**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](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, Oman, United Arab Emirates

### 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.*

<table>
<thead>
<tr>
<th>English or French Name</th>
<th>Arabic Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alheda’a: The Oral Traditions of Calling Camel Flocks</td>
<td>الحداداء: التعبير الشفهية في مناداة الإبل</td>
</tr>
</tbody>
</table>

#### 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).*

<table>
<thead>
<tr>
<th>Official Arabic Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>الهداء: التعبير الشفهية في مناداة الإبل</td>
<td>Alheda’a, Heda’a Alebel, Alhobalah, Albat’h, Alhajeej, Walesh, Saleg, Tadweah</td>
</tr>
</tbody>
</table>

#### 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.*

<table>
<thead>
<tr>
<th>Official Arabic Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saudi Arabia: Alheda’a, Heda’a Alebel, Alhobalah, Albat’h, Alhajeej, Walesh, Saleg, Tadweah</td>
<td>Saudi Arabia: Alheda’a, Heda’a Alebel, Alhobalah, Albat’h, Alhajeej, Walesh, Saleg, Tadweah</td>
</tr>
<tr>
<td>Oman: Almowaha, Alhobal, Altabsees, Altaghroud, Alhambal, Alwannah, and Altareq</td>
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</tr>
<tr>
<td>United Arab Emirates: Altahoubel</td>
<td>United Arab Emirates: Altahoubel</td>
</tr>
</tbody>
</table>
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

In Saudi Arabia, Alhed’a bearers are members of pastoral communities living in the desert, in coastal areas such as Jazan as well as in urban areas with pastures on the outskirts. The element is practiced in tribes such as Almutairi, Almurrah, Alabdaly, Alotaibi, Alabeery, Albalawi, Altammimi, Aldosari, Alkhaldi, Alqahtani, Alharbi and Alshemmary, and by individuals like Mrs. Hasnah Maghfouri, Mr. Khalid Alyateemi, Mr. Ali Kaabi, Mr. Talal Alduweesh, Mr. Talal Alasadi.

In Oman, the element is practiced in permanent camps for breeding camels called “izbat” which refers to camps owned by groups of families and tribes in all governorates, for example Izbat Khamis bin Saeed AlSinani, Izbat Hashil Bin AlSaghir AlQuraini, Izbat Hamad Bin Abdullah AlSaeedi, Izbat Sheikh Hammoud Bin Ali AlJahuri and Izbat Abdullah bin Salem AlBalushi. Omani Federation for Camels, Hijn AlBashaer, and other associations are involved in supervising camels breeding and races.

In the United Arab Emirates, practitioners of Alhed’a are members of tribes raising camels in the desert, especially in Al Dhafra Region, such as AlBaniyas, AlFalahi, AlFalasi, AlHamli, AlMurar, AlMazrouei, AlMuhairbi, AlMuhairi, AlQubaisi, AlSuwaidi. Camel breeders also live-in mountainous areas such as Ras Al-Khaimah and Fujairah, and in Dubai, camel owners in “Al-Mihdhar” (a small agricultural village) and the communities that live around the camel markets and racing fields are also concerned with this element.

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

Since the desert is a common natural environment in Saudi Arabia, Oman, and the United Arab Emirates, camel herders move from one place to another seeking pasture, wells, and water sources within the territory of their tribe.

In Saudi Arabia, Alhed’a is practiced across the country mostly in desert areas, specifically, the North West in Tabuk province, Makkah province West of Saudi, Southwestern coastal areas in Jazan, central areas in Hail and Rumah, some parts of the Eastern region such as Al-Ahsa and Hafir Albaten, and South Eastern region in Al-Ruba Al-Khali. Also, it is practiced on farms in rural areas.

As for Oman, Alhed’a is practiced in some Northern provinces like Al-Batinah, Al-Buraimi and Mascate in the central provinces of Ad-Dakhiliyah, Musandam, Dhahira and in the Southern province of Dhofar.

In the United Arab Emirates, Alhed’a is practiced in desert areas, particularly in the Al Dhafra area in the Emirate of Abu Dhabi, and in the Emirates of Ras Al Khaimah, Fujairah, Sharjah and Dubai. In the semi-desert areas around the cities, permanent camps, called “Al-Izab”, for settling and breeding camels and for many other purposes, notably camel races, are places where the element is also practiced.

Alhed’a is also found in other countries such as Algeria, Egypt, Iraq, Jordan, Kuwait, Qatar, Mauritania, Sudan, Syria, Yemen, and Tunisia.
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.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Ms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family name:</td>
<td>Alkhamis</td>
</tr>
<tr>
<td>Given name:</td>
<td>Norah</td>
</tr>
<tr>
<td>Institution/position:</td>
<td>Heritage Commission, Director of Intangible Cultural Heritage</td>
</tr>
<tr>
<td>Address:</td>
<td>Ministry of Culture, King Faisal Road, Al Bujairi, Ad Diriyah, Riyadh, 13711, Saudi Arabia</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+966571234343</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:nalkhamis@moc.gov.sa">nalkhamis@moc.gov.sa</a></td>
</tr>
</tbody>
</table>

Other relevant information:

<table>
<thead>
<tr>
<th>Title: Mrs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family name: Gassas</td>
</tr>
<tr>
<td>Given name: Rehaf</td>
</tr>
<tr>
<td>Institution/position: Saudi Heritage Preservation Society/ Head of ICH Department</td>
</tr>
<tr>
<td>Address: P.O Box 8485 Riyadh 11482 Kingdom of Saudi Arabia</td>
</tr>
<tr>
<td>Telephone number: +966544609749</td>
</tr>
<tr>
<td>Email address: <a href="mailto:rgassas@shps.org.sa">rgassas@shps.org.sa</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:

Title: Mr.
Family name: Bani Uraba
Given name: Ibrahim Saif Salim
Institution/ position: Head of Safeguarding ICH - Ministry of Heritage and Culture
Address: P.O.BOX.668 Muscat P.C:100 Sultanate of Oman
Telephone number: 00968999203029 - 0096824116644
Email address: Baniarab8@gmail.com

United Arab Emirates:

Title: Mr.
Family name: Alkaabi
Given name: Saeed
Institution/ position: Tangible Heritage Manager
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 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.

