**UNIT 46**

**Limnu Hand-out 3:  
IDENTITY CARDS**

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

#### About the identity Cards

There are 14 players involved in the game, including the External consultant (played by one of the UNESCO facilitators). This hand-out presents 14 full identity cards; the facilitator will give each participant the card that presents their role after having presented the Limnu setting and the various participants (Unit 46 Limnu PowerPoint).

At the top of their identity card, participants will find the short description of their character that is also included in Limnu Hand-out 2: *Meet your neighbours*. In that way they have all information about their character in one place.

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| 1. Chief Elder (man) (‘Chief’) 2. Representative of weavers and banner-makers (woman) (‘Niece’) 3. Representative of Limnu Valley Potters (‘Biker’) 4. Representative of Limnu farmers (‘Shepherd’) 5. Representative of Mare farmers (‘Tourist’) 6. Performer (‘Singer’) 7. Festival Organizer from Mare / horticulturalist (woman) (‘Hinda’) 8. Merchant (man) (‘Drummer’) 9. Youth representative (‘Filmer’) 10. Researcher (‘Pundit’) 11. Head teacher (‘Teacher’) 12. District Officer (‘Officer’) 13. Scribe (‘Scribe’) 14. External consultant (‘Stepper’) |

#### 1. Chief Elder (CE, ‘Chief’)

1.a Meet your neighbours text

CE became an Elder in 1983 and Chief Elder in 1997. As CE, he is the main guardian of public life, ceremonies and rituals in Limnu Valley. CE chairs meetings of the Council of Elders and maintains contact with the district authorities in Talga City. Everyone calls him ‘Chief’, children included. He sincerely believes in the values and functions of inherited practices and traditional occupations of the Valley people. He is unhappy to see a declining interest in traditional practices among Limnu and Mare villagers, in particular among young people. He is worried about unemployment, and crop failures; he has come to realize that Limnu Valley is in deep crisis.

CE, who is less conservative than some of the other Elders, wants Limnu Valley to be transformed into a place that future generations will be happy to live in. CE is willing to accept change and transformation on the condition that traditions and practices that are valued will be preserved, albeit in modernized forms. Six months ago, CE and the Weavers’ Representative attended a workshop in the provincial capital about the implementation of UNESCO’s 2003 Convention with a view to rural development.

1.b Extended text, for Chief only

You spent your youth in Limnu, and then you served for twenty years as a forester for the Talga District Authority. Soon after your early retirement, in 1983, you were initiated into the Council of Elders. In 1997, you became Chief Elder. You are from a farming family and one of your cousins uses your farmland.

A lack of interest among most young people for ceremonies and rituals, and for the stories of elder people has alarmed you over the past few years. They see the fun and importance of the Festival of the Clouds, and respect its ritual part, but they think the rest of the Long Week makes less sense. They view it as a burden with inexplicable obligations. In several quarters, adults also no longer fully keep the once generally followed rituals and traditional practices.

Another worry of yours concerns the degradation of the soil quality and low crops. You think that maybe the ancestral inheritance laws applied in the valley need revising, particularly as the quality of the available land diminishes. Information from radio and TV points to climate change as the main reason for changing rainfall. You cannot help believing that the declining interest in traditional values and activities (such as terrace maintenance) is partly responsible for the poor crop output. When you understood that so many young people are turning their back on the valley, you finally realized that Limnu Valley is facing a crisis that could easily lead to a situation in 20 or 30 years in which only old people would be living there.

The Council of Elders is aware that many problems are out of their control and is increasingly prepared to listen to experts from outside, and to request that the authorities step in. You convinced the council that they should listen more to young people and not only to those among them who are interested in the old traditions of the valley. There is agreement that the rulings of the council have been excessively conservative over the last two decades.

You have good relations with the External Consultant who stayed in your house when she/he visited the festival last year. You were delighted to hear about the renewed respect for Limnu practices and traditions that implementing the UNESCO Convention might bring about.

Your interest is to see a safeguarding plan that focuses on the continuity of cultural, occupational and social practices of the valley people, their development and their transmission to the next generations. For you it is clear that issues such as the unwillingness of young people to return and invest in the development of the village, their non-committal attendance and participation in Long Week rituals, the shortage of land that can be farmed and disputes over them, may be addressed by a good safeguarding plan. Such a plan should aim, you think, at revitalizing and mobilizing carefully selected aspects of Limnu and Mare practices and handicrafts. That approach may be all the more successful now that the district and provincial authorities agreed with the Ministry of Rural Development to invest part of the funds available for the development of minority areas, for upgrading the Limnu-Talga road and for a good drinking water system for the villages in the valley.

#### 2. Representative of Weavers, Banner- and Costume-makers (RW, ‘Niece’)

2.a Meet your neighbours text

RW has been weaving for many years and she is a respected designer of banners and traditional cloth. She also produces small pots in the workshop in her quarter. She lives as a single mother as her husband lives and works in the Mining District. She has been spokesperson for the association of weavers, banner-makers and costume-makers for a long time now. In this gathering RW may also represent the pot makers if the potters’ representative cannot make it. She is a key figure among single mothers in Limnu who all call her ‘Niece’.

RW considers the Council of Elders to be an antiquated institution – in spite of her good relations with the Chief Elder. RW is worried about the sometimes difficult position of women in the valley.

RW, and the members of her association, are not against developing new forms, designs and uses for their products if, indeed, buyers can be found for them. This fine weaver and designer believes that there should be employment for everyone in Limnu Valley and she hopes that one day her own children will not have to leave the valley because they cannot make their living there.

