REPRESENTATIVE LIST OF
THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

Deadline 31 March 2021
for possible inscription in 2022

Instructions for completing the nomination form are available at: https://ich.unesco.org/en/forms

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

- Saudi Arabia

B. Name of the element

B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

- The knowledge and practices related to cultivating Khawlani coffee beans

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

- المعارف والمهارات المرتبطة بزراعة البن الخولاني

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

- Al Khoulani, Safi, Al-Ani
C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. Not to exceed 150 words

The communities concerned with the element are tribes who live in Khawlan mountains of Jazan located in the southwest of Saudi Arabia. Their common ancestor is Khawlan Bin Amir. The tribes of Khawlan are known by the name of each governorate of the province: the Malik's from Ad-Dayer Bani Malk, the Ardis from Al-Aridhah, the Raithi's from Al-Raith, the Fayfi's from Fayfa and also tribes from Al-Edabi, and Harub.

Some of the province's well-known farmers are Hussain Al-Malki, Faisal Al-Raithi, Jubran Al-Malki, Hussain Al-Fayfi and Yahiya Al-Malki.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States. Not to exceed 150 words

Khawlan mountains spread from the southwestern part of Saudi Arabia to the northwestern part of Yemen. In Saudi Arabia, these mountains are situated in the province of Jazan. The Khawlan coffee bean trees grow on agricultural terraces in the mountains and valleys at an altitude of 1000 – 1800 meters above sea level. They are found in the highlands of the governorate's towns and villages of Jazan province as follows: Ad-Dayer Bani Malik, Al-Aridhah, Al-Raith, Fayfa, Al-Edabi, Harub, Belghazi, Al-Ghazwani, and Al-Qaisi. The practice of cultivating Khawlan coffee beans also extends beyond the borders of Saudi to numerous provinces in Yemen.

E. Contact person for correspondence

E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Ms
Family name: Alkhamis
Given name: Norah
Institution/position: Heritage Commission, Director of Intangible Cultural Heritage
Address: Ministry of Culture, King Faisal Road, Al Bujairi, Ad Diriyah, Riyadh, 13711, Saudi Arabia
Telephone number: 00966571234343
Email address: nalkhamis@moc.gov.sa
Other relevant information: Ms Gassas, Rehaf, Saudi Heritage Preservation Society, Director of ICH Department Riyadh, Saudi Arabia 00966544609749
E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

1. Identification and definition of the element

For Criterion R.1, States shall demonstrate that ‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘other(s)’, specify the domain(s) in brackets.

☐ oral traditions and expressions, including language as a vehicle of intangible cultural heritage
☐ performing arts
☐ social practices, rituals and festive events
☐ knowledge and practices concerning nature and the universe
☐ traditional craftsmanship
☐ other(s) (     )

This section should address all the significant features of the element as it exists at present, and should include:

a. an explanation of its social functions and cultural meanings today, within and for its community;

b. the characteristics of the bearers and practitioners of the element;

c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and

d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

a. that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —’;

b. that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;

c. that it is being ‘transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history’;

d. that it provides the communities and groups involved with ‘a sense of identity and continuity’; and

e. that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

(i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

The cultivation of Khawlani coffee beans is a representation of the interaction between farmers and their environment. The practice encompasses specific knowledge and skills to prepare the soil, maintain trees, and pick and process the coffee beans.

Cultivation begins by planting the seeds in mesh bags of soil stored in a shaded area for 3-4 months. Then, they are transferred to plowed agricultural terraces which conserve water and soil. Farmers depend on rainwater reserve to irrigate during dry seasons.
Fruits grow within 2-3 years after planting; small round green fruits turn red when it is ripe for picking. The fruits are harvested by hand using a twisting method to prevent damage and ensure the branch bears fruits next season.

During the harvest season, farmers break the monotony of the work by singing poem verses. One person sings and the group repeats after to create a harmonic rhythm as they pick coffee beans.

The harvested fruits are then transferred to the rooftops of houses or spread on dehydration beds in a shaded area to dry and are turned periodically. This will reduce the risk of mold growth. After harvesting, the old branches are trimmed, to help new branches grow.

