. New generations contribute to the ongoing evolution and enrichment of local cultures. As culture is constantly evolving and being enriched by each new generation, certain

ICH practices are under threat due to globalisation, cultural homogenisation, and lack of support and appreciation (UNESCO 2011, 2023a). Younger people's disinterest and lack of cultural knowledge impact ICH safeguarding (Grant 2014; Härkönen et al. 2018). Craft-based ICH practices are especially affected because cultural products are often handmade, require traditional techniques, and are labour-intensive and time-consuming. The number of culture bearers declines when younger generations fail to uphold the ICH practice as culture inheritors (Syed Shaharuddin et al. 2021). Modern global media and performance are more attractive to youths than local art forms (Grant 2014). If young people disregard traditional cultures and show little interest in ICH, the likelihood of inheriting ICH is likewise low. Safeguarding cultural heritage is challenging when foreign traditions and values are embraced, particularly by children and youth. It is urgently necessary to attract the interest of young people in regard to ICH and to raise awareness of its importance, protection and inheritance (Arias-Espinoza et al. 2018).

Jagielska-Burduk and colleagues (2021) contend that more than just protection policies, administrative structures, legal instruments and regulatory frameworks are needed to safeguard and protect cultural heritage. In order for cultural heritage management and cultural heritage protection to succeed, citizens, particularly young people, should play an essential role. Fontal and Gómez-Redondo (2016) reaffirm that heritage education ensures that society will attach importance to cultural heritage. If society accepts its cultural heritage, it will want to safeguard, enjoy and pass it on, thereby ensuring the protection and vitality of living cultures.

Communities of practice

Communities of practice have a longstanding history. Lave and Wenger's (1991) seminal work introduced concepts such as situated learning, legitimate peripheral participation, and 'newcomers' and 'oldtimers'. As scholarly studies on CoPs progressed, theoretical concepts were refined, resulting in a diverse range of dimensions and concepts encompassed in the literature. After more than three decades since the term CoP was coined, it has been instrumentalised as a knowledge management tool in various sectors, such as healthcare, education and business (Bertone et al. 2013). CoP literature comprises intersecting theories and concepts, including collective learning, knowledge creation, social learning, social capital, and evaluation (McKellar 2019).

CoPs provide a platform for members to engage in activities, develop relationships, share knowledge and negotiate enterprises (Wenger 1998). CoPs are characterised by three key dimensions: mutual engagement, joint enterprise and shared repertoire, with the practice serving as the foundation for the community. These characteristics mutually influence each other, shaping the practice and further enhancing the dimensions of the CoP.

The first key characteristic of a CoP is that mutual engagement is an activity negotiated by all members. This is 'what defines the community' (Wenger 1998, 73). Mutual engagement enables members to build trust and develop relationships with each other through participation and collaboration. This, in turn, creates a sense of belonging and commitment to the community, which is essential for sustaining its existence over time. Placing activities at the centre of a community's practice allows practice to be viewed as the result of people negotiating activities with each other. Wenger specifies that without mutual engagement and practice, a community would not be understood as a CoP, but rather only as a social group or organisation, a network of interpersonal relations, or individuals in geographical proximity to each other (Wenger 1998).

Wenger has identified several factors that influence mutual engagement within a CoP. First, CoPs require 'community maintenance' to foster mutual engagement. This involves creating a climate that enables members to engage with each other through complementary elements such as actions, relationships, habits, social interactions and attitudes. These elements promote the coherence of the CoP and enhance the engagement of its members. Second, both homogeneity and diversity play a crucial role in productive practice within CoPs. As practice entails ongoing engagement, the roles, identities and relationships that develop through mutual engagement are more productive when negotiated by a diverse group of members. Therefore, CoPs that embrace both homogeneity and diversity are better equipped to facilitate productive practice.

The second key characteristic is joint enterprise. This refers to how members work together towards a shared goal or objective. In a joint enterprise, participants may share resources, knowledge and expertise in order to achieve a common purpose. The term 'joint' does not imply

agreement or uniformity, but rather a collective response that is communally negotiated towards a shared objective. Joint enterprise is created by the members of a CoP as they work together in their daily or ongoing practice to carry out their objectives. Members of a CoP adapt to their joint enterprise with ‘inventive resourcefulness’, which enables the CoP to go beyond previously established limitations and interpretations of practice. Joint enterprise also gives rise to a communal regime of mutual accountability, where members negotiate their responses and determine what is included or excluded in the joint enterprise. This includes established elements such as standards, objectives, norms or rules, as well as unestablished ones that belong to lived experiences. Successful joint enterprises often foster a sense of shared ownership, commitment and trust among participants, leading to mutual learning and growth.

The final key characteristic is shared repertoire, or shared resources, which refers to the common set of practices, language, non-linguistic elements, stories and knowledge that members of a CoP share and develop together over time. These shared resources are essential for building a sense of community and identity within the group, and they help members to collaborate effectively and to learn from one another. A shared repertoire can also include the members’ chosen discourse, their expression of membership and their identities. For example, in a CoP of nurses in primary healthcare, the curriculum, pedagogical political projects and internship terms are regarded as components of the shared repertoire because they serve as the basis for teaching activities (Zamprogna et al. 2022).

CoP theory has continued to evolve in recent years. Scholars such as O’Keeffe and colleagues (2019) explore further structural elements of a CoP by revisiting its dimensions of *domain*, *community* and *practice*, as proposed in the later works of Wenger. Their study proposes extending the dimensions with *participation*, *learning* and *knowledge*. Moreover, recent studies have explored how participation in a CoP can shape the identity of its members, utilising the CoP framework. This is particularly relevant for practitioners, as a CoP can provide a sense of stability and affiliation, becoming a ‘home for identity’ (Wenger et al. 2002, 20). The community itself is based on a shared identity around a topic (Wenger et al. 2011). Researchers have investigated identity formation in various contexts, such as music students in musical environments, physics identity formation, professional

identity formation in medical students, and online paleontological CoPs through identity-based explorations (Benjamins et al. 2022; Fracchiolla et al. 2020; Orsmond et al. 2022; Lundgren et al. 2021).

