



This volume of the *International Journal of Intangible Heritage* begins with two special contributions, in a section called 'VIEWPOINTS', that interrogate the increasing integration of tangible and intangible heritage in museums across a wide range of cultural contexts.

The first contribution is a speech made by His Excellency Zaki Anwar Nusseibeh, Cultural Advisor to the UAE President and Chancellor of the UAE University, on 12 November 2024 to the International Council of Museums, on the topic of *Intangible Heritage, Museums and Contexts of Rapid Change, such as the UAE*. His Excellency's speech discusses the significance of intangible heritage to the understanding of Emirati culture, outlines some of the actions taken within the United Arab Emirates' cultural sector and by government, then returns to a global focus on intangible heritage, presenting a personal view of some of the challenges and future opportunities that engage museums across the world.

The second contribution, by Professor Bae Kidong, *Intangible Heritage: ICOM Seoul 2004 & ICOM Dubai 2025* relates to a sub-theme of the 2025 ICOM General Conference in Dubai on 'The Future of Museums in Rapidly Changing Communities,' the safeguarding of intangible heritage. This article revisits the discussions on intangible heritage presented at the 2004 Seoul General Conference, traces key changes over the past twenty years, and considers the evolving significance and value of intangible heritage within the museum field, including the contribution to scholarly discourse around intangible cultural heritage made by this journal. Mr Bae is a former Director-General of the National Museum of Korea, and also led the 2004 ICOM General Conference in Seoul, with its theme of intangible cultural heritage.

The special contribution is followed by an article by OH, Changhyun, *Legal and institutional domestication of the 2003 UNESCO Convention on Intangible Cultural Heritage in Korea*, which examines the legal and institutional changes in the Republic of Korea since 2005, in response to the Convention for the Safeguarding of the Intangible Cultural Heritage. The Republic of Korea has, since 1962, designated and protected intangible cultural properties through the implementation of the Cultural Property Protection Act. The legal framework, which had remained largely unaltered since 1962, was substantially revised in 2016 and in 2024 was transformed as the National Heritage Act. The article examines the characteristics of the intangible cultural property system within the 1962 Cultural Property Protection Act regime, then analyses legal and institutional modifications that have occurred within the 1962 Act since 2005. It demonstrates that these changes were the consequence of an initiative to adopt the concept of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in parallel with the existing concept of intangible cultural property.

Significant public events – festivals and celebrations – are examined in the next two articles. *Port Eliot Festival: a crucible of creativity*, by Jo Buchanan, explores the Port Eliot Festival, an annual contemporary event in the grounds of a historic house in Cornwall, United Kingdom. The festival's intermingling of tangible and intangible heritage has created a gateway for the expression and performance of intangible cultural heritage,

and foregrounded the role of creative practitioners in experimentation within this cultural space. Festivals are explored as a form of heritage that provides a social, loose, unpredictable, dynamic cultural space, in contrast to a fixed heritage site. This temporality challenges the assumption that the value of 'heritage' is immutable and fixed; what is important emerges through a personal, sensorial and embodied experience. Festivals (whether ancient, revived or contemporary) are more than an end product; they are a socio-cultural process of active valuing, with social interaction between people as a core aspect of this act of heritage.

Driselda P. Sánchez-Aguirre, Eric Orlando Jiménez Rosas, Ilia Alvarado-Sizzo, Bruna Galindo Moury Fernandes examine Mexico's world-renowned Day of the Dead commemoration through the lens of children's engagement with the event, in their article, *Heritage value and touristisation of the Day of the Dead in Mixquic, Mexico: perspectives from local children*. Heritage research in recent decades has increasingly underscored the importance of safeguarding intangible assets and considering the voices of marginalised groups, including children. Informed by social learning theory and environmental perspectives, the article delves into the collective perspective of children from Mixquic, Mexico City, regarding the Day of the Dead celebration in their town, utilising drawings and interviews. The main findings unveil the integral role of playful activities, such as el campanero, in the social learning process concerning intangible heritage; the offering as the focal point in children's collective representation of Day of the Dead celebrations; and a recognition of tourism as a generally positive contextual factor in the celebration.