Coffee beans are stored in large mesh or leather bags to preserve the dry beans from moisture. To extract the bean, the dried fruit are placed on a large flat stone mill to be peeled, where a long cylindrical stone hulls them to prevent cracking, separating the bean from the outer shell.

(ii) Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

The main practitioners of the element are the owners both male and female, who inherit lands, their family members, and farmers who are knowledgeable in the skills of cultivation. There are approximately 750 farmers in Jazan province. The specific responsibilities are divided among family members according to the stages of the process and their gender.

Men, have the responsibility of planting and pruning the trees, maintain the soil, and repair the terraces after the rain season. The whole family including males, females, and children, gather in the lands to pick the fruits one by one, during harvesting season. Also, men carry out the role of placing the fruits on the rooftops of their houses or mesh beds to dehydrate them, and every couple of days, members of the family turn the fruits to prevent mold growth on the beans.

Women are responsible for peeling the fruits by hand, after the beans are dried, using a crushing technique on a stone mill to separate the beans from the shell with a skillful manner that prevents the coffee beans from cracking. Men and women both roast then grind the beans used to prepare coffee.

Young people learn the various steps and are involved in the cultivation and processing of coffee beans depending on their gender and age from master farmers. This can happen within the family or through an apprenticeship in other farms.

Moreover, farmers sell the processed coffee beans to local coffee shop owners across different provinces in Saudi Arabia.

(iii) How are the knowledge and skills related to the element transmitted today?

Khawlani tribes have practiced the skills and techniques of cultivating Khawlani coffee beans for over 300 years and passed those skills and techniques on from one generation to another through non-formal educational methods such as observation, imitation, and participation.

Families encourage youngsters to work in the lands starting with minor tasks until they develop their skills and know-how needed to cultivate coffee trees and the processing of the coffee beans.

Boys accompany their fathers in the planting, harvesting, dehydrating, pruning, and repairing terraces, while girls help their mothers in the picking, peeling, and grinding process. Their participation in the cultivation of the Khawlani coffee beans ensures the transmission of the practice through generations. Thus, young people will have enough knowledge and skills to operate in farms in the future.

With the increase of coffee tree lands in the area, some youth from non-practicing families have become apprentices of master farmers to learn the skills and know-how of cultivating the Khawlani coffee beans even though it is not practiced in their family. This enables them to have their own farms in the future.
Also, transmission occurs through frequent social visits between local community members, where
the farmers exchange knowledge that improves their skills and master practitioners are able to
provide valuable advice to other farmers.

(iv) What social functions and cultural meanings does the element have for its community nowadays?

As coffee is a symbol of generosity in Saudi Arabia, the practitioners and bearers showcase this
through their dedication and their passion for this practice. For the community of Khawlan, it is
socially important to prepare coffee for their visitors and guests using the coffee beans harvested
from their farms, because it is a sign of honor and respect.

The cultivation of Khawlani coffee beans contributes to providing a sense of identity to the
community and sustainable development. The local community members insist on using and
serving the Khawlani beans they cultivate themselves for daily consumption. Yet, the excess
coffee beans not consumed by the farmers are sold in markets for economic profit which is a
source of income for them to sustain their livelihood.

The planting and processing of the Khawlani beans encourage social cohesion within the local
community. The farmers gather to exchange knowledge gained from experience to assist other
farmers in improving their skills from master practitioners by providing valuable advice.

Furthermore, the practice encourages responsibility towards the environment as farmers make
certain to utilize excess coffee beans after the season ends. Sometimes, farmers utilize beans left
over from the previous season as nutrients for the soil.

(v) Is there any part of the element that is not compatible with existing international human rights instruments or
with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?

The cultivation of Khawlani coffee beans reflects the coexistence of local communities with their
natural environment, as the process, tools, and instruments used in the practice are not harming
the environment.

The province of Jazan consists of sixteen governorates. Cultivation of Khawlani coffee beans is
practiced in six of them. The farmers are highly respected and appreciated among the various
groups in the area.

