### A. State(s) Party(ies)

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

United Arab Emirates, Sultanate of Oman and Kingdom of 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.

Not to exceed 200 characters

Harees: A traditional dish in countries of the Arabian Gulf

#### 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).

Not to exceed 200 characters

الهريسة: الأكلة الشعبية في دول الخليج العربي

#### 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.

Hareesa in Saudi Arabia, as well as the word harees هريسة
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

Communities, groups, and individuals in the submitting States practice the skills of making harees and consume it as a healthy traditional meal:

•Oman: Wheat growers in the governorates of Al Dhahirah (682 growers), Al-Dakhiliyah (439), Al Batinah (257), South and North Al Buraimi (257), Al Buraimi (64), Muscat (6), Musandam (102), and Dhofar (1 grower). Traditional restaurants, Omani families who make harees as an occasional traditional meal and for weddings, religious and national festivities, and merchants who supply the materials used in making harees.

•Saudi Arabia: Cooks and chefs in homes who prepare harees for their families and guests. Saudi families, males and females of all ages, people who eat harees and traders in ingredients and trainees in restaurants to acquire skills in the harees preparation process as well as other training centers.

•The United Arab Emirates: Residents of cities, villages, oases, and other communities, males and females of all ages, cooks and customers of both traditional and modern restaurants, restaurants that include Al Harees meal in their menu, and trainees in rehabilitation centers, grains merchants, farmers and other ingredients and tools used for harees making process, and all those who participate in preparing harees and consuming it.

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

Harees is a popular dish among Arab and Arabian Gulf societies. It has maintained its popularity across generations as a traditional dish to be consumed on its own or accompanying other dishes.

In Oman, the consumption of harees is widespread across all governorates of the Sultanate. The governorates of Musandam in the north to Al Buraimi are renowned for their agriculture, in particular with regards to wheat, an essential ingredient of harees. Harees is also ubiquitous in the governorates of Al Batinah South and Al Batinah North, Muscat, Al Wusta, Al Sharqiyah, and Dhofar.

Harees is popular throughout Saudi Arabia, particularly in the cities of Al Ahsa Governorate and cities like Hofuf, Mubarraz, Al Ayoun, Al Omran, Al Jafir, Jubail, and Al Qarah. Al Ahsa is renowned for its production of the hassawi grain, some of which are considered the highest quality grains available to prepare harees.

Harees is found in cities in the north and south, and the cities of the eastern Sharqiya province such as Al Khobar, Al Jubail, and Dammam. The movement of people to different parts of the Kingdom helped with the dissemination of harees as a traditional and social element.

Harees is found throughout the UAE and is widespread in rural and urban areas as well as oases, islands and other inhabited regions especially in the northern emirates, Al Dhafra and Al Ain regions. This wide distribution is due to its popularity and the many Emirati families who are very knowledgeable about its preparation in addition to its status as a traditional meal that communities, groups, and individuals have inherited from their forefathers through the ages.
<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.)</th>
<th>Family name</th>
<th>Given name</th>
<th>Institution/position</th>
<th>Address</th>
<th>Telephone number</th>
<th>Email address</th>
</tr>
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<tbody>
<tr>
<td>Mr.</td>
<td>Al Kaabi</td>
<td>Saeed</td>
<td>Director of Intangible Heritage Department, Department of Culture and Tourism - Abu Dhabi</td>
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<td><a href="mailto:saeed.alkaabi@dctabudhabi.ae">saeed.alkaabi@dctabudhabi.ae</a></td>
</tr>
</tbody>
</table>

**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.*

**Oman:**

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.)</th>
<th>Family name</th>
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<th>Address</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Mr.</td>
<td>Al Sawafi</td>
<td>Nasser Salim</td>
<td>Director of Intangible Heritage Department</td>
<td>PO Box 668, Postal Code 100, Muscat, Sultanate of Oman</td>
<td>0096824116616</td>
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</tbody>
</table>

**Saud Arabia:**

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<tr>
<th>Title (Ms/Mr, etc.)</th>
<th>Family name</th>
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<th>Institution/position</th>
<th>Address</th>
<th>Telephone number</th>
<th>Email address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs.</td>
<td>Al Khamis</td>
<td>Noorah</td>
<td>Director of Intangible Cultural Heritage Committee,</td>
<td>Ministry of Culture and Information, King Faisal Road, Al Bujairi Ad Diriyah 13711 - Riyadh, Saudi Arabia</td>
<td>00966571234343</td>
<td><a href="mailto:nalkhamis@moc.gov.sa">nalkhamis@moc.gov.sa</a></td>
</tr>
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<th>First name</th>
<th>Institution / Position</th>
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</thead>
<tbody>
<tr>
<td>Mrs.</td>
<td>Gassas</td>
<td>Rahaf</td>
<td>Saudi Heritage Preservation Society / Head of the Intangible</td>
</tr>
</tbody>
</table>
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
- [x] social practices, rituals and festive events
- [x] knowledge and practices concerning nature and the universe
- [x] traditional craftsmanship
- [ ] other(s)()

This section should address all the significant features of the element as it exists, 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

Harees is a popular traditional dish that is widely consumed by men and women of all ages in Arab societies of the Arabian Gulf, particularly in the States Parties involved in the nomination file. Despite being so widespread among communities, groups and individuals in the UAE, Saudi Arabia and Sultanate of Oman, the ingredients used in harees are similar, as are its methods of preparation, the occasions on which it is served, and the rituals associated with it.

Since ancient times, communities in these countries have grown wheat - the main ingredient in harees. They have preserved the skills and methods of making harees and consider it an essential
dish to be consumed on social and national occasions and during Ramadan. Harees is present in many social and cultural elements such as folk stories, sayings, and poetry.

As the popularity of harees has been upheld for many generations, it has become a heritage symbol that has been promoted at festivals as well as official and civic events. It has also become the theme of many new restaurants serving traditional food.

Harees is usually made in large quantities because it requires a group effort to sift through and remove debris from the grain and wash it, place it in a large mortar and take turns pounding it with the pestle. Also, before Ramadan, the grains are prepared in an open spacious area of the house.

Several ingredients go into making harees, including wheat grains, high quality meats (chicken has recently become popular because of its lower cost), and Arabic ghee.

