**Unit 46**

Blika Hand-out 5:

SAMPLE SAFEGUARDING PLAN

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

#### EXERCISE: ASSESSING AND EVALUATING SAFEGUARDING PLANS

This exercise requires you to assess and briefly evaluate – in two or three breakout groups – a comprehensive sample safeguarding plan for Ori ICH in Blika. After the discussions, each of the groups will have half an hour for presenting their findings in plenary. You will be asked to identify a rapporteur.

The sample safeguarding plan outlined below is one of many possible plans. Any approach is appropriate if it is developed together with the Ori groups or individuals concerned, it has their commitment and consent, it systematically addresses threats to the viability of the intangible heritage that was identified, and it has expected outcomes that can be monitored.

When you read the sample safeguarding plan you may compare it to the plan that you developed in your group over the last day or two. In assessing differences and similarities you may find some of the questions below useful:

The selected intangible heritage

* Is the selected element ICH according to the Convention?
* Has the selected ICH been clearly identified and its name well chosen?
* Is its compliance with the requirements of human rights instruments, mutual respect and sustainable development reflected?

The communities, groups or individuals concerned

* Were the community, groups and/or individuals well identified?
* Were those directly responsible for the practice and transmission of the selected ICH well identified?
* Were gender perspectives taken into account?

Why safeguard the selected ICH?

* Is the function/value of the selected ICH for the community, groups and/or individuals clearly indicated?
* Was the selection of the ICH to be safeguarded made by and in the interest of the community, groups or individuals concerned?

Threats and risks

* Were threats and risks that (may) affect the selected ICH clearly identified?
* Were they prioritized?

Proposed safeguarding activities

* Do the proposed activities address the identified threats and risks?
* Are the chosen objectives and expected results convincing?
* Are the safeguarding activities presented in the form of a coherent plan?
* Is the proposed timetable realistic?
* What involvement have the community, groups and/or individuals had in developing the plan?
* Were earlier safeguarding or management activities (if any) referred to in a useful way?

Resources and responsibilities

* Were resources (financial, human, in-kind, etc.) required for the implementation of the proposed activities identified?
* Was the commitment of practitioners and other relevant stakeholders shown?

Monitoring and evaluation

* Is a monitoring and evaluation mechanism for the implementation of the plan foreseen?
* Is the evaluation mechanism realistic?

#### Sample Safeguarding Plan for the ICH of the Ori in Blika

Introduction

The meeting of Ori representatives who drew up this plan could not reach an agreement at first: some wanted to concentrate exclusively on the viability of specific Ori ICH; others thought that it was more important to try first to mitigate certain factors in Blika society at large that have impeded the enactment, transmission and enjoyment by the Ori of much of their ICH. The plan presented below combines the two approaches and was eventually approved by all.

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| **Main objective 1** | **Safeguarding traditional performing arts of the Ori in Blika** |
| Action 1.1 | Enhancing traditional Ori music and singing; |
| Action 1.2 | Revitalizing the diversity of traditional Ori dancing. |
| **Main objective 2** | **Improving the general context of Ori ICH in Blika** |
| Action 2.1 | Improving visibility of Ori ICH in Blika, raising respect for it and raising mutual understanding among Ori and other communities in Blika |
| Action 2.2 | Influencing Blika policies that have an impact on Ori ICH |

The plan remains within the budget of USD 200,000 (maximum); in fact, the estimated costs for main objective 1 are USD 140,000 and USD 50,000 for main objective 2. However, some aspects of main objective 2 are not currently financed through the plan, and may require additional funding in the future.

**Main objective 1** will be coordinated by the Association for Traditional Ori Performing Arts (to be created) and assessed by the Ori SafeCom.

**Main objective 2** will be coordinated by the Ori SafeCom, partly in coordination with Ori Language Support; it will be assessed by the Blika ICH Council. Main objective 2 is not expected to yield concrete results within the first four years. It will, however, have an immediate positive effect on the wellbeing of the Ori in Blika and on the way they relate to their ICH.

The first main objective of this plan focuses on the traditional Ori performing arts (music, singing and dance) that are indispensable for the proper enactment of the Ori wedding and – in fact – also for the enactment of name-giving ceremonies (singing) and New Year celebrations (dancing and singing).

The second main objective focusses on the general context in which Ori ICH develops in Blika; it proposes (i) measures to raise positive visibility of the Ori and their ICH in Blika, in order to achieve better mutual understanding and appreciation between the Ori and the mainstream Blika community, and – ultimately – between all communities living in Blika. The second action of main objective 2 proposes to work towards adaptation of certain Blika policies and regulations that impede full enjoyment of their culture by the Ori in Blika.