The skills and knowledge of cultivating and processing the Khawlani coffee beans disseminate
respect among the community members and practitioners, as they promote social cohesion among
the family members and the community.

The process is labor-intensive, which requires group efforts to achieve the tasks needed. The
cooperation among farmers motivates groups and individuals to produce sufficient quantities of
beans to support the farmers and their families financially. This encourages mutual respect among
communities, groups, and individuals.

Therefore, the process of cultivating the coffee beans within the community of Jazan can in no
way be incompatible with any international instruments relating to human rights, personal integrity,
or sustainable development.

2. Contribution to ensuring visibility and awareness and to encouraging
dialogue

For Criterion R.2, the States shall demonstrate that ‘inscription of the element will contribute to ensuring
visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue,
thus reflecting cultural diversity worldwide and testifying to human creativity’. This criterion will only be
considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the
visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed
element itself, and to encouraging dialogue that respects cultural diversity.
(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.

The inscription of knowledge and practices related to cultivating Khalwani beans will contribute to the visibility of oral traditions and coffee rituals of serving Arabic coffee that are Intangible Cultural Heritage practices linked to the element.

Furthermore, it will contribute to the visibility of other elements of the Intangible Cultural Heritage that are an integral part of the local community's everyday life, such as hospitality, social celebrations, songs, poetry, and storytelling.

The inscription will raise awareness of Intangible Cultural Heritage and its significance as an expression of cultural values, social and familial cooperation, and identity. Also, it will raise awareness towards the domain of skills and practices related to nature and the universe, as a result, local crops and traditional agricultural methods will be identified as Intangible Cultural Heritage on a local level.

(i.b) Please explain how this would be achieved at the national level.

The inscription on the Representative List will contribute to the visibility of the element on the national level and will encourage local communities in other provinces to identify and define their intangible cultural heritage. It will also raise awareness of the importance of safeguarding their elements through various means such as transmission, documentation, research, protection, and promotion.

The inscription will raise awareness on a national level on the important role of the practitioners and bearers of this element who produce approximately 300 tons of coffee beans annually. Highlighting within Saudi Arabia the efforts and skills exerted by the farmers to cultivate Khawlani coffee beans throughout the years.

It will emphasize the local cultural identity of Jazan enhancing the cultural diversity of Saudi Arabia and encourage dialogue amongst the national community members about the different aspects of Intangible Cultural Heritage.

(i.c)

Please explain how this would be achieved at the international level.

The inscription on the Representative List of the Intangible Cultural Heritage of Humanity will raise awareness of different communities, groups, and individuals worldwide about the importance of elements related to knowledge and practices concerning nature and the universe, traditional craftsmanship and oral traditions. It will inspire other countries to consider the positive environmental impacts in the safeguarding of intangible cultural heritage and the importance of its role in sustainable development.

This will also increase the visibility of the intangible cultural heritage of Saudi Arabia at the international level. Moreover, traditional practices of cultivation and farming, including oral traditions such as singing and reciting poetry during cultivation are part of cultural traditions that can be found in many countries; therefore, the inscription will contribute to raising awareness of the importance of ICH on an international level.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Not fewer than 100 or more than 150 words
The inscription of knowledge and practices of cultivation of Khawlani coffee beans will strengthen social cohesion and dialogue between farmers and the local community. It will instill a sense of pride and strengthen cooperation among practitioners, their families, and community members as they work together.

Moreover, the inscription will foster interaction between practitioners of the element, and it will enable the sharing of knowledge, skills and know-how related to the intangible cultural heritage element. Also, it will encourage dialogue between different communities, groups and individuals from different provinces of Saudi Arabia. Exchanges will reveal the variety and richness of the intangible cultural heritage of different communities in the Kingdom.

