**Unit 46**

Blika Hand-out 8:

Guidance tasks and questions for group sessions (non-GAME version)

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

#### INTRODUCTION

You are experts with different backgrounds who, over the last 12 months, have followed three UNESCO workshops aimed at reinforcing capacities for the implementation of UNESCO’s Convention for the Safeguarding of the Intangible Cultural Heritage.

The first three days of your final workshop are over. There are now two days left in which you will be asked to prepare recommendations for the safeguarding committee of the Ori community (the Ori SafeCom) in the Republic of Blika.The Ori SafeCom has to deal with two important challenges, for which it requests your assistance:

* selecting between two and four elements of Ori ICH that can be nominated next year for inclusion in the preliminary inventory of ICH present in Blika (you will discuss this in Session 2.1), and
* drawing up the outlines of safeguarding plans for one or more elements of the selected ICH of the Ori community in Blika to a maximum of USD 200,000 (you will discuss this in Sessions 2 to 8).

With its request, the Ori SafeCOM sent two texts for your information: the first text contains a number of issues related to inventorying Ori ICH in Blika, the second one informs about ideas among the Ori about safeguarding needs for their ICH. You will find both texts in this hand-out.

The recommendations that you will formulate in answer to the request by the Ori SafeCom will be sent to the Ori SafeCom, who will use them as a basis for their further discussions.

#### Session 1.2: WHAT IS THE ICH TO BE INVENTORIED?

Before you make up your recommendation for a list of Ori ICH that could be nominated for inventorying next year, you may be asked to discuss in breakout groups one or more of the following issues concerning Ori ICH.

Six Issues

##### Legal Issues

The preliminary list or Ori ICH features 11 elements; some of them have legal issues (haf, fortune-telling and traditional healing).

* Is that a reason not to propose them for inclusion in the preliminary inventory of ICH in Blika?
* Is that a reason for not developing safeguarding activities for them, if they are in need of safeguarding?
* Should working towards a solution for these legal problems be part of a safeguarding plan?

##### Secret aspects

Some of the eleven elements have secret aspects to them (fortune-telling and traditional healing).

* Is that a reason for not proposing them for inclusion in the national preliminary inventory?
* Or should they be included in the inventory, since they do belong to Ori ICH, but described in an abridged way to include only that information that can be made available to the public?

##### ANOTHER PRACTICE WITH SECRET ASPECTS: ORI TATTOOING

Most adult Ori (there are no statistics, of course) have a tattoo on their upper right arm; these tattoos are fairly small and usually have the form of an animal. An Ori who is interested in the subject already collected images of more than 120 different Ori tattoos. Ori usually have their tattoo done when they are between 15 and 18 years old. Each tattoo goes with a set of surnames, which means that the choice of a specific tattoo is in fact imposed by the name-giving system.

According to tradition one should not marry someone with the same surname (‘If a horse marries a horse, there is soon remorse, then divorce’). Tattoos are sometimes given extensions to mark important experiences in one’s life. Ori do discuss tattoos among themselves (tattoos are important to the Ori), but are very reluctant to speak about them to non-Ori.

* Is Ori tattooing to be included in the list of Ori ICH of the Ori SafeCom, if yes, how?

##### One or two elements?

The Ori SafeCom welcomes your advice on how the following elements should be identified (whether separately or together as a single element):

* Some Ori are opposed to the presentation of traditional healing and fortune-telling as one element in the current list of Ori ICH, and think they should be presented as separate elements.
* Some Ori would like Ori New Year and Ori traditional cooking to be presented as separate elements, but they are listed as a single element in the current list.
* Some Ori wrote to the Ori SafeCom saying that for them Ori name giving in fact consists of two elements: the (i) Ori name-giving system and (ii) name-giving celebrations, but they are listed as a single element in the current list.
* How should these decisons be made if Ori disagree among themselves?

#####  revitalization

Ori lace making is a handicraft practiced by a few people only (men and women). In Kvetana, the tradition is more widely practiced as there is some use for it in traditional costumes (but it is still considered endangered in Kvetana). Some Ori would like this small-scale tradition to be revitalized; they see possiblities for marketing it. The majority of Ori do not seem to care about this element, however.

