**Unit 46**

Blika Hand-out 2:

MEET YOUR NEIGHBOURS

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

#### Roles

There are at most 13 players involved in the game, including the External Consultant (played by one of the UNESCO facilitators) and one person who is selected to be the scribe. This hand-out provides you with some essential information about the roles you and the other participants will play. The facilitator will indicate which roles will be used. You will find more information about your role in Blika Hand-out 3 that you will be given soon.

1. President Ori Women’s Association; Mainkal; member Ori SafeCom; woman;
2. History and geography teacher; Carkal; member Ori SafeCom;
3. Harkal tea garden owner; Harkal; member Ori SafeCom; man;
4. Electric equipment shop owner; Carkal; attended implementation and inventorying workshops; member Ori SafeCom;
5. Head bakery department; Carkal; attended implementation, inventorying and nominations workshops;
6. Bookseller and writer; Mainkal; member Ori SafeCom; attended Mother Language Day (Paris, 2004);
7. Webmaster Ori Culture Portal; Harkal;
8. Sociologist; Carkal; attended implementation workshop; member Blika ICH Council;
9. General Practitioner; Ptikal; member Ori SafeCOM;
10. Journalist; Mainkal;
11. Heritage official Ministry of Culture; Mainkal; visited two sessions of the Intergovernmental Committee for the safeguarding of the intangible cultural heritage;
12. Member Blika NATCOM for UNESCO; Harkal; and
13. External consultant (facilitator).

Scribe (To be assigned to one of the roles listed above)

#### President Ori Women’s Association (woman) (PA)

PA, an Ori woman who was born around 1975, studied law and specialized in human rights. PA works in a law firm and is chair of the Ori Women’s Association, a non-profit organisation active in Mainkal and Harkal that organizes social gatherings for Ori women as an alternative for Ori coffeehouses. The association organizes meetings for Ori women with shared traditional occupations, problems and hobbies.

PA published two books on Ori foodways, mainly inspired by her grandmother’s knowledge. She thinks that Ori cooking traditions could be better transmitted to young Ori women and men. Much of her action concerns improving the position of women, in particular that of Ori women.

PA shares the unhappiness of many women about the Ori name giving tradition not being recognized in Blika. She considers the Ori wedding celebrations as a main consolidator of Ori identity in Blika and hopes that more appropriate spaces and more performers will become available. PA hopes that Ori will accept that in the future such celebrations can also be organized for other couples who do not want to get legally married. She is a member of the Ori SafeCom.

#### History and geography teacher (TE)

This young Ori, who is a teacher of history and geography, recorded hundreds of hours of songs, memories and life stories of first-generation Ori in Blika. About five hours are available on the Ori Culture Portal. She/he gives presentations in cultural clubs and associations, where she/he presents selections of these stories. Older Ori love to remember life in Kvetana, the exodus and the early Blika years. TE also recorded Ori fairy tales, but traditional access practices do not allow him/her to make these publicly available. TE teaches Ori adults how to write in Ori language and is a social member of an archery association. TE’s parents are still traumatized by the treatment of minorities in Blika during the years of intolerance, all the more so because of the legal impediments that still prevent the Ori from enjoying their own names and language.

TE hopes that the implementation of the UNESCO Convention will help improve general conditions that are not yet fully beneficial for the transmission and enactment of immigrant and old minority ICH. She/he considers that introducing the historical background and actual situation of the minorities in the Blika school curriculum would serve many good purposes. TE is a member of Ori SafeCom.

#### Harkal Tea garden Owner (man) (GO)

Twenty years ago, GO took over a restaurant in Harkal that he transformed into a tea garden which is reserved most weekends of the year for wedding parties. GO, who is a good traditional and non-traditional singer, built up much expertise in organizing Ori weddings. He also invites other Ori singers and musicians (when available) to entertain the guests in his restaurant and garden. His place got damaged twice in the 1990s by Blika citizens who didn’t like Ori weddings.