The intersection of cultural spaces and intangible cultural heritage informs the next two articles in this volume. Patiphol Yodsurang, Pranom Tansukanan, Wittaya Duangthima, Phisith Sihalarth, Sithixay Insisiengmay, Yasufumi Uekita, Marie Nakamura and Ikuro Shimizu, in *Intangible heritage and rituals of spirit purification embedded in the cultural landscape of riverfront communities in Southern Laos*, explore the indigenous practices of local communities in establishing connections between local spirits and natural features through the cultural process known as Pop (ປອບ). The article focuses on the purification process, known as Pua-Pop (ປວງປອບ), conducted in waterfront villages along the Mekong River in Southern Laos that serve as sanctuaries for individuals accused and expelled from their original communities. The village becomes a diverse community comprising people who share collective spiritual connections to the land and its natural resources. Cultural landscape surveys provide initial insights into agricultural land-use practices, livelihoods, and the role of spirits and natural features in the village. In an analysis of the recovery process of individuals previously affected by Pop possession, the article examines the emergence of the Pua-Pop ritual as a traditional management system in riverfront communities within the Greater Mekong subregion, specifically in Southern Laos. It reveals a strong connection between the purification ritual processes and the riverine spiritual landscape, encompassing the Mekong River, grassland and swamp areas.

A mnemonic spatial heritage in the city: the case of Hammam Chiab in Setif, by Monia Bousnina, examines how the hammam functions in Algeria as both physical structure and cultural space, by analysing how Setif residents interact with, perceive and remember this traditional bathhouse. A survey was conducted with 103 residents of diverse ages and genders, followed by in-depth interviews with ten key participants at distinct locations across the city. This approach facilitated the investigation of how the hammam shapes urban identity and preserves cultural memory. The methodology combined spatial analysis techniques with sensory ethnography to document both the tangible architectural features and the intangible cultural practices, oral traditions and embodied experiences that make the hammam a significant landmark in residents' mental maps of their city. The study established that the hammam is a spatial heritage of identity, acknowledged not only for its practical purpose but also for its symbolic significance, passed down through generations via the transmission of traditions and customs. It serves as a repository of functions and meanings, as well as a carrier of identity, culture and history. It is considered both as a 'spatial symbol', and as a prominent location within the city's boundaries - a 'mnemonic perceptual spatial reference'.

How the traditional Fire Dragon dance in a village setting has been leveraged to meet a broader agenda is the focus of Lok-yin Law's article, *From village tradition to Hong Kong's intangible cultural heritage: heritagisation of Pok Fu Lam Village's Fire Dragon Dance*. This article examines the heritagisation process of the Pok Fu Lam Fire Dragon Dance in Hong Kong, tracing its transformation from a village tradition to a recognised intangible cultural heritage asset. The article explores how the Fire Dragon Dance has evolved in response to urbanisation threats, government policies and its designation as intangible cultural heritage, and highlights how local stakeholders have strategically leveraged the ICH concept to revitalise and maintain their community traditions, while also adapting the practice to meet broader societal expectations. This process has involved negotiation and compromise, resulting in a de-villagisation and performatisation of the dance. By expanding beyond its original community and embracing new performance contexts, the Pok Fu Lam Fire Dragon Dance has successfully transformed into a shared cultural resource for Hong Kong, demonstrating the dynamic nature of intangible cultural heritage in urban settings.

The role of indigenous rituals in strengthening social bonds: a case study of the Tiska ritual practice among the Oromo people of Hidabu Abote woreda, by Shemelis Teshome, explores the profound significance of the Tiska ritual and its pivotal role in fostering and fortifying social bonds among the Oromo people of Ethiopia. The Oromo, a major Cushitic-speaking community in East Africa, make up almost half of the population of Ethiopia. The Tiska ritual of the Oromo people, a rite of sacrifice, is performed to ensure a harmonious relationship between individuals, families, clans and communities as a whole. The study described in the article indicates that rituals such as this play a vital role in strengthening social bonds within communities. Through its rich cultural significance, the Tiska ritual fosters unity, cohesion and a sense of belonging among the Oromo people in the study area. By gathering individuals together to participate in shared traditions, the ritual creates a space for communication, solidarity and mutual understanding, thereby fortifying social relationships.

Limin Kamum, in *Understanding the social metamorphosis of a tribal society in the Eastern Himalayas through intangible heritage*, examines the social metamorphosis of a rite of propitiation to a festival of the Galo tribe in the Himalayan region. The article traces cultural shifts over time. Mopin, a manifestation of intangible heritage among the Galo, is embedded in their culture and exhibits the vibrant aspects of their cultural life. Traditionally, it was performed individually by families only after affirming through chicken liver examination. The Mopin-Pintum rite addressed agricultural crises, when households faced adversities such as crop failure due to weather or pest outbreaks. In the second half of the 19th century, Mopin was transformed into a festival. This study of the Mopin myth goes beyond its evolution as a festival; it also sheds light on earlier stages of Galo society and the emergence of various customs, especially historical events such as the discovery of paddy, the beginning of agriculture and the development of marriage customs. The paper explores the impact of these changes on traditional social settings.

Intangible cultural heritage safeguarding: a youth-led community of practice in Lao People's Democratic Republic by Sawaros Thanapornsanguth, Kenna Lee Edler, Jonghwi Park, Jun-ichi Takada, and Shinobu Yamaguchi, illustrates how youth are motivated to safeguard intangible cultural heritage (ICH) in a community of practice (CoP). The study was conducted at the UNESCO World Heritage Site of Luang Prabang, in the Lao People's Democratic Republic, and first explores the perceived threats to safeguarding local ICH as seen by youth members. It then 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. The results present the conditions for a youth-driven CoP, supporting youth experiences in enhancing their sense of local identity; recognising the value of cultural knowledge; engaging in collaborative learning with a culture bearer; and being challenged to find innovative solutions.

Mbulisi Ndlovu and Jacob Mapara, in *Hadza lezembgwe: a brief exposition of a Kalanga gastronomic intangible cultural heritage element*, discuss the reasons behind the popularity of hadza lezembgwe (pearl millet

thick porridge) among the Kalanga people. They explain what the product is and why some urban restaurants fail to produce it in the way that Kalanga people prefer. The article aims to raise awareness of this important intangible cultural heritage element while alerting the impacted community to the need to ensure its survival for their benefit and that of future generations. The study was conducted in two districts, Bulilima and Mangwe, in the province of Matabeleland South in Zimbabwe, where most Zimbabwean Kalanga are found, and established that the processing of pearl millet into gwise (pearl millet flour) and setje (finer pearl millet samp) is the most important part of producing this special type of hadza. The article recommends that these traditional preparation skills be documented and safeguarded in line with the requirements of the 2003 UNESCO Convention.

Colombian Caribbean marimba de pierna: preserving the sounds of the guazuma tree, by Andrea Trujillo and Juan Díaz, present the results of a research study of an endangered instrument, the marimba de pierna (leg marimba), highlighting its social function, organological structure and repertoire. The marimba de pierna is a traditional musical instrument found in the southern region of the department of Atlántico, Colombia, specifically in the municipality of Santa Lucía. Blending indigenous and African traditions, its exact origins are uncertain. Along with other musical instruments from the Colombian Caribbean region, the marimba de pierna was widely used in the aforementioned municipality, but its execution began to decline with the advent of electricity in the population. More recently, the phenomenon of globalisation has impacted negatively on the conservation of indigenous traditions of many peoples. In the case of the marimba de pierna, it has become less and less interpreted, with only a few families still manufacturing and playing it. The article aims to contribute to the dissemination and reactivation of this endangered instrument.

Anıl Süvari and Gamze Çoban, in *Colour mapping of traditional urban fabric material in the southeastern region of Turkey: havara stone*, examine the use of havara stone in the process of planning the restoration of historical environments in provinces located in the region. Havara stone is a cultural heritage item whose unique colour characterises the physical environment of the eastern region of Turkey, which was affected by an earthquake in 2023. The study that informed this article aimed to determine the colours of the stone used, and their proportions. A centralised colour chart was developed through computer-aided colour mapping techniques based on samples of apostle stone. This chart is intended to function as a referential framework for guiding colour selection in forthcoming restitution and adaptive reuse interventions within the region. The findings of this study will contribute to ensuring the quality and authenticity of restoration works. It is hoped that the colour mapping method will be adopted as a standard approach in the conservation of historical environments characterised by vernacular architecture and a preserved historical fabric.

This volume concludes with three book reviews. Suzanne Bravery reviews Tamara Nikolić Đerić, Jorijn Neyrinck, Eveline Seghers and Evdokia Tsakiridis, *Museums and intangible cultural heritage. Towards a third space in the heritage sector: a companion to discover transformative heritage practices for the 21st century*. Two books published by the National Folk Museum of Korea are reviewed as part of this special issue of IJH: Professor Hahm Hanhee reviews Agnieszka Pawłowska-Mainville, *Living Heritage Landscapes: An Anthropological Approach to Intangible Cultural Heritage and Language Valuation in Canada and Poland*; and Jeong Seongmi reviews Jitka Cirklová and Václav Liška review, *Traditions Through Time: The Radiant Intangible Heritage of Czech Culture*.

The publication of a scholarly journal relies upon the hard work and cooperation of a large number of people. I thank the members of the Editorial Committee of the *International Journal of Intangible Heritage* for their diligence and discernment in assessing large numbers of papers for their suitability for publication, and also for acting as peer reviewers. I also extend my gratitude to the external peer reviewers who give their time and expertise to craft the reviews that are critical to shaping the editorial response to each paper. Copy editor Robyn Flemming fine tunes each article to publication quality. The Secretariat of the *International Journal of Intangible Heritage* provides unwavering support across the whole process of reviewing, editing and production. I also

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Editor-in-Chief
International Journal of Intangible Heritage

A handwritten signature in black ink, reading "Rosdy Russell". The signature is written in a cursive, flowing style with a long horizontal flourish at the end.