Alheda’a is an oral tradition of calling a flock of camels passed on through generations. Long time ago, it was a practice associated with walking alongside caravans during desert journeys. Currently, it steers and calms the flock of camels by using oral sounds, gestures and instruments while herding.

In Saudi Arabia, Oman, and the United Arab Emirates, Alheda’a is an oral polyphonic expression and poems. It is a sound produced orally, with gestures or musical instruments by the herders to communicate with their camels to deliver a specific message or instruction to steer and guide them into the desired direction.
Alheda’a is a freely rhythmic form of expression, and its audible structures are inspired by prose and poetry. Often, however, the practitioner uses a unique repository of sounds and expressions that the camels have become accustomed to and familiar with.

As camel herders start grazing, they utter vocalizations, clap hands, wave a stick, or use musical instruments such as a percussion instrument called "Al-Labid" or a flute. These sounds direct herds of camels through the desert or pasture, to a staging area for drinking, feeding, pre-milking preparation, or swift assembly in case of immediate danger like sandstorms. In the United Arab Emirates, for example, milking camels accompanied by Alheda’a is a well-known practice. Also, in Saudi Arabia, Alheda’a is used to train camels in the motion of extracting water from wells which is call Alsawani, to guide them back and forth by pulling the ropes of the wells.

Herders train their camels, which are intelligent and sensitive creatures, to recognize the difference between right and left directions, to open their mouths when asked, and to kneel down to be ridden. The male camel of the herd, called "Al-Rohoul", is trained to lead the flock through the desert with special sounds when the shepherd is looking for new pastures. It eagerly follows the call whenever it hears it. Alheda’a creates a strong bond between the camels and the practitioner, thus making them attached to each other.

(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?

In the submitting states, Alheda’a is a practice performed by herders and camel owners for the purpose of calling their camels. The practice is not restricted to men only. In many tribes, there are women practicing it. The element is not limited to a certain age.

Children learn the sounds of Alheda’a and their meanings by observation and participation in steering the flock with family members. More responsibilities are granted as they become of age to practice the skills and techniques learned needed to steer the herd.

Practitioners are known for their prominent vocally sharp voices with special skills in forming short phrases and words pronounced with a fast rhythm, to be able to communicate and control the movement of the camels. They usually deliver a blend of unique sounds, pitches, and tones, which are specifically developed for their camels only, as no other flock will be able to respond to his sounds.

Camels need special consideration and care to stay healthy and reproduce. The role of herders is to take good care of them and to provide them with the necessary environment for this to happen.

Alheda’a practitioners have the ability to lead the herd through the harshness of the desert areas. This responsibility gives them a special role within their tribe.

Generally, camel owners prefer to herd camels on their own. In some cases, they require further assistance to provide the herd with all their necessary needs by appointing herders known for their skills in the practice of Alheda’a to help them raise camels when they are away or when a new camel joins their herd.

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

Alheda’a, as an element of living heritage, has been transmitted and passed on through generations to this day. Taking care of camel flocks is an important economic, social, and cultural aspect for local communities. Social life in the desert provides opportunities for teaching and
transmitting knowledge and skills from parents to children and grandchildren and even relatives and neighbors.

Alheda’a is transmitted through informal education. The practice is passed on from the older generation to the younger. Thus, children are taught from an early age by accompanying adult members of their family on daily trips. They observe and imitate the practitioners of Alheda’a by joining as the herds are being grazed. As they grow older and become able to take on the responsibility, they have the opportunity to practice Alheda’a while leading the herd under the supervision of an adult practitioner.

At gatherings and social events, practitioners pass on their knowledge and skills to other individuals who are affiliated to different tribes. In this way, they ensure the transmission of their practice to members of other communities and groups. It is transferred intergenerationally, as well as, across generations. This constant participation in pastoral activities and social and festive events, like performing Alheda’a during weddings, graduations, and celebrations of a new birth ensures the continuity of intangible cultural heritage in general and Alheda’a in particular.

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

Not fewer than 150 or more than 250 words

In the submitting states, Alheda’a, as a means of communication with camels, is an essential element for herding. Camels respond to the herders, who always accompany them and take care of them.

Creating a language of understanding with camels through chanting is a strong evidence of the complementarity of nature and the environment, including humans, animals, and the manifold aspects of surrounding environment.

Alheda’a practitioner trains the flock to interact with various oral instructions. He establishes a connection between himself and the herd based on a shared emotional bond. The human-camel bond is materialized by assigning a particular name to each animal and the ability of the camel to recognize the herder’s voice, scent, and psychological well-being.

In addition, Alheda’a builds strong relationships between herders. When they gather to feed the herds around the pasture, they greet each other and drink coffee according to local customs. In Saudi Arabia, these gatherings create strong bonds between the bearers of the element and strengthen the social cohesion of members of the same tribe. Moreover, practitioners organize friendly camel competitions amongst herders called “Albat’h”, where they attempt to call another person’s flock of camels using Alheda’a. The winner is the one who is able to make the other flock interact with his voice.

As the herders watch their flocks graze, they compose songs and poems related to the nostalgia and friendliness between them and their camels. Several of Alheda’a practitioners are inspired by the natural environment and are well-known poets in their community. In Oman, poets and scholars meet during camel races to share their latest lyrical compositions.