Omidvar and Kislov (2014) suggest that CoP theory has undergone three distinct phases. The first phase discusses learning as a social, rather than an individual, cognitive activity (Lave and Wenger 1991; Wenger 1998). In the second phase, scholars began to see CoPs as communities of potential instruments or tools for knowledge sharing within organisations to deliberately set up the CoPs with the intention to improve knowledge management, which has become more common (Wenger et al. 2011; Wenger-Trayner and Wenger-Trayner 2014). In the third phase, individuals were studied as they participated in their knowledgeability in complex systems of landscapes of practices across multiple CoPs (Wenger-Trayner and Wenger-Trayner 2014).

This article is preoccupied with the second stage of the evolution of CoP theory as categorised by Omidvar and Kislov (2014). Insights from the second stage of CoP theory (Wenger 1998) will be applied to address our research questions. Findings will be related back to the dimensions of mutual engagement, joint enterprise and shared repertoire.

Methodology

Participants and site

Twenty-five LPB youth members aged 14–31 years old (Table 1) participated in a 2.5-month-long YF on finding solutions to local ICH issues using ICT in collaboration

Table 1
Study participants

Education level	Male	Female	Total
Undergraduate	4	3	7
Vocational	2	3	5
Upper Secondary	4	3	7
Lower Secondary	2	1	3
Unknown	2	1	3
Total	14	11	25

Table 2
The design of the youth forum

Activity	Duration
Online self-learning: UNESCO Bangkok ICH YouTube video module	2 hours
<p><i>Training of Cultural Youth Ambassadors:</i></p> <ul style="list-style-type: none"> • Role of youth in recreating their local ICH • Safeguarding the process of community heritage, including inventoried elements • Critical thinking for building cultural industries from ICH • Storytelling documenting/editing video practice activity • Human-centred design process to better understand the needs and challenges of the ICH domain and produce innovations that address those challenges. 	4 weeks 30 hours
<p><i>ICH Ideathon (3 weeks):</i></p> <ul style="list-style-type: none"> • Collaborate with culture bearers, practitioners and community members to gain insight and conceptualise a local project • Use a human-centred design process to design a solution that safeguards community-level ICH • Conduct fieldwork at their own pace • Make a short video documentary of ICH practice. 	3 weeks 6 hours of online Design Studio Students conducted fieldwork at a convenient time for the group
<p><i>Showcase Day (4 hours):</i></p> <ul style="list-style-type: none"> • Present and share their projects and digital stories of community-level ICH. 	4 hours

with UNESCO. These youth members were recruited through UNESCO's website as youth ambassadors. They represented 17 villages in LPB and various ethnicities such as Hmong, Khmu and Thai-yuan. The YF covered topics on LPB's cultural heritage, the importance of community-level ICH, and ICH safeguarding approaches and their linkages with the SDGs. The YF applied a 'design thinking' process to guide the youth members to develop a deeper understanding of the local culture bearers' needs and to encourage them to think and act collaboratively and creatively (Table 2). The YF introduced the 'design thinking' process to the youth members as a tool to help them develop a deeper understanding of the local culture bearers' needs and their perspectives, to define problems of the communities, and to ideate solutions by creating and testing innovative solutions for community-level ICH safeguarding while thinking and acting collaboratively and creatively (Table 2). The YF took place for 40 hours, excluding the youth members' fieldwork at their own pace over 2.5 months. All names used in this paper are pseudonyms.

Data collection

Semi-structured interviews were conducted with participants in three phases: pre-, post- and follow-up

interviews (Ginsburg 1997). Out of the 25 youth members who participated in the YF, 23 pre-interviews, 24 post-interviews and 21 follow-up interviews were conducted within two months of the intervention YF in Lao and Thai languages. In the pre-interviews, the youth members were asked questions about their perceived threats to ICH. In later interviews, they were also asked to identify opportunities for ICH during their project implementations and possible threats that may endanger this ICH in the future. ICH was neither defined nor illustrated with specific examples, as the aim was to explore how youth themselves understood the concept. Additionally, youth members were shown a picture presenting a list of the 17 SDGs and were asked about their interests and understandings of the goals. The interviews also included questions on youth members' relationship with the local culture bearers, technology and media proficiency, and their general learning experience throughout the YF.

Next, the interviews were translated into English by an independent local researcher. The transcripts were then read multiple times to facilitate analysis and understanding. Codes were developed to match the text, and similarly coded data were classified into categories via Dedoose software. After grouping data into coding categories, comparisons and connections among

categories were made and thematic relationships were reviewed (Seidman 2006). Examples included phrases such as 'I think the biggest challenge is young people and teenagers are not interested in it' and 'the challenge is this culture does not get attraction and interest from people, especially young people'.

To investigate the conditions for a CoP in which youth are driven to safeguard, transmit and manifest ICH, a qualitative analysis was conducted on the youth members' final projects, which were co-developed with the local culture bearers. After reviewing the codes for applicability to the data and making revisions to evolve the interim final codes, the data was sorted through a consensus-based process. Themes were further identified according to these coding results, focusing on aspects of youth participation. In the third step, a codebook was developed, comprising themes and codes (Appendix A). To ensure inter-rater reliability, two outside, independent coders – one researcher and one student from the first author's university with no prior affiliation with the research team – were engaged to apply the codebook to code the data. Interview transcripts were coded through multiple passes, resulting in an inter-rater reliability score of 0.91, calculated using Cohen's Kappa.