The Ori SafeCom did not yet discuss lace making, but would like to have your advice:

* Should Ori lace making be included in the SafeCom’s list of Ori ICH in Blika?
* Would it make sense to try to revitalize the practice?
* Who should decide? How should these decisons be made if Ori disagree among themselves?

##### new and old practices

Some young Ori, in particular in Harkal and Carkal, practice what they call Ori-Ori-Rap; their chanted lyrics are usually delivered over a (drum) beat. They consider it an advanced form of Ori improvised poetry. Ori-Ori-Rap has a longer tradition than the present generation of Ori rappers want to believe; it was already being performed in the mid-nineties, though then without accompanying music. It has a certain popularity also among non-Ori Blika youngsters. Some performers of Ori improvised poetry think that Ori-Ori-Rap does not have much in common with their practice, apart from frequent alliteration and use of certain stock expressions and phrases.

The question is clear:

* Can Ori-Ori-Rap be considered as ICH (perhaps as a variety of Ori improvised poetry) and should it be placed on the list by the Ori SafeCom?
* Who should decide? How should these decisons be made if Ori disagree among themselves?

Task

Now, use the *Preliminary list of Ori ICH in Blika* (Blika Hand-out 4) and all relevant information you can find in Blika Hand-out 1, to select between two and four elements of Ori ICH that could be nominated next year for inclusion in the preliminary inventory of ICH present in Blika (while indicating which elements should not be included in the inventory). Reflect carefully on the criteria you use in making that selection.

#### Session Blika 2: What is the ICH to be safeguarded and who are the communities, groups or individuals concerned?

Before starting your discussions that will eventually lead to the outline of a safeguarding plan for Ori ICH, please read the additional information about Ori approaches to their ICH that was prepared by the Ori SafeCom.

Ideas in the Ori community in Blika about safeguarding their ICH

1. The Ori SafeCom organized a series of information evenings about the implementation of the 2003 Convention. Towards the end of these evenings, Ori people were asked what elements of their ICH were in particular important for their sense of identity and continuity; what ICH they thought was endangered and what elements of that endangered ICH should be safeguarded.
2. Of course, very different views were expressed, but across the board, the Ori wedding, the Ori language, the Ori name-giving system and Ori tattooing were mentioned as the most important aspects of Ori ICH. All of them except tattooing were considered as being more or less endangered. One Ori said ‘as long as the Ori language is suppressed, and Ori cannot use their real names, the Ori in Blika will remain second-rank citizens.’
3. Some Ori also asked for attention for the performing arts, in particular Ori instrumental music, singing and dancing. The diversity of the enactment of expressions in the domains of Ori dancing and singing is diminishing. There are not enough semi-professional traditional Ori artists to perform at Ori functions or to train younger Ori in their arts.
4. Smaller groups advocated safeguarding Ori foodways, lace making or New Year celebrations.
5. Some Ori were not that much bothered about the viability of individual elements of Ori ICH. They claimed that the main threats and risks to Ori ICH were external. They advocated working towards a change in official policies. Some emphasized that legal provisions in Blika impede the Ori name-giving tradition and the use of the Ori language.
6. Another problem of a general nature that affects all of Ori ICH was said to be the negative or indifferent attitude that many groups of mainstream Blika still have towards minorities in the country, including the Ori minority. People thought that, if changes in regulations and attitudes could be achieved, the climate for the further development of Ori ICH in Blika would improve. No clear ideas were expressed as to how such changes could be brought about. The Ori SafeCom agrees with that analysis, but has not so far received any usable suggestions as to how to tackle this double external threat to the viability Ori ICH.
7. Many Ori, when they heard about the objectives of the UNESCO Convention, wished that implementation of the Convention in Blika might lead to more contacts between the different communities, and – as a result of that – to better understanding and appreciation among them.
8. The Ori wedding (see the description in Blika Hand-out 4) was mentioned as a backbone of Ori ICH. To really safeguard the tradition on a wide scale – so Ori people said – more special spaces (preferably tea houses) would be needed, and more traditional musicians and singers should be available. Revitalization of the chain dance would also benefit the vitality of the Ori wedding celebration, some people thought.
9. Majority Blika groups have problems with the traditional Ori weddings, which they consider ‘primitive’ and noisy. Their complaints are focused on the congestion of the area around Ori tea houses during weddings, caused by enormous numbers of cars being parked nearby. (The SafeCom met with one person who wanted the Ori to accept that traditional wedding celebrations could also be organized for couples who do not want to get [or could not be] legally married.)
10. Some people insisted that there was no need to safeguard the Ori wedding, or the name-giving celebrations as such. If Ori music, dancing and singing were revitalized, then the practice of all Ori traditions, such as the Ori wedding, the name-giving celebrations and the Ori New Year celebrations, would also be reinforced.
11. Some Ori wanted a safeguarding plan to help Ori language and culture to become more visible in the media. More Ori music on the radio and (for the first time) programmes on TV and in the school curricula, could help to inform the general Blika population about the history and the culture of the Ori. Many Blika know nothing about the Ori (or indeed of other minorities).
12. Other Ori wanted non-formal training facilities to be created for Ori performing, whereby more experienced singers and musicians would train less experienced ones. It was twice suggested that teachers might be invited from Kvetana. One Ori went to the Kvetana Embassy in Mainkal to ask about this. He was told by the cultural attaché that the embassy might have some funds to hire a few Kvetana teachers for short periods of time.