Another social function is performing the oral traditions and music of Alheda’a during festive occasions and celebrations such as weddings and graduations to express joy and happiness of the communities. In addition, camel festivals provide a cultural and social space for Alheda’a practitioners to gather and display their skills and knowledge.
(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

In all the participating countries, the economy, and the way of life of the practitioners in local communities are mainly based on the breeding and caretaking of camels. Practitioners of Alheda’a are valued among these communities based on mutual respect of taking care and raising camels. Meetings of practitioners on various occasions to compete or exchange news, knowledge, and skills strengthen social cohesion between them and members of these communities. Furthermore, this element, which represents traditions strongly accepted by practitioners and communities, is not in conflict with existing international human rights or with the requirement of mutual respect among communities, groups, and individuals, or with sustainable development.

Alheda’a reflects human respect for animal rights. Owners create a language to communicate with their herd, gradually developing a strong bond between them. Therefore, it is a good example of the emotional connection that can exist between humans and animals and complies with the principles of international conventions related to human and animal rights.

Alheda’a represents one of the aspects of sustainable development of intangible cultural heritage linked to camels. This includes providing food (milk, dairy products, and meat), weaving the hair of the camel to create fabrics for tents (AlSadu), and artifacts and as a means of transport.

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

The inscription of Alheda’a on UNESCO’s Representative List will strengthen the sense of pride among the communities and individuals involved in camel herding at the local level in Saudi Arabia, Oman, and United Arab Emirates.

The local communities in all submitting states will recognize that their practice is a meaningful part of intangible cultural heritage. The inscription will inspire them to consider safeguarding other traditions of ICH, in addition to, those that are practiced and featured during social gatherings in cultural spaces. It will reinforce the exchange of experiences, knowledge, and practices amongst local communities.

On a local level, the inscription will raise awareness towards many local elements of intangible cultural heritage in general such as social gatherings, drinking Arabic coffee, reciting poetry, storytelling, and organizing festive events. It will also contribute to the visibility of traditional crafts associated with the practice of Alheda’a like crafting sticks, musical instruments like the “Rababah and flutes, ”Al-Labid” (percussion instrument), AlSadu (traditional weaving), and saddle-making.
The inscription of Alheda’a will ensure even greater visibility of the element among the communities and will encourage them to extend the safeguarding measures to other elements of their intangible cultural heritage.

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

Not fewer than 100 or more than 150 words

The inscription of Alheda’a on the Representative List will ensure visibility of Intangible Cultural Heritage aspects related to the desert environment of Saudi Arabia, Oman, and the United Arab Emirates. It will promote the element and intangible cultural heritage at a national level among practicing and non-practicing communities in all States Parties. The inscription will highlight the genre of Alheda’a chants from one region to another and emphasize the inclusion of the element and promote dialogue across the nation. In addition, it will raise awareness in the state parties’ societies to the importance of safeguarding their intangible cultural heritage in general, and the heritage of herding camels in particular.

It will, also, encourage other communities to take care of their intangible cultural heritage, as it is an integral part of their cultural diversity, social cohesion, and their social environment. The inscription of the element on the list will encourage other communities towards similar oral traditions practiced on regular bases. It will encourage NGOs and governmental parties to raise awareness through the development of national sustainable projects to articulate this domain of ICH.

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

Not fewer than 100 or more than 150 words

The inscription of Alheda’a on the Representative List of intangible cultural heritage of humanity will shed light on the intangible cultural heritage related to camel herding not only for the submitting state members but also extends to various countries around the world that practices similar elements. Moreover, it will highlight cultural diversity by connecting different communities whose cultures are associated with animal caretaking, especially camels.

The inscription will exhibit cultural diversity at an international level. Thus, enhancing practices related to camel herding, to protect and sustain this diversity; through participatory projects and strategies that are reflected in the skills and knowledge related to the element and intangible cultural heritage in general.

Furthermore, the inscription of Alheda’a will emphasize and reinforce the emotional relationship between humans and animals which accompany this practice. It will encourage bearers and practitioners from different parts of the world to safeguard similar practices. Alheda’a is a good example of an element that intersects two intangible cultural heritage domains, oral traditions and elements relating to nature and the universe. The inscription, therefore, will raise awareness of the importance of elements that inhabit multiple domains, bringing communities, groups, and individuals together to promote environmental and cultural awareness.

(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 international recognition of the element will give the communities and practitioners of Alheda’a a sense of pride and increase appreciation of the element.

Camel festivals and competitions, held in nominating state parties, are already reinforcing their sense of community, and continuing the dialogue among communities. Those events will be
occasions to emphasize the importance of including Alheda’ā in the development of camel care methods.

The inscription of Alheda’ā as a multinational nomination file between Saudi Arabia, Oman and United Arab Emirates will encourage dialogue between communities and practitioners of Alheda’ā in particular and intangible cultural heritage in general through the exchange of information related to safeguarding programs between member states and other countries in which similar elements exist. It will also urge them to have more social events, festivals, and gathering accordingly.

Alheda’ā inscription will encourage experts, researchers and those interested in camel caretaking to participate in research programs, conferences, seminars, and meetings.

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

The inscription of Alheda’ā on the Representative List would emphasize that oral traditions, particularly ones that are associated with nature and animals, must be preserved, and maintained.

In all state parties, the inscription of Alheda’ā would showcase the practitioner’s versatility, vocal ability, and innovation in developing a language specifically for their camels. It requires specific skills and techniques to be able to control the pitch and volume of their voice during the practice. The instruments used like the flute or “Al-Labid” (percussion instrument) refers to the means adopted by the practitioner to communicate with his flocks. Therefore, the inscription will highlight and promote this endeavor of human creativity.

Camels are an important aspect of the local communities’ life and livelihood. Hence, inscribing Alheda’ā will shed light on the human ability to adapt to their environment such as the desert. It will emphasize cultural diversity of mankind by showcasing the customs and traditions of communities that live in arid environments and the diversity of sounds, and their meanings, between different regions.

The inscription of Alheda’ā on the Representative List of intangible cultural heritage of humanity will encourage recognition and respect of cultural diversity.

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?

Alheda’ā is an important element amongst the local communities of Saudi Arabia, Oman, and the United Arab Emirates. They developed safeguarding measures to ensure the viability of the element as follows:

Transmission

Alheda’ā is transmitted in all state parties through non-formal education by daily practice. It is also inherited among family members and passed down across generations.

