Managing Narankg *Kampongk* Ritual Ceremonies By Salako Community Customary Leaders In Preserving Culture Of Sarawak Ethnic

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Abstract

Unique and invaluable artefacts of Sarawak culture are facing extinction due to lack of qualitative documentations and scientific explorations. Salako community in the rural of Sarawak posed the serious need to sustain such unique cultures. With the culture and the belief system of Salako community which has been handed down from generation to generation without any written sources, also known as *anan' baketab,* vast sociocultural changes are happening drastically. Nonetheless, the village chief plays an important role to ensure the culture of Salako community remains sustainable. The purpose of this paper is to serve as a source of reference in regard to the culture of the Salako community. The focus of the investigation was to examine the role of Salako traditional leaders and the pre-event, during-event, and post-event management of the *Narankg Kampongk* of the Salako community as a process of cultural preservation. This study employed ethnographic methods for data collection by using an ethnographic interview technique that involves the informants who are experts on *Narankg Kampongk* ritual ceremony, who are known as *Binua* and *Tuha Adat*. In addition, observation methods are also widely used in this research to deeply understand the ritual ceremonies of *Narankg Kampongk* in the village of Salako community around Sematan, Lundu, Sarawak. The findings indicate that the village chief of Salako community practices numerous specific and unique elements of management within their ritual ceremonies which include proper planning, organization, leadership, education, co-ordination, and regulation.

Keywords: Management, Leader, Custom, Culture, Salako

Introduction

The Salako community is an ethnic minority that is also a sub-ethnicity of the Bidayuh community in the state of Sarawak, Malaysia. The Salako ethnic group still practices a traditional lifestyle that includes family management, village and local community management, custom management, and daily life management (Awang Hasmadi, 1990; Huang & Lee, 2020). However, there is a slight change in the traditional practices that are practiced now compared to those practiced by previous generations. Among the factors driving this change is the influence of modernity and the way of thinking of the younger generation (Tan, 2008). In addition, some scholars argue that the factor of religious teachings and change of faith belief systems may contribute to some extent and affect the change. Therefore, this paper intends to examine the elements of management that help in preserving the culture of the ritual ceremonies of *Narankg Kampongk* of the Salako community. *Narakng Kampokng* is a cultural event aimed at asking for the blessings of life and plants, safety and mutual prosperity from *Jubata*, whom they regard as the god of the Salako community. Usually, this event is organized in the months of April before the rice planting process starts for the current year. The *Narakng Kampokng* event usually involves the villages of the Salako community around Sematan, Lundu, Sarawak.

Overview Literature Review

Ethnicity in Sarawak

The state of Sarawak is located in the western part of the Borneo archipelago and geographically, it is the largest state in Malaysia covering an area of 124,449 square kilometers roughly covering 38% of the total area of Malaysia (Hong, 1987). According to Inai (2020), Sarawak is also a state with a diversity of races and cultures. In it there are 27 ethnic groups that live together in prosperity and harmony. Among the ethnic groups living in Sarawak are Iban, Malay, Bidayuh, Melanau, Kenyah, Kayan, Lun Bawang, Kelabit, Kadayan, Kajang, Bisaya, Chinese, Indian, Eurasian, Javanese and so on (Nagaraj et al. 2015). According to the data provided by the Sarawak State Statistics Department (2022), the population of Sarawak is 2,573,066 people and this number is increasing every year. In Sarawak there are still ethnic groups that practice the traditional way of life and preserve the practices of their ancestors. The way of life meant here involves aspects of human management, religion, agricultural activities, festivals and so on. Even so, not the whole lifestyle is practiced in their lives because some factors include the influence of religious teachings that influence the society (Tan, 2008 in Tuliao, 2014). The Salako community in Sarawak also experienced this situation in their lives. With the current modernization and rapid dissemination of proper and systematic religious teachings, to some extent, their traditional practices and lifestyle may be affected and changed.