Results

Youth's perceived threats to ICH

To answer research question 1 (RQ1), 23 youth members were interviewed before the YF. Of these, 17 identified the primary challenge to ICH as the weakening of its practice and transmission, particularly due to the declining interest among youth. Younger generations are less inclined to participate in ICH manifestation and less likely to associate themselves with traditional ICH. For example, Bounjai (F) thought that Lao PDR culture could be more attractive to today's audience. She said, 'People and the young generation are not interested in culture and don't practise the culture. If no one transmits it, then it will disappear.' Similarly, Somchai (M) echoed the diminishing interest among youth in ICH participation: 'I feel that young people nowadays rarely know this music, and it is now less used in our local ceremonies, events and festivals.' Additionally, there are fewer culture bearers, and thus a lack of opportunities for youth to learn about these ICH practices. Anusorn (M), who was interested in traditional music, commented: 'There are not many places and

people who can transmit this cultural knowledge – only some families and elderly people who can teach and share this art.'

Moreover, eight of the youth members interviewed believed that cultural globalisation threatens the safeguarding of ICH. Thongdi (M) mentioned that the influence of social media diminishes the time available for young people to engage with ICH in their community. 'The challenge,; he said, 'is social change and influence from outside. Modern society has made people forget their culture. I am afraid we will lose our old practices, good traditions, and cultural heritage and [they will] eventually be replaced by something else.' Social change, modern society and outside influences impact local culture and its ICH transmission. Nida (F), who is interested in traditional basket weaving, saw the new generation's declining interest in traditional products. She compared how local products are less attractive than imported goods. As LPB is a World Heritage Site, Thippaya (F) also perceived how international tourists influenced Laotians. 'Because many tourists visit Laos, and culture is influenced by tourists, so we need to safeguard our culture,' she said.

Two youth members attributed the issue of environmental degradation to the loss of ICH. Saan (M) comes from a pottery village and saw the problem first hand when his community could not source enough clay to meet their clients' needs. Interestingly, four youth members did not perceive any threat to ICH.

In the post-interview, 20 out of 24 youth members still reported challenges in ICH knowledge transmission, as the younger generations were not interested in learning. For instance, Gothep (M) and his team, who worked with Uncle Khamsai, a weaving expert, discovered that Uncle Khamsai did not have people transmitting this cultural practice. 'Uncle Khamsai is getting old and wants to transmit this to the next generation, but his children are not interested in it.' Interestingly, five youth members from the Elephant team reported people's negative attitudes towards the ICH. Vandi (F) learned from working with the culture bearer that some people misunderstood LPB recitation. The LPB recitation was often associated with vulgar words and inappropriate content. Vandi and her team created videos to share the true objective and meaning of this recitation to a general audience. The insights from the Elephant team members will be explored in the next section.

Community-centred projects to safeguard their local ICH

Twenty-five youth members worked with local culture bearers to understand threats to ICH and create solutions. Focusing on living heritage practised in the region – pottery making, basket weaving, traditional LPB recitation and the *lanat* musical instrument – the youth members self-organised into five teams, each adopting an animal name and selecting an ICH practice as their focus of interest during the YF. They applied a ‘design thinking’ approach to develop prototype projects aimed at solving the economic, social and environmental challenges faced by culture bearers and practitioners. For example, the Wolf team, comprised of four members, interviewed a basket weaver. They reported that the culture bearer’s main challenge was attracting younger generations to become culture inheritors and continue the art of basket weaving. His children were not interested because they worked in the city. To address the culture bearer’s challenges, the youth members created a transformative form of a woven basket for modern use: together with the culture bearer, they co-created a solar-powered lamp covered by a woven basket. This is a great example of inter-generational synergy on energy saving and cultural safeguarding. The Snake team created a Facebook page to equip learners with introductory information on *lanat* integrating technology by using the ‘Makey Makey’ microcontroller board after learning from a local culture bearer about the diminishing interest in Lao traditional music. The Penguin team built a website for LPB’s traditional pottery centre to provide more educational resources and market channels for local culture bearers. Also interested in traditional LPB pottery, the Rabbit team co-designed new decorative patterns after learning from the culture bearers that there is a scarcity of new pottery patterns and designs. The group designed the ‘Champa’ pattern as a well-known Lao traditional flower.

To better answer research question 2 (RQ2) and illustrate how the youth members flourished in a CoP through working alongside their peers and local culture bearers, the case of the Elephant team on LPB recitation was investigated in detail.

The Elephant team

LPB recitation belongs to the ICH domain of oral traditions and expressions, where knowledge, cultural and social values, and collective memory are passed down through generations by word of mouth. They are essential to the survival of cultures. The safeguarding of oral

traditions is a highly specialised field in many societies and, as such, the community holds professional performers in the highest regard. However, the oral character of this domain makes it especially susceptible to ICH threats because it must be transmitted from one performer to the next (UNESCO 2023b).

LPB recitation had some unique features within the four ICH practices worked on in the YF (in addition to pottery, basket weaving and *lanat* instrument playing). First, it was the most abstract and intangible practice, consisting purely of an oral expression with no tangible artifacts adhered to it. Second, it was one of the most threatened and at-risk cultural practices, having very few known culture bearers. Third, intergenerational misunderstandings led locals to have a predominantly negative attitude towards this cultural practice. Lastly, all members of the Elephant team were entirely unfamiliar with the ICH practice they had selected and had no prior knowledge of it. There were five members in the team: Mandis (F), Faani (F), Vandī (F), Sonbha (M) and Somchai (M). Notwithstanding the challenges of abstractness and threats, the CoP work of the group members showcased that LPB recitation evoked a strong sense of cultural identity, thereby contributing to the formation of a shared local identity.

The Elephant team worked with the culture bearer Auntie Khamyai, who has been practising LPB recitation from a very young age. She worked as a housekeeper for a day job but would get together with her senior peers who also shared a passion for recitation. Vandī described Auntie Khamyai as ‘a very dedicated person who wanted to teach others and transmit this culture’. The team interviewed her to identify her challenges in transmitting and safeguarding this ICH and learned that fewer and fewer people today have heard of LPB recitation. Faani reported that the culture bearer ‘was very happy that we were interested in recitation and interviewed her because there were not many people interested in it, particularly young people, who had little interest in this practice’. Similarly, Somchai mentioned that he discovered many students were not aware of this cultural practice.