2.b Extended text, for Niece only

You are a woman from Limnu; you have two children who are in a boarding school in Talga City during the week. Your husband works in the Mining District. He sends some money, but comes home less than once a year and you are struggling financially. Your elder brother lives in your house; you feed him and he takes care of your sheep. In meetings, you make sure you represent the interests of the large group of women who, like you, have to take care of a family alone – or mostly alone. You organized a system by which older women (and two older men) assist young mothers in looking after their children.

In your youth, you were among the children responsible for collecting grass used for weaving the banners. Later on, your mother taught you grass weaving and banner making. You do not make costumes, but other women in your family do. However, you do draw the designs they use.

You have always been active in the gatherings of grass weavers and costume makers and you became spokesperson for their association, created eight years ago. Once, since you also produce small pots in the workshop of your quarter, you spoke at a meeting in Talga for both weavers and potters. You barter your pots in the village shop for goods they have on offer.

You consider the Council of Elders to be conservative, and unfriendly to women. You attended, with the Chief Elder, a workshop on safeguarding ICH with a view to rural development that the ICH Task Force organized. You got on well with the Chief, who was nicer to women than you thought he would be.

You have always enjoyed teaching grass weaving and teaching how to sing weaving songs. There are enough young women who want to learn to weave, but they do expect their work to be remunerated once they are proficient. You agree with that attitude: women should try to be economically independent and ways should be found to create markets for Limnu Valley weavers. You also think all girls should have the possibility to attend the full middle school, in Talga, although you worry that girls do not generally return to the village after finishing school there – you are afraid that soon Limnu may look and be as depopulated as Mare.

You regret that grass weaving and making of costumes is rarely accompanied by songs and stories nowadays. The older women used to entertain the young ones with stories about their younger years, about what life has taught them, and about catastrophes and how they affected the community. The working songs present their experiences and lessons in condensed form. There is still much risqué laughter when one of the attending young women is about to be wed. You realize that nowadays, young people learn as much from TV and in Talga, as they learn in the family or in the workshops in their quarters.

#### 3. Representative of Limnu Valley Potters (RP, ‘biker’)

3.a Meet your neighbours text

RP is from Mare and is one of the few professional potters in the valley; she/he is well known for often using a mountain bike to cover the distance between Mare and Limnu.

The potters are angry about the mass-production of fake Limnu Valley ware that is even sold on the Talga City market; they would like to find a way to protect their high quality produce, and to encourage people in the valley to use more local pottery.

The valley people buy imported table and kitchenware for everyday use, while using traditional pots only on special occasions. With the provision of water tanks, the large pots traditionally used for rain harvesting fell into disuse. Among the few (about ten) Limnu Valley potters there are only two or three who still can live from their handicraft alone. Firewood for heating the ovens will soon become hard to get.

With so many problems, it is not easy to attract new, young potters. RP knows, however, that traditional valley ware is of such a rare quality that, if new designs are developed and the traditional techniques preserved, one cannot fail to attract new buyers in and especially outside the valley. RP thinks one should not be afraid of adapting production processes and of producing new types of pottery for new uses.

3.b Extended text, for Biker only

You are in your early fifties; you live and work in Mare and you work in close cooperation with the Limnu potters. You are married with three children: your youngest son and your daughter like to help you in your workshop.

Pottery is something men specialize in, although some women work along with them in the workshops to make smaller containers and to produce designs on certain types of pots.

There is enough clay; however, firewood for heating the ovens is becoming more difficult to find. The demand for your products is also in decline, both inside and outside the valley. It is not only the potters and their families who regret this, but also the Valley people in general as certain types of pots, such as the large water containers, the pots used in the Long Week and the musical clay-drums are considered symbols of valley life.

With the provision of water tanks by the province, the large pots traditionally used for rain harvesting are falling into disuse, and becoming decorative only; you appreciate that some families are now using them to harvest rainwater for their kitchen gardens. This iconic feature of the Limnu homesteads might be preserved with this new practical function.

The valley potters were happy to learn that the ethnographic museum in the capital had bought a collection of Limnu Valley pottery. You were sad to hear that hardly any information is given with that pottery. You would be happy to explain its uses and to explain why the Valley people appreciate specific forms and designs.

Limnu Valley pottery used to sell well on the Talga market and other markets. The production of cheap Limnu-type pots by a factory near the capital has almost ruined any possibility to sell outside the village. Even on the Talga market, one finds these cheaper industrially produced pots. They are made of a different type of clay and they are black or brown (authentic Limnu Valley ware is never brown) without any decorative designs, or with what you consider meaningless designs. You and your potter colleagues saw your income decline significantly in a few years. You were told by a lawyer in Talga that it is not easy to legally protect the products of Limnu potters but you also understood that if Limnu is going to look for outside markets again, that your products should be protected. People selling factory-ware should not be able to say it is ‘made in Limnu Valley’.

In the valley, the required knowledge and skills are still thriving, the clay is there, wood is a problem but electricity might offer an alternative. But, how to stop non-authentic Limnu-ware production? How to encourage valley people to use more Limnu Valley pots? If those questions are settled, it will be easier, you think, to attract young people into your art.

In order to keep handicrafts viable you think one should not be afraid of making new designs, adapting production processes and finding new uses for them, provided that materials used and values attached by the community remain in place and that commercialization does not affect the traditional use and significance of the pots in Limnu Valley.