GO is also a central figure in haf, the traditional mutual assistance arrangements. He and his wife adopted the children of haf partners after they died in an accident. With friends they set up a small-scale system for financially supporting Ori students. In view of his central place in Ori life in Harkal, GO was invited as a member of Ori SafeCom.

This organizer, singer and haf master hopes that the Ori and other non-Blika communities will finally be recognized and respected as equals by all Blika citizens. GO regretts that Ori music and dance is virtually never broadcast in the public media. He would like expressions like ‘mutual appreciation’ (of ICH) and ‘dialogue which respects cultural diversity’ that he found in the Convention to become reality in Blika.

#### Electric equipment shop owner (EE)

EE is 40 years old and an Ori citizen of Carkal, where she/he owns a shop for electric equipment. EE also sells Ori bows and arrows that are produced by her/his two relatives.

EE has always been good at storytelling and writing Ori texts for other people. She/he signs as much as possible with her/his Ori name and thinks that as long as the Ori language is suppressed and Ori cannot use their real names, the Ori in Blika will remain second-rank citizens.

In 2004, EE put up bilingual (Blika/Ori) announcements on her/his windowpanes thinking that, since the official attitudes had started changing, she/he could have a little experiment. Stones smashed the shop windows and ‘Go Home, Nut Head’ was painted on the remaining windows. The Carkal Herald branded EE as an Ori activist.

EE went several times to events organized by the Blika NATCOM for UNESCO, was selected for two capacity-building workshops (Implementing the Convention at the national level and Community-based inventorying) and is a member of Ori SafeCom.

She/he wrote to UNESCO to complain about what she/he considers as non-observance of language-related human rights in Blika, but then understood that UNESCO does not yet have a standard-setting text protecting linguistic diversity. She/he discovered that the 2003 Convention may offer some possible avenues to address the topic and is happy that the Ori community was given its due place in the framework of the implementation of the Intangible Heritage Convention in Blika.

#### Head of a bakery department in a supermarket / Ori DJ (HB)

HB, a 24-year-old head of the bakery department in a supermarket in Harkal. HB lives with her/his Ori father and Blika mother. She/he regularly visits relatives in Kvetana and is hence familiar with Ori ICH over there.

HB regularly performs as a DJ in and outside the Ori Youth Association; She/he possesses many recordings of Ori-Ori-Rap that she/he mostly recorded her/himself. Keeping close to the improvised poetry tradition, HB developed her/his own kind of Ori-Ori-Rap and sells her/his tracks on the internet. She/he can be heard DJing on a Harkal radio station late on Wednesday night. When the climate will be better for Ori music in public chains and media – HB hopes the implementation of the Convention will contribute to that – HB will quit the bakery department.

On Saturday afternoons HB trains the youngest pupils of the River Top Ball Club in Harkal. As an active member of the Ori Youth Association, HB was invited to attend ICH training courses (Implementing the Convention at the national level, Community-based inventorying and Preparing nominations).

She/he understands that the general conditions in Blika do not fully recognize the rights of minority groups and do not allow those groups to fully enjoy their ICH.

#### Bookseller/writer (Bk)

When BK arrived in Blika in 1962 at age 7, she/he was immediately sent to an integration school and immersed in Blika language and history. She/he finished vocational technical high school, but afterwards could not find a job as a cabinet maker. A jobless period followed in which BK collected and read all literature she/he could find in the Ori language. BK then went back to school and finished library studies; after that she/he worked for 20 years in the library of Mainkal Medical Faculty and, finally, opened the Central Bookshop off Mainkal central square.

At that point, BK had already started writing novels, in Ori language. His/her novels describe Ori families in Blika, with all the hardship of the post-emigration years. BK’s latest novel is called *Messages from my shop*, signed with her/his Ori name. BK is one of very few authors writing in Ori language.