Now use (i) the *Preliminary list of Ori ICH in Blika* (Blika Hand-out 4), (ii) paragraphs 15 to 22 of *Welcome to the Ori of Blika* (Blika Hand-out 1) and (iii) the information given above, to identify Ori ICH that may require safeguarding activities.

Your group may decide to use, for this and the following sessions, Blika Hand-out 6 or another format for reporting back to plenary, but you may nevertheless use the sheets in Blika Hand-out 6 for your own notes, if you wish. Please keep your notes short as you are merely identifying the outlines of a safeguarding plan, not a fully-fledged plan. The following questions may be useful:

Questions to consider (identifying ICH)

Please insert your notes concerning the ICH element(s) in the first box in Blika Hand-out 6, session 2.

* What are the element(s) of Ori ICH that require safeguarding (describe them using few key words indicating name, domain, place, and periodicity)?
* What are the current modes of transmission?
* Does the ICH you are considering have any aspects that need special consideration (such as gender or legal issues, restricted access, or inter-community problems)?

Questions to consider (identifying Communities)

Please insert your notes concerning the communities, groups and individuals concerned in the second box in Blika Hand-out 6, session 2.

* Which communities, groups and/or individuals consider the element(s) under discussion as part of their cultural heritage?
* Who has specific roles in the practice and transmission of the element(s) under discussion?
* Who identifies with the element(s) under discussion?

#### Session Blika 3: Why do the communities, groups or individuals concerned want to safeguard the selected ICH?

You may insert your notes in the box in Blika Hand-out 6, session 3. Use separate boxes for each element identified, indicating in the second column what makes them important.

Questions to consider

* In respect to the Ori ICH that you have identified, what makes it important and for whom?
* Are there different opinions within the community about the value or function of the ICH you have identified, or about the need for safeguarding it? If any, discuss and find solutions.

#### Session Blika 4: What threats and risks may affect the viability of the selected ICH and what activities could address these problems?

You may insert your notes in the box in Blika Hand-out 6, session 4.

Questions to consider

* What problems affect the enactment and/or the transmission of the selected ICH?
* Where are the most severe risks?
* Are there general problems or circumstances that affect some or all of the ICH of the Ori community in Blika?

Having discussed the questions above, you may wish to reconsider the choice of ICH elements made in session 2.

Now that you have a clear picture of the ICH for which you want to develop safeguarding activities, and you know about the threats and risks that impact its viability,

Brainstorm about possible safeguarding activities. You do not yet need to prioritize these.

#### Session Blika 5: What are the main objectives and expected results of safeguarding the ICH?

In the previous sessions, you have probably already come up with some results that you expect from the safeguarding activities you have been considering so far. Now it is time to reach agreement as to the objectives of a safeguarding plan for Ori ICH in Blika, and about the concrete, quantifiable results that you expect from successful implementation of the planned activities. You may insert your notes in the box in Blika Hand-out 6, session 5.