Moreover, there was a lot of misunderstanding about this recitation art. Sonbha gave an example of this in his post-interview: ‘People who did not carefully listen and only saw the responses of the male and female reciter might conclude that it is about love relationships and

flirting with each other. But it is actually not. It's about the advice or instruction of elderly people – for instance, telling the wife and husband to behave and [show] manners.' The Elephant team soon realised that the challenges for safeguarding LPB recitation lay in (1) the diminishing interest and awareness of younger generations, and (2) misunderstandings by public audiences of the meaning of the recitation.

As a result, the team decided to use social media as a tool to encourage a better understanding by the general public and younger generations of the latent meaning of LPB recitation. The team created a short film documentary showcasing how few teens have heard of this recitation and clarified some commonly misunderstood points on the tradition. Sonbha said: 'To promote [recitation art], we need to at least encourage people in the community to be aware that this culture still exists and join the practice and safeguard [it].'

The Elephant team chose to use social media as a safeguarding tool for LPB recitation because, in Faani's words: 'I think ICT can help safeguard and transmit culture by sharing and disseminating it online because it can be accessed easily and widely.' Sonbha also explained: 'During our project, we promoted the safeguarding of LPB recitation by making videos and sharing them on social media.' Sonbha was the team member with the most skills and ICT competencies, and he helped complement the skills of others. This was confirmed by other peers – for example, by Vandī: 'Sonbha knew a lot and recommended our team use *Canva* [a free, online design tool] because he is studying mass communication.'

In making the documentary, the team members adopted different roles. Faani described her working process as follows: 'I worked on gathering information about LPB recitation in order to disseminate it through video documentaries promoted online, where people can access and learn about cultural safeguarding ... I conducted fieldwork and interviews to gather information and make videos promoting the LPB recitation.' Another member, Vandī, gathered information and interviewed the expert to learn more about the recitation and its problems. There were challenges in their working process, as described by Sonbha: 'As something that maybe is not going according to plan, for example, we plan to do video today but need to change it to another day, so we need to solve the problem.'



Figure 1
Elephant team members interviewed Auntie Khamyai on LPB recitation and made a documentary as a part of their final project presentation on Showcase Day (dated September/October 2022). Source: Photo by Somsouk.

The process of making the documentary (Figure 1) allowed them to further develop their knowledge and discover latent meanings behind the recitation. Mandis noted: 'I learned from Auntie Khamyai that LPB recitation is like reading with coherent words and rhythms that are very unique and attractive. I can't explain it, but that is similar to *Khub Lum*: the recitation has the meaning of instruction in Lao tradition and culture. For instance, how women and men behave in the house and instruction in life and manners.' Faani shared that 'we learned many things from the expert, especially recitation techniques and the background and history of the recitation'.

At the Showcase event (last day of the YF – Figure 2), the Elephant team premiered their short documentary, which explained the background to and meaning of recital reading. The documentary featured Auntie Khamyai and

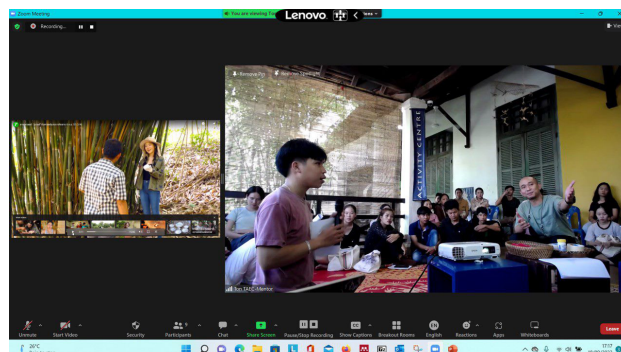


Figure 2
Youth teams presenting their prototypes in LPB while educators and researchers participated virtually. Source: Photo by Kenna Lee Edler.

other culture bearers reciting, as performed in festivals and ceremonies. The team hoped to find support to establish a centre to teach and recover the vitality of the art of recital reading.

The Elephant team was also inspired by other teams' projects. Faani said: 'I see other team projects on what they did and used, so I want to use it for my project and work in the future.' Similarly, Sonbha was inspired by the Snake team and wanted to extend his team's project further using the Makey Makey microcontroller. He said: 'I saw the Snake team working on Makey Makey for *lanat*, which opened my world and ideas. We can use it for LPB recitation too. For instance, people can speak and record LPB recitation on their phones like Makey Makey. This gives me new ideas and opens my world.'

From Mandis's post-interview, it became clear that she gained ICT skills by participating in the work of video creation for sharing on social media: 'I learned to use the proper camera settings for taking the video of an interviewee.' Similarly, Faani reflected on her role in the project and on the skills she acquired: 'I didn't do video editing for my project, but I recorded video and used *Cap Cut* [a free, online video editing software] to edit the video and posted it on my personal social media platform to promote our project.'

Reflecting on his role in safeguarding ICH during the follow-up interview two months after the YF was concluded, Sonbha, being eager to spread awareness beyond his local community, stated: 'I am still working and making videos, which I post on social media. I wrote a short film plot and pitched it to a director. The story is about promoting the recitation. I'm not sure if it will be included in his film or not. If it is approved, it will be on TV live or on Netflix, which is a great opportunity.' He stated further: 'I will discuss it with the faculty as well as the language major to see if we can add recitation to the schedule or have a training [...] There will be a film festival at my faculty, and I will use this video for this film festival.' Similarly, Somchai aspired to promote the ICH practice and shared his experience with friends and family for ICH safeguarding. He stated: 'I think I see my role as a disseminator of culture because I have gained more new knowledge than people who didn't join this forum, so I will share and disseminate ICH to others who are interested in it.'

Ultimately, the youth members saw the opportunities

and had a positive disposition towards their local ICH. As Somchai put it: 'I am interested in this topic because I like it and I am originally from LPB, where this recitation is rarely found and is fading away now. Before, there was a lot of this recitation in traditional events and festivals, but now it's difficult to find, so we decided to do this topic.'