The Salako ethnic group is said to originate from West Kalimantan, Indonesia, which is also from the Sambas Regency. The original place for the Bidayuh Salako community is believed to be located near Singkawang in West Kalimantan, Indonesia. During their settlement in Indonesia, the Salako were under the Sultan / Addition of Sambas, which at some point in time, some groups of the community had migrated to Sarawak areas. The purpose of their migration is to find fertile land for agriculture and new settlements. This purpose motivated their migration to Sarawak. There were two series of migrations to Sarawak: one involving the Salako group who now settled along the Sematan-Pueh road and the other who settled in Samadak and the area along the Lundu-Biawak road. At one stage in the history of the Salako settlement in Sarawak, they also participated in a visitation event

with the cooperation of the Malays on Talang-Talang Island (Kalom & Hudson, 1970). In the state administration of Sarawak, the Salako ethnic group is a sub-ethnic group of the Bidayuh because the characteristics of the lifestyle of the Salako ethnic group are similar to the lifestyle of the other Bidayuh ethnic groups, among which is that their residences are located on the slopes of the hills while their socioeconomics depend heavily on agricultural activities. Because of this factor, the Bidayuh ethnic group is also known as Dayak Darat or Land Dayak. What differentiates all these Bidayuh ethnic groups is the form of their conversational dialects. Salako ethnic dialect is close to Malay and Iban (Coluzzi, Riget, & Wang, 2013).

Ritual Practices in Sarawak
Ritual practices have been established for a long time in human nature since time immemorial. Norhuda Salleh & Yaacob Harun (2015), stated that rituals are rules and behaviours that have been set by the community of practitioners. In fact, ritual is one of the social and religious activities that have been done for a long time in every culture (Khoury, 2017) in (Jazuli & Samsul, 2020). The practice of performing this ritual is inherited by the ritual practitioners themselves from their ancestors. In fact, this ritual is a practice that has procedures related to religious ceremonies that have been practiced by the Malay community since the days of animism and these ritual procedures are also related to aspects of existence and the cosmos of human life (Mohd Kipli Abdul Rahman, 2016). This ritual is the result of a belief system that exists as a belief that has been adopted by a society and primitive society believes in the existence of supernatural forces that dominate human life and everything that exists in the world. According to Norhuda Salleh & Yaacob Harun (2015), generally anthropologists have argued that rituals are magico-religious, that is, they talk about this under the heading of 'belief system' which includes magical and religious beliefs.

This magical belief according to Hanapi Dollah & Mohd Nazri Ahmad (2008) in NorhudaSalleh & Yaacob Harun (2015), believes in supernatural powers for immediate needs and those whose practitioners in this field are termed as *bomoh, pawang*, *dalang*, *bobohizan*, *poyang*, midwife and others. Nevertheless, this magical belief is very different from this religious belief because magical belief is more dependent on supernatural forces and natural elements. According to Norhuda Salleh & Yaacob Harun (2015), religious belief is a belief in supernatural powers for long-term purposes and its practitioners are termed as *imam*, *bilal*, *tok guru*, priest, monk and others. In particular, practitioners of this religious belief have specific houses of worship such as *surau*, mosque, church, temple, *gurdwara* and others. In contrast to magical beliefs, they do not have a special place of worship or 'house of worship' for them. According to Abdullah Taib (1985) in Mohd Kipli Abdul Rahman (2016), that human belief in supernatural matters is directly related to religious belief because belief in God (unseen) is the main basis in religious beliefs.

Organizational culture
In the culture of the Salako community, the ritual ceremony of the community also practices several elements in the management of their ritual ceremony such as planning, organization, leadership, coordination and correct rules (regulation). The elements that are applied by the Salako community are not strange because these elements are included in the organizational culture or organizational performance as highlighted by past researchers such as Vankatraman & Ramanuiam (1986), Barney (1997), Daft (2000), Heffernan & Flood (2000) and Wade & Recardo (2001). According to Awadh & Saad (2013), first, forceful management believed that culture and performance were interconnected. Second, based on a theoretical point of view, the nature and extent of culture have been described more appropriately. In

order to effectively develop culture, a high correlation between management practices, performance, and culture management has been established. According to Kilman et al. (1985), organisational culture has been described by numerous authors as having to do with people and distinctive organisational traits and styles. Meanwhile, organization culture is the way things are done within the organisation (Deal & Kennedy, 1983).

According to Hofstede (1980), the collective mental programming or roles in society that sets one organization's members apart from another is referred to as organisational culture. This includes shared ideals, principles, and behaviours that set one organisation apart from another (Abu-Jarad et al. 2010). Abu-Jarad also noted that although there is no universally accepted definition of organisational culture, the majority of authors concur that it refers to something comprehensive, historically decided by the founder or leader which is associated with anthropologists' research on social constructs like rituals and symbols. Soft, difficult to modify, and it's formed and maintained by a group of people who together form an organisation. On the other hand, Pettigrew (1979), has introduced organizational culture as an anthropological concept such as "symbolism, myth" and "ritual" that can be used in organizational analysis.