A few main objectives, not more than 5, may be enough for a realistic safeguarding plan. Objectives address problems (not too specific ones); they are ambitious, qualitative and time bound.

For each objective define two to four expected results. A result, in this context, is a concrete, specific and measurable change produced by the implementation of one or more safeguarding activities. A result does not describe what is to be done, but states how a future situation is expected to be different from the current situation. Expected results allow you to measure whether – at certain points of time – objectives are accomplished.

Questions to consider

* What concrete changes would you like to see over the next years as results of the safeguarding of the selected ICH element(s) of Ori ICH in Blika?
* How are they related to the problems, threats or risks that you have identified so far?

#### Session Blika 6: Final selection of safeguarding activities and shaping them into a coherent and feasible plan

In order to identify your final set of safeguarding activities, you may find the following questions helpful. You may insert your notes in the left column of the box in Blika Hand-out 6, sessions 6-8. Take your time to build consensus.

Questions to consider

* Looking at each of your expected results, what activities are to be undertaken in order to attain them? NB: often one activity may contribute to achieving more than one of the formulated objectives.
* In what order should the activities be implemented?
* What would be the timeframe to carry out the various activities?
* What challenges can be expected?

#### Session Blika 7: What resources are required to implement the activities, and who will be responsible for doing so?

Since you are only preparing outlines for a plan, no detailed budget presentations are required. Nevertheless, you are requested to pay some attention to the financial, human, institutional and other resources that may be required for the implementation of the safeguarding plan you are about to propose. You know that the Blika ICH Council may finance a sound plan to a maximum amount of USD 200,000.

In this session you will also indicate who (communities, practitioners, NGOs, external experts, institutions, authorities, etc.) will be responsible for doing what, and when.

You may insert your notes in the second (on responsibilities) and third (on resources) column of the box in Blika Hand-out 6, sessions 6-8.

Questions to consider

* What is required in terms of venue, instruments, objects, transport, etc. to carry out the activity? What are the estimated costs involved?
* Whose time is required to make the activity happen? How will they be remunerated?
* Do the activities require institutional support of any kind? Can that be granted free or does it have a cost?
* What resources may be donated or given in kind?

Estimate the total costs for each activity and calculate the grand total for the plan as a whole.

Revise the activity list or the resources allocated (if necessary) should they exceed the budget for the project, or brainstorm fundraising activities.

#### Session Blika 8: How can the plan’s results be monitored and evaluated? Summarizing the plan and the involvement of the community, groups and/or individuals concerned

It is important that the implementation of a safeguarding plan be monitored at crucial moments to determine whether things are on the right track. A way of measuring the plan’s progress is to define targets or benchmarks that should be attained for each of the expected results at predetermined moments. Then you will be able to adjust the plan or take corrective measures to get it back on track, if required.

You may insert your notes in the fourth column (on evaluation) of the box in Blika Hand-out 6, sessions 6-8.

Questions to consider

* What could be the benchmarks or targets for each safeguarding activity?
* For each benchmark, when should its attainment be assessed?

Now, please assist your scribe in filling in the penultimate box of Hand-out 6 which asks for a global presentation of the proposed safeguarding plan, under indication of main objectives and related safeguarding activities.

#### Involvement and consent of communities

Now, please assist your scribe in filling in the final box of Hand-out 6 concerning the involvement of communities, groups and individuals in the development and the implementation of the safeguarding plan. The following questions may be useful.

Questions to consider

* Have the communities, groups and/or individuals concerned – and the ICH to be safeguarded – been identified with their free, prior and informed consent, and not just that of their representatives?
* Will they be duly involved in the execution of the plan?
* Will the rights and interests of the communities concerned be protected in the course of the proposed activities?
* Were customary practices (if any) governing access to the ICH concerned respected during the preparation of the plan?
* Will no violations of human rights be continued or introduced by the proposed safeguarding activities?
* Does the safeguarding plan contribute to the principle of mutual respect between communities, groups and individuals?