Discussion

The study revealed an awareness among some Lao PDR youth members of the threatened vitality of certain local ICH practices, particularly among their peers and younger generations. At the same time, their participation in the YF indicates their preoccupation with safeguarding their living heritage. Therefore, it can be inferred that there is an interest in safeguarding ICH practices among the young population in LPB.

In LPB, local societies have knowledge and skills that could support sustainable development, particularly in the cultural and economic sectors, if the vitality of ICH is maintained. In this study, Lao PDR youth perceived and witnessed their generation's diminishing interest. They also acknowledged the subsiding number of culture bearers. The YF challenged the youth members to seek ways to make these ICH domains relevant to their generation while respecting traditional knowledge and skills.

The Elephant team's case highlights how youth members embraced their practice so that it displayed the characteristics of a community of practice. Engaging with local communities, the youth members empathised with the local culture bearers' needs and problems. Collaborating and co-designing with the culture bearers, the youth members gained insights and conceptualised projects where they combined traditional ICH with interesting technologies. As evidenced by the Elephant team, the members demonstrated their readiness and commitment to form a CoP by taking actions that indicate mutual engagement, joint enterprise and shared repertoire, the three key dimensions of CoP. Additionally, several instances of identity formation were observable.

Mutual engagement

Readiness and commitment to form a CoP

An early indicator of the mutual engagement shown by the members of the Elephant team was their willingness to choose and work on an ICH that was the least well-known

among themselves, their peers and the local community. The youth ambassadors had diverse knowledge of several possible ICHs and accessibility to culture bearers for these ICHs. However, after a brainstorming session, they all agreed to select the ICH practice they knew least about. Their ICH of choice made their search for a local culture bearer more difficult because such elderly practitioners are scarce and thus rare to find. Nevertheless, the team members showed a commitment to that ICH because, as Somchai expressed: 'Our members had proposed different ideas and topics for dancing, weaving, etc., but we didn't know the LPB recitation. So, we thought it was very interesting to explore this culture and do this topic.'

Choosing a theme for a group work on a lesser-known ICH implied that the project work may have faced more challenges. This collectively agreed commitment of the members of the Elephant team to work on LPB recitation transformed their team into a CoP because of the implicit consensus of creating a mutual engagement around a challenging ICH domain. Establishing this practice among team members is fundamental because 'the first characteristic of practice as the source of coherence of a community is the mutual engagement of participants' (Wenger 1998). This mutual engagement does not arise out of harmony or mutual agreement, but rather out of the common practice necessary for accomplishing the project work on the ICH. Several team members described their mutual engagement in practice – for example, especially when describing their fieldwork.

Partiality of competences complementing skills

The youth members had different competences, especially in the area of ICT. This partiality – that is, differences in skills and competencies – in their mutual engagement required them to negotiate their actions and complement their skills, especially their level of social media saviness. The most tech-savvy helped to complement the skills of others, particularly in filming, video editing and the creation of presentation slides. This resulted in the self-reported increase of ICT competency of other members in the team. The other four team members all credited Sonbha for facilitating their learning. Although some members were not directly involved in video recording, they gained further knowledge of video creation for sharing on social media. This also indicates that engaging with ICT for the purpose of creating social media content had the added value of deepening the youth members' understanding of the ICH domain itself.

Joint enterprise

Engaging with the culture bearer as a negotiated enterprise

All members of the Elephant team showed high interest in working as a group and were committed to safeguarding LPB recitation with Auntie Khamyai. This is reflected in their choice of ICH, despite it being the least-known ICH and none of the team members having prior experience with it. They learned that LPB recitation was currently under strong threat, with few expert culture bearers available. Despite all odds, the team remained eager to commit to the project, even though it required more in-depth research work and a more difficult search for a culture bearer.

The Elephant team project became a collective product because, while the team members were working on it, they steered their subjective responses towards their shared, common objective. The CoP members recognised that the best way to learn a less-known ICH was by engaging with the culture expert herself. In doing so, several Elephant team members discussed in the post-interview that they had learned from the culture bearer Auntie Khamyai.

Engaging with Luang Prabang recitation as an indigenous enterprise

Wenger explains how a collective response, aligned with the conditions, resources and constraints of a CoP, can result in 'inventive resourcefulness' (Wenger 1998, 79) that transcends the boundaries of the CoP itself. When analysing the YF through the CoP theoretical framework, several aspects of the Elephant team's engagement show how their practice extended beyond previously established limitations and interpretations of practice (Aguilar and Krasny 2011) of the YF. Examples of transforming their practice into an indigenous enterprise include: (a) the Elephant team members researching LPB recitation online to gain knowledge of its representation online to complement their fieldwork; (b) their decision to interview fellow students at a local school to assess the popularity of the ICH among local youth; and (c) team member Sonbha expressing a sustained interest in LPB recitation within his personal and professional practice. This expansion of CoP practices extended into Sonbha's student life, where he was inspired to introduce LPB recitation both privately and publicly, including within his university. His motivation to spread awareness beyond his local community was further reflected in his application for a Netflix grant to share the story of LPB recitation with a wider audience.

after the YF concluded.

This joint enterprise also inspired other participants to define their roles in safeguarding LPB recitation. For instance, Somchai expressed a desire to promote and share his ICH documentation experiences with his friends and family, while Faani planned to upload the team's behind-the-scenes videos on social media.

Shared repertoire

Technology as a shared tool for ICH: using social media to involve young people

The shared repertoire of a CoP is highly varied, encompassing a range of resources such as symbols, tools, and both linguistic and non-linguistic elements that support and shape its practice. A shared repertoire carries meaning for a community and comprehends the members' chosen discourse, ways of expressing their sense of belonging to a CoP, and their expression of membership and of their identities. The Elephant team chose to use social media as a safeguarding tool for LPB recitation because online sharing and dissemination allowed broader access. During their practice, the youths saw each other's projects and work processes, agreeing that ICT offered benefits and advantages for safeguarding. ICT became part of the CoP's shared repertoire because it was used to give meaning to the community.