Organizational performance
Organizational performance is characterized as result-oriented behaviour (based on criteria) and relative measures (normative), education and training, concepts, and tools, including management development and leadership training, are all possible performance measures (Wade & Recardo, 2001). These factors are said to be necessary to develop the skills and attitudes required for performance management. Chien (2004) states that the five main factors that determine organizational performance are as follows: 1) leadership styles and environment, 2) organizational culture, 3) job design, 4) model of motive and 5) human resource policies.

Community leadership
Leadership is a process of leading, methods and methods used by the leader in forming and managing an organization (Wei et al.,2012). According to Buil et al., (2019), Leadership is a strategy used by leaders to inspire followers to support organisational objectives and priorities and go above and beyond expected performance levels. The nature of leadership is born in humans in various ways and according to the conditions and suitability of the human lifestyle itself. It is not bound by gender, whether male or female, nor is it bound by age, either old or young. The concept of leader and leadership cannot be separated because it symbolizes the leader himself. Thus, a society needs a leader to control and administer matters related to the life and problems of the society through good leadership and in accordance with the lifestyle of the society being led. The concept of leadership has a broad meaning, and it includes many aspects (Yukl, 2011). Among them is in terms of status, power and position, role as a manager, planner, character and personality as a person who is empowered. Leadership is a complex concept because it is not tied to the production and maintenance of policies and directives, but it is aimed at producing change. Also, leadership shared values as such what's essential and beliefs to how things operate and interact with organisational structures and control mechanisms to establish behavioural norms regarding how things are done around here (Uttal, 1983).

Methodology

This research employed a qualitative approach. Qualitative research is very different from quantitative research in terms of the strength of the researcher, who adapts themself as the research instrument. Qualitative research is a systematic method for explaining, observing, understanding, and researching life patterns, social norms, existing belief values, individual or group practices (Grbich, 2007). According to Jasmi (2012), qualitative researchers are very close to the data being studied so that they can tell the real situation at length. Content analysis was used as one of the data analysis techniques. It is defined that content analysis for qualitative data is an objective description of message delivery in communication that has been printed, broadcast or illustrated. Key informants were purposively selected from the Salako community of Sematan-Lundu, Sarawak. Salako ethnic's is a small entity of a larger ethnic societies of Sarawak, with a small population as low as 10,822 households (Itoh & Norahim, 2021). In this study, participatory observation methods and in-depth interviews were employed as per described by Jasmi (2012). Purposive sampling was conducted, which is based on the idea that information-rich samples should be chosen to provide a thorough understanding of the phenomenon (Shaheen & Pradhan 2019). Demographic factors were also examined as previous researchers had also use categories like age, gender, experience, functional role, or organisational philosophy as beginning points to focus their search for a study location (Patton, 1990). There are two key informants in this study which are referred to as *Binua* and *Tuha Adat*. These two key informants were interviewed and were observed visually and verbally narrated as to obtain a more accurate research data and meaningful interactions during the *Narankg Kampongk* ritual ceremonies.

Findings

Power Structure of Salako Traditional Leaders in Lundu, Sarawak

Like other communities in Malaysia, the Salako community also has its own organizational structure. For the appointment as a member of the organization there are two forms of power structure, the first is through the hereditary system and the second is through the appointment system. The power structure through the hereditary system means that someone who is appointed must be from the original Salako lineage and his ancestors have held the position in the past. However, the individual must be knowledgeable and skilled with the position he holds and needs the approval of the community in a village. Next, the power structure is through appointment, the appointed individual needs to be proposed first before being approved by the local community. Individuals who are appointed according to this method need to be skilled and knowledgeable in their duties (Asyari, 2021).

The following is a list of positions in the Salako community organization, the power structure and their role in the community (Table 1):

Table 1. Positions, power structure and roles in Salako community organization.