A number of special utensils are utilized in making harees, such as ceramic and copper pots, almalas (sieve), almidraab (a pounder to mash the meat with the grains), and almassaf (for separating grains from debris).

To prepare harees, wheat grains are soaked for 12 hours, then boiled in water for a further two hours until soft and fully cooked. Meat is added to the pot and cooking continues for another two hours. The preparation is then pounded with a large wood pounder until uniformly mashed. It is then salted, topped with Arabic ghee and served in large dishes for several people to share.

The quality of the harees depends on the standard of both the grains, the meat and the way it is cut, as well as the ghee or fat that is added to it and the consistency of the mash.

Although harees is consumed on many occasions, it is particularly popular during Ramadan, when honouring guests, and on social occasions such as: Al Tawminah (memorizing the Qur’an), al tulu’ (when a child is forty days old), weddings and so forth. Harees is mostly consumed in the morning as a breakfast and as part of dinner which may also include luqmat al qadi (balls of fried dough soaked in syrup), al thereed (meat or vegetables in gravy) and al balaleet (sweetened vermicelli).

Harees is eaten using the thumb and forefinger while sitting on one knee (except for the elderly and those who are otherwise unable to sit like this).

(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?

Not fewer than 150 or more than 250 words

Harees is listed among traditional dishes and social rituals in the UAE, Oman and Saudi Arabia. All categories of people of these societies including men, women, children, youth and the elderly can be considered practitioners of this heritage, and many can be considered bearers of the element who transmit it to future generations.

Men and women work together in making harees. Women usually prepare items used in the preparation of Harees by removing chaff and cleaning the wheat grains. They also set out the quantities of ingredients, prepare the oven or hearth, and watch the harees as it cooks, adding salt as needed. When ready, it is usually the women who pour it onto plates and add ghee for it to be served.

Men usually select the meat (sometimes chicken) and participate in pounding it with the wheat after cooking to make the mash, which is what constitutes the harees. They use a wooden pestle called midraab, and sometimes the trunk of date palm, or the branches of the ghaff, samur or sidr trees. It is used to break up the meat and mix it well with the grains of harees.

While everyone of all ages eats this traditional dish because it is light, soft, and delicious, it is considered vital for women during puerperium and a nutritious and easy to eat meal for children and the elderly.

Other practitioners include wheat growers, including those who grow the hassawi grain for which Al Ahsa region of Saudi Arabia is renowned, as well as merchants who supply grains, the utensils
required for preparing harees, and owners of traditional restaurants who serve harees and thereby increase its consumption and who train and qualify new generations of cooks.

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

Not fewer than 150 or more than 250 words

The tendency for people in Oman, Saudi Arabia and the UAE to eat harees frequently contributes to transmitting the knowledge and skills from generation to generation on the official and popular levels.

At the family level, mothers have always carried the responsibility to prepare their daughters for a future in which they fulfil their duties to society as housewives.

The preparation and passing on of skills usually take up a significant portion of the time spent cooking and serving traditional foods, with mothers encouraging daughters to help, starting with simple tasks like removing debris, soaking and washing the grain, and stirring the pot (aljidr).

Traditional restaurants and hotels also help to transmit the knowledge and skills of harees and help maintain it by continuously training cooks and exchanging experiences between them.

In Dubai, 100 chefs were trained, and some culinary institutes hold multi-day training courses for individuals with certificates of qualification awarded to those who graduate.

Furthermore, several heritage-related official institutions contribute to the dissemination of knowledge and skills related to harees. Organisations like the General Women’s Union in the UAE, Parents’ Councils, Department of Culture and Tourism, clubs, and cultural and heritage centres teach, for instance, both genders the skills of traditional cooking, including harees.

Heritage festivals that are held in the three countries also include competitions in the preparation of harees, with winning families awarded valuable prizes. Examples of these festivals are the Traditional Handicrafts Festival in the city of Al Ain (UAE), and the Janadriyah Festival (Saudi Arabia). Restaurants also transmit experiences related to harees from practitioners to new trainees on a regular basis, in addition to the transmission of knowledge through courses held within the training programs. There are as well heritage satellite channels in these countries that produce shows to teach traditional cooking, including harees.

Schools and educational institutes in these three countries also include heritage and cultural materials in their curricula. They teach life skills along with social and family studies in addition to extra-curricular activities that support these lessons. These activities encompass theoretical learning and the practice of making harees with some girls’ schools inviting experienced and knowledgeable mothers to give courses to the students. University students contribute to the preparation of research studies in some academic courses dealing with many aspects of the intangible cultural heritage, including research related to popular dishes.

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

Not fewer than 150 or more than 250 words

Harees embodies many social and cultural functions among communities, groups and individuals in Oman, Saudi Arabia and the UAE. It is an intrinsic art of people’s habits and traditions, especially the cooperation shown in the preparation procedure and in inviting others to enjoy it as well as the accepted manners and protocols of sharing it from one plate.

Another tradition is growing the grains used in harees, and the communal work of ploughing, sowing, harvesting, and other processes thereafter. This is considered a form of social connection and passing down knowledge from generation to generation.
The social and educational aspect of this process is also manifested in the weekly Thursday market in Saudi Arabia, a marketplace for hassawi grains and cows, the two main materials used for cooking harees.

Harees is also related to several social values and is a sign of good hospitality and generosity because of the effort that goes into making it and its prominence among traditional foods and Emirati cuisine.

Another accepted social aspect of harees is sharing it with neighbours and relatives by having young children, both boys and girls, deliver it to re-enforce their sense of community and sharing. It is therefore viewed as a dish that strengthens bonds between people and communities.

Another factor is the association of harees with special occasions, for individuals, groups and communities, including the tulou’ of a newborn child (celebrating the fortieth day after birth), circumcision rituals, the tawminah (memorizing the Quran), and serving it during Ramadan, religious and public holidays, honouring guests and visitors, the night of the fifteenth of Shaaban (in certain areas). Another social significance of harees is that several people share in eating it from one plate with specific rituals and the use of the fingers of the right hand when eating.

There is also a cultural ritual associated with milling the grains accompanied by traditional chants like:

Go on young girl, mill
Go on oh pure young girl
Mill the brown grains
Mill, you and her

Harees is also associated with traditional stories and sayings.