Zooming out from the Elephant team's case, other teams participating in the YF also utilised technology as their shared repertoire – whether it was the Snake team who used Makey Makey to play *lanat* or the Penguin team who built an e-commerce website to promote LPB traditional pottery.

Shared identity

Embracing their cultural identity through learning about an oral ICH performance

It was observable that the Elephant team members progressed from having no prior knowledge of LPB recitation at the beginning of the YF to incorporating this ICH as part of their local, autochthonous identity by the end of the YF. The CoP formed with peers and culture bearers appeared to be a key experience contributing to the discovery and embrace of a new nuance of a shared cultural identity, thereby enriching their current identities.

This shared identity was reflected in the youth members' positive disposition towards their local ICH.

Somchai saw himself as a LPB native and he was concerned that the recitation art was fading away. This was a common phenomenon across all participants, as shown by the survey data on youth members' interest in LPB's ICH. An observable change in the youths that can be highlighted is that the Elephant team members recognised the value of Lao language in the course of their CoP. Faani put it nicely: 'Before [the youth forum], I was not aware of the importance of culture, but then I found that it's very important and our culture is very unique and beautiful, which makes me want to inherit and transmit it.'

The case of the Elephant team has implications for understanding how youth members experienced collaborative learning of ICH in a CoP. For the Elephant team, participating in a CoP involving ICH provided the opportunity to learn about a little-known living heritage of their community. The team's individual members are core elements of the CoP and are directly impacted by their participation. All team members reported having experienced a learning gain and a shared identity. The lack of interest in ICH among young generations challenged the youth members, particularly the Elephant team, to learn more about a little-known cultural expression in their community. Rather than being put off by this cultural knowledge gap among their peers, they were compelled to know more about it and to spread awareness. Their interviews revealed that: (a) they learned more about LPB recital readings during the YF; (b) they realised they lacked knowledge of it; (c) they set new knowledge in the context of their local community history, thereby identifying with it and appreciating it as new knowledge about their language and culture; and (d) they perceived their interactions as teaching the culture bearer as well. These experiences motivated them to pursue awareness-raising activities aimed at others.

To establish conditions for a CoP where youth are driven to safeguard ICH, a learning experience must be fostered that: (a) enhances the youth's sense of local identity; (b) leads them to recognise the value of cultural knowledge; (c) results in collaborative learning between themselves and a culture bearer; and (d) challenges them to find and develop innovative solutions. The study holds significance in showcasing youth members' experience in a CoP involving ICH. It contributes to understanding how CoPs can enhance collaborative learning for a cultural practice, especially those threatened by weakened practice and transmission.

All in all, in revisiting the initial research questions, the study offers insights into youth engagement with ICH. In response to the first research question – *What underlying challenges do local youth and culture bearers perceive as obstacles to the safeguarding and practice of ICH?* – the youth participants identified a range of threats, including weakened transmission, declining interest among younger generations, cultural globalisation and environmental changes. However, rather than leading to disengagement, their awareness of these challenges became a foundation for action. In addressing the second research question – *What conditions support the creation of a CoP in which youth are actively motivated to safeguard, transmit and revitalise intangible cultural heritage?* – the results illustrate that mutual engagement, a shared enterprise and a growing shared repertoire were all evident in the young people’s collaboration with local culture bearers and peers. The Elephant team’s case, in particular, demonstrated how engaging with a lesser-known and vulnerable tradition fostered a deep sense of cultural identity and innovation. These findings suggest that when youth-centred initiatives are designed intentionally around the principles of CoP, young people can transform perceived vulnerabilities into sources of resilience, agency and intergenerational solidarity.

Conclusion

The study shows that LPB youth members are aware of the threats to certain local ICH practices, particularly

among their peers and younger generations. Their participation in the YF demonstrates their commitment to addressing local ICH threats and safeguarding their living heritage. The case study of the Elephant team illustrates how the characteristics of a CoP were embraced by the youth members in their safeguarding practices. Through engagement with local culture bearers and the co-design of innovative projects that combine traditional ICH with social media, the youth members actively participated in the safeguarding of their heritage, finding ways to make it relevant to their generation while respecting traditional knowledge and skills. The result is not only the creation of innovative cultural products but also the empowerment of new generations to become part of the solution in improving their community’s heritage.

The YF provided the youth members with a functioning CoP environment from which to engage in various approaches to safeguarding ICH. It also allowed youth to reflect upon their role in safeguarding local traditions and the underlining threats. As youth are a key force in safeguarding and developing ICH, their voices and ideas must be amplified. To keep ICH alive, the role of young people extends beyond the next generation of cultural bearers. They should be empowered as change-makers and innovators in bringing fresh perspectives and mobilising others towards advancing ICH. Being active problem-solvers, they can drive changes in their communities and contribute to the richness of ICH generations to come. 🇫🇮

Appendix A:

Codebook of pre-, post- and follow-up interviews

Interview round	No.	Parent code	Child code	Description	Applications
Pre-interview	1	Device used for ICT	Device used for ICT	Device used for connecting online or for using ICT.	0
	2		Desktop computer	Using desktop computer to connect online and for using ICT.	14
	3		Smartphone	Using smartphone to connect online and for using ICT.	20
	4	Ethnicity		Participants’ ethnicity apart from being a Lao national – for example, Thai-yuan, Hmong, Kamu.	3
	5	Hearing about the youth forum	Hearing about the youth forum	How the participants heard about the forum and decided to join.	22
	6		Family/friend network	Familial/friendly relationship.	12
	7		Professional network	Professional/work-related relationship.	7