Identification, documentation, and research:
In Saudi Arabia, a research was done in 2014 by Mr. Mohammed Alotaibi who is a camel owner with an academic background in heritage and agriculture. He founded the Saudi Society for the Study of Camels (SSCS) in 2017. It is specialized in research and studies related to camels, aimed to create a cultural space for interested individuals in camel herding and practices related to it.

Omani writers and researchers published several books related to intangible cultural heritage and camel heritage.

Promotion and enhancement

The communities have ensured the viability of the element currently through several events, gatherings, festivals, and competitions held regularly by communities to display traditions related to camels as Alhedaa and their bearers and practitioners. During these events, several competitions are held, firstly, "Alhajeej," consists of releasing camels by young Saudis through emitting sounds of Alhedaa to encourage them to move. Albat'h, is another competition involving two mixed flocks that are called by their herders; whoever is able to attract the flock of another owner wins the competition.

Such initiatives led to the launching of several camel festivals throughout Saudi Arabia like King Abdulaziz Camel Festival and Crown Prince Camel Festival to ensure the transmission of the element among younger generations.

Salalah tourism festival held in Oman is popular amongst the local communities. Thus, ensuring viability through the promotion of the element in these events to the non-practicing members of the communities.

Additionally, United Arab Emirates holds many community-based competitions during festivals. Community members are also a part of heritage committees such as festival committees and the Abu Dhabi Camel Race committee.

Individuals and groups promote Alhedaa through media and social media channels. In Saudi, Mr. Khalid Alabdaly and Mr. Husain Alabeeri initiated a YouTube channel to promote Alhedaa to the public. Hajjaj Alsheibani, a practitioner, documents his practice on his social media accounts. In Oman and United Arab Emirates, skills and practices of Alhedaa are broadcasted through various media programs on traditional television channels with the participation of practitioners and bearers of Alhedaa.

To enhance the practice, individuals took it upon themselves to create gatherings for practitioners to exchange their experience about the skills and practices related to camel herding. As an individual effort, Mr. Husain Alabeeri initiated a gathering in 2019 for the camel owners in Jazan region, Saudi Arabia. Also, annual forums were created to reach a larger number of communities concerned.

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
Safeguarding Alheda'a is part of Saudi Arabia, Oman, and The United Arab Emirates' efforts to safeguard cultural heritage. Currently, there are no internal or external constraints regarding these procedures, which are represented in the States Parties as follows:

Transmission

Alheda'a is passed on through informal education to children in camel herding communities. Therefore, the submitting States are raising awareness among school students on the importance of camel herding and the way of life in the practiced environments.

Public schools in Saudi Arabia organize field trips to heritage festivals, such as Al-Jinadriya Cultural and Heritage Festival and King Abdulaziz Camel Festival that showcase the practice of Alheda'a.

The Ministry of Education in the United Arab Emirates organizes school visits to Al-Izab (permanent camps) in many regions linking theoretical information in school curriculums to camels' traditions.

Identification, documentation, and research

All state parties have supported various institutions concerned with publications on camel culture, arts, and the environment in which this element is practiced.

The Saudi Society for the Study of Camels is an NGO specialized in the scientific and cultural studies of camels, adopted in 2014 by King Saud University, College of Food and Agriculture Sciences.

Qassim University initiated a Camels Research Center in the College of Agriculture and Veterinary Studies in 1986 and it is concerned with publications on camel-related fields, including Alheda'a.

The Omani Ministry of Heritage and Culture implemented two projects, collecting history related to intangible cultural heritage and documenting oral traditions of the desert life. Through this project, books were published in Arabic and English, "Ardhat Alkhail wal Alebil" is a book on the cultural heritage of camels and traditions associated with it.

Preservation and Protection

The Camel Club was established in 2017 to reinforce the importance of camels in the history and culture of Saudi Arabia. Its activities aim to safeguard the traditions related to camel breeding and to support the people who practice them.

Promotion and enhancement

The initiatives of the communities concerned were supported by the government of all state parties, resulting in launching numerous festivals like:

Al-Jinadriya Cultural and Heritage Festival, a cultural event in Saudi Arabia, which gathers practitioners nationwide. It attracts national and international visitors to share and experience similar cultural manifestations and practices, especially camel herding.

The King Abdulaziz Camel Festival is an annual cultural and athletic festival aiming to enhance camel heritage and has since been supported by Saudi Camel Federation in 2018. The 2018 festival announced the number of 600,000 visitors for three days with budget of 30M USD. Other efforts in different regions were initiated including, Hail Camel Festival, Crown Prince Camel Festival in Taif, and Jazan Camel Forum.

In Oman, a photography and film competition for the oral tradition of the intangible cultural heritage was organized during the Omani Culture Festival in 2019, which included Alheda'a.

In the United Arab Emirates, competitions are held annually in camel races to consecrate the camel's heritage and support its practitioners.
The Department of Culture and Tourism in Abu Dhabi annually organizes Al Dhafra Heritage Festival, including a camel pageant competition showcasing beauty and the craft of Alheda’a. In addition to other competitions such as, the "Edrar Camel Competition."

Many TV channels produce many films or documentaries on Alheda’a practice among communities like "Alsahra" and "Almargab" in Saudi Arabia, the Oman Cultural Channel in Oman, and Baynunah TV in the United Arab Emirates.

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

In all three state parties, to ensure that Alheda’a is not jeopardized in the future, the following safeguarding measures are proposed:

Saudi Arabia

• Scientific studies will continue to be conducted in various academic and research centers around the country, including College of Food and Agricultural Studies in King Saud University, College of Science in Taif University, College of Agriculture and Veterinary in Qassim University.