In Oman: ‘Of harees we want the dish’ – meaning we need something specific. Another is ‘people in harees, and people in marees’ - meaning being busy with different things.

Harees is one of the main dishes that is served daily to break the fast during the month of Ramadan. It is also very popular during the Hajj (pilgrimage) season because of the simplicity of its ingredients and the ability to make and serve it in large quantities to feed the pilgrims with a wholesome and satisfying meal.

Finally, harees is also an element of heritage that enriches and enhances cultural affinity in the societies of the three countries and underscores these societies’ vision and culinary tastes in addition to their keenness for its sustainability.

(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?

Not fewer than 150 or more than 250 words

All practices, protocol, skills, and expressions related to harees adhere to international principles of human rights and to mutual respect between communities. They also meet with the requirements of sustainable development as listed in Section Six of the Executive Guidelines of the UNESCO 2003 Convention. This is because it is so widespread among the societies of Oman, Saudi Arabia and the UAE and is a significant element on the dining tables of these societies. They feature cultural and social dimensions and living practice.

No part of this element contravenes any charters on human rights. On the contrary, it is considered an element of cultural heritage that strengthens the links between communities, groups, and individuals. Harees is usually shared between families and as such, it is a symbol of communication and compassion within communities.

On the other hand, the element is considered a source of food security since it is based on sound, efficient, and sustainable management of environmental resources.
Another distinction of harees is that it helps to strengthen bonds between individuals and communities in a framework of understanding, solidarity, and social cohesion. This cohesion surpasses the national level of each country to reach a regional level, one that bonds the people of these three countries on the same social and cultural occasions during which harees is served like Ramadan, when a new born reaches forty days, circumcision, and upon memorizing the Quran, among other social and cultural occasions.

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.

Not fewer than 100 or more than 150 words

Inscribing harees on the Representative List of the Intangible Cultural Heritage of Humanity will highlight the importance of ICH in general and the heritage linked to craftsmanship skills and social customs and practices in the three countries. It will also help local communities in these countries to better understand their heritage and realize its potential for achieving sustainable development, and—most importantly of all—developing awareness of the duties and responsibilities of individuals and groups in preserving their heritage and transmitting it from generation to generation.

Communities, groups, and individuals in the submitting States have actively proven their involvement in the safeguarding process by participating in workshops, meetings, and gatherings in the file’s elaboration by documenting all the practices related to harees as well as introducing the 2003 Convention for the Safeguarding of the Intangible Heritage. All of these enhanced channels of communication and discussion about the significance of heritage and necessity of safeguarding it. This is all expressed in letters of support from groups, communities and individuals.

Given that harees is associated with the cultivation of grains, grazing livestock, and other traditional crafts for making the tools used in preparing the dish, there is going to be increased interest in these crafts, development of utensils used, and the exploration of other heritage elements associated with it. This will enhance the general cultural scene in the three countries. It will also help in raising awareness of the importance of registering elements of intangible cultural heritage in UNESCO and act as an incentive for local communities to re-discover general elements of their heritage and bring them to light.

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

Not fewer than 100 or more than 150 words

Inscribing harees on the Representative List of the Intangible Cultural Heritage of Humanity will result in deeper awareness of the shared heritage and enhance interest in ICH. This increased awareness will contribute to its safeguarding and transmission to future generations.

The inscription of harees will also encourage concerned individuals, communities, and institutions in the three countries to adopt more cultural regulations, laws, and policies that ensure the safeguarding of the ICH and to activate its role in national plans for sustainable development. Media coverage expected from inscription will raise awareness of the element
and encourage official and civil organizations to step up efforts to preserve ICH and activate its role in sustainable development. It also encourages community members to display and celebrate aspects of intangible cultural heritage.

Given that harees is a traditional dish that is consumed in numerous environments and societies in each country, its inscription on the Representative List will enhance respect for cultural diversity among societies and strengthen links between them in the interest of safeguarding and sustaining the ICH on the national level. The inscription will also increase practice of the element at the national level and thus its prominence among new segments of societies. Furthermore, it will increase support for national programs related to this element and ICH in general.

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

The benefits of inscribing an element of intangible cultural heritage are not limited to communities, groups, and individuals within the nominating States Parties. Rather it encourages other countries where harees is prepared to join the nomination and thereby enhance shared human and cultural experiences. It will also open the way for regional and international cooperation to preserve cultural heritage and its sustainable practices. These joint projects can contribute to the exchange of experiences between countries in the field of food preparation that is prevalent in each country, as well as promoting the culture related to the traditional foods.

Undoubtedly, inscribing harees on the Representative List will enable many societies to learn about and develop awareness of the ICH. It will also raise awareness of cultural diversity of humanity. It will also encourage the discovery of similar dishes from other cultures, which will increase opportunities to bring cultures and peoples closer together.

Furthermore, registering harees on the Representative List of ICH will act as an incentive for societies in the countries participating in the nomination file to better understand the importance of UNESCO’s role in safeguarding ICH and act as an incentive for the three countries to feature it in international festivals as a part of human heritage.

(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 harees as a widespread and shared heritage will strengthen channels of communication and discussion between communities, groups, and individuals in the submitting States. It will present many opportunities to bring together family members, neighbours, and guests at the harees table and thus encourage a culture of dialogue among them.

It will also help to combine their accumulated knowledge and experiences and invest them in the development and preservation of the element. Communication between practitioners of the element is a basic requirement for its inscription, and given the large number of communities, groups, and individuals who consume harees then there is a wide scope for communication and debate among different categories of societies, age groups, and genders. On the other hand, the inscription of harees on the Representative List of UNESCO’s Intangible Cultural Heritage will open the door to dialogue with other countries about their own heritage of traditional cuisine and the possibility of joint action and cooperation with them in this field.

The inscription of the Harees ICH element on the Representative List as one of the traditional foods that is disseminated in the submitting States and other States across the world would lead to a deeper understanding of peoples’ cultures and experiences in making their food. It is also hoped that this inscription will lead diverse populations to develop joint strategies for sustainable development in the culinary field, and meet the required health criteria.
(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

Not fewer than 100 or more than 150 words

The wide reach of the harees element in each of the three countries participating in the nomination file reflects the extent of cultural diversity of its bearers and practitioners—this is mainly the result of geographical, environmental and other factors. This diversity has become fundamental to the importance of the element and its sustainability. It also contributes to increasing awareness of the small differences in the methods of preparing and cooking harees between one place and another and respecting the uniqueness of each model.