Position	Power Structure	Role
Binua	Descent	● Head of Custom ● Coordinate all Salako cultural programs and events. ● Become a judge if there is a matter that requires a decision or punishment.
Tuha Custom / *Kampongk*	Descent	● Coordinate all religious and ritual programs and events.
Bidant	Descent	● Maintain all affairs related to women. ● Managing rituals and events related to pregnancy and birth.
Orangk Ba'iant	Descent	● Manage all medical related matters.
Pengarah Uma	Descent	● Maintain all affairs related to agriculture.
Tuha Laut	Appoint a meeting	● Head of Village ● Salako community representatives and deal directly with government or district officials.
Tukangk Tampa	Appoint a meeting	● Expert in iron, making knives, machetes and agricultural implements.

Division of Cultural Events and Rituals of the Salako Community
Cultural events and rituals in the Salako community are known as *Gawe*. *Gawe* can be carried out on a small scale or on a large scale according to the needs and purpose of the event. *Gawe* is divided into two, namely *Gawe Ka Padi* and *Gawe Ka Manusia* (Alexander, 2021). *Gawe Ka Padi* is a cultural and ritual event closely related to rice cultivation. Because the economic resources of the Salako community are closely related to rice cultivation, several cultural events and rituals exist to pray for the fertility and prosperity of the rice crop as well as the well-being of families and farmers throughout the rice cultivation process. This *Gawe Ka Padi* event depends on the phase of rice cultivation such as the pre-planting phase, the planting phase and the harvesting phase. *Gawe Ka Manusia* is a cultural and ritual event closely related to the affairs of the human life cycle. Gennep (1960) put forward the term *rites de passage* which refers to rituals that bring change (transition) in the life cycle (life cycle) of an individual, environment or community. Gennep found that almost all societies have rituals related to birth, youth and marriage, and rituals are held with the purpose of marking the transition or transition from one stage to another in life. In the Salako community, there are events and rituals that must be carried out for every transition in their lives. This ritual is intended to invoke well-being and blessings in life.

A Conceptual Framework of Narakng Kampokng Event Management
Researchers have divided event management into 3 phases in accordance with what has been suggested by Samsudin (2004) and Mokhtar (2012), namely pre-event management, event management and post-event management.

Pre-Event Management
Before the *Narakng Kampokng* event takes place, *Binua* needs to call several individuals who play a role in the Salako community such as *Tuha Adat* or *Kampokng*, *Tuha Laut* and *Orakng Tuha* to a meeting to express their intention to organize the event. Usually, meetings involving

cultural or religious events need to be held in a special place known as *Pabuisatn*. But the decision of the place is not a must, it depends on *Binua's* decision. *Binua* who acts as the traditional leader of the Salako community has to chair the meeting. If the *Binua* is unable to attend, then the place must be replaced by the *Kampokng* after obtaining the permission and permission of the *Binua* or postponed if necessary. This is because *Binua* is an individual who needs to give decisions to any issue and problem. Usually, the meeting for this organization is conducted at least two times, the first meeting involves village members only while the second meeting involves community leaders from Salako villages in and around Sematan Lundu, Sarawak such as *Binua, Tuha Kampongk* and *Tuha Laut*. Among the issues that are often discussed in the meeting are matters related to setting the date and place, finances, the parade program, the program of the closing ceremony and the formation of the management organization and work committee. In addition, in the meeting, the village that will be the host for the closing ceremony and postponement of the event is also determined.

The organization of the *Narakng Kampokng* event requires ample and sufficient financial resources because this event is more like a pilgrimage from one village to another. Every village that is a stopover must make the best preparations to welcome their guests. Furthermore, usually this event is also attended by government officials such as elected representatives, resident officers and so on. Usually, these financial tasks are managed by *Tuha Laut* because he is experienced in dealing with district officials and elected representatives. Management committees and work positions need to be formed so that work and programs can be carried out smoothly. Among the committees that exist are the Protocol and Reception Committee, the Venue Preparation Committee, the Food Committee, the Transport Committee and the Public Speaking Committee. Usually, each committee is usually led by *Orakng Tuha* who is experienced and skilled in the task and is composed of the village community consisting of youth and teenagers.