There are two shelves of Ori books in BK’s shop, where one finds BK’s own books next to volumes of traditional Ori poetry, collections of stories, proverbs and historical studies about the Ori. BK is a popular guest speaker and a frequent visitor to Ori coffee houses and tea gardens, places that frequently occur in her/his writings. BK is a member of the Ori SafeCom and in 2004 she/he went to Paris (Old Continent) to represent the Ori and their language at the Mother Language Celebration at UNESCO.

BK thinks one should invite Ori practitioners from Kvetana to assist in revitalizing the Ori chain dance and in training more singers and musicians.

#### Webmaster Blika Ori Portal (WM)

WM is a 22-year-old student, living in Harkal, who finished her/his BA in general history of the Chisai continent at Harkal University last month. Her/his parents, though Ori, think of themselves as Blika. Thanks to maternal family, where she/he was raised, WM has a good command of the Ori language and is a frequent visitor to Ori wedding parties where she/he loves going because of the singing and dancing. She/he does not like to be asked whether she/he considers her/himself as Ori or Blika. From her/his grandfather WM learned some lace making.

Together with fellow Ori students, WM set up the bilingual Ori Culture Portal two years ago. The portal, which is an important source of information about Ori-related events, has pages on Ori language and history and traditions which are rapidly growing. WM is developing interactive pages for the eleven ICH elements that were identified by the Ori SafeCom and will ask permission from the SafeCom before putting these online. She/he has 3 000 followers on twitter, mainly young Ori.

WM is encouraging ‘old minority’ students to set up their own portals. She/he knows Ori culture and ICH are worth safeguarding and could have much to contribute – like the other minority cultures – to a dynamic multicultural Blika society. For WM safeguarding Ori weddings and recognition of the Ori name-giving tradition should be at the heart of any safeguarding plan.

#### Sociologist (SO)

SO is 28 years old and has Kveta parents, who left Kvetana together with a group of Ori. In Blika they integrated into the Ori community. SO learned to speak Ori as a child, visited Ori families, got Ori friends – and has an Ori partner. SO did an MA in sociology at Capital University and is currently between jobs.

At Capital University SO contributed to a report on immigration in Blika for which she/he contributed paragraphs on traditional culture. SO knows the history of immigration in Blika, and although policies were harsh, they also helped immigrants – so SO thinks – to quickly build up individually, and as families, a new existence.

SO was trained from early age in playing traditional Ori musical instruments. SO improvises well and plays mostly in small groups at private festivities, but last year won last a popular programme on TV, called ‘Blika makes music’. SO then played the Ori accordion. SO is quite an expert in the field of Ori tattooing, but does not feel free to publish about that art.

SO was asked to attend a workshop on implementing the 2003 Convention at the national level, and was invited to join the Blika ICH Council because of her/his involvement in the Capital University report. SO is in favour of setting up non-formal education programmes to promote the transmission of Ori traditions in particular for Ori dancing, singing, improvised poetry and lace making.

#### General Practitioner (GP)

GP was born in 1975 in Carkal and works in a small town (Ptikal) where she/he documents Ori traditional medicine practices in her/his free time. GP’s mother, a midwife, was introduced to fortune-telling and traditional healing when she was 50. GP’s father never encouraged her/him to develop an interest for Ori culture as he thought this might impair GP’s career.

As a student of medicine at Harkal University, GP was a founding member of the Ori Students Association. GP observes that many young Ori still get traditional Ori tattoos on their upper arm. GP helped young people creating the Ptikal Top Ball Club. GP regrets there is no appropriate place for organizing Ori weddings in Ptikal.

GP lobbied in vain for some years with politicians for better treatment and equal rights for minorities, and therefore happily accepted the invitation to join the Ori SafeCom. As part of the SafeCom, GP hopes to be better able to influence national policies. Whatever ICH will be the main target of a safeguarding plan, GP’s first worry will be that the plan contribute to better understanding and appreciation ‘among communities, groups and individuals’, and to the emancipation of Ori culture in Blika.