#### 4. Representative of Limnu farmers (LF, ‘shepherd’)

4.a Meet your neighbours text

This farmer, who at a young age had to take over the care of her/his parents’ farmhouse (and who before that used to herd the family’s sheep), represents the largest professional group of Limnu. LF is much appreciated for her/his hard work, both on her/his land and in the village.

The degradation of the soil, the terraces and the irrigation systems, the fragmentation of the allotments and the changing climate are common problems experienced by all farmers. LF has had disagreements with representatives of the research institute when they visited Limnu; she/he felt that they did not sufficiently take local circumstances and values into account. LF is happy to know that the researcher who was sent to the meeting by the institute is different.

LF does however understand that a slavish return to traditional practices cannot be an option – some of these are no doubt being abandoned for good reasons. Farmers, both more traditional and less traditional ones are happy to be represented by LF.

LF is worried about the state or absence of essential infrastructural facilities and is therefore quite happy that funds may soon be available for improving the road and for installing a modern drinking water system. Like many farmers, this expert attaches great value to the rituals of the Long Week and the yearly Festival of the Clouds, which is a joyful interruption of hard labour in summer for all farmers.

4.b Extended text, for Shepherd only

You are 57 years old; you had not completed primary school when you started working full-time herding your parents’ sheep. You have not done any herding for a long time, but people still call you ‘shepherd’.

Your parents passed away in a car accident on the road to the capital when you were 17 and you took over the care of the farm and your younger siblings. Now you live in your parents’ farmhouse with your partner and your four children.

You believe that the traditional methods of terracing, planting, irrigation and seed improvement with their related traditions and practices were excellent in principle. You regret that not all of that can be brought back as only few people still have the required knowledge and skills, and traditional farming is too time-consuming to be financially viable on a large scale today.

You, and many other farming families, cannot work efficiently as your orchards and small maize fields are widely dispersed over Limnu Valley’s flatlands and slopes. The ancestral valley inheritance system rules that all children in a family should inherit the right to use the plots of their parents in equal parts.

With your seniority and almost 40 years of experience, you have become the natural leader of the Limnu farmers. You try to solve conflicts among yourselves. When you are not successful in reaching an agreement, you ask the Council of Elders for a ruling.

You have wonderful memories of dancing women going into the fields at the end of the Festival of the Clouds. You remember your mother dancing amongst the colourful banners on freshly tilled soil. You find yourself recalling this detail so often these days that you notice a change in the colour of the soil, as if with time it is losing colour and richness.

You yourself are not terribly keen on top-down initiatives for alternative farming methods and you have asked the Council of Elders to have the research institute stop surveying the surroundings of Limnu. They never asked or received permission from the Limnu farmers to work here. You heard that the Chief Elder did give them permission but in your opinion, he should have consulted you and other farmers first. Many farmers would like to see a plan that stops the deterioration of the quality of the soil; some are willing to use different types of seeds.

You believe that Limnu valley is a viable place in principle and that the community itself should be able to solve many of their problems, especially if some of the more urgent infrastructural problems will be tackled in the coming years thanks to funding by the Ministry of Rural Development.

#### 5. Representative of Mare Farmers (MF, ‘Tourist’)

5.a Meet your neighbours text

MF comes from a farming family from Mare; her/his partner is a part-time potter. The men in MF’s family were specialized in making terraces and dry-stone walls; some still have the required skills. Some Mare farmers are still specialized in growing fruit on terraces north of the village. Some also do some hunting.

Mare has good coverage for mobile phones and it also has clean water from the spring. There the positive news stop: in Mare there is no shop, the electricity supply is unreliable and one quarter of the houses are abandoned. Most houses are scenic, but in bad condition. To be honest: some parts of Mare look spooky. Mare parents regret but also understand that after middle school many young people – especially women – try their luck outside the Limnu Valley. MF’s mother can tell long stories about what a lively and prosperous place Mare used to be when she was younger.

Some Mare farmers would like to restore the terraces and concentrate on producing high quality fruit and vegetables, others would prefer to develop ecotourism. MF is willing to support both ideas, and is especially supportive of ideas to promote tourism in Limnu Valley. MF knows that for either development Mare would need support from outside.

5.b Extended text, for Tourist only

Mare lies in a valley of its own, one kilometre from the Limnu-Talga road. Although the mountains behind Mare are relatively low, there is a good source above the village that provides tasty water all year round. Mare farmers have hardly any sheep; they have poultry and horses.

Mare is less lively than Limnu with its larger population and the proportion of young people in Mare is lower than in Limnu. Very few young people return to Mare after completion of middle school. There is coverage for mobile phones in Mare, but the electricity supply is often problematic.

Twice a week, the Limnu shopkeeper drives in her pick-up truck to Mare and back; she brings products and small household objects as required, but she can also transport up to four people.

Foreign visitors to the valley think that the remaining terraced slopes behind and above Mare, with their declining orchards are stunningly beautiful and that Mare itself, with all its walls running around and within the quarters is scenic and ‘unspoiled’.

There are some potters in Mare and also a few grass weavers and costume-makers, though none of the weavers or costume-makers is under 40. Mare of course produces its own banners and costumes.

You belong to one of the 30 farming families in Mare. Your partner is a part-time potter and has her/his own kiln (pottery oven). Your two sons occasionally work in a construction firm in Talga City; your daughter lives with you.