Current Event Management

Usually, the *Narakng Kampokng* event lasts for 3 days and 2 nights which involves the preparation process, the parade and the postponement ceremony. The preparation process includes the preparation of the place, food, clothes, and performances. All this preparatory work is done collaboratively and involves all ages. The preparation of the place involves a place to stop and a place to pray, which is *Pabuisatn* and the gate. The preparation work of this place was handed over to the youth and teenagers of the Salako community and led by *Tukangk Tampa*. The women oversee making the food. In addition, the teenagers are also involved in the food preparation process. The food prepared is divided into two, namely food for offering to *Jubata* and food for a feast for guests. According to Gairhe, (2014), for the younger generation, preparing this cuisine includes many taboos and is not an educational process. In the process of preparing this food, *Orakng Tuha* who consists of a group of women who are skilled with taboos is appointed as the leader. The preparation of clothes and traditional dance performances are also emphasized because they are needed in the performances at the houses of worship that will be visited. Young men and women are typically assigned to this work.

The next day, *Narakng Kampokng* continued with a prayer event and a procession from village to village. The purpose of this procession is to spread the blessing of prayer so that it can be shared together. Transportation that has been designed to carry leaders and players of traditional musical instruments. Also, this parade event is led by *Tuha Adat*. In each session of the stopover, there is a traditional dance event and praying at *Pabuisatn*. The final location for the parade is the village that has been agreed to host the postponement

ceremony. Various traditional events are presented in the postponement ceremony, including singing performances, traditional musical instrument performances, dance performances, food and so on.

Post Event Management

A special meeting was held after the *Narakng Kampokng* event in order to carry out a postmortem to re-evaluate the strengths that need to be maintained and the weaknesses that need to be improved on next year's event. In addition, a celebration was also organized to appreciate the cooperation given by all the villagers in making the *Narakng Kampokng* event a success that year.

Discussion

A leader is an organizer who has characteristics and traits that are important in leadership. This criterion distinguishes them from other human beings in their society. They are considered special people in their society, nation and country. Based on the explanation of Ramlah (1999), they are considered noble because they have commendable qualities that are accepted by members of their community, they become leaders and their community becomes followers. In other words, a leader is an individual who is able to shape his era or create history for his era with the power of thought, ideas, courage, sincerity, virtue and seriousness as a leader of his community.

Even so, as a leader cannot run away from challenges and problems in his management because they know how things work (Uttal, 1983). These challenges can be expected or unexpected. Among the challenges faced especially for the traditional leaders of a society is to deal with the effects of modernity and globalization on the culture and customs of a society. Riggs (1998) has presented three main aspects in affecting community culture and ethnic relations, namely industrialization, democracy and nationalism. In this regard, the industrial element is seen as an assessment and use of modern goods and gadgets. Democracy, on the other hand, symbolizes the acceptance of the principle of legitimacy of the political system. The element of nationalism is a concept of sovereignty that is fought for by the people of a country who claim to be citizens of that country. Therefore, community leaders, whether formal leaders appointed by the government or traditional leaders appointed by the local community, need to think about efforts to ensure cultural sustainability.

For the Salako community in Sematan district, one of the efforts to preserve culture is through the continuous organization of cultural and traditional events. In this paper, the researchers chose the *Narakng Kampokng* cultural event to examine the management elements of traditional leaders in the organization of the ceremony as well as to see the factors that may affect the sustainability of Salako culture. The researchers adapted Henry Fayol's Management Theory as the basis for analysis and discussion. In the Management Theory introduced by Henry Fayol in 1841 till 1925, five elements in management were emphasised, which are planning, organizing, leadership (commanding), coordinating and controlling (Fayol, 1949; Uzuegbu, 2015).

Planning

Before the organization of the *Narankg Kampongk* event, a thorough planning needs to be carried out to ensure a smooth and orderly event. Start by holding a meeting at least twice that brings together traditional leaders from within the village and nearby villages of the Salako settlement. According to Fayol, leaders need to have the authority to give instructions

and also have the power to attract a person or a group of people to follow their instructions. In addition, the principle of personnel balance is also emphasized because emotionally stable leaders and followers are important in ensuring the planning and management of events run smoothly. Next, the leader will delegate authority and command unilaterally and centrally. This is to avoid duplication of instructions that may lead to conflicts and eventually lead to disputes. For this reason, Fayol also emphasized the principle of one direction in administration and management.

Organizing
In completing the cultural event, the Salako community then formed a management committee and a work committee. The formation of committees usually follows the hierarchy in society. This aims to maintain the existing authority of traditional leaders. Therefore, Fayol also emphasized the principle of chain of command in organizations. This chain of command shows the hierarchy of authority starting from the upper level to the lower level in the organizational structure. This chain of authority also shows the direction of formal communication within the organization. Next, the division of tasks is done to increase productivity because employees carry out specific tasks and thus can reduce the burden and responsibility of community members.