Cultural events such as festivals will foster interaction between practitioners of the inscribed element and a local or international audience and, will enable the sharing of knowledge, skills and know-how related to elements from different domains of intangible cultural heritage.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

The inscription will show elements related to the knowledge and practices of cultivation of Khawlani coffee beans highlighting human creativity and cultural diversity. It will present it not only as an agricultural production, but also as a source of inspiration, adaptation, and innovation. The inscription will shed light on the creativity of the farmers in utilizing the natural landscape of the rugged mountain environment to craft them into agricultural terraces for the cultivation of coffee trees, showing the human ability to adapt to the natural surroundings without affecting the natural landscape.

Cultural diversity will be promoted by the inscription through highlighting the oral traditions practiced in cultivation of Khawlani Coffee beans as the songs consists of traditional Jazani dialect known specifically by the local community, as a result the inscription will promote respect within the fabric of the Saudi culture.

3. Safeguarding measures

For Criterion R.3, States shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’.

3.a. Past and current efforts to safeguard the element

(i) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

The practices of planting Khawlani coffee trees are transmitted through non-formal education. Farmers teach their children or young apprentices to use the appropriate tools and techniques.

In 2011, Farmers requested the governor of Ad-Dayer to create an annual festival for practitioners to display, promote, and exchange knowledge on the traditional practices. Hence, the first coffee festival took place in 2013 and is still ongoing.

In 2018, two young photographers from the Jazan lived in a Khawlani coffee beans farm to create a documentary about the farmer Jubran Al-Khaldi. Hosain Daghriri, wrote an article about the experience and the process through a blog to promote skills of cultivating Khawlani coffee trees.

Also, Hosain Daghriri created a coffee brand in 2019 that distributes and sells coffee beans nationally, with the objective of supporting the farmers and promoting the community’s identity. The profits return to the farmers and are reinvested for the improvement of the farms to boost the continuity and sustainability of the element.

Some farmers created a private collection of traditional tools used in the practice of cultivation. For example, the Jabal Talan Museum that is owned by Jubran Sulaiman Al-Malki in Ad-Dayer.
Moreover, national coffee shops (for example: Elixer, Qaf, Makana, Mad, Mash-haf, and Camel Step) in different provinces serve Khawlani beans to support local farmers.

In 2020, individuals produced audiovisual and digital materials by visiting farms in Jazan to showcase and promote the practices and skills related to Khawlani coffee beans on various social media platforms to the public.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:
- ☒ transmission, particularly through formal and non-formal education
- ☒ identification, documentation, research
- ☒ preservation, protection
- ☒ promotion, enhancement
- ☐ revitalization

(ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?

Not fewer than 150 or more than 250 words

The municipality of Jazan and the governor of Ad-Dayer supported the first coffee festival upon the request of the local community. That festival launched in Ad-Dayer governorate in 2013 was an opportunity for farmers to engage with each other and the public. In 2018, the festival was attended by 50 thousand visitors; it raised awareness of the efforts placed in cultivating coffee beans.

In 2017, in collaboration with Al Bir Charity Association in Ad-Dayer, Aramco launched an initiative to support Khawlani coffee beans farmers to safeguard the element by training more than 500 farmers to master their skills and techniques and improve the irrigation of the farms during drought seasons to ensure the continuity of the practice by providing small water tanks.

In 2017, the Ministry of Interior assessed the number of Khawlani coffee bean practitioners and inventoried the number of coffee trees in Jazan province. The findings indicated that there are 724 farmers and 76,390 coffee trees planted along the mountains in Jazan.

In 2020, the Ministry of Culture launched a media campaign to raise awareness of the practice of cultivating Khawlani coffee beans in Jazan through audiovisual materials.

The Ministry of Environment, Agriculture and Water launched two initiatives. The first one is the Sustainable Agricultural Rural Development Program initiated in 2020, which supports small-scale agricultural producers, cooperative societies, and rural institutions. The second one, launched in 2019 to rehabilitate agricultural terraces and harvest rainwater to raise the efficiency of water use for agricultural purposes.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:
- ☒ transmission, particularly through formal and non-formal education
- ☒ identification, documentation, research
- ☒ preservation, protection
- ☒ promotion, enhancement
- ☐ revitalization

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.
(i) What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?