Your grandfather and his brothers specialized in developing and maintaining terraces and all that was necessary for irrigating them. Your father was one of the last farmers who actively repaired terraces and two of your brothers, who worked with him, still know how to do that. In the past, it was especially men from Mare who helped with building terraces all over the lower slopes of the Limnu Valley. According to the research institute, almost 75% of the terraces are now destroyed.

Quite a number of farmers and other inhabitants of Mare would be happy to see some of the terraces restored and to concentrate on high quality fruit production (‘valley fruit’) on the terraces (with good transport facilities). When your sons proposed to reinforce some of the terrace walls just uphill from your house with concrete, you kindly explained to them why that would be a bad idea.

In the small association of Mare farmers, all want the electricity supply to be improved at short notice; fresh water is less of a problem than in Limnu. Most like the idea of developing tourism, preferably ecotourism. They realize that investments will be necessary, but it will create employment, make Mare more lively, encourage some of the girls to stay in the village and contribute to the restoration of Mare village.

Tourism – you think – need not affect traditional practices and rituals: the Long Week practices, which are rigorously observed in Mare, take place in private courtyards and the Festival takes place in Limnu. Tourists would be welcome to buy excess handicraft produce. A hotel could be constructed on a hill facing Mare from the south. You are one of the most outspoken advocates of bringing large-scale tourism to the valley.

The Mare people are, of course, willing to work together with their relatives and friends from Limnu for the development of tourism, and to assist them in restoring terraces, if such activities were remunerated.

#### 6. Performer (PF, ‘Singer’)

6.a Meet your neighbours text

A gifted musician and singer, PF is one of the most solicited performers in Limnu Valley. She/he is famous for her/his vast repertoire and knows practically all Limnu Valley working songs. At a young age PF first learned pot-making and – not much later – singing, storytelling and *rutu* playing. Later on PF increased her/his skills by listening to other performers and by talking with them. PF earns more from his performances than from making pots but together it is not enough to support his/her family. PF lives with her/his mother. PF often accepts invitations by friends in the Mining District who ask her/him to perform in exchange for a free trip and lodging.

The traditional transmission of the performing arts was disrupted by the introduction of schooling. Young people, however, realize how important performers are for the festival and other valley ICH and are sad that there are no young singers, storytellers or *rutu* players.

The performers have been speaking of setting up a training system, but do not know what that should look like, nor how to teach improvisation skills. They understand Limnu Valley cannot sustain fully professional performers, but they think that better financial remuneration might help to make the idea of becoming a musician, singer or storyteller more attractive.

6.b Extended text, for Singer only

You are 47 years old; your father is from Mare, your mother from Limnu. After primary school, you learned pot-making. From your grandmother you learned songs and stories; later on, you learned more of them by listening to other singers, and by singing with them. Your repertoire is the largest in the entire valley; what is more, you are a good singer and storyteller. You are often invited to perform – you also play the *rutu* violin, which you picked up from your grandmother’s brother. You somehow never got married and you live with your mother.

You are often paid – in kind – for your performances; in addition, you often give a hand in the pottery workshop of your father’s family. You learned the different types of working songs (farmers, weavers and potters’ songs) and you teach these in the primary school at the request of the Head Teacher.

There are eight or nine people like you, who are well versed in the performing arts of Limnu Valley and who occasionally perform; none is younger than 45. You and your colleagues (half are women) are indispensable in the Long Week and at the Festival of the Clouds. You are sometimes invited to smaller festivities in quarters or farmhouses (and then you return home with a bag of maize or a live chicken). Often, however, singing or story-telling just occurs spontaneously.

There are some young people who know how to sing a bit, and who have some knowledge of how to play a *rutu*. There are many good young drum players, who play the Limnu clay drum. None of them, however, is as skilled in one or more of the performative traditions as you and your friends.

The traditional transmission of these skills was disrupted, in your view, by time-consuming schooling with first primary school and now middle school (in Talga City) becoming compulsory. Also, maybe young people are just less interested nowadays. Still, they tell you that you and your colleagues make the festival what it is and you are occasionally invited to perform in the Mining District by Limnu Valley friends.

You spoke with some of your colleagues about setting up a training system, but you do not know what that would look like.

The valley’s performers do not have an association, but they meet often. They would like their art forms to be transmitted again. They understand the valley is too small to have its own professional musicians, but they do think that financial remuneration might also help to make the perspective of becoming a musician, singer or storyteller more attractive. For that to be possible, more income should be generated in Limnu Valley, maybe by modernizing agriculture, gardening and handicrafts.

#### 7. Festival Organizer / Professional gardener from Mare (FO, ‘Hinda’)

7.a Meet your neighbours text

FO, a young woman, lives in Mare, where she returned to work in her parents’ farm after a three-year course at the agricultural high school in the provincial capital. FO wants to make the family enterprise healthy and eventually she wants to have her own income

With her parents, FO concentrates on growing fruit trees, and plants for the production of dyes; she sells her dyes, which are constantly of high quality, to an Indian firm. She had a generator installed, which sometimes keeps people in Mare awake, and which has ‘Hinda’ written in big letters on it.

FO is a member of the association of organizers of the Festival of the Clouds, which has always consisted of 12 unmarried young people. She has been in charge of logistical arrangements for the parades during the last four festivals.

FO believes that not all traditional practices need or can be preserved and that living and working conditions should be improved first. Solutions will not come from the Council of Elders. She would like to see their role reduced. She is in favour of developing tourism, on condition that it would not impede agricultural development.