Leadership
In carrying out the tasks that have been instructed, the principle of one command must be applied so that there is no contradiction in receiving instructions. In the *Narangk Kampokng* event committee, each work section is led by traditional leaders, while the village community carries out tasks based on what has been instructed. Although traditional leaders are fully responsible for the organization or their respective fields of work, subordinate staff should also be given enough authority to carry out their duties more effectively and Fayol also mentioned this as the principle of centralization.

Coordinating
In carrying out the task of organizing the *Narakng Kampokng* event, task coordination needs to be carried out to ensure that it does not run away from the organizing objective. Therefore, traditional leaders need to regularly remind the community they lead to always maintain discipline. According to Fayol, the principle of discipline is following instructions and procedures and respecting the agreement that has been made between members in society. In this event, there are many taboos that must be observed and must not be violated or contradicted. Here is the function of *Orakng Tuha* in educating young people about the culture and customs of Salako. According to Fayol again, the community that is led needs to be given the initiative and freedom to advance and implement what they know but must prioritize the interests of the organization over personal or individual interests. Organizational objectives are more important than individual objectives.

Controlling
To ensure that the *Narakng Kampokng* event is always preserved throughout the ages, a control system needs to be implemented including holding a post-event meeting to conduct a "post-mortem". All the problems in the organization are discussed and need to be improved so that the next organization can take place successfully. In addition, rewards and appreciation should be provided to the community that helps. Therefore, an appreciation

event such as a dinner and an appreciation ceremony is held. A ceremony like this can increase the fun, motivation and interest of the community, especially the youth and teenagers, in addition to strengthening the fraternal relationship among the community. According to Fayol, every layer of society should be given equal treatment and justice to give birth to their obedience to the organization so as to give birth and strengthen the spirit of belonging.

Instruct

The element of education is not listed by Henri Fayol in his management theory because the theory is specific to organizational management. However, the researchers acknowledged that this element of education exists in the process of organizing the *Narakng Kampokng* event in the Salako community in Samatan district. Education here means the process of passing information from one generation to another with the aim of teaching them about taboos, rituals, methods of preparation and so on. Based on the researcher's observations, the application of this educational value starts from the pre-event phase until the post-event phase. During the pre-event phase, the younger generation was also involved except for policy-setting matters in the meeting. The younger generation will only be observers of the meeting session or help in the preparation of the meeting. In addition, the younger generation is also involved in event preparation committees led by traditional leaders or older groups (*Orakng Tuha*) as well as being facilitators for the younger generation to get to know Salako culture. The educational process for the purpose of preserving the culture of the Salako community takes place informally such as involvement and the process of participating, performing events and rituals as well as the presentation of folk tales. In addition, the younger generation is given initiative and opportunities to manage themselves such as performance management and venue preparation.

Conclusion

In an effort to preserve the culture of a community or ethnicity, there are many ways and approaches used including using media platforms to influence the community. In addition, there are government policies that make cultural heritage one of the subjects in education. Giving incentives to art and cultural heritage practitioners is also an approach in cultural preservation. The Salako community in Sematan, Lundu district, Sarawak prefers the approach of organizing cultural events continuously and involving all levels of the community for the purpose of preserving the art and culture that still exists today.

The efficient leadership and management of arts and cultural events is also seen as an effort in cultural preservation. According to Fayol (1949), the management of a good organization will have two positive effects, the first is smoothness in governance and the second is creating a sense of belonging and loyalty. In this regard, the traditional leadership of the Salako community and event management are seen as aspects that have a great impact on the cultural sustainability of the Salako community itself. The elements in Henri Fayol's Management Theory are widely applied in management to create a friendly and conducive event organizing climate that attracts the interest of the young generation to get involved in cultural events.

In addition, the element of education also has an impact on the sustainability of the community's culture. The cultural education of the Salako community is handed down from generation to generation without the form of writing. So an informal approach is used to convey information related to culture and customs to the new generation. Among the efforts

in this approach are participation, teaching, demonstration and presentation of folk tales. Efforts like this are seen to be capable of raising the inner awareness and spirit of the community in assessing the importance of culture that forms human identity.

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