Given the historical depth of the harees element in the lives of the submitting States and its widespread practice, its inscription on the UNESCO's Representative List of the Intangible Cultural Heritage will provide a new opportunity and a real source of inspiration for innovators to develop new ways of preserving and sustaining its practice. This is particularly pertinent to developing the tools used in preparing, presenting and promoting harees, while noting that the element, as a traditional dish, affords many opportunities for innovation through investment in materials from the local environment and development of skills in renewed and sustainable ways.

It’s noteworthy to mention that the diversity of peoples' diets and methods of preparing meals for each human society is an element of enrichment of human culture, and an incentive for heritage practitioners to discover more creative ways to elaborate and preserve them.

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?

Not fewer than 150 or more than 250 words

The continuity of harees in the participating States Parties over the centuries demonstrates the enthusiasm of communities, groups, and individuals to sustain and preserve this element. This continuity is supported by several safeguarding measures as follows:

Oman:
- Growers are increasingly encouraged to develop wheat cultivation, which is the main ingredient in harees.
- Strengthening the role of the family - especially women - in transmitting experiences related to harees to younger generations.
- Encouraging the Omani youth to open traditional restaurants that serve harees.
- Supporting youth efforts in the wheat trade and supplying it as a basic ingredient for harees.
- Promoting and selling harees at traditional festivals, events, and competitions organized inside and outside the Sultanate.
- Providing visual media programmes to teach the art of preparing harees.

Saudi Arabia:
Communities, groups, and individual are safeguarding the element of harees on a daily basis by making and eating it in many households. The element is transmitted between family members by teaching the youth until they are well versed in how to make harees. In order to preserve and
propagate the element, some practitioners have been publishing details of how to best make harees on the internet and social media.

- Several Saudi chefs participated in a culinary art show in four regions (Eastern Province, Makkah Al Mukarramah, Madinah, and Ha’il) on the Culinary Arts Commission’s social media platforms in the month of Ramadan 2020, with the aim of introducing the principles and art of cooking in Saudi Arabia.

- Harees is featured in national events such as: Cultural festivals similar to the Janadriyah Festival, which has been going on for 33 years, where harees was featured in several festival’s pavilions, and the Heritage Food Festival (Eqto), which was organised by the Saudi Heritage Preservation Society in 2017, during which a number of community members cooked harees in front of audiences.

- Demonstrations of different methods of making harees on cooking shows on television and social media.

- Several traditional restaurants and heritage villages have added harees to the foods they serve and prepare it using traditional tools and methods. There are also some Saudi families who sell harees as a home-cooked traditional meal as a source of income.

• United Arab Emirates:

Since traditional harees is consumed by people of all ages and backgrounds, several initiatives were launched by communities, groups, and individuals to preserve it such as:

- Serving harees as traditional dish in more than 130 neighbourhood Majlis (popular councils) scattered in many regions.

- Many individuals have held training courses on preparing traditional dishes, including harees, with certificates in the art of cooking awarded to participants.

- Holding competitions in heritage and cultural festivals on the best ways to prepare harees to support productive families in the community.

- Holding workshops in girls’ schools on making harees under the supervision of skilled cooks.

- The investment in traditional restaurants that serve harees throughout the country by individuals interested in establishing such restaurants. In the city of Al Ain (UAE), there are more than 20 traditional restaurants run by productive individuals and families.

- The development of local utensils that are used in preparing harees, including the use of electric grinders and mixers instead of traditional tools made of wood or palm frond, the use of thermal containers, and the use of new ingredients.

- The keenness of communities, groups, and individuals to continue serving harees at social events such as religious and national holidays, weddings, circumcision, and the return of pilgrims.

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 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
In light of the social and cultural importance that the submitting States attribute to harees, government agencies and authorities have endeavoured to highlight its significance, safeguard it and combat internal and external threats, particularly competition from modern foods. In this regard, they have taken many measures such as:

Oman:
- On the legislative level: Issuing Omani Cultural Heritage Law in 2019 to preserve, promote, and sustain intangible Omani heritage.
- The Ministry of Agriculture and Fisheries holds training courses for farmers on modern methods of growing wheat and producing the variety used for making harees.
- Supporting youth to set up businesses to trade in grains and establish restaurants that serve traditional foods. Programmes include the Sanad Programme and the Al Raffd Fund.
- The Fisheries and Agriculture Development Fund finances projects for wheat cultivation, which has contributed to increasing the cultivation, production, and supply of wheat, considered as the basic ingredient for making harees.
- Omani heritage and traditional foods are well promoted through the Oman Cultural Channel.

Saudi Arabia:
- Government institutes that teach cooking include harees in their traditional cooking classes.
- Government institutions, communities, groups, and individuals serve harees along with other foods on special occasions.
- Concerned government and civic entities are keen to provide local meats and good wheat grains required for quality harees and preserving it.
- In February of 2020, the Saudi Ministry of Culture established the Culinary Arts Commission, which aims to classify restaurants, dishes, and chefs, establish mechanisms and controls related to this art, document and publish recipes of Saudi and international dishes, as well as introduce Saudi dishes locally and internationally, and encourage research and studies in this area.
- On April 16, 2020, the Culinary Arts Commission launched the Our Kitchen Legacy initiative to document recipes for Saudi foods through social media platforms, which will contribute to forming a database of Saudi recipes, enrich the cultural content of local cuisine, and serve the culinary sector in the future.