#### Journalist (JO)

JO is a 40-year-old journalist of Ori descent, living in Mainkal. After finishing the school of journalism, JO worked in Carkal as a local correspondent for the Mainkal Herald, to specialize gradually in history of art and heritage studies. JO is at present editor of the cultural pages of the Mainkal Herald, mainly covering Blika culture.

JO attends many Ori celebrations and speaks Ori at home. In addition, JO often interviews Ori performers and practitioners, and writes about them in the bilingual Ori Blika Monthly, a journal that was created in 2010. In the monthly, JO covers Ori traditional performing arts, poetry traditions, traditional celebrations and also performances and products of Ori artists beyond the boundaries of ICH. JO also publishes short pieces of Ori oral poetry in the monthly, commenting on recent events in her/his family, without disclosing her/his relatives’ identities.

JO observes that individuals who engage professionally or semi-professionally in the practice of Ori music and singing often move quickly away from traditional practice to create new expressions. However, the transmission of traditional practice requires that musicians and singers who stay closer to the tradition. New, informal training facilities and better remuneration for traditional artists might – JO thinks – be necessary.

#### Heritage official at the Ministry of Culture (HO)

HO is an Ori aged 38 years, who lives with her/his Mora (Traveller) partner in Mainkal. HO is an enthusiastic Ori archer. After high school HO worked in Harkal Town Hall. While working there, HO specialized in aspects of heritage of the old minorities, especially of their musical and movable heritage.

Since 2011 HO has been working in the heritage department of the Ministry of Culture; HO was asked – to specialize in ICH, in view of the future implementation of the 2003 Convention. HO attended two workshops as an observer (Implementing of the Convention at the national level and Preparing nominations) and witnessed two sessions of the ICH Intergovernmental Committee as a member of the Blika delegation.

HO regrets that various circumstances make it difficult for Ori weddings to be celebrated by all who would like to do so, as HO thinks that the wedding parties are a culminating point of Ori ICH and of being part of the Ori community in Blika. HO, who is a good lead dancer, would like the various minorities in Blika to be more interested in each other and each other’s cultures. HO feels uncomfortable about the way communities were identified in Blika for the purposes of implementing the 2003 Convention at the national level – HO feels, for instance, that more recent immigrant groups are left out.

#### Blika NatCOM member (NM)

NM, is Blika and 40 years old. He/she lives in Harkal where her/his Ori partner died at a young age. NM maintains warm relations with her/his in-laws, with whom NM continues practicing Ori archery. NM, who learned to speak Ori, actively collects Ori proverbs and feeds her/his collection into a page of the Ori Culture Portal. NM is proud that her/his daughters have a good command of the Ori language.

NM made it to parliament, where NM served two terms before returning to the small family enterprise in Harkal. As an member of the parliament, MP especially followed the UN system, and Blika’s involvement in it. When NM left politics, she/he was appointed to the Blika NatCOM for UNESCO. NM went to UNESCO as a member of Blika delegations twice. NM lobbied in Blika for the adoption of the 2003 and 2005 Conventions. NM thinks Blika should work hard on the implementation of the 2003 Convention (including nominations to the international lists), in order to give more positive visibility to Blika in the world. He/she believes that implementation should also lead to better relations between all Blika citizens.

NM is willing to contribute constructively to any well-designed plan for well-chosen elements of Ori ICH as such a plan may trigger a positive effect on much if not all of Ori ICH. NM has no strong preference for specific elements, although archery is close to her/his heart.

#### External Consultant

The external consultant is a Blika national who was seconded by the Ministry to assist the Ori SafeCom in drawing maximum results from its extended two-day session. The external consultant was informed beforehand by the chair of Ori SafeCom, who cannot participate in the two-day meeting, about the aspirations of the other participants in the meeting and the groups they represent. The external consultant was also given the preliminary set of Ori ICH as elaborated by the Ori SafeCom.