• The Camel Club will develop an archive by identifying and documenting Alheda’a vocal sounds, social practices, objects, and instruments associated with the practice in different regions to safeguard this practice for the next generations. The club is also planning to create a Camel Museum dedicated to the findings of this archive to display and raise awareness of the local communities about the practices related to camels including a section specifically dedicated to Alheda’a and its practitioners.

• The Saudi Heritage Preservation Society (SHPS) is working on creating a National Digital Archive, which focuses on community-based documentation of intangible cultural heritage, including the diverse forms of oral traditions related to camel herding to ensure its viability to future generations.

• Local communities aim to allocate gathering spaces within festive events for the bearers and practitioners to exchange knowledge and skills of Alheda’a in different regions of Saudi Arabia.

• Alheda’a is promoted by creating documentaries shared through social media campaigns to raise awareness and provide information of the cultural diversity of the element, such as the sociological explanation of the relationship between humans and camels, targeted towards the public.

Oman

• The Ministry of Heritage and Culture will allocate a financial budget for implementing the Omani history project and continue to document the oral traditions of intangible cultural heritage.
• Proposition to allocate private lands for camel owners to encourage the practitioners to preserve their heritage.

• The Oman Camel Arts and Literature Award is one of the leading awards in the field of camels. It enhances its cultural and social role by supporting camel owners and practitioners of Alheda’a. The award will address several areas in the cultural, academic, and media fields in addition to the artistic, social, and craft heritage. It will also allow camel owners and practitioners to show their talents in the domain of oral traditions.

• The Royal Camel Corps in Oman continues to support camel owners to shed light on various arts, in addition to the customs and traditions that are practiced in Alheda’a.

• Omani Media is gradually increasing their focus on the oral traditions of the intangible cultural heritage in general, including the cultural heritage associated with the Omani desert, through the Sultanate of Oman TV, the public channel, and the cultural channel.

• Governmental and private institutions plan to implement programs that target the Omani youth, such as photography and documentary film competitions for oral traditions and performing arts. In order to strengthen the connection of the younger generation to their intangible cultural heritage and highlight these domains.

United Arab Emirates

• Raising awareness on the importance of Alheda'a and the skills of communication with camels and its herding by the dissemination of documented information and videos through media campaigns.

• Transmission of the skills and knowledge associated with Alheda’a from practitioners to trainees from local communities through practitioners in festivals, heritage competitions, and documentaries.

• Programs to enhance the youth's connection to the intangible heritage and draw attention to this element, by including Alheda'a in school curriculums and associated extracurricular activities.

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

Not fewer than 150 or more than 250 words

Saudi Arabia

• King Abdulaziz Library, King Fahad National Library, King Saud University, and Al Qassim University are governmental entities which support heritage publications and scientific studies related to camels.

• The Camel Club with an allocated budget of 133 Million USD, will support the proposed safeguarding measures through financing the implementation of projects and initiatives in different regions where Alheda’a is practiced.

• King Abdulaziz Foundation for research and archives (Aldarah) has a Center for Oral History, which documents oral traditions practiced in Saudi Arabia, will support the identification and documentation of Alheda’a vocal sounds.

• The Ministry of Culture supports the documentation of the intangible cultural heritage projects through sponsoring research centers, NGO’s, and national societies to include the widest participation of the local communities. A platform will be created as a national digital archive by the ministry to display the collected data, which will be accessible to the public.

• King Abdulaziz Camel Festival will provide cultural spaces for the practitioners of Alheda’a to gather and exchange information and knowledge about the element.

Oman
• Coordination with the Ministry of Education to include intangible cultural heritage elements in school curriculum.

• The Ministry of Heritage and Culture will continue to implement projects to document history and oral traditions. These projects aim to make them accessible into audio albums for researchers and interested parties.

• The Ministry of Art Affairs has literary and cultural programs to be implemented in order to document the oral traditions of the intangible cultural heritage to prepare documentary films.

• The Royal Camel Corps continues to support the establishment of festivals and competitions for camels. This will be positively reflected in the preservation of all oral traditions related to Alhed'a’a.

• Promoting Alhed’a’a documentaries of performing arts, customs, and oral traditions related to camels through the Omani television cultural channel.

• The Muscat Festival includes a booth for Badia life, where materials related to camel heritage, associated arts, customs, and traditions are presented.

United Arab Emirates

• The Heritage Law No. (4) in 2016 of the Emirate of Abu Dhabi has been established to define the procedures for communities, groups, and individuals to protect heritage elements in terms of its transmission and sustainability, including the heritage associated with camel breeding.

• The state will continue to allocate additional funds to support local cultural institutions to develop its cultural activities, including festivals, conferences, seminars, and competitions. In addition to current and future activities related to camel heritage.

• The value of the annual prizes offered for heritage competitions in the Al Dhafra Festival amounted to 16 M, including contests related to Alhed’a’a, such as using it for camel milking.

• Al Dhafra, Baynunah TV, and other heritage channels raise awareness with documentaries about Alhed’a’a and the communication skills between breeders and camels.

(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?

Safeguarding measures proposed were initiatives recommended by the local communities concerned in Saudi Arabia, Oman, and United Arab Emirates. Based on their desire to ensure the continuity of this oral tradition and encourage dialogue about their intangible cultural heritage. Members of communities of both sexes participated in planning the proposed measures through their affiliations with committees, NGOs, local entities, and government bodies related to the element.

In Saudi Arabia, 44 representatives of both males and females were involved in proposing safeguarding measures and the modalities of implementation from different age ranges of the community. Workshops facilitated by SHPS and the camel club to arrange meetings with the practitioners of the element. Mr. Hussain Alabiri, and Mr.Khalid Alabdali Mrs. Hasnah Maghfours, were representatives of the local community who played a considerable role in planning the proposed safeguarding measure by shedding the light on the importance of the element to the practicing community.

SHPS as an NGO that represents the local community, conducted several meetings in January 2020 with groups and individuals in the provinces of Jazan, Ramah, AlAhasa and AlQassim to discuss with the local communities and practitioners of Alhed’a’a and suggest measures to safeguard the element and ensure its visibility.