United Arab Emirates:
- Productive families, the General Women's Union, the Parents’ Council, heritage clubs, and cultural departments support the element of harees by holding training workshops related to traditional foods, including harees.
- Issuing Intangible Cultural Heritage Law No. (4) of 2016 on preserving the cultural heritage of the Emirate of Abu Dhabi, including the heritage associated with traditional food.
- Including information and activities about harees in social studies curricula.
- Tourism and cultural departments organise courses to train qualified foreign cooks in major hotels on how to make harees and issue them with certificates. To date, 100 cooks have been trained.
- Documenting Emirati cuisine in a course taught at Emirati universities.
- The General Women's Union conducts competitions on traditional cooking, festivals held by the state to promote heritage, and supports productive families.
- The Department of Culture and Tourism – Abu Dhabi launched the Emirati Cuisine Programme initiative to encourage all hotels in the capital to serve traditional Emirati dishes, including harees.
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 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

In light of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, and in order to ensure the continuity of the harees ICH element, the submitting States will adopt the following measures:

Oman:
- Encourage the Ministry of Agriculture and Fisheries to support farms and farmers by providing them with seeds, buying their products, and helping them to manage their farms and combat pests, in addition to setting up awareness workshops for farmers to introduce high-yielding wheat varieties.
- Suggest educational programmes for schools, universities and other academic institutions specialized in heritage studies.
- Highlight the role of the family in teaching methods of preparing and serving harees.
- Promote harees through traditional festivals and events in parks and commercial complexes.
- Support participants in selling harees at festivals such as the Muscat Festival and the Salalah Tourism Festival, in addition to other cultural and heritage festivals.
- Highlight television shows dedicated to harees.
- Coordinate with international hotels and restaurants to add harees to their menus.
- Publish books and periodicals documenting the cultivation and milling of wheat and the methods used in making harees.
- Enact laws and copyrights for popular foods and protect them from being misused or plagiarised.

Saudi Arabia:
- Establishing several institutes and academies specialized in teaching Saudi cooking, including harees. One example of these is the Training Academy, which is part of the Artisan Market in Al Ahsa.
- Launching awareness campaigns on the importance of preserving harees and other traditional foods through cultural and heritage satellite channels and social media.
- Establishing a market dedicated to farmers and artisans in the Al Ahsa region that highlights the most famous traditional foods in the Kingdom, including harees, in the third quarter of 2021.

- Documenting Saudi culinary arts in a database, especially traditional cooking in the Eastern Province and the Makkah Region.

- Community participation with productive families and donors to establish centres specializing in making harees.

- Raise social awareness of the importance of harees as a heritage food through cultural activities and initiatives such as the Farmers Market and national cooking tours.

- Include harees in the menus of official ceremonies, including ceremonies held at Saudi diplomatic missions.

- Benefit from the listing of Al Ahsa among the creative cities in the promotion and marketing of harees.

- Take advantage of the National Programme for the Development of Handicrafts and Industries, "Bareee", for marketing and promoting harees.

- The Technical and Vocational Training Corporation will host several initiatives to revive the practice of traditional crafts including the Training Academy of the Craftsmen Market in Al Ahsa. One of its programmes will train cooks on traditional ways of preparing harees.

- The Culinary Arts Commission has developed a far-reaching strategy to support the harees element by launching training programs on cooking that would develop and strengthen traditional cooking capabilities in local communities. It will also support community initiatives aimed at formal education in the skills and knowledge associated with preparing harees.

United Arab Emirates:

- Granting licenses to productive families, popular restaurants, and practitioners of traditional cuisine, including harees, to practice the craft under the artisan registry policy of the Department of Culture and Tourism – Abu Dhabi in 2019.

- Strengthen research and documentation procedures aimed at highlighting the importance of harees and its place among traditional foods and clarify what needs to be done in terms of classification, preparation, handling, and safeguarding it as a sustainable food. Community bodies, the Ministry of Culture and Youth, and the Department of Culture and Tourism - Abu Dhabi, as well as all other cultural departments in the Emirates, will continue to support the efforts of researchers in this field and publish their work in books, magazines and other publications.

- Continue with training sessions for female students in middle and high schools on preparing the harees under the supervision of the General Women's Union, Department of Culture and Tourism and heritage clubs, including The House of Artisans in Abu Dhabi, which will benefit from the experience of Chef Khulood Atiq (UAE certified trainer in the traditional cuisine) as well as experts in this field.

- Presenting television shows specializing in traditional foods, including harees, to develop the skills of housewives in making and serving such foods as an important element of the Emirati table, in addition to the efforts made by cultural satellite TV channels (Al Dhafrah, Baynounah, Dubai Satellite Channels Network) in developing awareness of this heritage and ways of its sustaining it.

- Inclusion of the harees element in the school curricula in cooperation with cultural institutions, departments, and the Ministry of Education with a focus on practical skills through CDs, videos, films and practical lessons.

- Supporting the House of Artisans in Abu Dhabi and the House of Artisans in Al Ain in training productive families, workers in traditional restaurants, and housewives on how to make harees.

- Continue to serve harees in neighbourhood Majlis (popular councils) established in most cities and villages around the country and in UAE embassies abroad.

- Continuing to train cooks in tourist hotels on how to make harees.
- Continuing to provide free harees to all social groups in Ramadan tents when the COVID-19 pandemic ends and life returns to normal.

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

Not fewer than 150 or more than 250 words

Formal safeguarding measures will be supported by government entities in the participating States Parties as follows:

Oman:
- Will continue to support farmers with improved seeds for wheat, harvesters, and pest control.
- Will continue to support efforts to document Omani Meroitic history, including the history associated with traditional cuisine and associated traditions.
- Traditional foods, including harees, will be highlighted in festivals organized by the Sultanate.
- On the agricultural side, care will be taken to develop wheat cultivation, which is used in harees to ensure the availability of sufficient quantities in markets.

Saudi Arabia:
- The Culinary Arts Commission of the Ministry of Culture will support initiatives by practising local communities in the craft of preparing harees. An example is the Training Academy at the artisan market in Al Ahsa, which will have a programme dedicated to teaching how to make harees.
- The Culinary Arts Commission will also document the harees element as part of the well-known food heritage of the eastern region of Saudi Arabia, and then raise community awareness of its importance through cultural events and activities.
- The commission will launch training programmes to teach traditional culinary arts to empower local communities with traditional cooking skills.
- The Culinary Arts Commission will raise community awareness of traditional foods through cultural events and activities such as the Farmers' Market and National Culinary Tours.
- A directive will be issued by the state to include harees in the menu of foods served in official celebrations, including celebrations at diplomatic missions abroad.