Interview round	No.	Parent code	Child code	Description	Applications
	8	ICH benefits	ICH benefits	Youth's perception of how ICH provides benefits to the local community.	29
	9		Economic ICH benefit	When youth recognize that ICT can enhance their income, career prospects, and market opportunities, they are more motivated to engage with it due to its economic potential and financial incentives. For instance, Mandi highlighted how weaving crafts could generate income and hold economic value.	10
	10		Socio-cultural ICH benefits	When youth talk about ICH values that hint at cultural appreciation or how it ties to his/her community – for example, when talking about spiritual blessings in a community.	12
	11	ICH of interest	ICH of interest	Participants describe and elaborate their ICH domain of interest.	19
	12		Willingness to transmit and adapt ICH to contemporary needs/generation	Participants' willingness to adapt/transform ICH to modern needs and contemporary generations shows their understanding that ICH needs to be adapted to survive. For example, Mandi talked about how weaving needs to be more suitable for fashion-conscious younger generations.	15
	13	ICH threats	ICH threats	Youth's perception of threats to the ICH. Follow the interview protocol for the question on 'challenges perceived by youth'. This would be identified under the UNESCO framework of 'ICH Threats for Urgent Safeguarding List'.	0
	14		Cultural globalisation	ICH threatened by educational standardisation, mass media, new pastimes, rapid socio-cultural change and social media.	9
	15		Economic pressure		1
	16		Environmental pressure		2
	17		New products and techniques	Threats to ICH, particularly from industrial production, the surge in new technologies and the use of modern materials.	0
	18		No threat perceived	When youth think that there is no threat to ICH.	4
	19		Weakened practice and transmission	Aged practitioners, diminishing participation, diminishing youth interest, few practitioners, halted transmission, loss of significance, reduced practice, reduced repertoire.	30
	20		Information sharing		When participants share or receive information/knowledge/skills in their own network (relationship and ties with family and friends). For example, Thongdi shared how to make crab fermented sauce for other people.
	21	Interesting			16
	22	Making, craft skill	Making, craft skill	Participants experience using hardware tools and craft skills to make, fix, invent or solve problems.	0
	23		Experienced with making	Participants have experience in making and using hardware materials. They are used to making, fixing or solving problems by developing new solutions to their problems or figuring out alternative ways to address the problem.	16
	24		No experience with making	Participants have no experience of making, craft or using hardware tools.	5
	25	Occupation or field of study		Information about the participant's field of study, career, professional occupation, or any other work- or study-related information.	20
	26	Safeguarding ICH past experience	Safeguarding ICH past experience	When youth shared their past experience of safeguarding ICH.	4
	27		Advocating for ICH past experience	When participants actively advocate, initiate the project, teach/mentor others and present about their ICH domain of interest.	22
	28		No experience with ICH in the past		8

Interview round	No.	Parent code	Child code	Description	Applications
	29	SDG definition	SDG definition	One of the questions in the protocol on what do they think SDGs is.	2
	30		Long-term development for generations	When the participants assume that SDGs have connections with long-term development that lasts generations or preserves it for generations.	11
	31		Solely on preserving culture	Participants discuss SDGs as preserving culture for generations without mentioning other aspects, including tangible cultural heritage (building, temple, pottery) that is domain-specific.	7
	32	SDG goal of interest	SDG goal of interest	Youth's answer to the question: 'Which goal do you relate to the most?'	2
	33		Goal 1	No poverty.	4
	34		Goal 11	Sustainable cities and communities.	1
	35		Goal 13	Climate action.	2
	36		Goal 15	Life on land.	3
	37		Goal 16	Peace, justice and strong institutions.	1
	38		Goal 3	Good health and wellbeing.	2
	39		Goal 4	Quality education.	2
	40		Goal 5	Gender equality.	3
	41		Goal 8	Decent work and economic growth.	2
	42	Technology confidence – good at technology	Technology confidence – good at technology	Participants' positive self-perceptions of their prior experience with technology. (They say that they are good.)	25
	43		Not good at technology	Participants feel that they are not capable of using technology.	16
	44	Technology skills	Technology skills		3
	45		Basic technology	Participants use technology at a basic, consumer level, such as using it for browsing on the internet, attending Zoom meetings, doing Google searches, using rudimentary Microsoft Office, using social media to communicate or ask questions for entertainment purposes.	25
	46		Creative technology	Participants use technology creatively and actively for learning purposes and knowledge sharing. For example, they use video editing software or social media; they program; or they use social media as an e-commerce platform.	35
	47	Youth aspirations for the youth forum	Youth aspirations for the youth forum	When youth participants address their goals/hopes/aspirations for the workshop.	20
	48		Safeguard ICH		45
	49		Share/learn with others on ICH		35
Post-interview	1	Design thinking contributed to learning		How the 'design thinking' process contributes to youth learning/making sense of ICH problems. For example: empathising, brainstorming ideas, defining problems, making prototypes, receiving feedback on their project.	23
	2	ICH threats	ICH threats	ICH threats perceived by the youth after completing the youth forum. This code can appear throughout the interview but it is focused on question 2 as challenges in preserving and conserving ICH.	2
	3		Cultural globalisation	When ICH threats include the influence of mass media, social media, cultural changes.	9
	4		Demographic issue	When the ICH is threatened by the change of demographic and how people move to the cities for better job opportunities.	3
	5		Economic pressures	When the ICH is threatened by insufficient financial resources and rapid economic transformation.	6