7.b Extended text, for Hinda only

You live in Mare, with your parents. You went to middle school in Talga City, after which you attended agricultural high school and a three-year extended BA programme in the horticultural institute in the provincial capital. Your parents have land both in the lowlands and on terraced slopes. You had a generator installed, a Hinda, that provides your farmhouse with electricity when the regular supply fails on you. You are usually called Hinda – you don’t mind.

You are the only unmarried women in her twenties in Mare. You get many proposals from young Limnu men; you have accepted none of them. You want first to put the family enterprise in order. You found it in a deplorable state when you returned from the horticultural institute. You want to have your own income so as to be able to take your own decisions in life.

In order to meet other young people, you successfully stood for election as a member of the association of organizers of the Festival of the Clouds. This is an organization of unmarried young people with 12 members, three of them from Mare. It is said to be as old as the festival, but then no one knows how old the festival is.

When you decided to come back to the village to work with your parents, they agreed to concentrate on growing fruit trees on the terraces, and plants for the production of dyes in the gardens you have close to your house. The dyes you produce with your mother are of a good, consistent quality and you have already sold them now for two years to a representative of an Indian firm in the capital city.

You have ideas for modernizing and rationalizing production but you have not yet convinced all farmers in Mare of the need for better roads onto the slopes and into the fields, of the need for a small truck for transporting products or of the need for land consolidation. Nowadays the plots of land that are cultivated by one family are usually very dispersed. You try to explain that common efforts are necessary if one wants to keep Mare. Things would be easier if farmers could work together. You understand that some of them are desperate. You want to set an example and will try to convince them to agree to reform land allotment first and to improve the soil later on.

You feel that the valley community has started disintegrating. To address this, certain traditional practices should be preserved, but living and working conditions should also be improved. You don’t believe that the solution will come from the Council of Elders, who (although you do respect them) you believe have no clear vision of the actual situation. You would like to see their role further reduced and the administration of the valley to be similar to that of the other municipalities in the district. You are therefore not interested in opening up membership of the Council of Elders to women.

In your vision a good balance is to be found between modernizing the villages and agriculture in Limnu Valley (roads, sewage systems, land consolidation), and preserving traditional practices that have been valued across the generations, thus revitalizing old sources of income, and also finding new ones. You are not against introducing ecotourism into the valley, but Limnu Valley should not be turned into a museum.

#### 8. Merchant (MD, ‘drummer’)

8.a Meet your neighbours text

MD is the only trader in Limnu Valley and is a much respected clay-drum player. He lives in Limnu where his wife owns and runs the only shop of the valley. For over 12 years he has been buying agricultural products, pots and some cloth in the valley, which he has sold in Talga District and beyond. MD has witnessed the decline in local agricultural production. There is hardly a Limnu inhabitant who has not profited from a free ride in his truck to Talga City. He sells his goods at fair prices. He had to give up selling pots, because of the large-scale sale of cheap fake valley ware.

He has many ideas about income generation for the valley. For him, a safeguarding plan needs to take a balanced position regarding property rights, traditional values and commercial interests. MD thinks that people in Limnu would have had access to clean drinking water and a decent road a long time ago had they not been represented by the Council of Elders.

MD studied the potential of Limnu Valley for ecotourism and believes that it offers what ecotourists are looking for: pristine flora and fauna; beautiful scenery; and intangible, tangible and natural heritage.

8.b Extended text, for Drummer only

Merchants in the past earned quite a bit from selling Limnu agricultural produce (mainly fruits and vegetables; maize) and pots at the market in Talga City, and further away. At the moment, you are the main merchant in valley products since there is not much profit left for the other merchants. Your wife owns and runs the only shop in the village. You own a truck, and you also supply the shop. You are a well-known drum player; you play at ceremonies.

Born in Limnu, you completed middle school in Talga City. You have taken some marketing and finance courses offered by the Government Agency for Small Business Development and this has had a major impact on your own enterprises. You happily communicate and engage with people who are not from the district; people like to come to your wife’s shop: there too, prices are fair and one always meets other people there. Barter is possible.

Through your travelling and training, you became aware of new uses for traditional products like pots, bags, cradles and clay drums. When you were still trading in valley pots, you encouraged some potters and weavers to increase their production. You sold them at good prices and you presented them as real Limnu Valley products. Soon you had to give up this trade, as the cheap production of fake Limnu Valley ware had started near the capital.

You are excited about this meeting, as you feel it will help to resolve the tensions that exist between making money and the traditional practices associated with the crafts. You hope for a compromise that would establish your business enterprise as a legitimate part of new economic endeavours of the village. For you, the safeguarding plan needs to take a balanced position regarding traditional values and healthy commercial interests. It needs to capitalise on market demands for local craft products and healthy organic food, while protecting potters’ and maybe dye-makers’ intellectual property rights as far as possible.

Your sister-in-law, who lives in the capital, has a firm that offers all-inclusive ecotourism packages to Lemnix’s Southern Province, which you understand is becoming very popular. The two of you researched the potential of Limnu Valley for ecotourism and you became quite an expert in ecotourism, concluding that Limnu Valley has what ecotourists are looking for: a wealth of flora and fauna, beautiful scenery, vibrant cultural heritage and the possibility to hike for several days at a time. You would like to explain to the gathering that a low-impact hotel, in a well preserved area with terraces, a few huts, a well-designed network of trails and a few more hunting permits might lead to a constant flow of tourists and create jobs for at least 25 persons during most of the year.