No aspect Ori ICH that is part of this plan, and no activity proposed under this plan, is inconsistent with the provisions of human rights instruments ratified by the Republic of Blika. Nor do they violate the requirements of sustainable development, or the requirements of mutual respect among communities, groups and individuals. On the contrary, activities under action 2 aim at improving the implementation of human rights instruments in Blika and at raising the level of mutual respect mentioned above.

**Main Objective 1: Safeguarding Traditional Performing Arts of the Ori in Blika**

#### Action 1.1 Enhancing Traditional Ori Music and Singing

Identification of the ICH elements

* Traditional Ori music as played in Blika by amateurs and semi-professional musicians on different occasions, including Ori weddings.
* Traditional Ori singing as performed by most Ori on many occasions, and by semi-professional mucisions at different Ori celebrations.

Identification of the community concerned

* Traditional Ori music: Ori amateur and a few part-time and full-time musicians.
* Traditional Ori singing: most Ori in Blika know how to sing at least ten traditional Ori songs; there are hundreds of experienced amateur singers and a handful of semi-professional singers.
* Virtually all Ori in Blika consider Ori traditional performing arts as crucial for their collective and personal identity.

Viability, threats and risks

* Traditional Ori music:
  + There are not enough semi-professional performers who can be invited to perform at Ori weddings and other Ori functions, or to train Ori amateur musicians.
* Traditional Ori singing:
  + The repertoire of the general Ori public is shrinking.
  + Published texts tend to freeze the ICH, reducing performers’ improvisation skills.
  + There are not enough (semi-)professional singers who can be invited to traditional Ori weddings and other functions and who can train amateurs.

Objectives

* Ensure that enough semi-professional musicians and singers are available for performing at Ori traditional weddings and other functions and for training amateurs.
* Reinforce the diversity and variation of Ori traditional singing among the Ori in general, and among amateur singers.

Activities

* Creation of an Association for Traditional Ori Performing Artists (month 1- 3);
* Documentation of traditional Ori music and singing; making selections (in all their diversity) available online (ongoing).
* Two training courses for eight gifted amateur musicians by professional Ori performers and guest teachers from Kvetana, to reach semi-professional level (year 1 and 3).
* Two training courses for gifted amateur singers by semi-professional Ori performers and guest teachers from Kvetana, to reach semi-professional level (year 1 and 3).
* Training courses for amateur singers in three Ori cultural clubs (Mainkal, Carkal, Harkal) by semi-professionals (year 2-4).
* Training in singing Ori traditional songs for children in six Ori cultural clubs by experienced amateurs (ongoing).

Resources required

* Association for Traditional Ori Performing Artists – USD 23,000 (mainly for coordinating activity 1, above).
* Documentation; making selections available online – USD 12,000.
* Two training courses for gifted amateur musicians – USD 25,000 (fees for trainers).
* Training courses for gifted amateur singers – USD 25,000 (fees for trainers; travel).
* Training courses for amateur singers in Ori cultural clubs – USD 20,000.
* Training in singing for children – USD 15,000.

Resources foreseen

* Ori cultural clubs offer free facilities for training courses during the daytime.
* Modest fees for adult pupils cover extra costs of cultural clubs for heating, light, etc.
* Various persons will donate copies of recordings of Ori music and singing for online publication.
* Ori performing artists agree to low fees for giving training courses.
* Blika ICH Council requested to provide a subsidy of USD 120,000.
* Kvetana Embassy will cover travel expenses for Ori teachers from Kvetana.

Expected results

* Functioning Association for Traditional Ori Performing Arts.
* Documentation/recordings (music, singing) available online.
* Semi-professional musicians and singers available for performing at Ori traditional weddings and other functions.
* Trainers available for Ori traditional music and singing at different levels.
* Skills and knowledge of amateur artists increased (including improvisation skills and repertoire).
* Diversity of and variation in Ori singing traditions revitalized.
* Widely practiced Ori traditions such as wedding parties, New Year celebrations and name-giving ceremonies reinvigorated – wellbeing of many Ori enhanced.

Evaluation

* Professional organization created? (month 3)
* Traditional Ori Music and Singing documented? (month 24, 48)
* Selections from documentation available online? (month 18, 30, 42)
* Training provided for gifted amateur musicians? (month 12, 36); for gifted amateur singers? (month 18, 42); for amateur singers? (month 24, 36, 48); for children? (month 12, 24, 36, 48)

#### Action 1.2 Revitalizing the Diversity of Traditional Ori Dancing

Identification of the ICH

The circle dance and the chain dance, which are the two types of traditional dances performed by the Ori in Blika, accompanied by music and/or singing.