Not fewer than 500 or more than 750 words

The proposed safeguarding measures of the knowledge and practices related to cultivating of Khawlani coffee beans were proposed to ensure the sustainability and continuity of coffee cultivation in Jazan. The measures are a collaborative work between the local communities, relevant NGO’s, and governmental entities, as follows:

Transmission:
- Continuing to increase the number of young apprentices of the element with the aim to boost the production of coffee beans in Jazan will disseminate the practice further within the province. Through master farmers who transmit the practices and skills related to cultivating Khawlani coffee beans to the youth from practicing and non-practicing families through practice and observation.

Identification, Documentation, and Research
- Research will be conducted in the field of environmental and agricultural studies, in collaboration with the local communities and researchers from the University of Jazan and King Saud University, with the support of the Ministry of Environment, Water and Agriculture alongside the Culinary Arts Commission. On the traditional methods of the cultivation practices to study the traditional skills, tools, techniques, and rituals related to Khawlani coffee bean. The research aims to assist farmers in learning ways to improve the quality of the crops, trees, and soil, while sustaining the traditional methods.
- Cultural spaces are being dedicated to identify and document the process of cultivation from seed to cup, which will include displays of audiovisual and digital materials explaining the stages, methods, tools, and techniques of the element. Also, these cultural spaces will allow the exchange of knowledge among the practitioners and members of the community.

Preservation and Protection
- Local societies specialized in Saudi Coffee beans are being established by community members with the support of the Ministry of Human Resources and Social Development to safeguard the skills and know-how related to coffee beans cultivation, as the local community will be the primary beneficiaries of the work opportunities created involving their own intangible cultural heritage. In addition, societies create a network for practicing farmers to grant them access to logistical, financial, and training support to improve their skills and techniques related to cultivating Khawlani coffee beans.
- Developing sustainable irrigation systems that rely on the natural resources in the governorates that practice the element, through a committee of farmers, engineers, and enthusiasts. Various methods were proposed which are adaptable to the ecosystem of the mountains, by collecting rainwater for irrigation during dry seasons.

Promotion and enhancement
- Eco-friendly lodges are being developed by members of the local community, in the area surrounding the farms by utilizing abandoned building in collaboration with 23 farmers. the aim of the lodges is to grant visitors a cultural hands-on experience in planting and harvesting Khawlani coffee beans in the farms alongside the farmers throughout their stay.
The results are expected to support and raise awareness about the Khawlani coffee bean cultivation process and encourage dialogue between farmers and visitors.

- Gastronomy tours are being created with participation of the local community to raise awareness on the know-how of cultivating coffee directly from the farmers. Visitors receive a hands-on experience by the locals to ensure controlled visits to the farm, to learn the process of cultivation from plowing the lands to harvesting the beans, and the processing of coffee beans to prepare coffee. This will provide the practitioners with employment and economic benefits derived from the promotion of their intangible cultural heritage. The positive economic impacts will sustain the traditional practices for future generations.

- Television shows are being developed to be broadcasted on existing cultural channels. These shows consist of visiting farms to explore the daily lives of farmers in Jazan and promote the skills and practices of cultivation to the audience. They target the younger generation by promoting the practices related to the cultivation of Khawlani coffee beans to the widest range possible of the national community.

(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?

The proposed safeguarding measures aim to ensure the viability of the element beyond the intended result of the inscription, and each project seeks the support of governmental entities to ensure financial stability and longevity of the projects:

1. The Ministry of Human Resources and Social Development supports communities to establish non-profit societies based on their necessities, which aim to promote national sustainability. They encourage the local community in achieving self-reliance through providing governance, logistical and financial support up to 150K USD during initiation.

2. The Ministry of Environment, Water & Agriculture provides initiatives that support sustainable development of agriculture in Saudi Arabia with an estimated budget of 185 Million USD, part of it dedicated to Khawlani coffee cultivation, through encouraging the rationalized consumption of water. In addition, the department of agriculture, at the ministry, is concerned with raising awareness to young farmers and supporting agricultural scientific research to improve the capabilities of following the traditional practices of cultivation.

3. The Ministry of Environment, Water and Agriculture will take the eco lodges to become a model to be followed by other provinces of the country with the promotion and funding of the ministry, which will be a means of sustainable economic and environmental development for local communities.

4. The Culinary Arts Commission is collaborating with governmental entities and universities throughout Saudi Arabia to support safeguarding measures that aim to foster scientific research to ensure the continuity of the skills and know-how of agriculture in general and Khawlani beans specifically.

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?

The above-mentioned safeguarding measures are derived from the community members and will be implemented by both male and female farmers and landowners, as they are
the primary community members concerned with the skills and practices related to cultivating Khawlani coffee beans in the province.

The preparation of the file started in late 2018, several workshops were conducted with the involvement of these local community members, as well as, NGO’s and relevant bodies to collect opinions and suggestions on safeguarding measures regarding the sustainable economic and environmental development of the element.

In these workshops, the goals of the Conventions and the importance of safeguarding the practice were discussed. The local practitioners proposed safeguarding measures and voiced their interest in participating and managing them.

To validate the community's involvement in planning the proposed safeguarding measures, each province has collected information of the farmers such as their names, gender, contact, size of land and number of trees to guarantee that they are involved in all the safeguarding measures proposed for the element. Through these databases, workshops were conducted regularly throughout 2019 and 2020 to hear out the farmers and obtain the safeguarding measures proposed by them.

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

<table>
<thead>
<tr>
<th>Name of the body:</th>
<th>Saudi Heritage Preservation Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of the contact person:</td>
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<td>Other relevant information:</td>
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4. Community participation and consent in the nomination process

For Criterion R.4, States shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’.

4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

After the inscription of 3 elements on the Representative List for Saudi Arabia in 2015, 2016, and 2017, local practitioners expressed their wishes to inscribe the knowledge and practices related to cultivating Khawlani coffee beans as an intangible cultural heritage element related to nature, and traditional craftsmanship.

In 2018, the local community granted access to its farms and homes, allowing the facilitators conducting inventory works to document the element in its natural environment. Field visits, interviews, and observations were conducted with the communities, groups and individuals involved in the process of cultivating Khawlani coffee beans in order to collect the information necessary for the inscription of the element on the national register.

In 2019, several meetings were held by the Heritage Department in the Saudi Heritage Preservation Society, which is a Non-Governmental Organization, with the local practitioners. The aim of the meetings was to explain the process of preparing the nomination file and inform them of the required information needed from them as a practicing community. They identified the element, the geographical range and the concerned community to start the preparation of the nomination file. The meetings resulted in creating a plan with the local community which included
the governorates that will be involved to ensure the inclusion of the widest range of the practitioners and bearers of the element in the province.

Further field visits were conducted to meet with community members and the governor of the Ad Dayer governorate. Consequently, two meetings were held with the practicing community concerned with the element, approximately 300 Khawlani coffee bean farmers from various governorates were present in both meetings. The meetings were held to explain the nomination process. In addition, identify the aspects of the element, and consider the social, economic, and environmental context to build practical safeguarding plans.

In respect to the traditional customary practices of the local communities, female practitioners preferred not to attend the conducted meetings. Therefore, they were visited in their privately-owned farms to explain the nomination process individually.

In 2020 the Culinary Arts Commission, conducted several meetings with farmers and practitioners of Khawlani coffee bean to understand the necessities to the continuity of practicing their craft, the results of these meetings were the basis of some of the proposed safeguarding measures mentioned in the file.

The final nomination form was translated to Arabic and sent to representatives of the local community in Jazan, to confirm the content of the file with the community members regarding the knowledge and practices related to cultivating Khawlani coffee beans.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

As a result of the meetings and various encounters with male and female farmers and community members, the consent forms were gathered from multiple Jazan governorates: Al Dayer Bani Malik (Al Salama Mountain), Al Aredhah (Jabal Sala), Alaidabi (Jabal Masyada) Faifa, Horoob, Al Raith. The enclosed community consent documents are 64 forms from farmers and community members concerned with the element, inclusive of 1 female farmer, translated from Arabic to English by a certified translator.

The attached consent forms were obtained from the communities, groups and individuals after elaborate explanations of the nomination process, providing their free, prior and informed consent. Other consents were gathered during the visits to the farms and after meeting the farmers and their families. They had great interest in the nomination process of the skills and practices related to cultivating Khawlani coffee beans as an element of Intangible Cultural Heritage on the Representative List of Intangible Cultural Heritage of Humanity.

The consent forms attached are in a written format and the process of explaining the nomination procedure and collecting the consents is documented in the video attached with the file.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.
There are no customary practices governing access to the element, as the practicing community provided information and knowledge about the skills and techniques willingly. Also, the practitioners are open to granting full access to visitors, enthusiasts, researchers, journalists and whomever is interested in the element to learn and understand the knowledge and skills related to cultivating Khawliani coffee beans.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:  

- **a.** Name of the entity;
- **b.** Name and title of the contact person;
- **c.** Address;
- **d.** Telephone number;
- **e.** Email address;
- **f.** Other relevant information.

- a. Saudi Heritage Preservation Society  
  b. Rehaf Hamza Gassas, Director of ICH  
  c. Riyadh  
  d. 00966544609749  
  e. rgassas@shps.org.sa

- a. Al Bir Society  
  b. Yehiya AlMalki, initiative Supervisor  
  c. Jazan  
  e. jam21233@yahoo.com

5. Inclusion of the element in an inventory

For **Criterion R.5**, States **shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies)** in conformity with Articles 11.b and 12 of the Convention.

The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.

Provide the following information:

(i) **Name of the inventory(ies) in which the element is included:**

| 1. | The National Inventory of Intangible cultural heritage |
| 2. | IHSAI: Intangible Heritage Saudi Arabia Inventory |

(ii) **Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:**

| 1. | Ministry of Media |
| 2. | Saudi Heritage Preservation Society |
(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):

1. 07/004
2. NU/4002: The knowledge and practices related to the cultivation of Khawlani Coffee beans

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

1. 10/1/2019
2. 7/3/2019

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

In 2018, a community-based inventorying was conducted in collaboration with the local community members and associated stakeholders in Jazan, in order to identify and define the nature of the element by involving the widest range possible of the community. In the inventory process, forms were used to collect detailed information about the element and to document the various stages of the practice. Upon consent, information of the element was also collected using audiovisual methods including photos, video films, and voice recordings.

Male and female farmers and practitioners were involved in identifying the needed information about the knowledge and practices of cultivating Khawlani coffee beans for the inventory.

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

The inventory is regularly updated every 4 years to determine the status of the elements and the implementation of the placed safeguarding plans.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 200 words).

The inventory is updated through regular meetings held in participation with local communities concerned with the element by NGOs, local societies, and stakeholders, yet due to COVID-19 restrictions the meetings have been converted to virtual meetings to ensure the continuity of the updating process. Also, surveys are conducted by participants of past community-based inventory workshops, in the locations of elements.

The information gathered is compared with the original information in the inventory, and is updated with new discoveries found regarding the progress of safeguarding the element and ensuring its viability.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. **The information should be provided in English or French, as well as in the original language if different.**

b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. **These texts should be provided in English or French as well as in the original language if different.**
Indicate the materials provided and – if applicable – the relevant hyperlinks:

1. Exact copies of the Ministry's inventory are attached in both Arabic and English.

6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

☒ documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
☒ documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
☒ ten recent photographs in high definition;
☒ grant(s) of rights corresponding to the photos (Form ICH-07-photo);
☒ edited video (from five to ten minutes), subtitle in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
☒ grant(s) of rights corresponding to the video recording (Form ICH-07-video).

6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.


7. Signature(s) on behalf of the State(s) Party(ies)

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: HH Prince Badr bin Abdullah bin Farhan Al Saud
Title: HH, Minister of Culture, Saudi Arabia
Date: 23 March 2021
Signature: [Signature]