In this way, economic development of the Limnu and Mare would be furthered and at the same time, the Valley might be declared an ecological zone. People know that you have been talking about tourism for some time; they do not know that you have studied the question in detail and that you will propose to have a competent NGO develop a business plan for ecotourism.

#### 9. Youth Representative (YR, ‘Filmer’)

9.a Meet your neighbours text

This young person, who worked in the mining town until his/her unfortunate accident, has been active in the village on many fronts after his/her return to Limnu. YR is a photographer and film-maker – usually called ‘Filmer’. YR is the only one allowed to record the Festival of the Clouds and is also an expert in making natural dyes. YR is one of the co-organizers of the festival and someone who loves the valley. YR would like to do more to help secure a prosperous future for the village.

While away from Limnu, YR had already realized the value of the valley’s celebrations, rituals and songs, the handicrafts and their beautiful products and above all the annual Festival of the Clouds. YR also realized how special these traditions are in the context of the country at large.

The youth of Limnu Valley are not organized in a specific way, but if there is one person in the valley who can speak for them, then it is Filmer. YR has clear ideas about the different problems that threaten the viability of the valley and its people. YR can also see threats to the continuity of the handicrafts and the social and cultural traditions of the Limnu. All these problems – YR thinks – are related, and should be tackled at the same time, for the well-being of the valley people.

9.b Extended text, for Filmer only

You are 22 years old. You were born in Limnu, where you completed primary school. You attended the first two years of middle school in Talga City and then you came back to the village. From a young age, you assisted your parents in their orchard and by age eleven you were already quite an expert in collecting raw materials for preparing dyes. You also learned how to make the actual dyes.

When you came back after middle school, at first you were not unhappy and you played a lot with the children your age. You continued collecting raw material for dyes, and you succeeded in cultivating berries for blue colours, and onions for yellow colours, in the Head Teacher’s heirloom garden.

With the crop harvests declining, you saw that it became increasingly difficult for your parents to make ends meet and you started looking for employment. At age 17, you went to the Mining District, where you got a job as driver. There, you lived with other young people from Talga District.

You became friends with a photographer. You started accompanying her. With your savings you bought a hand-held camera and you took courses in film-making. The first videos you put on YouTube presented Limnu Valley songs you recorded in your boarding house. Your friends thought it was great fun, recording these songs. You had long but pleasant fights about the exact wordings of the songs.

Two years ago, just after your 20th birthday, a truck crashed into your truck. You survived, but you now walk with a limp and suffer from whiplash. After a few months you returned to Limnu with a small disability allowance.

You saw the village in a different light after almost three years of absence. Although you were happy to see your friends and relatives again, you also realized more clearly than before the magnitude of the problems Limnu and Mare are facing. The infrastructure of the village is underdeveloped, agriculture and horticulture are in decline, the average level of education is low and unemployment demoralizes the friends with whom you love watching soccer and baseball in the municipal centre.

Nevertheless, while you were in the Mining District, you had already recognized the value of the valley’s celebrations, rituals and songs, the handicrafts and their beautiful products and above all the annual Festival of the Clouds. You realized how important these assets are for the Limnu.

You assist the Head Teacher in the heirloom project, you supervise dye preparations in your family’s workshop and you are the only photographer in the village. That, too, brings you some money.

Your disability has become all the more bearable now that the girl/boy you had already fallen in love with when you were 14, agreed to marry you after the next festival. As soon as both families had given their consent, your brother and nephews started building a house for you. Because of your forthcoming marriage, this year you left the Association of the Organizers of the Festival of the Clouds.

You always believed that the development of decent infrastructure is a task of the provincial government. Financially and logistically this is outside the reach of the valley itself, or even of the district. Protecting the inherited practices and handicrafts, and restoring terraces, is something that the villagers can do themselves, you hope.

You are thrilled to have been invited to participate in this gathering. You are happy that outside experts are also participating in this gathering. You know the researcher well and respect her/his deep knowledge.

#### 10. Researcher (RS, ‘Pundit’)

10.a Meet your neighbours text

The research institute won a grant from the ministry to conduct research on alternatives to traditional agricultural practices in underdeveloped areas. The institute is about to propose experimental farming programmes to test solutions to the looming food security problems in the north of Talga District (e.g. other seeds, alternative irrigation and soil enrichment methods and different planting cycles). Valley people have noticed that RS is not very talkative and thinks a lot, and call him ‘Pundit’.

RS, who is not from Talga District, is convinced that improved agricultural methods by themselves will not help to develop Limnu Valley: other sources of income are to be developed as well and infrastructure has to be improved. RS believes that some of the traditional practices of the Limnu Valley may be mobilized for its sustainable development and for the well-being of its inhabitants. RS requested that the institute includes social scientists in its interdisciplinary team to explore ways in which new agricultural methods could profit from and integrate traditional practices.

RS observes many problematic issues in the village that are not directly linked to ICH; she/he would like to see a combined safeguarding and development plan that seeks long-term solutions, addressing the need for self-sufficiency and economic development.

10.b Extended text, for Pundit only

You are 35 years old; you were born in a village near the capital. You live, with your family, in the capital of Northern Province, where you are senior researcher at the Institute for Development and Rural Innovation.

This is the third year that your team is working in the Northern Province. You have been asked to attend this meeting by the institute. Two of your colleagues have been investigating alternative irrigation methods and planting cycles, and possibilities for soil enrichment for Limnu Valley, so as to support the local community in improving their agricultural output and thereby, their food security. They twice visited Limnu Valley and experienced some problems there.

They were withdrawn from the Talga team and you are replacing them now for Limnu Valley. Before going there, you spoke several times with the Chief Elder and later you explained preliminary findings of the institute’s research to the Council of Elders. You obtained the council’s permission to explore Limnu Valley. Your report is not ready yet but you can confirm the findings of your colleagues who documented the deterioration of the land and the impact it has had on the production and the people in Limnu Valley.

You and the District Officer are concerned that the community will soon face serious food problems and have alerted authorities in the provincial capital about the pending calamity.

The pressure of expectations from communities, as well as government stakeholders is so great at times that you struggle to explain the value of long-term sustained research. That is why the institute instructed you to support any short-term safeguarding measures that might be beneficial for the natural and agricultural development of the Valley, thus trying to gain trust among the Limnu farmers, some of whom you think of as unrealistically conservative.

You have begun to spend more time with the Elders, you regularly meet craftspeople and farmers and you have come to recognize the deep relationship between these people and their land. You are unhappy that people think the gradual disappearance of the forests from the valley is a natural phenomenon.

You realize – perhaps better than some of your colleagues in the institute – that when preparing long term solutions to food security issues and questions of agricultural development one cannot ignore the cultural practices, norms and values of the community with whom you are working.

You hope that measures are proposed that preserve some aspects of the inherited practices that still have value in modern life, while integrating new methodologies and ways of earning money. You would like to see a safeguarding plan that seeks long-term solutions, addressing the need for self-sufficiency and economic development.

#### 11. Head teacher (HT, ‘Teacher’)

11.a Meet your neighbours text

The Head Teacher returned to Limnu eight years ago after a successful career outside the district. HT’s children live in the capital. HT is appreciated for her/his hard work in the school, where she/he introduces children to traditional vegetable growing (‘the Heirloom Seed Project’) in after-school classes and to Limnu stories and songs during class time. HT also records these when performers are invited to the school. HT promotes the local language, far beyond the limited time slots foreseen in the school curriculum.

HT is honestly worried about the social problems of the valley, in particular about the drop-out rate among children of some families. HT is convinced that group and family practices and traditions give persons their identity, an anchor place in this world and a place – however small – in the history of humanity. As many Limnu Valley traditions as possible should be safeguarded, for and by as many people as possible as that would reduce social problems more than anything else. HT is sometimes criticised for living in a nostalgic past.

11.b Extended text, for Teacher only

Under the tutelage of the Chief Elder of the time, you left to study in the provincial capital and gained your professional qualifications there as an editor, and as a primary school teacher. You chose to study further and resided abroad for a number of years, before returning to take up different junior positions within the Ministry of Education and Culture.

In your youth you published poems in the language of Talga District and the national language. In the Ministry you had already learned about UNESCO’s 2003 Convention, which you liked, especially where it mentions respect for ICH, education, and oral expressions and traditions.

Eleven years ago your partner died. On reviewing your life and your future, you decided to return to Limnu, where the position of head teacher had been vacant for some time, so you returned eight years ago. Your children live in the capital. When you started teaching in Limnu, the school had 83 children, now there are only 63.

In the valley and the district, you are an authority in many respects. You are a strong believer in local, traditional foods and their healing effects and so have begun, with the help of a few farmers, a garden in the school yard where under your guidance children grow and harvest local vegetables and herbs. You call this the ‘Heirloom Seed Project’. You also collected information about the healing effects of some of your plants from older valley people. The two traditional healers in the valley did not want to cooperate in your project.

You listen to Limnu Valley storytellers and singers as often as possible. You introduced a time slot into the school curriculum for children to listen to older men and women who tell and sing old Limnu stories. In fact you have recorded some of them, with their consent. You have about 20 hours of recordings but do not know what to do with them.

You believe that more should be done. For you, Limnu Valley culture and heritage is as important as any other culture is for its bearers.

You believe that the full reinforcement of the Long Week might help to sustain this continuity of practices. You know, however, that ICH is there all year long, not just during the Long Week and the festival. You think the festival is noisy; people tell you sometimes you are a nice but grumpy person. You believe that life in Limnu Valley was much better 30 years ago but you prefer not to say this aloud.

You are viewed with suspicion by some parents. They cannot understand your desire to spend energy and money on revitalizing traditional practices with children when they need to prepare for survival in a modern world. With your emphasis on traditional knowledge, these parents are distrustful that their children will have opportunities for education and careers outside of the village.

You are excited about this meeting; you consider it to be the beginning of a most promising development that may eventually help to increase the number of children visiting your school, among other things.

#### 12. District Officer (DO, ‘Officer’)

12.a Meet your neighbours text

Limnu Valley falls under the District Authority of Talga City, which is responsible for implementing and monitoring national legislation and programmes in the district. Limnu Valley is a municipality with over 75% of the inhabitants belonging to one national minority, and therefore has a special status: in Limnu Valley, the Council of Elders can have a wide-ranging mediating role.

For DO, a civil engineer who has been seconded by the Ministry of Rural Development to Talga District, the main issues of concern are increasing poverty and diminishing harvests. DO believes more in creating jobs for the Valley people through, for instance, tourism than in beefing up agricultural production.

DO comes from outside the Talga District, but knows the Valley well by now. DO is straightforward and wants quick solutions. DO thinks the Council of Elders is profoundly incompetent where it concerns solving serious problems of any kind; its role should be ceremonial only. And, the valley should be administered like any other municipality. DO lives in an apartment on top of Talga City post office, where she/he has a large collection of valley pottery and textiles.