In Oman, the concerned authorities were keen on involving the communities, groups, and individuals in the preparation of the proposed safeguarding measures through workshops in January 2020 to introduce the bearers to the 2003 Convention of Safeguarding intangible
cultural heritage. Safeguarding plans were discussed with the practitioners, bearers, and researchers of Alheda’a during February 2020 via local stakeholders’ involvement including local entities, institutions, local individuals, and groups.

In the United Arab Emirates, Alheda’a practitioners actively contributed to the planning of proposed safeguarding measures through their association in committees, societies, and heritage clubs by meeting with practicing community members.

Among the targeted groups are women, one of them is Mrs Fatima Al Hamli from Abu Dhabi. Also, discussion meetings were conducted in camel grazing areas to exchange their views. As a result, they contributed their ideas on the proposed safeguarding measures and expressed their desire to safeguard the element through non-formal transmission while focusing on communication skills and practices related to this heritage.

### 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>
<td>Rehaf Gassas / Head of ICH Department</td>
</tr>
<tr>
<td>Address:</td>
<td>P.O Box 8485 Riyadh 11482 Kingdom of Saudi Arabia</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+966544609749</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:rgassas@shps.org.sa">rgassas@shps.org.sa</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td>The Camel Club</td>
</tr>
<tr>
<td>Name of the contact person:</td>
<td>Mr. Fahd Bin Hithleen</td>
</tr>
<tr>
<td>Address:</td>
<td>4463 King Fahad Road, Al Muhammadiyah , Riyadh - 12363, Saudi Arabia</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+966542382291</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:info@camelclub.sa">info@camelclub.sa</a></td>
</tr>
<tr>
<td>Name of the body:</td>
<td>King Abdulaziz Camel Festival</td>
</tr>
<tr>
<td>Name of the contact person:</td>
<td>Fahd Bin Hithleen</td>
</tr>
<tr>
<td>Address:</td>
<td>Ar Rumahiyah 15635, Saudi Arabia</td>
</tr>
<tr>
<td>Phone:</td>
<td>+966112474991</td>
</tr>
<tr>
<td>Oman:</td>
<td></td>
</tr>
<tr>
<td>Name of the body:</td>
<td>Ministry of Heritage and Culture /ICH section</td>
</tr>
<tr>
<td>Name of the contact person:</td>
<td>Mr. Nasser bin Salim Al-Sawafi</td>
</tr>
<tr>
<td>Address:</td>
<td>P.O Box 668, Postal Code 100, Muscat, Sultanate of Oman</td>
</tr>
<tr>
<td>Phone:</td>
<td>+96824116616</td>
</tr>
<tr>
<td>Email:</td>
<td><a href="mailto:alswafy76@gmail.com">alswafy76@gmail.com</a></td>
</tr>
<tr>
<td><a href="http://www.mhc.gov.om">www.mhc.gov.om</a></td>
<td></td>
</tr>
<tr>
<td>Name of the body</td>
<td>Contact person</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Ministry of Education, Oman National Commission for Education, Culture and Science</td>
<td>Mr. Al Mahairi Salim Rashid</td>
</tr>
<tr>
<td>Royal Camel Corps</td>
<td>Mr. Said Nasser Amur Mohammed Alarsi</td>
</tr>
<tr>
<td>Intangible Cultural Heritage Department</td>
<td>Saeed Alkaabi</td>
</tr>
<tr>
<td>Ministry of Culture and Knowledge Development</td>
<td></td>
</tr>
<tr>
<td>Department of Culture and Tourism</td>
<td></td>
</tr>
<tr>
<td>The Cultural Programs and Heritage Festivals Committee</td>
<td></td>
</tr>
<tr>
<td>Department of Culture</td>
<td></td>
</tr>
<tr>
<td>Dubai Culture</td>
<td></td>
</tr>
</tbody>
</table>
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.

Practitioners of Local communities, groups and individuals concerned with Alhed’a were an integral part of the nomination process in all state parties.

In Saudi Arabia, after the local communities expressed their interest to nominate Alhed’a as a multinational file to the Saudi Heritage Preservation Society (SHPS) which is an NGO specialized in the field of intangible cultural heritage. SHPS has active links to the members of the communities, hence the Ministry of Culture assigned SHPS to prepare the nomination file.

A committee was formed by SHPS to coordinate with the local representatives from the practicing communities in order to collect the data required to complete the nomination form. Mr. Mesheal Alsebaie and Mr. Khalid Alarifi are bearers of Alhed’a who cooperated with SHPS to conduct field visits with the local communities.

On 16/1/2020, a site visit to King Abdulaziz Camel Festival took place in Rumah, North-East of Riyadh. Several meetings were conducted with Alhed’a practitioners and individuals concerned with camel races which includes the practice of Alhed’a. Another site visit was on 28/1/2020 to Jazan in the two areas of Alardah valley, and Sabya coastal area where Alhed’a is practiced.

On 17/2/2021 SHPS conducted a meeting with the Camel Club to inquired about the status of the projects and initiatives related to Alhed’a.

The practitioners invited SHPS’s coordinating committee to their homes and permanent camps and provided them with the required information. The local community was supportive and collaborative in the nomination process for this element to be inscribed on the Representative List.

The Federation of Camel Racing of Oman, in collaboration with the owners and herders of camels prepared the nomination file. On 13/1/2020, a meeting was organized with the bearers of the element to understand the skills and means of transmission within the local communities. Scholars and researchers also contributed to the information of the file, including submitting
document references. During the nomination process, several visits to locations occurred to exchange data and information of the nomination file.

