Unit 46

Kassen Hand-out 3:

sample safeguarding plan

*Disclaimer: the facts in this scenario are entirely fictitious. Any resemblance with actual facts is mere coincidence.*

This exercise requires you to assess and briefly evaluate a sample safeguarding plan for safeguarding the ICH associated with Fanoko cheese making in Kassen. Please have a look at the sample safeguarding plan below and compare it to the one developed in your group.

Your plan may deviate considerably from the plan proposed below. Please note that any approach to safeguarding is appropriate, if it is elaborated together with the groups or individuals concerned, if it has their commitment and consent, if it systematically addresses threats to the viability of the element(s) that was/were identified, and if it has positive expected outcomes that are likely to result from the suggested actions.

#### Identifying the ICH element(s) for inventorying and safeguarding

The elements identified for inventorying here are the Fanoko cheese making and the Day of Bread celebrations. The sample safeguarding plan below focuses on the safeguarding of the cheese-making tradition, while mentioning the role of Fanoko cheese in the Day of Bread and its significance for Fan identity. The Day of Bread festivities do not seem to be in great need of safeguarding, and these occasions are not the only ones on which Fanoko cheese is eaten within the community. They are therefore mentioned as part of the importance of Fanoko cheese to the community concerned but are not a key focus of the sample safeguarding plan. Stakeholders (such as the researcher) who are not Fan do express opinions on whether Fanoko cheese making should be understood as a separate element or as part of the Day of Bread celebrations, but their views should not guide the inventorying and safeguarding strategy unless community members agree with their position.

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| **Element** | **Meaning/function of the element within the community concerned** | **Key aspects of the ICH element that should be inventoried and safeguarded (according to the community concerned)** | **Aspects on which there is some disagreement** |
| Fanoko cheese making | Represents the Fan identity (especially when eaten on the Day of Bread)  Bounty of the earth  Health-giving properties  Socializing among women in villages  Network-building for Fan from the same rural areas in the peri-urban setting  Financial benefit for cheese makers, farmers and plant collectors | Group production in rural and peri-urban areas  Use of unpasteurized goat and camel milk  Use of goilama plant as coagulating agent  Long maturation period in a ceramic pot in a cold environment  Nut, seed or dried fruit additions to the cheese  Consumption of Fanoko throughout the year by Fan and others | Maturation of cheese buried in the ground (cheese makers do not see this as essential)  Making of cheese by Fan community members only (Fan do not all see this as essential)  New flavourings such as chilli (rejected by most Fan in the meeting) |
| Day of Bread celebrations | Represents the Fan identity  Family/social cohesion within the community | Celebrated (ideally with families) on 10 November every year – reference to mythical story  Consumption of traditionally-made Fanoko by Fan during the Day of Bread celebrations | Fan community members tend to feel that Fanoko cheese is important for Fan identity beyond the Day of Bread, whereas other stakeholders tend to focus on the Day of Bread itself. |

#### Identifying the community(ies), group(s) or individual(s) concerned

Various groups and the Fan community as a whole should be considered in identifying the community concerned.

| **Community/group** | **Role in relation to safeguarding** |
| --- | --- |
| Fanoko makers, peri-urban and rural | Understanding the meaning and value of Fanoko cheese  Making Fanoko cheese in a traditional way that Fan recognize as part of their cultural heritage  Transmitting Fanoko making skills to apprentices |
| Fan community members, peri-urban and rural | Understanding the meaning and value of Fanoko cheese; transmitting this to their children  Consuming Fanoko cheese (throughout the year and particularly on the Day of Bread) |
| Farmers and Goilama plant collectors | Raising goats and camels for milk production  Farming goilama plants (in the future)  Collecting goilama plants for use as a coagulating agent  Note: some participants may mention these groups as providing an essential service to Fan cheese makers, but they are not necessarily Fan, and may not recognize Fanoko making as part of their cultural heritage. Therefore one could argue that they are not communities and groups concerned in the sense of the Convention. |
| Other members of the Kassen community consuming Fanoko cheese (urban, peri-urban) | Consuming Fanoko cheese |

#### safeguarding plan: activities to address threats and risks (four year plan)

The sample safeguarding plan presented below suggests a wide range of activities and includes possibilities of funding and evaluation. Participants may have focused on fewer threats and risks, and made more detailed suggestions instead.

| **Threats and risks** | **Objectives** | **Activities** | **Results** | **Resources and budgets** | **Evaluation** |
| --- | --- | --- | --- | --- | --- |
| **Community development**  Lack of job opportunities in rural areas for young Fan threatens the transmission  Insufficient income-generating opportunities for Fan living in the peri-urban areas  Increased cost and poor supply of Fanoko cheese in the peri-urban and urban areas prevents some Fan eating it on the Day of Bread  Fanoko cheese makers do not have any organizational structures to protect their interests | Ensure that Fanoko makers (and Fan generally) benefit from cheese making safeguarding activities  Strengthen Fan communities’ sense of identity and cohesiveness in rural and peri-urban areas | Year 1: Create jobs for Fanoko cheese makers and Fan in peri-urban areas, through increased cheese production, marketing and distribution  Year 1: Make low-cost cheese available to poor Fan in peri-urban areas on the Day of Bread through charitable donations  Year 1: Consult among Fanoko cheese makers on the creation of an association to protect their interests  Year 1-4: Plan/organize trade fairs to bring rural cheese makers to the city for the Day of Bread  Year 2-4: Improve transport infrastructure between east and south and bolster urban markets for rural goods (such as the cheese ingredients and cheeses) | Fan have more financial opportunities in rural and peri-urban areas  Fan are able to celebrate the Day of Bread together in peri-urban areas  Interests of Fanoko cheese makers protected and promoted | Smart restaurants donate some cheese to the poor  Fan community distributes donations of cheese in peri-urban areas  Cheese makers dedicate time for city trade fairs(no extra cost)  Funding from the government small business fund to set up a Fanoko association (if required) – USD 5,000 | Year 2-4: Day of the Bread celebrated as a strong marker of Fan identity even among poor Fan  Year 4: Fan employment increased  Year 4: Cheese makers’ earnings increased |
| **Goilama plant supply**  Reduced supplies of goilama plant due to drought  Difficulties for peri-urban cheese makers obtaining goilama plant from rural areas  Increased demand for Fanoko may threaten viability of goilama plant through unregulated harvesting of wild plants | Ensure sustainable supply of the traditional coagulating agent for cheese making | Year 1: Investigate possibilities of farming the goilama plant to ensure sustainability (possibly also in the peri-urban areas, where this may create jobs)  Year 1-2: Training of cheese makers to ensure they buy sustainably harvested goilama  Year 2-4: Controls over wild harvesting of goilama plant | Availability of goilama plant assured  No adverse effects on viability of goilama plant in the wild | Government environmental project assistance for farming proposal and monitoring of wild plant viability (USD 50,000) | Year 4: Availability of plant matches present and future demand  Year 4: Plant remains viable in the wild  Year 4: Quality of plant supplies from farming match quality of wild plant, according to cheese makers |
| **Goat and camel milk supply**  Difficulties for peri-urban cheese makers obtaining goat and camel milk supplies from rural areas | Ensure sustainable supply of goat and camel milk for cheese making | Year 2-4: Improve transport infrastructure between east and south, rural and peri-urban/urban areas  Year 1-4: Improve methods for transporting goat and camel milk to peri-urban areas | Availability of goat and camel milk assured | Funding from the government rural development fund for road infrastructure improvements (not costed in the plan)  Refrigerated trucks donated by the businessperson | Year 2-4: Sufficient goat and camel milk supplies to meet demand in peri-urban areas |
| **Health risks**  Health risks from use of contaminated goat and camel milk in cheese production  Health risks from underground maturation of cheese in some areas  Health regulations may prevent use of unpasteurized milk in Fanoko cheese | Ensure that Fanoko cheese can be made as far as possible in the traditional way without causing health problems | Year 1: Train Fanoko makers to ensure that underground maturation is not used where health risks exist  Year 1: Ensure regulators will allow use of unpasteurized goat and camel milk by eliminating contaminated supplies (instituting checks on milk quality)  Year 1: Acquire refrigerated trucks for supplying goat and camel milk to cities to decrease contamination possibility  Year 2-4: Set up health inspection system to ensure Fanoko ingredients and products comply with regulations | Use of unpasteurized goat and camel milk permitted  Alternatives found for underground maturation in peri-urban areas  Fanoko cheese products approved by health inspectors | Government health ministry funds inspection system (USD 20,000 annually)  Government health regulators set up an inspection system  Fanoko association and Health Department offer training to cheese makers (USD 10,000 for venues)  (Refrigerated trucks donated – see above) | Year 4: Contaminated ingredients / contaminating processes eliminated from supply chain  Year 2-4: Fanoko cheese made with unpasteurized goat and camel milk is passed by inspectors as fit for consumption |
| **Transmission of skills**  Insufficient training for Fanoko makers living in the peri-urban/urban areas may lead to lack of confidence and innovation around nut, seed or dried fruit combinations | Ensure the viability of Fanoko making in both rural and peri-urban areas | Year 1-4: Promotion of greater contact between rural and peri-urban cheese makers, for example through apprenticeship programs and/or participation in trade fairs | Transmission of Fanoko skills to the next generation  Innovation in nut, seed or dried fruit additives encouraged | Donation of time by older cheese makers  Government and private sector funding for trade fairs (USD 20,000) | Year 4: Fanoko cheese makers in peri-urban areas are confident to make the cheese in the traditional way |
| **Conflict**  Conflict in the border region affects Fan communities, development projects and Fanoko production in the rural areas | Restore peace with neighbouring country | Year 1: Assess and mitigate any possible negative impacts of current conflict on rural infrastructure projects before commencement  Year 3: Campaign to address conflict in border regions through diplomatic interventions | Reduced conflict in border regions  Infrastructure investment in border regions  Increased cross-border contacts of Fan  More viable rural Fan communities, more goat and camel farming, more Fanoko production | Diplomatic engagement by Kassen government (not costed in the plan)  Investment in infrastructure by government (see above) | Year 4+: Reduced conflict  Year 2-4: Increased government investment  Year 4+: Increased farming and rural cheese making |
| **Misrepresentation/appropriation**  Use of the Fanoko name for poor quality or imitation products may undercut the market for the traditionally made cheese or mislead consumers  Inventorying Fanoko as ‘a heritage of Kassen’ will misrepresent its relationship with the Fan community  Factory production may undercut Fanoko artisan products | Allow Fanoko makers and the Fan community to decide who can use the Fanoko name and under what conditions | Year 1: Ensure Fan community involvement and consent in inclusion of the Fanoko tradition on inventories  Year 1-4: Participation in trade fairs and media projects raises awareness about Fanoko among the Fan community, restaurants, export businesses and the general public  Year 2-4: Use intellectual property protection to ensure that the Fanoko name is only used for cheese made with specific ingredients (unpasteurized goat and camel milk and goilama plant) with a long maturation period in a cold environment  Year 3: Put in place intellectual property protection for handmade Fanoko cheese (if factory production goes ahead with traditional ingredients and method)  Year 3-4: Develop new markets for Fanoko cheese; for example offer free Fanoko to embassies of potential client countries in early November every year. | Awareness raised about the meaning and value of Fanoko cheese  Reaffirmed connection between Fanoko cheese and the Fan community  Fanoko name protected in both rural or urban areas by a geographical indication, collective or certification mark  Markets for artisan-made traditional Fanoko cheese expanded and protected both within and outside Kassen | Media project done by young Fan part sponsored by the university (USD 2,000)  Support for organization of / participation in trade fairs (see above)  Advertising and other costs in developing new markets supported by Fanoko association (USD 10,000)  Advice on intellectual property protection given for free by Fan lawyer’s assistant | Year 1: Fan community consulted on inventorying process  Year 4: Fanoko cheese makers control use of the name |

#### total cost of safeguarding plan

USD 177,000 including government investment apart from infrastructure and peace-building.

#### How were the communities concerned involved?

1. Consultation with Fanoko makers and Fan community members (during and after the current meeting) about inventorying and safeguarding plan proposals.
2. Survey of Fanoko makers and Fan community members about meaning of Fanoko cheese after the current meeting.
3. Meetings with Fanoko makers and suppliers about implementing a milk inspection system and more effective supply chains.
4. Meetings with Fanoko makers about setting up an association and trademarking the name. Consultations with Fan about proposals made.
5. Meetings with rural, peri-urban and urban Fanoko makers to implement a training programme and set up an association as well as trade fairs and development of new markets.