United Arab Emirates:
- The Department of Culture and Tourism - Abu Dhabi will provide the House of Artisans with ten handicraft specialists, including four specializing in traditional food, each of whom will receive a monthly salary of AED 12,500.
- The Ministry of Education will include the Book of Tradition (Sanaa) with topics related to harees in the school curricula for the academic year 2020/2021.
- Heritage festivals held throughout the year will allocate financial rewards to the Emirati family that win one of the top five places in the harees competition, with the first prize amounting to AED 5,000.
- Support will be provided to Dubai’s project to train 100 chefs in hotels during 2021/2022 in addition to those who already graduated.

(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?

Not fewer than 150 or more than 250 words
Based on the requirements of the 2003 Convention, the involvement of communities, groups and individuals is integral to planning safeguarding measures for the element and participating in their implementation. The States Parties involved in the file have worked to achieve these requirements as follows:

1. Planning Safeguarding measures:

This planning was done through the data inventory and field research of the element, and the establishment of workshops and meetings with practitioners and campaigners in the three States Parties.

Oman:

Researchers contributed to planning safeguarding measures through their publications on harees, in addition to the distinguished role that families play in this field. The media also contributed to the planning of the proposed safeguarding measures, as did farmers through festivals and meetings held with them as key partners in the sustainability of harees through cultivation of its main ingredient, wheat.

Saudi Arabia:

The local community presented many proposals to safeguard the element and support harees practitioners, in addition to proposals on many initiatives and events to promote the element and its sustainability. A group of individuals requested that harees be documented and inventoried and that support be given to its practitioners. They also submitted a request to organize events and activities that help introduce the element to young people to raise awareness. The local community was involved in launching initiatives and events that would support the element, and the experiences of practitioners were used in introducing the element through field visits to the areas where the element is present, and they were invited to participate in preparing the safeguarding plans.

The communities, groups, and individuals involved with the harees element in the three States Parties expressed their commitment and willingness to implement proposed safeguarding procedures.

The Culinary Arts Commission has also formed committees from members of the local community to develop the commission's strategic plan, so that all initiatives stem from the challenges and difficulties facing the community. This will contribute to preserving the Kingdom’s food legacy. Members of the local community will participate in implementing these initiatives in order to benefit from their local knowledge of the context of the element and their familiarity with the challenges facing practitioners and bearers of the element.

United Arab Emirates

In this regard, two workshops were held in Al Ain in the UAE: the first was on February 11-12, 2019 with the participation of 82 men and women practitioners of harees heritage, including housewives and craftswomen who provide training courses on traditional cuisine, representatives of the media, educational institutions, and those interested in heritage. The workshop was also attended by representatives of the Women's Union and cultural and heritage institutions like Sougha, Al Ghadeer, Emirates Heritage Club, and Hamdan Bin Mohammed Heritage Centre.

The second workshop was held on February 20, 2020 with the participation of all cultural and heritage authorities concerned with the element, and several field visits were made to councils, families, and popular restaurants to define the proposed safeguarding measures.

In reviewing and updating the file, virtual communication was made with a number of bearers and practitioners of the element to document the element developments.

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>Ministry of Culture and Youth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of the contact person:</td>
<td></td>
</tr>
<tr>
<td>Address:</td>
<td>PO Box 17, Abu Dhabi, United Arab Emirates</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+97124455475</td>
</tr>
<tr>
<td>Fax number:</td>
<td>+97124452504</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:info@mcycd.gov.ae">info@mcycd.gov.ae</a></td>
</tr>
</tbody>
</table>

Other relevant information:
- Name of the body: Department of Culture and Tourism - Abu Dhabi
- Contact person: Saeed Hamad Al Kaabi, Director of the Intangible Heritage Department
- Address: P.O. Box 94000, Abu Dhabi, United Arab Emirates
- Phone: +97125995968
- +97125995677
- E-mail address: info@dctabudhabi.ae

Oman:
- Name of body: Ministry of Heritage and Culture / ICH section
- Contact person: Mr. Nasser bin Salim Al Sawafi
- Address: P O Box 668, Postal Code 100, Muscat, Sultanate of Oman
- Phone: 0096824116616
- E-mail: alswafy76@gmail.com
- Website: www.mhc.gov.om

Saudi Arabia:
- Name of body: Saudi Heritage Preservation Society
- Contact person: Rahaf Hamza Gassas, Head of the Intangible Heritage Department
- Address: Amr Ibn Al As, Al Murabba, Riyadh 12631, Saudi Arabia
- Phone number: +966544609749
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

This multi-national nomination file was prepared by the concerned entities in the three States Parties with the participation of the communities, groups, and individuals concerned with the element through a series of discussions, dialogues, and advisory sessions, while emphasizing the
primary role of women in preparing harees. These participatory steps are illustrated in the following:

- Based on Article 11 of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, the three participating States Parties in the harees nomination file formed teams of experts, specialists, researchers, and representatives of non-governmental associations related to the element. These teams then interviewed farmers, housewives, traditional restaurateurs, and other practitioners of harees to collect information, experiences, and knowledge related to the element. This information gathering in the field contributed to forming a reference basis for preparing the nomination file.

- In addition, the collection and field survey work necessary to prepare the nomination file explored methods used in preparing harees and identified threats to it.

- Among the entities targeted by the field collection teams in Oman were the concerned communities, groups, and individuals. Other parties who worked on the nomination file included the people practising the harees element and owners of traditional restaurants that serve harees. Other parties interviewed included owners of shops and mills that supply ingredients, especially wheat. Bearers of the element contributed to providing and preparing the technical data of the file and ways of preparing and serving harees. All participants also made suggestions on how the heritage of harees could best be passed on to the next generation.

- In Saudi Arabia, groups of individuals requested that harees be documented and inventoried and that support be given to its practitioners. They also submitted a request to organize events and activities that help introduce the element to the youth in order to raise awareness. The local community was involved in launching initiatives and events that would support the element, and the experiences of practitioners were used in introducing the element through field visits to the areas where the element is present, and they were invited to participate in preparing the safeguarding plans and the means for implementing them.

- Publications that dealt with traditional foods and wheat cultivation in the three States Parties were reviewed, as were current efforts of media organizations, especially the heritage satellite channels, to develop awareness of the element and ways of preserving it.

- All relevant participants and segments of society voiced their consent and support for including harees in the Representative List of the Intangible Cultural Heritage of UNESCO.

- Participating States Parties organized workshops and meetings with bearers and practitioners of the element to complete the collection of information and involve them in preparing the file. The workshops that were held were received with interest and enthusiasm by the communities, groups, and individuals concerned. The workshops were not limited to theoretical aspects of harees but included the practical skills and demonstrations in preparing the element.

- At the workshop held in Souq Al Qattara in Al Ain on February 20, 2020, some 50 experts, trainers, heritage bearers, productive families, and practitioners of cooking arts attended the demonstration by traditional cuisine cook, Tama’ Al Dhahiri on all the stages of making harees from picking and cleaning the grains to cooking the harees and serving it to attendees.

- At the workshop of February 12, 2019, Chef Khulood Atiq shared her expertise in a demonstration on how to make harees.

- The safeguarding measures proposed in (3.b) were drawn up with the participation of communities, groups, and individuals in each State Party, whilst considering their ability to achieve and implement the measures, and their role in protecting the element of harees from challenges and risks.

- The video and photos attached to the file illustrate the participation of groups, communities, and individuals in preparing the nomination file.
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
Community participation in preparing the nomination file for the three countries included letters and declarations of consent and approval from representatives of communities, groups, and individuals practising and interested in the element. These messages of consent were received in the form of written letters collected during field visits, workshops, meetings, festivals, and exhibitions, all indicating the free, prior, and informed consent to the inscription of harees on the Representative List of the Intangible Cultural Heritage of UNESCO. The consent was provided as follows:

Oman:
Free and prior consent of communities, groups, and individuals concerned with the element consist of:
- Letters submitted by those interested in the element and researchers requesting to register the harees element and their willingness to provide the required information.
- Letters related to participating in compiling the Omani national inventory lists.
- Letters of support from Omani traditional restaurants.
- Letters of support from restaurants that serve traditional foods.
- A recorded video in which many members of the Omani community express their support for the inscription of the harees element in UNESCO with detailed explanations on how to prepare harees.

Saudi Arabia:
The practicing community agreed to include the harees element on the Representative List of the Intangible Cultural Heritage at UNESCO through meetings and field visits, and certificates of free and prior consent were collected from the practitioners, including:
- Individuals (male and female).
- A group of productive families.
- Owners of traditional restaurants.

United Arab Emirates:
The nomination to inscribe harees on the Representative List of the Intangible Cultural Heritage has the free and prior consent of the communities, groups and individuals concerned with the element, as follows:
- Governmental institutions (4).
- A collective declaration that includes 35 individuals representing cultural, heritage and community institutions.
- Individual declarations (3).
- A collective declaration that includes 5 individuals.

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.
Not fewer than 50 or more than 250 words
The knowledge, skills and practices associated with harees are the property of communities, groups, and individuals in the countries participating in the nomination file, and therefore there are no customary practices that prevent access to the item and the use of data and information related to it. Given the relevance of harees to the diets in member states in the file and the multiplicity of parties involved in it from wheat farmers, merchants, families that cook harees, and other element bearers and practitioners, there are no restrictions of access to related information, but rather the inverse, all practitioners and groups welcome the preparation of the file because the element is considered a symbol of hospitality and welcoming others, and everyone can practice the element. All the letters and messages received indicate support for the inscription of harees on the Representative List of the Intangible Cultural Heritage of UNESCO.

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.

Oman:

Organization: East Coast Restaurant and Kitchen
Contact Person: Salem bin Abdullah Al-Rashdi
Address: Senaw- Al- Mudhaibi, Sultanate of Oman
Phone: +96895155535

Organization: Rozana Restaurant
Contact Person: Sulaiman Al Kindy
Address: Muscat, Sultanate of Oman
Phone: +96822022220

Organization: Popular restaurant for Omani food
Contact Person: Juma Al-Ghailani
Address: Senaw- Al- Mudhaibi, Sultanate of Oman

Organization: Bin Ateeq Restaurant for Omani food
Contact Person: Ahmad Al Rawahi
Address: Muscat, Sultanate of Oman
Phone: +968824478225

Organization: Al-Atekya Banquet Kitchen
Contact Person: Khalfan Al Wahaibi
Address: Muscat, Sultanate of Oman
Phone: +96899201021

Saudi Arabia:
Organization/ Society: Al-Nakhla Center for Handicrafts
Contact person: Eng. Abdullah Al-Shayeb
Address: King Abdulaziz Rd, Alfaisaliyah 1st, Al Hofuf 36361, Saudi Arabia
Phone: +966505922941
Email: shayebab@hotmail.com

Organization/ Society: Saudi Heritage Preservation Society
Contact person: Rahaf Hamza Gassas
Address: Amr Ibn Al As, Al Murabba, Riyadh 12631, Saudi Arabia
Phone: +966562979935
Email rgassas@shps.org.sa

United Arab Emirates:
Organization / Society: Emirates Traditional Restaurant
Contact: Raad Jamaan, Director
Address: Abu Dhabi, Baniyas, opposite Al Mafraq Hospital, UAE
Phone: +97125827223
Email: www.alemiratesrestaurant.com

Organization / Society: House of Artisans - Abu Dhabi
Contact: Salama Al Shamsi, Director
Address: P.O. Box 94000, Abu Dhabi, United Arab Emirates
Phone: +97126976400
Email: info@qaseralhosen.ae

Organization / Society: Al Tannour Al Dahabi Restaurant
Contact: Ali Al-Saeed Al-Amiri
Address: Al-Amerah Area - Al Ain City
Phone: +971561147777

Organization / Society: Harees Al Fareej
Contact: Mohammed Saleh Al Mansoori
Address: Sheikh Rashid Bin Saeed Street, Abu Dhabi, UAE
Phone: +97126444601

Organization / Society: Cultural Programmes and Heritage Festivals Committee, Abu Dhabi
Contact: Issa Al Mazroui
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:

Harees was included in the national inventory lists of the UAE, Saudi Arabia, and the Sultanate of Oman as follows:

Oman:
National Inventory Lists

Saudi Arabia:
Inventory of Intangible Heritage in Saudia Arabia (IHSA)

United Arab Emirates:
Heritage Register
National Inventory List
Harees was included in the heritage register in the field of social practices on January 19, 2019, and in the field of traditional handicraft arts on January 30, 2019.

(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:

Oman:
وزارة التراث والثقافة
Ministry of Heritage and Culture

Saudi Arabia:
الجمعية السعودية للمحافظة على التراث
The Saudi Heritage Preservation Society

United Arab Emirates:
وزارة الثقافة والشباب (مشروع قائمة الحصر الوطنية)
دائرة الثقافة والسياحة – أبوظبي (سجل التراث)
Ministry of Culture and Youth (National Inventory List Project)
Department of Culture and Tourism - Abu Dhabi (Heritage Register)

(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):

Oman: 4,197

Saudi Arabia: Tc/5005
(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

<table>
<thead>
<tr>
<th>Country</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Arab Emirates</td>
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<tr>
<td>Oman</td>
<td>December 24, 2018</td>
</tr>
<tr>
<td>Saudi Arabia</td>
<td>April 14, 2019</td>
</tr>
</tbody>
</table>

(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).

The element is identified and defined in each of the countries participating in the file through methods and mechanisms specific to each of them, the most important of which is the involvement of communities, groups, and individuals, associations, and non-governmental organizations in accordance with Article (15) of the 2003 Convention. The most prominent mechanisms used in this regard are:

- Oman: Harees was listed by the practitioners themselves as the element is directly linked to all segments of society, and therefore the data and information documented about element was collected by practising members of the community including cooks, farmers, and other groups. The information in the nomination form was reviewed by direct interviews with practitioners and referencing publications and film materials that addressed the element.

- Saudi Arabia: Several workshops were held with the participation of local communities from various regions of the Kingdom (Makkah Al Mukarramah, Al Madinah Al-Munawrah, Al Ahsa, and Ha'il) to identify elements that the communities wish to preserve and to establish safeguarding measures to protect the practice of these elements. One workshop addressed the element of harees with proposals put forward to include it in the national inventories of the intangible cultural heritage. As a result, the areas where the element is practiced were visited by specialized researchers and several meetings and interviews were conducted with practitioners and concerned parties to collect information.

- United Arab Emirates: The information was collected and processed, and the element identified and defined through a questionnaire directed at associations and non-governmental bodies, practitioners, restaurants serving traditional foods, and harees kitchens, in addition to field interviews and workshops held for representatives of these parties (of both sexes).

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

The concerned authorities will collect and document information about intangible cultural heritage, including the harees element, in the countries participating in the nomination file, and to review and update it periodically as follows:
• Oman:
In 2016 a specialized department for intangible cultural heritage was created that includes the inventory and documentation department. This section monitors and updates the Omani national inventory lists periodically including reviewing materials for each component and reviews of the list’s tabulation and numbering.

• Saudi Arabia:
According to the approved procedures, elements of the intangible cultural heritage included in the national inventory lists are updated every four years.

• United Arab Emirates:
The periodic review of the harees element is carried out every five years to monitor the developments in the practice of the element, the numbers of practitioners from both genders and their location, methods used to transmit expertise about the element, and the activities that are held to promote it.

(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).

• Oman:
The Sultanate of Oman worked to update the national inventory lists that were created in 2010. The first update took place in 2013 and included two aspects:

First: A comprehensive review of all the elements that were registered in the national inventory lists, and the preparation of a new numbering system for the elements according to a set of related sections of Omani Intangible Cultural Heritage.

Second: Documenting the elements that were previously registered through the community members themselves as the bearers of the elements. This update was made with the participation of community members who provided data and information for each element, in addition to the participation of a team of universities and interested individuals and employees. The Sultanate is now preparing to launch a complete project to update the inventory lists under the supervision of a specialized committee. The update includes reviewing the listings and documenting the data that was not previously included, in addition to developing an electronic programme for the national inventory lists.

• Saudi Arabia:
The national inventory lists are updated periodically by meeting with local communities, groups, and individuals practising the element to collect information. Updates include proposed safeguarding measures to ensure the continuity of the element and achievements.

• United Arab Emirates:
The procedures for inventorying intangible cultural heritage in Abu Dhabi began in 2003, and were developed in more organized inventory lists starting in 2006 after the UAE ratified the Convention for the Safeguarding of the Intangible Cultural Heritage of 2003.

In order to complete the procedures for inventorying and documenting the element, the information in the register is updated regularly, including that related to the harees element. Whenever the element is used in promotional cultural activities and events, it is done through field research teams, practitioners, and interviews with element bearers. The updating process includes digitization of the intangible cultural heritage record, according to an approved electronic system,
in such a way that enables wide sectors of the community to see the elements listed in it, in addition to the quality of the updates and revisions.

The latest updating process with regards to the element's bearers and its practitioners started in September 2019 through field research.

(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:

- Oman
  - Appended: Nine pages from the Omani inventory of harees.

- Saudi Arabia:
  - A copy of the inventory list and an overview of Al Harees element in the link below.
  - https://sites.google.com/a/sh/home/haress

- United Arab Emirates:
  - Appended: The national inventory list for the harees element (p. 7).

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), subtitled 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.

Al Qayed, Hassan: “The UAE countryside, traditions and customs” Abu Dhabi, Union Foundation for Press, publishing and Distribution (D. T)
Handal, Faleh: “Dictionary of colloquial terms in the UAE” Ministry of Information and Culture, T (2)
Mohamed Jaber Al Khail, Sobha : “Ween AL To roosh” (Eng. where are the correspondents) , National Library, Abu Dhabi, T(1) 2014.

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:
Title:
Date:
Signature:

Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)
Signature on behalf of the State Party

The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

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

United Arab Emirates

Name:  S. E. M. Ali Abdulla Al Ahmed

Title:  Ambassadeur des Émirats Arabes Unis en France

Date:  31/03/2021

Signature:
Signature on behalf of the State Party

The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

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

Kingdom of Saudi Arabia

Name: H.H. Haifa Bint Abdulaziz Al Mogrin

Title: Permanent Delegate of the Kingdom of Saudi Arabia to UNESCO

Date: 31/03/2021

Signature: 

[Signature]
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**Sultanate of Oman**

Name: H.E.Dr. Hamed Al Hamami

Title: Permanent Delegate of the Sultanate of Oman to UNESCO

Date: 31/03/2021

Signature: [Signature]