In the United Arab Emirates, individuals, communities, and groups were involved in the preparation of the nomination file through field visits, meetings, workshops, and group discussions. On 19/2/2020, a workshop was held in Al Qattara Market at Al Ain to explain the nomination process to the local communities. The attendees were mostly Alheda'a practitioners from males and females of different ages and cultural backgrounds. Additionally, there were representatives of some local governmental institutions, associations, clubs, cultural and heritage committees. Bearers explained the methods of caring for camels and how they practice Alheda'a. Also, they mentioned the need to safeguard the element and the importance of transmitting Alheda'a from one generation to another. The Ministry of Culture in Saudi Arabia has supported the nomination of Alheda'a in collaboration with the Ministry of Culture and Knowledge of the United Arab Emirates and the Ministry of Culture in Oman. All state parties encouraged the practitioners to collect all the needed requirements for the file to be completed.

In 2019 Alheda'a file was nominated to be examined by the evaluation body for the possible inscription in 2021. As a result, the file was not treated due to limited capacities of the Committee, its bodies and the Secretariat. Consequently, the file was included in backlog files list. In 2020, due to the current circumstances of COVID-19, online meetings and phone inquiries with practitioners were conducted to update the information of the file in order to inquire about the status of practicing the element during the pandemic in 2020-2021.
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.


The nomination of Alheda'a file on the Representative List of the intangible cultural heritage of humanity had the full support and endorsement of the practicing communities from all three countries. Written free prior and informed consents were collected from Alheda'a practitioners and camel owners during meetings and workshops related to the preparation of the nomination files. Local entities and individuals concerned with safeguarding intangible cultural heritage also supported them.

In Saudi Arabia, the approval for Alheda'a to be nominated came from the camel owners and practitioners in Tabuk, Makkah, Jazan, Al Ahsa, and Rumah areas. Free, prior and informed consents were obtained in handwritten format after explaining the nomination process and verifying their understanding of it. They were collected by local community representatives during various workshops, meetings, and field visits. The consents from practitioners in Rumah were obtained during the King Abdul-Aziz Camel Festival.

In Oman, consent forms were collected from practitioners in several provinces by different national entities such as Alam Alhejen Magazine, Omani National Inventory Lists, Ministry of Arts Affairs regarding folklore, and the Head of the Inventory Documentation Department.

In United Arab Emirates, free, prior, and informed consents were given by Alheda'a practitioners, camel breeders. Attestations of the community to the nomination file were collected from members of the local society and individuals interested in safeguarding Alheda'a.

The obtained consent forms can be classified as follows:

Saudi Arabia:
- 46 consents from individuals.
- 1 letter of support by the Saudi Camel Club.

Oman:
- 3 group consents (including 15 individuals).
- 1 consent the World of Camels Magazine.
- 4 consents from individuals.
- 1 letter of support by the Ministry of Heritage and Culture.

United Arab Emirates:
- 4 consents from individuals
- 1 group consent (including 9 individuals)

These documents have been attached with the nomination 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.

Not fewer than 50 or more than 250 words

In all state parties, the element is widely spread and there are no customary practices governing access to Alhed’a. As there are no restrictions that prevent access to the practices related to the element, but instead the bearers, practitioners, and communities concerned with Alhed’a freely provide information regarding the oral tradition.

The practice of the element is accessible to all members of the community and can be practiced by all segments of the society including men, women, children without limitations. Also, practitioners are open to sharing information about the element with researchers, scholars, and interested entities.

The practitioners are willing to transmit the element to anyone interested in learning the practice with no restrictions.

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.

Saudi Arabia

Name of the entity: Saudi Heritage Preservation Society
Name of the contact person: Mr. Abdulelah Jali
Address: Amr Ibn Al As, Al Murabba, Riyadh 12631, Saudi Arabia
Phone: +966583367766
Email address: ajali@shps.org.sa

Name of the entity: Saudi Society for the Study of the camel
Name: Mr. Mohammad Alotaibi
Address: P.O.BOX 145111 ZIP 4545, Riyadh, Saudi Arabia
Phone: +96614670000
Website:

Oman

Name of the entity: Nasser Bin Suleiman Al Abdul Salam estate.
Address: Alsuaq State
<table>
<thead>
<tr>
<th>Name of the entity</th>
<th>Address</th>
<th>Telephone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khamis Bin Said Alsnani estate.</td>
<td>Alsuaiq State</td>
<td>+96896308285</td>
</tr>
<tr>
<td>Hashil Bin Alsghier Alquraini estate.</td>
<td>Alsuaiq State</td>
<td>+96899222034</td>
</tr>
<tr>
<td>Hammad Bin Abdullah Alsaidi estate.</td>
<td>Alsuaiq State</td>
<td>+96899059912</td>
</tr>
<tr>
<td>Salim Bir Rashid Almugbali estate.</td>
<td>Alsuaiq State</td>
<td>+96892520957</td>
</tr>
<tr>
<td>Alshikh Humoud Bin Ali Aljahuri estate.</td>
<td>Alsuaiq State</td>
<td>+96899372530</td>
</tr>
<tr>
<td>Abdullah Bin Salim Alblushi estate.</td>
<td>Alsuaiq State</td>
<td>+96892462273</td>
</tr>
<tr>
<td>Khalid Bin Ali Almalki estate.</td>
<td>Albarka’a State</td>
<td>+96899456396</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ghashiyah Fund for Camels</td>
<td>Al Ain- Ghashaba</td>
<td>+971506633090</td>
</tr>
<tr>
<td>Mazin Razeen Fund for Camels</td>
<td>Abu Dhabi- Alwathbah</td>
<td></td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Country</th>
<th>Inventory Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saudi Arabia</td>
<td>1. National Inventory of Intangible Cultural Heritage</td>
</tr>
<tr>
<td>Oman</td>
<td>National Inventory List</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td>1. National Inventory</td>
</tr>
</tbody>
</table>

(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:

<table>
<thead>
<tr>
<th>Country</th>
<th>Office(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saudi Arabia</td>
<td>1.Ministry of Media</td>
</tr>
<tr>
<td>Oman</td>
<td>Ministry of Heritage and Culture/ ICH Department</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td>1.Ministry of Culture</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Country</th>
<th>Reference Number(s)</th>
<th>Name(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saudi Arabia</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1. Ministry of Media: Reference number: 07/006
2. IHSAI: OT/1001
   Name: Heda'a Al Ebel "The Oral Traditions of Calling The Camel Flocks"

Oman
Reference Number: 1.79
Name: Heda’a Alebel

United Arab Emirates
Reference Number: (201)
Name: Heritage Record: Heda’a Alebel- Performing Arts

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

Saudi Arabia
October 2, 2019

Oman
March 2019

United Arab Emirates
December 20, 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).