12.b Extended text, for Officer only

You are a civil engineer by training, and 27 years old. Two years ago you were appointed as environmental officer in the Talga District, for four years. You were then unfamiliar with the district. You have a sincere wish to see change and improvement to peoples’ lives in Talga District, and within it in Limnu Valley, which is one of the poorer areas of the district.

You have accompanied Limnu and Mare people on walkabouts through the valley last year, and have become alarmed by the rapid negative changes they have pointed out to you. You have found the Valley people to be welcoming and open with you about their needs and problems. You have a deep esteem for the women in Limnu Valley, most of whom do not exactly have an easy life.

You took a fancy to Limnu Valley pots and you acquired quite a collection of different sizes and designs that at the moment you keep in your small apartment on top of Talga City post office. In your living room you have wall decorations and a lamp cover that you asked Limnu women to make, using the materials and techniques they use for producing banners.

You and the researcher are concerned that the community will soon face serious food problems and have alerted authorities in the provincial capital about the pending calamity. According to you, the valley qualifies for a government food relief program and for substantial assistance from the Provincial Development Fund.

You were in favour of quick provision to Limnu Valley of clean water, better transport facilities and internet. You reported about that to the Ministry of Rural Development. In principle provisions are made for that in their next budget.

The valley residents do not seem to be worried enough about the deforestation that is taking place on the higher slopes of the Limnu mountains. You think that that process should be stopped in the interest of all.

Initially you thought, half-jokingly, that the best solution for Limnu Valley’s problems would be to convince people to move to Talga City where life would be easier for them, transforming the valley into a nature reserve or holiday resort. Now you view things differently. You respect the people you met: the Elders, the Head Teacher and the farmers. You understood that the history and heritage of the valley are quite special and that its tangible heritage (the terraces and the abandoned burial towers of the quarters in the first place) and its intangible heritage (handicrafts, rituals and festive events) should not be allowed to further deteriorate.

You hope for a compromise position, where for the time being innovations will co-exist with the traditional practices in the community. Action is what is needed. You could even imagine a holiday resort, and in winter a skiing resort near Limnu, where an important part of the population might find employment and from which the province, too, might draw considerable profits.

Next week you will accompany the Chief Elder and one of the other participants who are going to report about the outcomes of this meeting to the ICH Task Force. If the Task Force approves the safeguarding plan, then you will be asked to provide it with a detailed budget after which – if you hurry up - it may be submitted before the deadline for financial assistance at the provincial level.

#### 13. Scribe/Financial Administrator (FA, ‘Scribe’)

13.a Meet your neighbours text

In her/his youth, FA lived with her/his parents in Talga City who ran the only Limnu restaurant to have ever existed anywhere. Since her/his parents’ return to Limnu, FA visits Limnu every now and then. After high school, FA followed a two-year course in school administration. Back in Talga City, FA worked first in the district administration, and is now financial administrator of the Talga City middle school. FA knows the valley and its problems well, if only because at any moment there are 40 to 50 valley children in Talga City middle school (this year there are 39).

FA will take notes, help the participants formulate their decisions and remind them of these at any moment, so that at the end of this gathering FA can make a presentation of the outlines for the solid safeguarding plan that will have been elaborated.

FA will take the floor when she/he has strong opinions that she/he feels may be useful for the discussions.

13.b Extended text, for Scribe only

Your parents are from Limnu. When you were young, they settled in Talga City, where they opened a small restaurant. When you were 30, your parents went back to Limnu, to take over the farmhouse of your father’s parents and take care of your grandmother. You are now in your early forties.

You went to middle school in Talga City, after which you went to the provincial capital to finish high school and to follow a two-year course in school administration. You went back to work in the District Administration. There, you married a cook who took over your parents’ restaurant. You are now the financial administrator of Talga middle school.

You know Limnu Valley well as you regularly visit your family in Limnu; you also take your children to the Festival of the Clouds every year, which they enjoy.

When the Consultant and the Chief Elder prepared for this meeting, they asked around who could be a scribe. Your name was suggested most of all since people know you as an accurate person and also since you, while not living in the valley, know it very well.

Your main task will be to take notes, help the participants formulate their decisions and to remind them of these when necessary so that at the end of this two-day workshop the group will have a solid outline for a safeguarding plan. You may have to replace the consultant when she/he is to absent. You will be asked to present the outcomes of the meeting once the meeting is over. Where you have strong ideas, you should of course participate in the debate and state your views.

You sometimes feel pity for valley children as – in general – they arrive in Talga with a sense of inferiority compared to local children. While they often are more practically minded than their peers from the city, they are less well dressed, and know less about the world beyond Talga. In the course of the gathering you might raise some ideas for how to promote the self-esteem of valley children by, for example, introducing a short programme on the history and heritage of Limnu Valley in the curriculum of the middle school, or by organizing a small exhibition.

#### 14. External Consultant (EC, ‘stepper’)

EC will assist the chair of this gathering while guiding participants – if they agree – through a multi-step approach to safeguarding that was developed by the UNESCO Secretariat.

EC, who was born in the capital, studied history and worked on different assignments in the field of culture and literature. EC visited Limnu Valley last year, on the occasion of the Festival of the Clouds. Six months ago EC facilitated a workshop about the implementation of the Convention with a view to rural development that was attended by the Chief Elder and the Weavers’ Representative. Before that EC attended a workshop at UNESCO Headquarters about the implementation of UNESCO’s Heritage Conventions.