Identification of the communities, groups and individuals concerned

* Thousands of Ori in Blika occasionally dance the circle dance; only a few hundred, mostly elderly Ori still engage in chain dancing. Good dancers are invited as lead dancers to wedding parties. In two clubs young people stage Ori dances, especially the chain dance. There are no semi-professional dancers or teachers and there is no need for them.
* Ori cultural clubs and tea gardens facilitate traditional Ori dancing.
* Most Ori in Blika, including young people, identify with traditional Ori dancing and appreciate the opportunities it offers for social interaction and enjoyment at different types of functions.

Viability, threats and risks

* The circle dance is widely practiced; with less variation than it used to have. There is a risk that the existing variation may further decrease.
* Ori chain dancing has been declining since the early 1990s. There is a general wish among the Ori to revitalize it as a widespread amateur tradition.

Objective

Revitalize the diversity of Ori circle and chain dancing in Blika, while retaining their social functions for the Ori.

Activities

* Documentation of circle and chain dance by the Dramatic Arts Department of Harkal University (year 1).
* Making some documentation – and training videos – available online (month 18).
* Training of Ori amateur dance trainers in Carkal cultural club (from month 6 on).
* Providing Ori Dance training courses in cultural clubs for young people – taught by newly trained volunteer trainers (from month 18 on).

Resources required

* Documentation and preparation training videos – USD 12,000.
* Training of trainers – USD 8,000 (fees for 2 Kvetana practitioners).

Resources foreseen

* Older Ori make themselves available for free to be recorded and provide training.
* Newly created Association for Traditional Ori Performing Artists will assist in organizing training courses.
* Kvetana Embassy will cover travel expenses for practitioners from Kvetana.
* Cultural associations will host social and training dance evenings for free.
* Blika ICH council will be requested to provide a USD 20,000 subsidy.

Expected results

* Documentation produced and placed online.
* At least five volunteer trainers trained.
* Ori dances practiced and dancers trained in cultural clubs in Mainkal, Carkal and Harkal.
* Chain dance revitalized.
* Circle dance revitalized and diversified.
* Ori amateur dancing and its functions revitalized.
* Widely practiced Ori traditions such as wedding parties, New Year celebrations and name-giving ceremonies reinvigorated – well-being of many Ori enhanced.

Evaluation

* Ori traditional dance documentation available? (month 12); online training material made available? (month 18)
* Training provided for dance trainers? (month 24, 36, 48); for young people? (month 18, 36, 48)
* Chain dance revitalized and Circle Dance diversified? (month 47, 48)
* Well-being of many Ori enhanced? (month 24, 48)

**Main Objective 2: Improving the General Context of Ori ICH in Blika**

#### Action 2.1 Improving the visibility of Ori ICH in Blika, raising respect for it and raising mutual understanding among Ori and other communities in Blika

Identification of the ICH

Ori ICH in Blika

Identification of the community concerned

All those who identify as Ori in Blika (and not just those who speak Ori perfectly and/or have an Ori tattoo).

Viability, threats and risks

Indifference towards Ori groups shown by most non-Ori Blika, and intolerance shown by certain groups of Blika citizens, have meant that many Ori – and in particular young Ori –have been reluctant to declare themselves as Ori in public, or to participate in the transmission of Ori ICH and language. This situation is detrimental for the wellbeing of the Ori in Blika in general, and for the viability of their ICH.

Objectives

* Raise awareness about and appreciation for Ori ICH within Blika.
* Enhance mutual understanding between majority Blika communities and the Ori in Blika, as a first step.

Activities

* Proposing non-controversial ICH for inclusion in the preliminary inventory of ICH in Blika (3 elements every second year);
* Following inclusion of Ori elements in the inventory:
  + Minister, Blika ICH Council and NATCOM for UNESCO (month 21, 39) raising the profile of the elements by making announcements.
  + Disseminating information via the media about the ICH concerned and the Ori in general (month 21/22, month 39/40).
  + Launching websites on the culture and history of the Ori in Blika; creating Wikipedia pages and placing video materials on YouTube (month 22 and 40)
* Preparing one nomination file to either the Representative List or Urgent Safeguarding List of UNESCO’s 2003 Convention, to raise appreciation for Ori ICH in Blika, and elsewhere (month 21 to 32).
* Encouraging media campaigns to raise awareness about Ori ICH and other cultural expressions (month 9, 21, 33, 45).
* Inviting other citizens of Blika to join Ori archery associations and top Ball clubs, and to visit Ori cultural clubs and manifestations (ongoing).
* Reducing inconveniences experienced by other citizens around Ori weddings (month 3 to 15).
* Negotiating and developing a system for registering haf loans over USD 5,000 at notary offices (month 20-26).
* Encouraging other minorities to undertake similar action (ongoing).

Resources required

* Preparing websites, webpages, videos – USD 26,000.
* Legal advice for haf regulation – USD 18,000.
* Preparing video for UNESCO nomination – USD 4,000.

Resources foreseen

* Anonymous gift for legal advice – USD 18,000 (already recevied).
* Ori SafeCom will coordinate the activities under this action without charge.
* Blika ICH Council will be requested to provide a USD 30,000 subsidy for preparing audiovisual media and informational materials.

Expected results

* Ori ICH included in the preliminary inventory of intangible heritage in Blika.
* Media give positive coverage to Ori and their ICH.
* Webpages launched on Blika Ori culture and history (Wikipedia and elsewhere); videos placed on YouTube.
* One specific Ori ICH nominated to a UNESCO list, preferably together with Ori in Kvetana.
* Media campaigns organized.
* More non-Ori Blika citizens join Ori archery associations and top ball clubs, and visit Ori cultural clubs and observe Ori celebrations.
* Non-Ori Blika citizens raise fewer complaints about Ori ICH practice.
* Haf legalized.
* Other minorities in Blika undertake similar actions.

Evaluation

* Ori ICH included in the preliminary inventory? (month 24: 3 elements, month 48: another 3 elements)
* Media paying attention to Ori and their ICH? (month 24, month 48)
* Webpages launched on Ori culture and history and videos placed on YouTube? (month 24, 42)
* One element of Ori ICH nominated to a UNESCO list? (month 34)
* Media campaigns successfully organized (month 12, 36, 48)?
* Blika joining in larger numbers than before Ori Archery associations, Top Ball clubs, visiting Ori cultural clubs and manifestations (month 18, 36)?
* Blika citizens raise fewer complaints about Ori ICH practice? (month 16); haf legalized? (month 36)
* Other minorities in Blika undertake similar actions? (month 24, 36, 48)

#### Action 2.2 Influencing Blika policies that have an impact on Ori ICH

Identification of the ICH

Ori ICH in Blika

Identification of the community

All who identify as Ori in Blika

Viability, threats and risks

* The Ori name-giving system is not recognized under Blika family law, which forces them to use names than their real, Ori names in public spaces. If recognition is not given soon, the Ori name-giving tradition may disappear, and so may the name-giving ceremonies, which are crucial for Ori identity.
* The Republic of Blika keeps to strictly monolingual and mono-cultural policies. If the Ori – and other minorities – are not allowed to enjoy their ancestral language and cultural expressions in public within limits that are to be negotiated, these may cease to exist within a few generations. This reduces opportunities for Blika to develop into an open and diverse society, and for the Ori and other immigrant communities to enjoy their language and culture, in line with international treaties ratified by Blika.

Objectives

* Obtain legal recognition in Blika for the Ori name-giving system.
* Obtain recognition under the constitution for the Ori language and the four other minority languages as co-official languages (next to Blikanese as the main official language).
* Introduce regulations and policies for educational institutions and the media encouraging them to pay attention to Ori culture, language and history, as well as to those of other immigrant minorities.
* Introduce regulations and policies that allow all five immigrant minorities to make use of their languages in public forums, under conditions that are to be negotiated.

Activities

* Preparing documents with information on Ori name giving and on the Ori language; preparing case studies of countries with successful multilingual and multicultural policies do (in Kvetana, the Ori system is recognized as an alternative to the more general patrilineal system of surname attribution).
* Workshops preparing concrete proposals.
* Campaigning in the press.
* Lobbying with parliamentarians.

Resources required

* Ori language support preparing documentation and informing lobby groups – USD 10,000 required.
* Support for lobbying, workshops and press campaigns – services of experienced political, legal and media professionals required – could be very expensive.

Resources foreseen

* Most activities under this action will be done on a voluntary basis by Ori professionals with those from other minorities. Several Ori experts, including lawyers, have offered to contribute for free.
* Blika ICH Council will be asked for a subsidy of USD 10,000 for preparing documentation and for informing lobby groups.

Expected results

The meeting felt that this line of action, which may easily require 10 to 15 years to show results, should start as soon as possible. It is expected that some partial results may be achieved in the next 4 years, for example:

* Parliament places the discussion of the recognition or the Ori name-giving system on its agenda.
* Informed lobby groups in place for influencing linguistic policies.
* Information about the history and culture of the minorities in Blika introduced in the school curriculum.
* Chair for Ori studies created at Harkal University.
* Command of Ori language improved among young Ori.
* Regulations that forbid the use of minority languages in public abolished.
* More Ori music and singing in the public media; Ori language radio stations created.

Evaluation

At the end of every year progress (if any) made so far will be assessed, after which the activities for this line of action are to be adjusted.