

Transcribed data (consent)
Ongota Oral Tradition

Reçu CLT / CIH / ITH	
Le	19 AVR. 2012
N°	0606

Part I. Interview with the knowledgeable individuals

A side of the tape cassette

On 5:24 minute

Question: What should be done in the future regarding the disappearance of Ongota language and oral traditions?

Answer /Mr. Kelle/: We have to teach our children in the future.

On 21:05 minute

Question: What is your advantage if your language and oral traditions survive in the future?

Answer /Ms. Dulla Kelle/: We are thinking to work concerning the rehabilitation of our "Ebo" and language.

Question: What do you think about the disappearance of Ongota?

Answer /Ms. Dulla Kelle/: The disappearance of Ongota means the disappearance of Biraile. As we teach our children, they will know the language and communicate using it. That means we leave it to the children. We should discuss and rehabilitate the language and the culture. Your support is also necessary in the rehabilitation process.

Question: Your oral traditions are going to die as your language dies. So, what should be done regarding this situation?

Answer /Ms. Dulla Kelle/: We have to teach our children and other individuals who do not know the "Ebo".

Question: are you volunteer to teach?

Answer /Ms. Dulla Kelle/: We are all volunteer. We need the rehabilitation of the language and the "Ebo". Teaching our children is very necessary. You arouse us from a deep sleep and the rest is our responsibility. Now, teaching is our responsibility and we have to shoulder our responsibility too.

Question: So you are responsible and volunteer to teach.

Answer /Ms. Dulla Kelle/: yes we are.

Question: what is your children's response when you try to teach them Ongota?

Answer /Ms. Dulla Kelle/: They are ready to know. They are explaining their initiative.

B side of the cassette

Question: What do you think regarding actions to rehabilitate your language and oral traditions?

Answer /Mr. Guda/: Teaching regularly is better. It is impossible to have a change through using the language infrequently. It is worthless. What do we wish from the bottom of our heart is teaching our children regularly. Teaching them occasionally at home level doesn't bring change. Let us construct a school here and teach daily. We can have a change.

I promise to teach two or three days a week. Talking "Ebo" at home level is inadequate.

Question: how many days a week can you teach?

Answer /Mr. Guda/: we can teach three days a week: Monday, Tuesday and Wednesday.

Question: how many hours in each day?

Answer /Mr. Guda/: three hours in each school day.

Part II. Interview with other members of the community

On 15:37 minute

Question: would you like to learn your language and oral traditions?

Answer /Bonda/: We want.

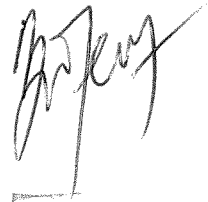
On 17:40 minute

Question: how many days a week do you want to learn?

Answer /Bonda/: As the elders supposed, we will learn three days a week and three hours in each school day.

Note: The whole interview recorded in the cassette has not been transcribed. The above data is selected and transcribed just to be evidence regarding the consent of the community. Even though, individuals who speak here are few, the information and consent they gave also express the rest members of the community. In part I, the elders

give the information by making discussion and agreement with the rest knowledgeable individuals. It is not only their idea. In part II also the speaker is a representative of other community members who can not perform the oral traditions. He is reflecting his own and other's idea by consulting them at the time of the interview. So that, the consent which is provided here is the consent of the community, because the speakers are representatives of the community.



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GENERAL DIRECTOR