Interview round	No.	Parent code	Child code	Description	Applications
	6		Environmental pressures	When ICH or the community is experiencing pressures due to changed environment, climate change, biodiversity loss and the lack of natural resources.	15
	7		ICH is not known	When youth identify the ICH threat as the general audience was not aware of the ICH at all.	11
	8		Lack of resources		14
	9		Negative attitude towards ICH practice	When youth perceive/learn from the fieldwork that the ICH is under threat due to a negative attitude towards or a misunderstanding of the ICH domain. For example, the Elephant group found that the general audience has a negative attitude and misunderstood the hidden meaning in the Luang Prabang recitation.	8
	10		Value of ICH within the community	When the youth perceive how the community might not be aware of the value/importance of their ICH.	4
	11		Weaken practice and transmission	When the youth identify that the challenge in perceiving ICH is due to its weakened practice and transmission, including the issue of aged cultural bearers, diminishing interest and loss of significance.	38
	12		Information about culture bearer	Information about culture bearer	This code is for us to capture basic information about the culture bearer. Please categorise this information by team.
	13	Elephant			12
	14	Penguin			10
	15	Rabbit			8
	16	Snake			12
	17	Wolf			3
	18	Interesting		Interesting quotes from youth members.	58
	19	Involving local community			31
	20	Problem statement		Problem of the ICH domain/artisan identified by the youth members/team.	30
	21	Role in safeguarding	Role in safeguarding	Youth's perception of their role in safeguarding ICH. This code can be found throughout the interview, but it is likely to be found in the answer to Question 1: 'How do you see your role now after attending the forum?'	5
	22		Become a culture bearer		11
	23		Youth role in helping to promote ICH	When the youth describe their role in safeguarding ICH as promoting ICH/raising awareness of the general audience.	53
	24	SDGs	SDGs	The code covers two main questions in the protocol: 1. Perception of sustainable development change 2. SDG goals of interest. This code could be used for any mention of/connection with sustainable development.	8
	25		Connection of SD to themselves	When youth mention their role/personal experience in contributing to sustainable development.	17
	26		Interconnections among SDGs	When youth see interconnections among goals and/or local challenges – for example, they see that Goal 1 and Goal 11 are connected.	20
	27		SD and ICH safeguarding	When youth make connections between sustainable development and ICH safeguarding.	32
	28	Skills gained in youth forum	Skills gained in youth forum	Any and all types of skills that youth mentioned that they have gained, or developed, by participating in the youth forum.	162
	29		ICH skill gained		52
	30		ICT skill gained	When youth talked about their new knowledge gained from their participation in the youth forum. The code is likely to be in the 'Self-perception on ICT' section.	98

Interview round	No.	Parent code	Child code	Description	Applications
	31		Learning and applying new skills in the youth forum	Participants talked about something specific that they (1) learned in the youth forum, (2) applied and practised directly during the forum, and (3) can maybe talk about in terms of the results they saw. When to code: If Thongdi did not know how to send files on the phone, and learned and practised it in the forum, then YES to code. If, for example, a participant already has a skill and just applied it – like Sonbha, who is already a film-maker, made a video in the forum – then it is NOT in this code.	23
	32		Other skills gained (soft skills)	Any other type of skill gained during the youth forum – for example, speaking skills, problem-solving skills, collaboration skills. Likely to be the last two questions of the interview.	24
	33	Social connections	Social connections	Mentioning evolution/changes of any relationship among peers, with culture bearers, community. Positive or negative.	19
	34		Connection to culture bearer	This code focuses on the connection or relationship development among culture bearers and youth.	13
	35		Culture bearers learn from the youth	When the youth mention how/what the culture bearers learned from working with them.	24
	36		Youth learn from culture bearers	When youth identify learning moments from the culture bearers.	32
	37		Connection to peers	When the youth exchange, extend, bounce ideas or work with teammates. It includes moments/issues/new knowledge that youths learn from one another. It includes social interaction – for example, when they learned to use Canva from a teammate.	81
	38	Solution for ICH during the forum	Solution for ICH during the forum	The solutions made by each group to address the culture bearers' needs.	18
	39		ICT and ICH	The role of technology in advancing ICH. How the youth mention the usage of ICT in safeguarding ICH.	54
	40	Youth aspiration	Youth aspiration	Youths mention their aspirations in learning new skills, in safeguarding ICH, or other motivation before and after joining the youth forum.	8
	41		Aspiration to safeguard ICH		39
	42		Other aspirations	Any plans, aspirations, visions or ideas that concern the future of the youth.	12
Follow-up interview	1	Design thinking			40
	2	Facebook post uncoded			3
	3	Interactions in learning group (community)	Interactions in learning group (community)	Any indication that they learned something from their peers, their animal learning group and culture bearer.	20
	4		Learning from culture bearer	Any mention of the culture bearer they worked with.	23
	5		Provide suggestions to culture bearer	Proposing solutions for safeguarding ICH.	4
	6	Obstacles that hinder youths from ICH practice			17
	7	Relation with ICH (domain)	Relation with ICH (domain)	Every aspect related to personal ties with ICH – for example, being a culture bearer, or having family members who are culture bearers.	2
	8		Deeper insight into ICH	Anything mentioning knowledge they acquired learning about the specific ICH.	23
	9		ICH threat – environmental pressure		14

Interview round	No.	Parent code	Child code	Description	Applications
	10		ICH threat – lack of interest in ICH		51
	11		ICH threat – unmodern/outdated	Not interested in basket woven products because the design does not appeal to a modern lifestyle or is not attractive. Preference of design and of modern or non-traditional materials such as plastics	18
	12		ICH threat – weakened practice and transmission	Any mention of ICH threats that youth participants learned about concerning transmission to future generations – for example, it is not economically interesting, or they do not know enough about it.	34
	13		Personal importance of ICH	Participants recognise the personal value that ICH has for them – for example, 'I realise how difficult it is' and 'It makes me want to preserve it'.	20
	14		Prediction of future of ICH practice		23
	15	Results/activities of learning group (practice)			27
	16		Negative role of ICT		36
	17		New design as innovation		9
	18		No longer meeting culture bearer	Youth participant did not find time or was unable to continue being involved with ICH.	14
	19		Positive role of ICT	How ICT can be a tool for safeguarding ICH – for example, by offering information and/or learning about basket weaving, exchanging ideas, encouraging more creative ideas.	108
	20		Promoting ICH as a solution	Mentions spreading awareness of or promoting basket weaving as a solution. Also includes helping with promotion of products or ICH from culture bearers.	110
	21		Sharing experience of youth forum or promoting ICH (practice)	Any indication that the youth participants are still practising ICH in any kind of way.	19
	22		Still practising ICH/ meeting culture bearers		6

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