Alheda’a was identified and defined by community members, practitioners, and relevant local NGOs for the purpose of inventorying in all nominating states.

Saudi Arabia
Facilitators from SHPS, in collaboration with community members, identified and defined the element through field surveys using a detailed inventorying sheet to collect information on intangible cultural heritage from the practitioners.

Some local institutions and research centers assisted in gathering information on the practice with the participation of the local communities. As a result, recordings, photos, and videos have been collected. The information was processed through the analysis of the data and was reviewed by a team of experts in intangible cultural heritage and practitioners to be included in the inventory list.

Oman
Researchers interviewed camel owners and practitioners of Alheda’a through field visits to fill out inventorying forms and collect data and information about the element. The information gathered
focused on the practice of the element, its different names in the Sultanate, geographic scope, the current status of the element, its transmission, and efforts to safeguard it by relevant groups, communities, and government institutions.

After completing the data collection of the element, the information was presented to the practitioners to be verified before including the element on the Omani National Inventory.

United Arab Emirates

Alheda’a was identified through inventorying sheets addressed to bearers and practitioners of the element, and the relevant stakeholders during training workshops. In addition, interviews were conducted via audio and video recordings, to collect further information. Interviews were transcribed and analyzed according to the criteria of the inventorying process in UAE.

At the same time, researchers from the Department of Culture and Tourism - Abu Dhabi carried out community-based research on the element to document it before incorporating all the information gathered into the dedicated inventory.

Bearers and practitioners of the element of males and females, local communities, non-governmental organizations, and management committees concerned with the breeding and heritage of camels have approved the information included under the entry of Alheda’a in the inventory.

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

In Saudi Arabia, the elements of the intangible cultural heritage included in the national inventory lists are updated every four years with the participation of the local communities and through NGOs.

In United Arab Emirates, Alheda’a is updated among other elements of the intangible cultural heritage components every five years by designated departments in the Ministry of Culture and relevant organizations.

In Oman, updates to the Omani national inventory lists are conducted periodically every 3 years including reviewing materials for each component and reviews of the list’s tabulation and numbering.

In all state parties all inventory lists are updated to monitor developments in terms of practitioner numbers from both sexes, geographical spread of the element, and the implementation of the safeguarding measures.

(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).

In Saudi Arabia, the information and data including in the inventory lists is reviewed through regular meetings, workshops, seminars, and other forms of dialogue held in participation of the local communities and bearers of the elements. Subsequently, comparative studies are held by local researcher centers to analyze the data and update the elements with the additional information. The Ministry of Culture is initiating a digitized National Heritage Archive, which will include existing documentations of intangible cultural heritage and inventory lists from other entities like NGO societies, research centers, and scholars of ICH.

The United Arab Emirates developed an organized inventory list in 2006, after the ratification of the Convention for the Safeguarding of the intangible cultural heritage of 2003. The register is updated regularly. The process includes documenting the element, digitizing the intangible
cultural heritage record, according to an approved electronic system that enables the participation of a broad sector of the practicing community.

In Oman, the national inventory list was created in 2010, and was updated in 2013. The elements on the list are updated regularly by conducting a comprehensive review and documenting the data through the participation of the bearers of the element, according to a set of related domains of Omani intangible cultural heritage. In 2016, an electronic program for the national inventory list was developed.

(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:

Saudi Arabia
https://sites.google.com/a/shps.org.sa/sh/home/hda-alabl
Cultural Affairs Agency - Department of Intangible Cultural Heritage

Oman
Ministry of Heritage and Culture Inventory

United Arab Emirates
Culture and Tourism Department Inventory

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;
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☒ 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.

Saudi Arabia

- Suleiman Sharari. Camel: A brief study on one of the Njaib of Arab camels, 1992.
- Saad Alswaian. Camels and Coffee: Their Roles in Nabati Poetry as Aids to Composition and Means of Transmission, 2000. • Hussein Alabeeri youtube channel: www.youtube.com/channel/UCv39rPmT80geDcnMsKWrnNw/feed

- Camels owners in Jazan, Khalid Alabdali: www.youtube.com/channel/UCvaKEKxBbI-Z-Bk8M6-A2P-g
- The Camel Forum in Jazan, @Jazan_Camels19
- Hail Camel Festival, @almhanahail

Oman

- The new Oman camels in a new Dawn : royal camel corps 2010 (video)
- Lahjat Alsultaniyah, Min Alsamaa, Muscat 2018
- Alharithy, Ali Abdullah, Alkhayl Wa Alebl, 2006
- Aalam Alhijn, Fakhr Almayadeen Enjazat Almudhmireen Alomanieen Fe Mayadeen Sebaqat Alhijn, 2016
- Aalm Alhijn magazine

United Arab Emirates

Al-Nuzouri, Fatima, and Wayne Al-Taroush, Desert of Abu Dhabi during the 1930s to 1960s, Abu Dhabi Tourism and Culture Authority, National Library, 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: HH Prince Badr Bin Farhan Al Saud
Title: Minister of Culture
Date: March 18th 2020
Signature:

Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)

Oman:
Name: H.E Dr. Hamed Alhamami
Title: Permanent Delegation of the Sultanate of Oman to UNESCO
Date:
Signature:

United Arab Emirates:
Name: H.E Mr. Ai Abdukka Mohammed Saeed Al Ahmad
Title: Permanent Delegation of the United Arab Emirates
Date:
Signature: