

# Periodic Report on the Convention (cycle 2020-2024)

## A. General information

### Name of State Party

Yemen

### Date of Ratification

2007-10-08

## Question A.1

### Executive summary

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**Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention. This should follow the organizational structure of the form.**

Yemen is considered one of the wealthiest countries in terms of intangible heritage, due to its vast area and diversity of mountainous, desert, hilly, and coastal terrain, and its moderate climate throughout the year. This legacy has been passed down through the generations.

In 1962, Yemen became a member of UNESCO, and it is one of the first countries in the world to ratify most of the international agreements related to the preservation and preservation of cultural heritage, including the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, which Yemen ratified in 2007.

Items included in the Representative List of Intangible heritage:

- The Sana'ani Song 2008
- The Palm Tree (customs, practices, and knowledge) 2019
- Arabic Calligraphy (knowledge, skills, and practices) 2021

Most prominent points made by the state in order to preserve the intangible cultural heritage:

The Yemeni government is aware that the Yemeni cultural heritage is a humane heritage, and preserving it is a responsibility in which local, regional, and international efforts must be combined. Measures and enacted laws that enable it to fulfil the requirements of preservation and conservation.

Those measures are to create an environment suitable for partnership between the public and private sectors as well as partnership and cooperation with local communities, international organizations, and civil society organizations

It can be said that the beginning of interest in intangible heritage by government institutions was in the mid-fifties with the opening of Aden and Sana'a Radios. In the mid-seventies, the Ministry of Culture and Information in Al-Shtarin conducted field recordings of the Yemeni folklore.

- In the year 1988 AD, a centre for female handicrafts was established under the authority for the preservation of historic cities, and in 2010 AD this centre was developed under the name of the

General Administration of Handicrafts

-In 1998, the Yemeni Musical Heritage Centre was established, and in 2011, the General Administration of Folklore was established.

-In 2014, a special sector for intangible heritage was established. Unfortunately, this sector could not carry out its business due to the political circumstances of Yemen. So far, it has no offices, no clear functional structure, and no approved budget.

In the year 2007, the General Authority for Antiquities and Museums and the Social Fund for Development carried out the first national inventory process, as an inventory of the traditional crafts of the ancient city of Sana'a and the historic city of Zabid was carried out. This inventory list was not fully compatible with the terms and conditions of the 2003 UNESCO Convention, but in recent updates to the inventory lists and the addition of new elements to the list, the standards of the Convention were adhered to the extent to which programs support the strengthening of human capacities to promote the preservation and management of intangible cultural heritage

## Question A.2

### Contact information of the focal point for the periodic report

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If you need to update the information related to the focal point, please write to the Secretariat (ich-reports@unesco.org) indicating the information to be updated, and the Secretariat will make necessary changes.

#### Title (Ms/Mr, etc)

Mr

#### Family name

Saad

#### Given name

Rafiq

#### Institution/position

Director  
Yemeni Musical Heritage Centre

#### Address

#### Telephone number

+201554531600

#### E-mail address

rafiksaad@gmail.com

#### Other relevant information

### Question A.3

#### Institutions and organizations involved in the preparation of the periodic report

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##### Governmental institutions

Ministry of Information and Tourism  
Ministry of Legal Affairs  
The Ministry of Education  
Ministry of Technical Education and Vocational Training  
Social Fund

##### Cultural centres

Yemeni Music Heritage Centre  
- Al-Hadhrami Folk Heritage Centre

##### Research institutions

Studies and Research Centre

##### Centres of expertise

Women's Crafts Centre  
Sana'a Heritage House

##### Museums

Seiyun Museum  
Al-Mukalla Museum

##### NGOs

- Cultural Media Centre
  - Al-Ward Centre for Arabic Calligraphy
  - The Yemeni Organization for the Preservation of Cultural Heritage
  - Foundation for Rural Development
- Arab Forum for Arts
- Yakrib Organization
  - The Chanting Band
  - The Yemeni House of Music

**Please provide any comments in the box below**

### Question A.4

#### Accredited Non-Governmental Organizations

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For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.

none

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

### Question A.5

#### Participation to the international mechanisms of the 2003 Convention

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### Question A.5.1

#### Elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

For information, please find below the list of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, if any. You can find detailed information on each element, by clicking on the question mark symbol (*Periodic reporting on these elements is done under a separate set of guidelines using form ICH-11*).

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

### Question A.5.2

#### Elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity

For information, please find below the list of elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity, if any. You can find detailed information on each element, by clicking on the question mark symbol (*the report on these elements will be made in section C of this form*).

Name of the element	Year of inscription
Song of Sana'a (00077)	2008
Arabic calligraphy: knowledge, skills and practices (01718)	2021

Please provide in the box below observation(s), if any, on the above-mentioned information.

### Question A.5.3

#### Programmes selected for the Register of Good Safeguarding Practices

For information, please find below the list of programmes selected for the Register of Good Safeguarding Practices, if any. You can find detailed information on each element, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

### Question A.5.4

#### Projects financed through International Assistance (Intangible Cultural Heritage Fund)

For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

## Question A.6

### Inventories

Please provide information on the inventory or inventories of the intangible cultural heritage present in your State's territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. The 'Add' tab allows you to add as many inventories as you wish to include. If no inventory has been established yet in your country, leave this section blank.

### Tab 1

**a. Name of inventory**

traditional crafts

**b. Hyperlink to the inventory (if any)**

**c. Responsible body**

The General Authority for Antiquities and Museums - Social Fund for Development

**d. Date of establishment**

2006

**e. Updated since ratification or during the reporting period (provide further details in section 7.3**

YES

**Date of latest update**

5-10-2022

**f. Method and frequency for updating**

due to the political events that Yemen has experienced, updating and continuation of work on the inventory lists that were scheduled to include several Yemeni governorates in the year 2018 were disrupted. Yemen participated in a joint Arab file on the palm tree: customs and practices related to it, and these were An opportunity to continue the inventory process as well as to update the lists. The list has been updated by adding five items to the list: (skills related to palm leaf industry (2018) Arabic calligraphy (2019), Al-Dan Al-Hadrhami (2020), engraving on metal (2021), clay architecture) 2022))

**g. Number of elements included**

59 elements

**h. Applicable domains**

skills related to traditional crafts

**i. Ordering principles**

The inventory aimed at the beginning of traditional crafts in the historical cities of Sana'a, Zabid and Hadhramaut (the inventory was not completed due to the political situation in Yemen), as these cities include the oldest popular markets in the Arabian Peninsula, which made these cities capitals of several different states due to their commercial activity And professionally, these crafts are continuous, although there are some changes and risks, and they derive their continuity through practice from previous generations to current generations.

**j. Criteria for inclusion**

Before starting the inventory process, a comprehensive preliminary survey of the handicraft markets, craftsmen and crafts was conducted, and then a field survey form was made containing the basic information (type of craft, craft name, shop number, market name, neighbourhood name) and then a scientific study was conducted And an analysis of that preliminary information collected from the initial field survey, and in the light of which the character that would be included in the inventory was determined.

**k. Does the inventory record the viability of each element?**

YES

**Please provide further details, if appropriate:**

Please provide more details, if necessary: When carrying out the inventory process, it is possible to identify each element, its sustainability, the method of transmitting it to generations, and the dangers that threaten it. For example, in the inventory of traditional crafts in Old Sana'a, it is possible to identify the extinct crafts such as the craft of weaving and crafts that are threatened with extinction and need urgent preservation, such as the craft of blacksmithing and the craft of the folk traditional caps industry, and crafts that challenge the threat of changes such as the craft of making Djanabis and crafts that are still continuing in their popular form like the craft of knitting.

**l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3**

YES

**Please provide further details, if appropriate**

**m. Does the inventory identify threats to the ICH elements included?**

YES

**If yes, what are the main threats you have identified?**

The first major threat is the entry of imported industries into local markets, which led, for example, in Sana'a to the extinction of 35% of the traditional crafts that existed until the forties,  
Most women have turned to adorn with gold jewellery instead of folk and traditional ornaments  
Lack and high price of raw materials needed for traditional industries  
The perennial of trees on which the carpentry craft depends  
The lack of marketing centres for traditional crafts

**n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2**

YES

**Name of the associated element, domain, ethnic group, geographical region, etc.**

Inventory is specific about traditional crafts in the historical cities of Yemen in the historic city of Zabid and old Sana'a

**o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4**

YES

**p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1**

YES

**q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2**

NO

**r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2**

YES

## Question A.7

**Synergies with other international frameworks**

**States Parties are invited to share examples of concrete activities developed within other international frameworks which contributed to the safeguarding of ICH:**

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### Tab 1

**Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

: UNESCO Project for the Preservation of Sana'ani Song

**Contributions to the safeguarding of intangible cultural heritage**

- Establishment of an inventory of the Song of Sanaa and enhancing of techniques of traditional musical instruments;
- Strengthened local expertise in the domain of recording, archiving, research and audio-visual documentation, relating to the Song of Sanaa;

- Traditional craft-makers supported, particularly in relation to the manufacturing of musical instruments (especially the Yemeni lute) by providing equipment and training centres;
- Strengthened skills of young performers in vocal arts, instrumental performances and dancing;
- Awareness raised among the Yemeni public on the importance of the Song of Sanaa within the Yemeni public;
- Development of local, national and international networks of specialists, musicians and institutions concerned with ‘the Song of Sanaa’ while strengthening long term relations with network of stakeholders at the local, national and international level.

## B. Reporting against core indicators

The **Section B** of the form will allow you to report on your safeguarding activities and priorities according to the [Overall Results Framework](#) approved in 2018 by the General Assembly of States Parties to the 2003 Convention. Distributed in eight thematic areas, **26 core indicators** have been established. To each of the indicators correspond assessment factors.

Each tab under Section B corresponds to one of the 26 indicators. The answers provided for each assessment factor determine the extent to which the indicator is satisfied. It constitutes your **baseline** and it is represented by a scale. You are invited to define a **target** for the next reporting exercise in six-year time and to explain how you intend to achieve this target, referring to the specific aspects and assessment factor(s) that the State may wish to address.

### 1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of ICH

**Guidance note** corresponding to indicator 1 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### Question 1.1

Have one or more competent bodies for ICH safeguarding been designated or established?

YES

#### Tab 1

**Name of the body**

Intangible Heritage Sector

**Brief description of the safeguarding functions of the body**

the sector has established three public administrations (the General Administration of Intangible Heritage, the General Administration of Cultural Spaces, the General Administration for Customs and Traditions, in addition to the addition of a previous public administration to the sector, the Yemeni Music Heritage Centre) the sector is implementing the work of inventory for elements of Intangible heritage with the participation of communities and groups, in addition to conducting



educational workshops for the role and importance of the intangible heritage of the communities, and the sector is establishing centres and departments for the intangible heritage in the governorates to follow up the inventories and preservation lists with the communities).

**Website****Address**

Republic of Yemen - Aden

**Telephone number**

0096702326648

**E-mail address**

rafiksaad@gmail.com

**Tab 2****Name of the body**

Hadhrami Folklore Centre

**Brief description of the safeguarding functions of the body**

The centre aims to collect and document all components of the Hadhrami folklore patterns and carry out research and studies related to this. Collect, document and protect the Hadhrami folklore, musical heritage, folk literature, traditional knowledge, proverbs, tales and Yemeni biographies. Conducting field surveys of all kinds and forms. Protecting the Hadhrami folklore and carrying out studies and research aimed at reviving it and integrate it into economic and social life

**Website****Address**

Hadramout - Sayun

**Telephone number**

00697777197059

**E-mail address**

moonneerr2@gmail.com

**Tab 3****Name of the body**

Folklore Museum

## Brief description of the safeguarding functions of the body

The museum was established for the purpose of documenting the intangible heritage related to the life cycle of the Yemeni human being. It consists of three halls:

The first hall is dedicated to displaying the customs and traditions of marriage in the city of Aden, the components of the marital home, clothes and children's kit, musical instruments, forms of folk medicine

The second hall: It consists of the contents of the Arabian house (costumes, ornaments, kitchen utensils, decorations, models of traditional homes).

The third hall: dedicated to displaying food culture and its tools, weapons, folk medicine tools, agricultural tools, handicrafts tools

## Website

## Address

Aden City, Crater

## Telephone number

00967777347301

## E-mail address

hashimalskaf@gmail.com

## Question 1.2

**Do competent bodies for safeguarding specific ICH elements exist in your country? (whether or not inscribed on one of the Lists of the 2003 Convention)**

YES

## Tab 1

### Name of the body

Yemeni Music Heritage Centre

### Select the element if it is inscribed on one of the Lists of the 2003 Convention

Song of Sana'a (RL, 2008)

### Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

### Brief description of the safeguarding functions of the body

The Centre has played a major role in preserving and documenting this rich heritage, and the result of the establishment of the Centre is the inclusion of the Sana'ani song in 2003 on the UNESCO List of Masterpieces of the Intangible Oral World Heritage. Accordingly, a file was submitted, jointly with the French Institute of Archaeology and Social Sciences, to UNESCO to adopt a project to preserve the Sana'ani song.

**Website****Address**

Yemeni Cultural Centre, near the Ministry of Justice

**Telephone number**

00967777747228

**E-mail address**

GABER.OSTA@gmail.com

**Question 1.3**

**Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?**

NO

**Explain briefly how such bodies or mechanisms involve/encourage communities, groups and individuals in ICH safeguarding and management.**

**Question 1.4**

**Are institutions, organizations and/or initiatives for documenting ICH fostered and supported by the State?**

YES

**Describe briefly how the State supports such institutions, organizations and/or initiatives for documenting ICH.**

The Ministry of Culture established the Heritage and Cultural development Fund in 2002, and the regulation states the decision to establish the fund that among the objectives of the fund is the tenth paragraph (supporting the establishment of exhibitions, local and international cultural activities and events related to the Yemeni cultural, civilization and historical heritage) as well as the fourteenth of the decision to establish it to (contribute to Supporting the activities of organizations, associations and popular centres related to the collection, protection and preservation of cultural and civilizational heritage.

The Fund provided monthly support to 102 institutions and cultural organizations interested in safeguarding tangible and intangible cultural heritage. This number shrank after the war to nearly 20 organizations and cultural centres. In addition to its support for any projects or initiatives aimed at safeguarding the intangible cultural heritage

The Social Fund for Development, which is affiliated to the Prime Ministry and was established in 1997, supports intangible heritage projects submitted by institutions and organizations through the Fund's Heritage Unit, in addition to conducting capacity-building courses and workshops for those

institutions, organizations and individuals, in addition to the Fund's establishment of a facility development program through which institutions concerned with traditional crafts were supported

**Are the documentation materials produced utilized to support the continued practice and transmission of ICH?**

NO

**Describe briefly how the documentation materials are utilized for these purposes.**

## Question 1.5

**Which of the following institutions contribute towards ICH safeguarding and management?**

### Elements (institutions 1.5)

#### Cultural centres

Yemeni Music Heritage Centre: (a national institution in charge of the research, the preservation and the diffusion of the rich Yemeni traditional music, dance and popular poetry. Its main aim is the archiving and conservation of sound and visual documents as well as musical instruments. It does it through copying old medias like 78rdp disks, cassettes on modern medias like DAT tapes and CDs. Research is carried on through publication of books and articles. Diffusion will be through consultation of the archives and editing of CD's. More generally, the Centre is promoting the recognition of the authors' and performers' rights.

#### Centres of expertise

Social Fund: Through the Cultural Heritage Unit, the Fund supports the preservation of cultural heritage, traditional handicrafts and other aspects of Yemen's cultural heritage. The unit pays special attention to the architectural uniqueness because it strongly reflects the distinctiveness of the Yemeni identity and suffers from an increased risk due to the modern construction methods and materials that are randomly added to it.

The cultural sector interventions contribute to national efforts to preserve the country's rich and diverse cultural heritage through the preservation of tangible and intangible cultural assets. In addition to the fact that these interventions clearly contribute to building national capacities, including the preservation of traditional crafts and handicrafts of all kinds.

#### Research institutions

- Studies and Research Centre: (a centre affiliated with Sana'a University and does research and studies in various fields, including the field of intangible cultural heritage, and has issued several studies on folklore. It also issues several cultural periodicals containing studies on intangible cultural heritage. These periodicals are (Social Studies, Translations, literary readings, historical studies) in addition to a quarterly magazine (Yemeni Studies). And published a number of books related to the intangible cultural heritage in Yemen, including the book (On Yemeni Folk Heritage).

#### Museums

Seiyun Museum: It contains special sections documenting customs and traditions in the city of Seiyun, as well as a special section for traditional industries, agricultural tools and folk clothing, models of folk medicine, and decorative tools. The museum also supervises the restorations of buildings in the traditional form by preserving the craft of mud architecture.

5- Al-Mukalla Museum: The museum performs several activities in the field of safeguarding intangible

heritage, including the annual Al-Baldah Festival, in which folklore in its various fields is displayed. It also holds permanent exhibitions on traditional industries such as the craft of traditional shipbuilding.

#### Archives

The National Centre for Documentation: A centre directly affiliated to the Presidency of the Republic. The centre maintains the documents of the Yemeni state and has a special archive for intangible cultural heritage, especially those related to oral heritage (folk songs, popular literature), as well as a group of photos and films that document popular life in Yemen in general. The Centre has issued many researches, studies and books on oral heritage, including the book (lyrical fragments from the Yemeni oral memory), in which it documented a group of folk songs in the city of Sana'a. As well as a set of documents and photos.

#### Others

Women's Crafts Centre: The centre is interested in folk crafts such as agate making, sewing, embroidery and ceramics. It documents traditional folk clothes, in addition to training workshops on traditional women's crafts. The centre participated in the process of preparing inventory of traditional crafts in old Sana'a city.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

#### Extent to which the current indicator is met:

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Largely

#### Target for the next report:

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

## 2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

**Guidance note** corresponding to indicator 2 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 2.1

Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?

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YES

Describe briefly, using examples and focusing on the course content relevant to ICH safeguarding and management.

Universities do not have special curricula for safeguarding intangible heritage in a comprehensive manner, but there are some courses concerned with intangible heritage, especially in the Department of Sociology and Archaeology. Currently, the University of Sana'a has opened a master's program for old traditional crafts and handicrafts. The duration of the study lasts two years- an introductory year and a thesis year, starting from the academic year 2022-2023. There is also a proposal submitted to the University of Aden to establish a special department for intangible heritage, which is still under study.

**Do these programmes ensure inclusivity?**

YES

**If yes, describe briefly how these programmes ensure inclusivity.**

## Question 2.2

**Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?**

NO

**Describe briefly, using examples and focusing on the nature of the training offered and the body providing it.**

**Do these programmes ensure inclusivity?**

**If yes, describe briefly how these programmes ensure inclusivity.**

## Question 2.3

**Do community-based or NGO-based initiatives provide training in ICH safeguarding and management, on an inclusive basis?**

NO

**Describe briefly, using examples and focusing on the training offered and the organization providing it.**

**Do these programmes ensure inclusivity?**

**If yes, describe briefly how these programmes ensure inclusivity.**

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Partially

Target for the next report:

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

### 3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

Guidance note corresponding to indicator 3 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### Question 3.1

Do training programmes provide capacity building in ICH addressed to communities, groups and individuals?

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YES

Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).

In the year 2022, in partnership between the Hadhramout Foundation for Culture and the UNESCO office in Doha, a training workshop was held to build national capacities in the field of safeguarding intangible cultural heritage. In this workshop, 30 participants, including representatives of civil society organizations, practitioners and actors in the field of intangible heritage, were trained on safeguarding procedures, preparing inventory lists of intangible heritage, and preparing nomination files. This workshop took place in Cairo, Egypt, under the supervision of trainers accredited by UNESCO (from Lebanon Annie Tabet - from Palestine, Maison Sharkawi).

The workshop was attended by 14 participants representing civil society organizations concerned with preserving the intangible cultural heritage and included different genders and ages, as an example:

AgeGenderInstitutionName

50Malethe Yemeni House of MusicFawad Al-Sharjabi

43MaleAssociation for the Development of Traditional CraftsAwad Salem Afif

29FemaleWaayKhawla Hussein Maknoun

36MaleArab Forum for ArtsRadfan Al-Mohammadi

47FemaleKahramanAlaa Al-Asbahi

A group of practitioners, researchers and academics in the field of intangible heritage also

participated in the workshop:

AgeGenderDescriptionName

59Male researcher in the field of popular songJilani al-Kaf

52Male researcher in the field of popular literatureAlwan Al-Jilani

55Female practitioner of popular performing artsAnisa Anas

45Female student at the Higher Institute of FolkloreHana Al-Harthy

32Male practitioner of folkloreSaddam al-Adla

### **Do these programmes ensure inclusivity?**

YES

### **If yes, describe briefly how these programmes ensure inclusivity.**

Training programs for building capacity in the field of intangible heritage were directed at all factions concerned with intangible heritage, where civil society organizations working in the field of intangible heritage were involved, such as the Hadhramout Cultural Foundation, which documents intangible heritage in general, or specific associations to a specific field of Non-cultural heritage journals, such as the Yemeni House of Music, which documents traditional songs. For groups, care has been taken to include a group of practitioners and researchers in the field of intangible heritage or one of its branches, such as practitioners of traditional crafts, performing arts, folk performance arts, folk music, or researchers in the field of customs and traditions, and popular literature and popular song, in addition to the involvement of Yemeni students studying at the Higher Institute of Folklore in the Republic of Egypt, and this was with the wide participation of women

### **Are any of these training programmes operated by communities themselves?**

NO

### **Provide examples of such trainings, describing the involvement of communities in operating these programmes**

## **Question 3.2**

### **Do training programmes provide capacity building in ICH addressed on an inclusive basis to those working in the fields of culture and heritage?**

YES

### **Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).**

The Ministry of Culture, in coordination and cooperation with UNESCO and the UNESCO Regional Office in Doha, held a training workshop to build national capacities in the field of safeguarding intangible cultural heritage in Yemen in the year 2021-2022. Those training workshops were online via (MICROSOFT TEAMS), in this workshop a number of 20 participants working in the fields of heritage and culture, as well as representatives of civil society organizations, practitioners and actors in the field of intangible heritage, were trained in several programs related to safeguarding intangible heritage according to the UNESCO 2003 Convention, the participants learned about the UNESCO 2003 Convention and how to conduct the existing inventory process on local communities



and groups, methods and techniques for obtaining information, past and future conservation measures, and preparing files for nominations and requests for international assistance. The training workshop was conducted by two facilitators from UNESCO (Annie Tabet from Lebanon - Maison Sharkawi from Palestine)

The workshop was attended by 20 participants of different sexes and ages representing different regions of Yemen, where the number of participants working in the field of culture and heritage was (12) of both sexes.

AgeGenderDescriptionName

46Maledirector of customs and traditionsNashwan Al-Ashwal

46Maledirector of cultural spacesAhmed Al-Baroot

30FemaleAl-Qumandan LibraryRasha Ahmed Kurd

28Femaledelegate of Yemen to UNESCOSamaher Al-Haderi

50Malewriter and novelistMounir Talal

41Maledirector of culture in SocotraAhmed Saeed Al-Arakbi

### Do these programmes ensure inclusivity?

NO

### If yes, describe briefly how these programmes ensure inclusivity.

The training workshop for capacity-building for cultural actors in the field of heritage and culture included participants from various Yemeni governorates, so that they represented the various communities and groups in a way that guarantees the cultural diversity that Yemen abounds in. Participants representing the cultural diversity of the mountainous and coastal groups, the highlands, the Yemeni islands and the desert were selected. The training included a definition to Participants in various fields of intangible cultural heritage and field visits to train on the inventory that varied between traditional crafts, customs and traditions, arts and traditions of performances, and they were also trained on how to prepare nomination files for representative lists, urgent preservation and best practices.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

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Largely

### Target for the next report:

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

## 4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

**Guidance note** corresponding to indicator 4 of the Overall Results Framework: [English](#) | [French](#) | [Spanish](#) | [Arabic](#)

In your country, is ICH transmitted through or used as a medium of teaching and learning in the following?

formal education

non-formal education

### Question 4.1

Are practitioners and bearers involved in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage?

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NO

Explain briefly how practitioners and bearers are involved in these activities.

### Question 4.2

Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?

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NO

Explain briefly, using examples, how such modes and methods of transmission are included and/or strengthened.

### Question 4.3

Do communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, and do they receive any support?

---

NO

Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.

Provide additional details here of the nature of any support (financial, technical, in-kind or other) they receive.

### Question 4.4

Do teacher training programmes and programmes for training providers of non-formal education include methods for integrating ICH and its safeguarding into education?

---

NO

Provide additional details here of these training programmes, in particular the methods taught and the target audience.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

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Not satisfied

Target for the next report:

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

## 5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH

**Guidance note** corresponding to indicator 5 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 5.1

How is ICH included in the content of relevant disciplines? (you may check several)

---

As a stand-alone subject

The curriculum for the first grades of basic education contains the subject of social education, which is for the first, second, third and fourth grades. This subject contains lessons related to the student's definition of his cultural heritage in general, including intangible cultural heritage stereotypically. For example, the subject of social education for the fourth grade, which contains lessons related to the definition to the student, the concept of the village, the city and the natural resources of Yemen.

From the fourth to the ninth grade, the subject of national education is added instead of the subject of social education, and in it the intangible heritage is addressed in a wider way, such as the subject of social education for a class, where there are introductory lessons for the student with the ethics of society such as sincerity and honesty, in addition to lessons related to the popular means of production for Yemeni families.

As a means of explaining or demonstrating other subjects  
In the subject of the Arabic language, which is the subject that is found in the school curriculum from the first grade to the third secondary grade, the fields of intangible heritage are used in defining and explaining the Arabic language lessons, whether in teaching reading and writing in the early stages of education or in teaching grammar Conjugation and syntax in the advanced stages of education, as the curriculum contains literary texts related to customs, traditions, etiquette, and the definition of holidays and social events. There are also topics on traditional crafts, as an example the reading book for the fourth grade. The verbal sentence is explained through texts related to professions, crafts and folk medicine.

## Question 5.2

**Do school students learn to respect and reflect on the ICH of their own community or group through educational programmes and curricula?**

YES

**Explain briefly, with examples, how school students learn this.**

In both the National Education Book, the Book of Society and a Social Book, lessons were divided into units with several lessons that start with the goals that suit the age groups, and then the lesson are attached with means and activities according to general principles and educational legislation enhances pride and respect for the national culture that represents the identity of society and groups where it is done Providing introductory lessons and exercises about local communities and the related culture, especially in the intangible heritage

An example of a lesson in the subject of national education for the sixth grade, the second unit, entitled (The Yemeni tribe - the mores of the tribe, its customs and traditions) defined to the student the customs, traditions and tribal mores and its importance to groups and societies, and then comes a set of activities that enhance the student's respect for these customs such as (with your colleagues, think about the meanings of popular culture in the following phrases, mention new mores and customs in society)

**Do school students learn to respect and reflect on the ICH of others through educational programmes and curricula?**

**Explain briefly, with examples, how school students learn this.**

## Question 5.3

**The diversity of learners' ICH is reflected through educational curriculum via:**

Mother tongue education

## Question 5.4

**Do educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing ICH?**

YES

**Briefly explain, giving examples, how educational programmes teach this**

In the curriculum, it is focused on the geographical environment of Yemen in general, with specified lessons dedicated in geographical curricula and reading define the natural and cultural places to the student. Perhaps the focus is overwhelmed on the cities of Sana'a, Zabid, Shibam Hadhramout and Socotra, as they are locations included in the world and natural heritage in UNESCO.

As an example of a reading lesson for the first secondary grade entitled (Socotra Island of Happiness) in which the geographical and natural island of Socotra is defined and touched on the cultural aspects of the island of popular ethics such as popular stories that tell about naming of the "The blood of Akhawain(brothers) tree". Likewise, touching the natural plants of the island, which are usually used in folk medicine, and touching on traditional industry methods such as the Arabian perfume industry (Zbad perfume)

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Largely

**Target for the next report:**

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

## 6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

**Guidance note** corresponding to indicator 6 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 6.1

**Do post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the following fields?**

---

Music

Hodeidah University, a public university affiliated with the Ministry of Higher Education. The College of Fine Arts opened in the academic year 1998-1999. Among its departments is the Department of Music Education, which is dedicated to qualifying teachers in music. The curriculum includes materials related to music education, as well as music sciences in general, and Yemeni music in particular, whether folk music or traditional music, in addition to methods of recording, preserving and safeguarding. The study period in the department is four years, after which the student obtains a bachelor's degree in music

education.

Jameel Ghanem Institute in Aden, which is affiliated with the Ministry of Culture, offers a post-secondary diploma in the field of music. The duration of the study is two years, in which the student receives theoretical and practical lessons. Lessons vary between playing and performing on popular musical instruments such as the lute and Western musical instruments such as the piano.

The theoretical section focuses on defining Yemeni folk music, methods of preserving and documenting it, its cultural and social dimensions, and the social function of music

#### Arts

The Department of Art Education is one of the qualitative departments in the College of Fine Arts at Hadhramout University, and the duration of study in it is four years.

The study in the Department of Art Education aims to:

- Preparing technical and training teaching skills in the various fields of arts for the stages of pre-university education of all levels and types, based on various artistic, educational and cultural curricula.
- Preparing a specialist in the preparation of social programs within an educational framework good for the process of art in the service of society by spreading the artistic and human spirit and highlighting the Arabian heritage within the specificity of the art education department.
- Developing modern artistic methods in the fields of learning arts (plastic and theatrical) and training in their skills using advanced educational methods and techniques.
- Conducting scientific research and field studies in the fields of specialization in art and art education, and proposing solutions to problems facing its progress and development.
- Providing technical and educational advice to technical institutes and the media.
- Cooperate with the authority concerned with arts and artistic education in the service of the environment

#### Crafts

The Yemeni Turkish Institute of Crafts affiliated to the Ministry of Technical Education and Vocational Training grants a diploma certificate in a group of specializations related to folklore, which promotes the preservation of one of the fields of intangible heritage in relation to traditional crafts such as a diploma in fashion design and a diploma in gold and silver crafting, in addition, It contains irregular sections represented in special courses for some crafts, such as carpet weaving and knot making

#### Technical education/training

The Ministry of Technical Education and Vocational Training has a group of colleges and institutes that grant diploma certificates to students in the field of technical training. Some of these curricula have interdependent relationships with the preservation of intangible cultural heritage by preserving the environment or nature on which communities and groups rely in preserving their intangible heritage and pass it on to generations. Such as the veterinary technical diploma, which includes among its curricula popular and traditional means of preserving livestock, and the agricultural technical diploma in which the student studies traditional farming methods, water distribution and green areas preservation, in addition to an industrial technical diploma in the fields of architecture and a diploma in decoration and ornamentation. The duration of the diploma is two academic years after high school, and the student obtains a technical diploma

#### Vocational education/training

The Ministry of Technical Education and Vocational Training has a group of colleges and institutes that give diploma certificates to students in the field of training, such as the Nuqum Women's Training Institute, which contains several departments, including the department of embroidery and sewing, through which it seeks to preserve the style of traditional clothing, especially for women, as well as the introduction of the machine in the means of training, in addition to the establishment of special curricula by the private institutes of the Ministry of Technical Education and Vocational Training for some popular products that depend on knowledge and practices, such as beekeeping and traditional food industries.

## Question 6.2

Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?

NO

Describe briefly, giving examples, how these programmes and degrees relate to the study of ICH.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

## 7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

**Guidance note** corresponding to indicator 7 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 7.1.a

To what extent are the inventories identified in section A.6

oriented towards safeguarding of ICH?

Partially

Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in having them do so.

The goal since the beginning of preparing the inventory lists was to contribute to the process of preserving the intangible heritage with the wide participation of the concerned communities and groups. Therefore, we find clearly in the list identifying the problems that threaten the sustainability of the elements in general, while identifying the problems that threaten each element alone. With the development of implementable recommendations and proposals for the purpose of preserving the intangible heritage, these proposals have contributed to the process of

safeguarding more than one element by the country, non-governmental organizations or the communities themselves.

### Question 7.1.b

**To what extent do these inventories reflect the diversity of ICH present in your territory?**

Partially

**Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in so doing.**

Yemen is characterized by great cultural diversity, especially in the field of intangible cultural heritage. Each community or tribe has its own culture, which is sometimes intertwined with the rest of the communities, in addition to the existence of a specificity for each community that distinguishes it from the rest of the communities. Such as the craft of making the Djambia (Yemeni dagger) and related customs, traditions and practices. While we find that the Djambia is present in most regions of Yemen, each community can be distinguished through the shape of the Djambia or the way of wearing, and in these inventory lists the focus has been on traditional crafts in the city of Old Sana'a and historical Zabid. Therefore, it does not fully reflect the diversity and richness of the cultural heritage of the rest of the communities and groups that exist outside the framework of these two cities. However, the unstable political situation in Yemen hindered this step, and the inventory of traditional crafts was halted in the cities of Sana'a and Zabid only.

It is also devoted to traditional crafts, which excludes the rest of the fields of intangible cultural heritage even among the communities concerned, although the inventory has been updated recently and new elements have been added, but it does not meet the various fields or most of the communities, and the inventory does not clearly highlight the link between The element relates to other fields of intangible heritage with the elements included in the list, where the focus is on the profession of craft, craftsmanship, and methods of transmission, which makes it lose part of its connection with the rest of the fields.

### Question 7.2

**Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?**

NO

**Based on your response in section A.6 Inventories**

, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

### Question 7.3

**To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?**

Minimally

**Based on your response in section (f) and (l) of A.6 Inventories**



, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

Work on the inventory lists began in 2006 and stopped in 2009. Due to the unstable political situation in Yemen, all work related to culture was suspended, including the continuation of the inventory process. The situation remained like this until 2017, when it was agreed to make a joint Arabian file for the Palm tree element (jointed Arabian (The Palm: Skills, Knowledge, Traditions, Practices)) at that time we had to update the inventory list and the palm fronds element was updated. And then work began on an annual periodic basis to update the inventory lists by adding new elements such as the element of clay architecture or updating existing elements such as the element of engraving on metals. By updating the metal engraving element, the changes that occurred in the element were monitored, as the number of element holders and practitioners increased, and some of its social functions changed.

### Question 7.4.a

**To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?**

Largely

**Based on your response in section (o) of A.6 Inventories**

, explain briefly, giving examples, how this is accomplished.

The inventory was made in cooperation between the General Authority for Antiquities and Museums and the Social Fund for Development. The inventory list was printed in four volumes by the Social Fund for Development, two volumes entitled (Surveying and Documenting Traditional Handicrafts in the City of Old Sana'a), and two volumes entitled (Surveying and Documenting Handicrafts in the Historical City of Zabid). These four volumes are available at the Social Fund's points of sale and public libraries. It is also available in the National Library for those who wish to view it. There are no customary provisions that prevent the use of the items on the list, as practitioners were involved in preparing it and their informed and direct consent was obtained.

### Question 7.4.b

**To what extent are ICH inventories utilized to strengthen safeguarding?**

Partially

**Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding. If you have answered 'Not at all' or 'Minimally', please explain what obstacles you face in having them do so.**

The inventory list monitors and shows the risks that threaten the sustainability of the element and put forward proposals and recommendations for preservation, whether for the government side or by practitioners or civil society organizations.

As an example (Craft of Al-Qamary), where it was found through the inventory process that there was only one maker left (Abdel-Wahhab Al-Serafi), which led to highlighting it by the country and by civil society organizations, and many studies, researches, documentaries and cultural events related to Al-Qamary were done.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Partially

**Target for the next report:**

---

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

## 8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

**Guidance note** corresponding to indicator 8 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 8.1

**To what extent do communities, groups and relevant NGOs participate inclusively in inventorying, thus informing and strengthening their safeguarding efforts?**

---

Some

**Based on your response in section (p) of A.6 Inventories**

, explain briefly, giving examples, how this is accomplished.

The inventory process takes place with acceptable participation of communities, groups, practitioners and heritage bearers during all stages of the inventory process. Before starting the enumeration process, a comprehensive survey was conducted on the groups, practitioners, and direct and indirect element holders. The enumeration process took place in three stages: The first stage: the survey, through it, communication was conducted with the element bearers, an explanation of the process, and answers to their inquiries about the inventory process. The second stage: collecting references, in which letters were sent to the official authorities and civil society organizations concerned with the element to provide them with materials. The third stage: training and panel discussions. Where a number of individuals affiliated with the group were trained on collection methods and the use of modern means. And how to fill out the form. In the inventory of traditional crafts in Sana'a, 6 of both sexes from the concerned communities were trained and then participated in the inventory process

In the inventory of traditional crafts in Zabid, 15 individuals of both sexes were trained from the people of Zabid, who participated in the inventory process, with the participation of a group of civil society organizations in filling out the inventory lists.

In the first update of the inventory lists The process was carried out with wide participation by the communities. Where civil society organizations, communities, practitioners, and element bearers were concerned with carrying out the inventory process, this was done through holding a three-day seminar in which papers were presented by element bearers, organizations, technical teams, researchers, and those interested. Then, at a later stage, special sessions were held for all those concerned with the element to fill out forms and discuss the purpose and objectives of the inventory process

## Question 8.2

**To what extent does the inventoring process in your country respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions?**

Partially

**Based on your response in section (q) and (r) of A.6 Inventories**

, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventoring process.

This inventory list is specialized in the field of traditional crafts only, and it includes all the crafts in the cities of Sana'a and Zabid, and it was scheduled to continue to cover all geographical areas, but the circumstances of the war in Yemen hindered the completion of the inventory of crafts in the rest of the regions. The inventory included those crafts related to women as well as the crafts in which they participate secondarily. The two inventory lists did not accurately address the role of women in each element. Where there are some elements in which the role of the female element is clearly mentioned, and some elements in which there is no mention of the role of women.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Partially

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

## 9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

**Guidance note** corresponding to indicator 9 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 9.1

**Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the [Ethical Principles](#)):**

Research, scientific, technical and artistic studies

After 2015 and with the repercussions of the armed conflict in Yemen, support for cultural and research activities in general has almost stopped, knowing that before this date, the support provided was very little. However, this did not prevent the Ministry of Culture from supporting some research activities and events related to the intangible cultural heritage.

Documentation and archiving

Most of the documentation and archiving of intangible cultural heritage has been almost suspended since 2015, but in this field there are simple activities carried out by official authorities such as

### Question 9.2

**Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?**

YES

**Describe briefly the research conducted, in particular the impacts studied.**

In 2019, the Heritage and Cultural Development Fund has funded the hold of an international seminar on safeguarding the intangible cultural heritage, in which working papers were presented on the process of safeguarding the oral heritage, including the ancient Yemeni languages. Research seminar papers were presented by local and international researchers, along with papers by bearers of The element and the most important output of the conference's recommendations is to work on preparing an inventory list according to the UNESCO 2003 convention, to take the necessary measures to ensure the safeguarding of the ancient Yemeni languages, especially the Mahri language and the Socotri language.

In the year 2015 , the Ministry of Culture issued a documentary book under the title (Popular Dances in Yemen), in which a process of documenting and surveying folk dances and their accompanying instruments and clothes was carried out.

### Question 9.3

**Do ICH practitioners and bearers participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, and with their free, prior, sustained and informed consent?**

NO

Describe briefly the nature of practitioners' and bearers' participation and how their consent is secured.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

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Largely

Target for the next report:

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

10.

Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

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Guidance note corresponding to indicator 10 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 10.1

Are documentation and research findings made accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of ICH?

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Limited

Provide any additional details here.

Research results are usually kept in the archives of institutions and are difficult to access. Unless these researches were published in a book such as the publication of the book (The Cultural Politics) in Yemen in 2010, or published in one of the specialized periodicals such as the Journal of Al-Ekleel and Culture issued by the Ministry of Culture, which have been permanently suspended since 2015.

### Question 10.2

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to strengthen policy-making across different sectors?

---

Not applicable

Provide any additional details here.

### Question 10.3

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?

Not applicable

Provide any additional details here.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Minimally

Target for the next report:

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

### 11.

Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 11 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 11.1

Have cultural policies and/or legal and administrative measures been established (or revised) and implemented that incorporate ICH and its safeguarding and reflect its diversity?

YES

### Tab 1

It is a

Legal measure

**Name of the policy/measure**

Resolution No. (106) of 2005,

**Established**

29-3-2005

**Revised**

29-3-2005

**Is the policy/measure being implemented?**

YES

**Brief description**

Prime Ministry Cabinet approval of the Convention for the Safeguarding of the Intangible Cultural Heritage

**Tab 2****It is a****Name of the policy/measure**

Law No. (9) of 2006

**Established**

2006

**Revised**

2006

**Is the policy/measure being implemented?****Brief description**

Law No. (9) of 2006 regarding Yemen's approval of the Convention for the Safeguarding of the Intangible Cultural Heritage

**Tab 3****It is a**

Cultural policy

Legal measure

**Name of the policy/measure**

a republican resolution to establish the intangible heritage sector

**Established**

11-3-2014

**Revised**

11-3-2014

**Is the policy/measure being implemented?**

YES

**Brief description**

Brief description: A resolution was issued to appoint an undersecretary for the Ministry of Culture for the intangible heritage sector. It is a new sector that was not present in the organizational structure of the Ministry of Culture. And with this resolution, the intangible heritage sector was established, in which four general departments were introduced that follow the sector: the General Administration of the Musical Heritage Centre, the General Administration of Cultural Spaces, the General Administration of Intangible Heritage, and the General Administration of Customs and Traditions.

**Tab 4****It is a**

Legal measure

Administrative measure

**Name of the policy/measure**

establishment of the Hadhrami Folklore Centre

**Established**

8-5-2019

**Revised**

8-5-2019

**Is the policy/measure being implemented?**

YES

**Brief description**



from the goals of the centre stipulated in the resolution:

- Collecting and documenting all components of the Hadhrami popular heritage
- Conducting area surveys of all kinds and forms
- Protecting the popular heritage and carrying out studies and research aimed at safeguarding it and integrating it into the economic and social life.

## Tab 5

### It is a

Cultural policy

Legal measure

### Name of the policy/measure

the Prime Ministry Cabinet resolution regarding the executive regulations of the Heritage and Cultural Development Fund

### Established

24-12-2007

### Revised

24-12-2007

### Is the policy/measure being implemented?

YES

### Brief description

Article (7) The Fund aims to secure additional financial resources to support and finance cultural development projects, expand and increase the efficiency of the infrastructure of the cultural sector, promote the values of national culture, safeguard its identity and confirm its authenticity, collect, document and revive cultural and artistic heritage and integrate it into contemporary cultural life, and support, protect and safeguard cultural and civilizational legacies, sites and landmarks and archaeological, historical and human resources and their restoration, support for cultural, literary and artistic activities and encourage creativity and creators.

## Question 11.2

Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?

YES

Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.

Within the matrix of the implementation plan of the Ministry of Culture for the years (2021-2025), plans and special programs for intangible cultural heritage have been developed, represented in:

- Training staff and researchers in the field of safeguarding intangible heritage
- Carrying out a survey and documentation of the intangible heritage in all governorates
- Preparing inventory lists compatible with the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage
- Creating a website and making it available to the public via the Internet
- A bibliography of all that has been published on intangible heritage

**Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?**

---

YES

**If yes, provide details.**

Resolution No. 14 of the year 2021 was issued by the Minister of Media, Culture and Tourism regarding the formation of a committee to prepare a study for the establishment of the Yemeni Song Museum. Its aim is to prepare a comprehensive study for the establishment of a realistic and analog museum of Yemeni music so that it is an audio-visual museum that includes books, research and published materials in all its forms, in addition to making permanent exhibitions of the holdings of major artists and a permanent photo exhibition. This coincided with the issuance of Resolution No. 13 of the year 2021 by the Minister of Media, Culture and Tourism, considering the date of May 1 of each year as the day of the Yemeni song.

### Question 11.3

**Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?**

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NO

**Describe briefly, giving examples, the nature of the support provided and how equitability is ensured.**

**Do these forms of support prioritize ICH in need of urgent safeguarding?**

---

**Please explain how this is done or, if not, why this is the case.**

### Question 11.4

**Are cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding informed by the active participation of communities, groups and individuals?**

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Not applicable

**Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.**

**Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Partially

**Target for the next report:**

---

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

**12.**

**Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented**

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**Guidance note** corresponding to indicator 12 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

**Question 12.1**

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage?**

---

YES

**Tab 1**

**It is a**

Legal measure

**Name of the policy/measure**

the General Law of Education

**Established**

1992

**Revised**

1992

## Is the policy/measure being implemented?

YES

### Brief description

in Article No. 21: Secondary education aims at acquiring the following capabilities for students: acquiring basic mental and manual skills for modern technical professions, exploring information sources, knowing the processes of collecting and benefiting from them, absorbing renewable scientific facts with their applications, understanding the use of mathematical relations and concepts, and developing and improving oneself through continuous self-education. .

E - Understanding and applying health rules, ensuring the cleanliness and protection of the environment, making good use of time, and practicing and developing various useful hobbies.

## Question 12.2

### Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?

YES

## Tab 1

### It is a

Legal measure

### Name of the policy/measure

Labour law

### Established

5-3-2003

### Revised

5-3-2003

## Is the policy/measure being implemented?

YES

### Brief description

Article (110) An apprenticeship means that the business owner conducts training in the field of a profession or trade for a Yemeni person with the intention of providing him with the necessary skills to practice the profession or trade during a specified period of time.

Article (112) a. The period spent by the vocational apprentice in training in the profession or craft shall be considered part of his actual service period if he continues to work for the employer for a period of no less than two years.

B. When the vocational apprentice completes the apprenticeship period, the employer must give

him a certificate proving his enrolment in the apprenticeship, its duration and his level of skill in the profession, and the Ministry or one of its offices must assent this.

### Question 12.3

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?**

YES

#### Tab 1

**It is a**

Legal measure

**Name of the policy/measure**

the General Law of Education

**Established**

1992

**Revised**

1992

**Is the policy/measure being implemented?**

YES

**Brief description**

In the second chapter of the law, general baselines, principles, and objectives: The Arabic language is the pillar of Arab and Islamic culture and national identity, and it is the most important baseline of Arab unity. • Belonging to the Islamic nation, a legal duty that connects all Muslims with belief, history, culture, and interests. Interests of conscious openness to world cultures and civilizations is part of the educational policy, embodying the noble aspirations of the Yemeni people, in order to achieve freedom, justice, equality, peace, communication, acquaintance, and understanding between peoples.

No. 21: Secondary education aims at acquiring the following abilities for students: Proficiency in the Arabic language in writing and speaking, using it to expand its literary and scientific culture, and expressing its ideas clearly, taking into account the elements of correct linguistic construction, as well as proficiency in reading and writing at least one foreign language.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Satisfied

**Target for the next report:**

---

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

**13.**

**Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented**

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**Guidance note** corresponding to indicator 13 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

**Question 13.1**

**Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?**

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NO

**Provide additional explanation, indicating the sector involved.**

**Question 13.2**

**Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?**

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YES

**In which of the following themes, policies and/or legal administrative measures have been established or revised?**

Health care

the Yemeni Labour Law stipulates in Chapter Nine related to occupational safety and health, Article (113), that the employer, when operating any new establishment, must provide the conditions of occupational safety and health in it, and the competent ministry must ensure that the conditions and rules are appropriate for occupational safety and health.

Article (114) The employer must observe the following rules:

1. Maintaining the work site in a healthy and safe condition as required by occupational safety and health conditions.

2. Adequate ventilation and lighting of workplaces during working hours in accordance with the levels and standards determined by the authorities in charge of occupational safety and health.
3. Take the necessary precautions to protect workers from damage arising from any gas, dust, smoke, or any industrial waste or exhaust.
4. Take the necessary precautions to protect workers from the dangers of devices or machines and the dangers of means of transportation or circulation, including the dangers of collapse.
5. Take the necessary measures against natural hazards and damages such as heat, humidity and cold.
6. Take precautions to protect against the dangers of intense lighting, noise, harmful or dangerous radiation, vibrations, or an increase or decrease in atmospheric pressure inside the workplace, including the risk of explosion.
7. Constructing toilets in easily accessible places, with separate toilets for women in case women are employed.
8. Supplying sufficient water suitable for drinking and for the use of workers, and facilitating its use.
9. Take the necessary precautions to confront fires and prepare the technical means to combat them, including securing escape hatches and making them usable at any time.
10. Maintaining a record of work accidents and occupational diseases, informing the competent authorities thereof, putting statistics on work injuries and occupational diseases, and submitting them to the Ministry upon request.

Article (115) The employer must take the necessary precautions to protect the workers and their safety from the dangers resulting from the work and its means, and it is not permissible to deduct from their wages any amounts for the following:

1. Providing equipment, devices and protective clothing to protect workers from exposure to occupational injuries and diseases.
2. What is paid to workers in return for working conditions that are harmful to health and meals as required by occupational safety and health conditions.
3. What is paid in return for conducting the medical examination periodically and at any time for the workers, as required by the conditions of occupational safety and health.
4. Provide first aid at the work site.

#### Gender equality

: The Yemeni Labour Law stipulates in the first chapter the regulation of women's work

Article (42) Women are equal with men in all work conditions, rights, duties, and relationships without any discrimination, and equality must be achieved between them and men in terms of employment, promotion, wages, training, qualification, and social security. What is required by job or profession specifications is not considered discrimination.

Article (43) 1- The woman's daily working hours are limited to five hours if she is six months pregnant or if she is breast-feeding until the end of the sixth month. This period may be reduced for health reasons based on an approved medical report.

2- The working hours of a nursing woman shall be calculated from the day following the end of the maternity leave until the end of the sixth month.

Article (44) It is not permissible for a woman to work overtime, starting from the sixth month of pregnancy and during the six months following her commencement of work after enjoying maternity leave.

Article (45) 1- A pregnant female worker is entitled to maternity leave with full pay for a period of sixty days.

2- Under no circumstances may a working woman be employed while on maternity leave.

3- A pregnant worker shall be given twenty additional days to the days mentioned in Paragraph (1) in the following two cases:

- a. If the birth was difficult and this is proven by a medical decision.
- B. If she gives birth to twins.

Article (46) a. It is prohibited to employ women in industries and jobs that are hazardous, arduous, and

harmful to health and socially. A resolution from the Minister determines what is considered among the prohibited jobs according to this paragraph.

B. Women may not be employed at night except in the month of Ramadan and in those jobs that are determined by a resolution of the Minister.

Article (47) An employer who employs women at work must announce in a visible place at the workplace the system for employing women.

Access to clean and safe water, and sustainable water use  
: Law No. (14) of 2002 on the Civil law

- For the fourth chapter

Special provisions for the right to drink in Article (1359) water is originally permissible for everyone and does not have private ownership except by transportation or possession or what is in their rulings, and it is equal to be guaranteed by the same, and the drilling of a well to receive water is considered a protection for it if it comes from permissible and passes through the stream.

### Question 13.3

**Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?**

Yes

**Provide any additional details**

There are no legal measures or local administrative policies that respond to cases of natural disasters or armed conflicts, but Yemen is a member of the Hague Convention relating to the Protection of Cultural Heritage during Armed Conflict of the year 54, Protocol I and Protocol II of 99, and Yemen is a signatory to the UNESCO Convention 72 to protect the natural heritage

### Question 13.4

**Have policies and/or legal and administrative measures for inclusive economic development been established that consider ICH and its safeguarding?**

YES

**In which of the following themes, policies and/or legal administrative measures have been established or revised?**

Others

Law No. (21) of 2010 regarding the protection of national production from the effects resulting from harmful practices in international trade stipulates Chapter Two

Objectives, scope and tasks of the Ministry

Article (3) This law aims to achieve the following:

1- Protecting the national economy from the effects resulting from harmful practices in international trade.

2- Ensuring the establishment of new local industries and the development and increase of the products of the existing ones to ensure the development of the national economy and serve the purposes of



national development.

Article (4) The provisions of this law apply to all imported foreign products to the Republic, whether industrial, agricultural or fisheries

### Question 13.5

**Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?**

YES

**Do they ensure the availability of natural and other resources required for the practice of ICH ?**

Yes

**If yes, explain how measures or incentives ensure the availability of natural and other resources required for the practice of ICH.**

Law No. (20) of 2010 regarding the regulation of industry Article No. (10) states

The Ministry takes all measures aimed at promoting national industries in coordination with the relevant authorities, and in particular the following:

- Collecting data and information from various sources, updating and disseminating them using available means.
- Preparing industrial studies and research, identifying investment opportunities for industries that use raw materials and local raw materials, and promoting them in coordination with the General Authority for Investment

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Largely

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

### 14.

**Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH**

Guidance note corresponding to indicator 14 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 14.1

**Are forms of legal protection, such as intellectual property rights and privacy rights, available to communities, groups and individuals when their ICH is exploited by others for commercial or other purposes?**

YES

**Provide any details with regard to (a) intellectual property rights and (b) privacy rights.**

Law No. (15) of 2012 regarding the protection of the copyright and neighbouring rights

The ninth chapter

Protecting folk tradition or folklore expressions

Article (57) A- The Ministry is conducting the exercise of literary rights on folk tradition or folklore expressions and protect them from any distortion or modification, in coordination with other relevant authorities.

B- Those who use or take advantage of the folk tradition or Folklore Expressions must mention the source in the appropriate way according to what is determined by the regulations.

Article (58) It is not permissible to exploit the folk tradition or Folklore Expressions except with a license issued by the ministry, and it is considered a license store in particular:

1- copying.

2- Public performance or transfer to the public.

3- Distribution of copies for a fee for the purpose of exploitation and use.

Article (59) An assault on folk tradition or Folklore Expressions is not considered:

1- Use that is done in the traditional or customary framework that is not intended for profit.

2- Quoting or using excerpts for the purpose of creating a new workbook.

Article (60) The exceptions mentioned in the seventh chapter of this law apply to folk tradition or Folklore Expressions

Article (61) The import or distribution of copies of folkloric works or copies of translations for national folklore is prohibited except with a pre -license from the ministry.

### Question 14.2

**Do policies and/or legal and administrative measures recognize the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH?**

YES

**Explain briefly, giving examples, how policies and/or legal and administrative measures recognize this.**

### Question 14.3

**Do policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution?**

YES

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

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Satisfied

Target for the next report:

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

15.

Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

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Guidance note corresponding to indicator 15 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 15.1

Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?

---

YES

Describe briefly, giving examples, how they do so.

The economic system of communities and popular societies in Yemen is mainly related to social systems and tribal knowledge. Yemeni society is a co-cooperative community in nature and most of its customs and traditions from the life cycle is interactive and participatory in the groups, and its natural knowledge, whether in navigation, stars science, or knowledge related to agriculture, water, and folk medicine And others are directed to the development of society in general and communities in particular. For example, the communities use their popular heritage, traditional knowledge and customary law when the water sharing process, especially those used for agriculture. Agricultural water can be divided into two parts (rain water - springs water). Seasonal rain is the main pillar of irrigation of plant In Yemen, when it rains, the communities use their traditional knowledge and tribal custom to take advantage of these rains, making channels to direct the stream of the torrent, and build temporary water barriers to retain rain water. First, the farms located near the watering and farms are watered at the top of the valley before the bottom and

the laws and norms are placed for everyone On the fair share of that water by determining the number of times The farmers watered at the top of the valley their farms before it is allowed to flow to the bottom of the valley

## Question 15.2

**Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?**

YES

**Describe briefly, giving examples, how they use their ICH for one or more of these purposes.**

Society and communities in Yemen are closely related to their customs and traditions that mostly call for cooperation and participation, especially when natural disasters such as torrents occur, and societal customs, traditions and customs have a major role in resolving conflicts and building peace. When an armed conflict occurs between tribes, societal mores, in addition to carrying out the reconciliation process and ending the conflict, they secure during the period of public interests such as roads and markets and enabling people to do their necessary needs and secure their economic and common economic and social benefits, such as roads, grazing, water sources and places of sheltering travellers and protecting beneficial trees And the exchange of economic and social benefits between them, all of this is done according to a careful social system and binding on all communities in society, and if any group or individual break such mores, they are considered one of the defective things in the them, which is required to be represented by the customary law of the rest of the groups to apologize and restore consideration to the crime that It was violated

## Question 15.3

**Do development interventions recognize the importance of ICH in society?**

YES

**If so, how do development interventions recognize the importance of ICH?**

As a source of identity and continuity

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Largely

**Target for the next report:**

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

16.

**Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.**

Guidance note corresponding to indicator 16 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 16.1

Are ICH safeguarding plans and programmes inclusive of all sectors and strata of society, including:

### Question 16.2

Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?

Explain briefly how they foster self-respect within and mutual respect between communities, groups and individuals, providing examples.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Not satisfied

**Target for the next report:**

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

17.

**Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding**

Guidance note corresponding to indicator 17 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 17.1

Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?

---

YES

Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.

### Question 17.2

Do awareness-raising activities concerning specific elements of intangible cultural heritage secure free, prior, sustained and informed consent of the concerned communities, groups and individuals?

---

NO

Describe briefly, giving examples, how their consent is secured.

### Question 17.3

Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?

---

NO

Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.

### Question 17.4

Are there mechanisms in place that facilitate the active engagement of youth in awareness-raising activities?

---

YES

Describe briefly, giving examples, what mechanisms exist to facilitate their active engagement. If 'no', please explain why not.

Are youth engaged in collecting and disseminating information about the intangible cultural heritage of their communities or groups?

Describe briefly how young people are engaged, giving examples.

---

### Question 17.5

Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?

---

Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

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Partially

Target for the next report:

---

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

18.

Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

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Guidance note corresponding to indicator 18 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 18.1

Does media coverage:

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### Question 18.2

Do various ICH stakeholders and media organizations jointly establish and implement specific cooperation activities or programmes concerning ICH, including capacity-building activities?

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Describe, using examples, such joint cooperation activities or programmes.

Describe in particular any capacity-building activities in this area, with examples.

### Question 18.3

Media programming on ICH:

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### Question 18.4

Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?

---

Limited

Provide any additional explanation.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

---

Minimally

**Target for the next report:**

---

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

19.

Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

---

Guidance note corresponding to indicator 19 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 19.1

Do policies and programmes publicly acknowledge the practitioners and bearers of ICH on an inclusive basis?

---

Describe briefly, giving examples, how policies and programmes do this.

Describe in particular measures to ensure that they do so inclusively.

### Question 19.2

Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?

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YES

Are these events organized for:

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### Question 19.3

Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?

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Explain briefly, giving examples, how such programmes are encouraged and supported.

#### Question 19.4

Does public information on ICH promote mutual respect and appreciation within and between communities and groups?

---

Explain briefly, using examples, how public information on ICH promotes this.

#### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

---

Minimally

Target for the next report:

---

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

#### 20.

Extent to which programmes raising awareness of ICH respect the relevant ethical principles

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**Guidance note** corresponding to indicator 20 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### Question 20.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?

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Describe briefly, giving examples, how the Ethical Principles are respected in awareness-raising activities.

#### Question 20.2

Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?

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Describe briefly how professional codes and standards are respected in awareness-raising activities.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

---

Not satisfied

### Target for the next report:

---

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

**21.**

### Extent to which engagement for safeguarding ICH is enhanced among stakeholders

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**Guidance note** corresponding to indicator 21 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 21.1

**Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?**

---

Limited

**Describe briefly, giving examples, how community, group and individual participation is secured.**

The participation of societies and groups was not effective, whether in preparing the inventory lists or in safeguarding procedures, despite the conduct of some advice with groups and the knowledge of their requirements and their aspirations, but effective participation was absent from the safeguarding programs for a long time. When implementing the UNESCO project to save the Sanaani song (2006-2009), the Heritage musical Centre was keen on wide participation by communities and groups with actual element bearers and practitioners, where traditional musicians, Yemeni lute makers, dancers, popular poets, and Sanaani singers were involved alongside researchers in both music Traditional and popular music, popular literature, academics and civil society organizations

In the year 2018 when starting to make an inventory form for the (Hadhrami Dan) . Accordingly, the communities have been involved in a broader way in the process of safeguarding cultural heritage in various fields, as they are carried out through collective meetings with holders of the element, non-governmental civil organizations and practitioners, and to determine the methods and means of safeguarding that the groups propose in addition to the safeguarding methods proposed by the government and how to implement them with wide participation by the communities. More than

one safeguarding has been carried out with wide participation by communities such as the process of implementing a radio program on Sayun Government Radio with the participation of the holders of the element about the (Hadhrami Dan), which lasted thirty episodes, Also, the process of safeguarding the engraving on the metals (copper, silver and gold) 2021, where the practitioners documented their crafts, practices and knowledge related to it in order to preserve the craft. This documentation process was headed by one of the most important craftsmen who took over the process under the supervision of the Ministry of Culture

**Describe in particular measures to ensure that this is inclusive.**

### Question 21.2

**Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?**

Some

**Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.**

In light of the armed conflict in Yemen, the role of non-governmental civil society organizations in the process of safeguarding the intangible cultural heritage has emerged, as many organizations implemented programs and activities that support the safeguarding of cultural heritage in general or specific elements. These activities and programs were carried out with projects funded by international organizations such as UNESCO, with limited funding from the country and sometimes with personal funding by the same organizations.

In the year 2022, the Yemeni House of Music, funded by UNESCO, held a training workshop in the Yemeni lute manufacturer (Qanbos / Taraby). This craft threatened with extinction and mainly related to the Sanaani song included in the representative list of the intangible cultural heritage of UNESCO as well as training in playing skills on the lute .

The Hadhramout Cultural Foundation has also made a forum for Arabic calligraphy as well as in the representative list of the heritage of the unnecessary cultural, as this forum and its program for the participants is considered an intense training course in Arabic calligraphy and its arts and the Quranic drawing and control, through which they contributed in achieving the goal of the forum, which is writing the Holy Qur'an with Yemeni hands

### Question 21.3

**Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles](#) of Safeguarding of ICH?**

Limited

**Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.**

The private sector participates in the safeguarding of the intangible cultural heritage in two ways: Indirect: And that through the Heritage and Cultural Development Fund, where it allocates a percentage of the revenues of some commercial materials in favour of implementing cultural projects aimed at safeguarding cultural heritage and the number of five members from the Chamber of Commerce participates in the Fund's Board of Directors whose tasks are to draw

policies, plans and cultural programs.

Direct: This is through direct intervention in the safeguarding process. Several conservation projects have been implemented directly by the private sector, such as the restoration and maintenance of cultural space (Cairo Castle) in Taiz that was funded by the private sector

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

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Partially

Target for the next report:

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

22.

Extent to which civil society contributes to monitoring of ICH safeguarding

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**Guidance note** corresponding to indicator 22 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 22.1

Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

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NO

Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

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### Question 22.2

Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

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NO

Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

## Question 22.3

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

NO

Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Not satisfied

**State Party-established target**

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

## 23.

Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

**Guidance note** corresponding to indicator 23 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## 24.

Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

**Guidance note** corresponding to indicator 24 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## Question 24.1

Is there cooperation to implement safeguarding measures for ICH in general at:

### Bilateral level

The cooperation between the French government represented by the French embassy in Sana'a and the Yemeni Ministry of Culture in the establishment of the Centre for Musical Heritage, which is the centre concerned with the safeguarding and documentation of musical heritage, folklore and folk musical instruments and had a great impact on the process of safeguarding the Yemeni intangible cultural heritage where it was done. The support in the devices and materials held several workshops to rehabilitate the national cadres and develop the skills of workers in the centre in the field of ethnomusicology, documentation and archiving.

Likewise, the cooperation that took place between the Italian Ministry of Culture and the Embassy, according to which the handicraft centre was established in Sana'a at the headquarter of Dar Al -Hamad. Perhaps it is important here to mention the exchanged cooperation between the Yemeni Ministry of Culture and the Egyptian Ministry of Culture in the field of granting cultural exchange, which, on the basis of the number of cadres to study at the Academy of Arts at the Higher Institute of Folklore, where it was sent from 2017 to the year 2022 approximately 10 students from both sexes and from the different regions, in addition to the diversity between government employees, specialized researchers, practitioners and civil society organizations.

### Regional level

Since the year 2017, there is regional cooperation between the Arab countries under the auspices of the Arab Organization for Education, Culture and Science (ALECSO) to submit joint files to the representative list of intangible cultural heritage. Yemen has so far participated in preparing four common files. They are files (The Palm, Arabic Calligraphy, Metal Inscription, Clay Architecture)

## Question 24.2

**Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:**

## Question 24.3

**Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?**

NO

**Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).**

## Question 24.4

**Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?**

NO

**Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.**

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

---

Minimally

**Target for the next report:**

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

25.

**Percentage of States Parties actively engaged in international networking and institutional cooperation**

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**Guidance note** corresponding to indicator 25 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

**Question 25.1**

**Do you participate in the activities of any category 2 centre for ICH?**

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**Question 25.2**

**Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?**

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Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.

**Question 25.3**

**Do you participate in ICH-related activities of international and regional bodies other than UNESCO?**

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**Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Not satisfied

**Target for the next report:**

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

26.

**ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)**

**Guidance note** corresponding to indicator 26 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

**C-2008-00077**

### **C. Status of elements inscribed on the Representative List**

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Song of Sana'a	2008

### **Question C.1**

#### **C.1. Social and cultural functions**

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

The Sanaani singing (Yemeni Mawashahat) has roots that are very deep in the Yemeni culture, and it also plays an important role in Yemeni cultural and social identity. This singing is part of contemporary culture thanks to the eloquence of its meanings, its splendour, and artistic skill, in addition to its value as a historical evidence that is feared from extinction.

Sanaani singing is the traditional form of music and Mwashah in Yemen through its rich history that extends throughout history to the present time. Sanaani singing was inspired by the name of the capital of the Republic of Yemen, "Sana'a", and witnessed many developments throughout the country. Its start dates back to the period of the Rasooli dynasty (the fourteenth century) in cities such as Taiz and Zabid. After the ruling was changed in the late sixteenth century, Sana'a became a



new political centre in addition to being a major centre for this type of music. Therefore, Sanaani (Yemeni Mawashahat) singing has taken the form and the body that is still known to it yet. And soon, during the period of Imam Yahya, who deprived music in the city of Sanaa, many musicians and artists moved to Aden in order to record their music. Sanaani singing (Yemeni Al -Mawashahat) can be considered a classic art in Yemen.

This singing is accompanied by two instrument, which were never used anywhere. The Qanbos/ Taraby (the Yemeni lute) with its four strings, which is different from the eastern Arab lute, because it is played by (a flying feather) in addition to one of the rhythmic instruments that are played by clicking, which is a copper plate "Memya plate" and This music is accompanied by a special dance of women and men. There are few craftsmen who still make these two musical instrument The Qanbos/ Taraby and the Memya plate.

## Question C.2

### C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Yemen has been retaining its artistic and cultural heritage. However, the modern and increasing openness of Yemen constitutes a threat to the continuation of this intangible heritage. Also, the impact of global media and the impact of examples of Western culture and the integration of global markets are negative consequences on this aspect of Yemeni heritage. Certainly, the Yemeni people are proud of Sanaani singing (Yemeni Al -Muwashahat), but their interest in it is continuously diminished. The musicians today, the large of their number, know only few old songs, which they perform intermittently in their artistic beginnings before moving to new and modern songs. There are few big musicians who are still maintaining the spirit of Sanaani singing (Yemeni Al -Muwashahat) and its splendour of his meanings, despite their old age.

In the beginning of the fifties of the last century, and with the entry of the eastern lute to Yemen, the enclose of the Yemeni lute began to be restricted until it completely disappeared and the eastern lute replaced it in the mid-eighties, as the number of traditional musicians on the Yemeni lute is counted with fingers, in the UNESCO project to preserve the Sanaani Song (2006-2009) We were able to limit only four artists playing the Yemeni lute in the traditional form. Only one manufacturer still makes this artistic instrument as requested. One of these four artists, died in 2012, and the other died in 2017, while the other two remaining renounced art, one of them is due to his old age and disease, and other for personal reasons, for the only Yemeni lutes maker, his workshop was destroyed in one of the raids at Sanaa airport next to his workshop.

The Music Heritage Centre was also subjected to looting the contents of its audio library, which contained hundreds of singing recordings in disk 97 rides that contained the first recordings of the Sanaani song

## Question C.3

### C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Throughout the two continents, the Yemeni culture represents a mixture of Arab, African and Indian influences, which have a great historical value, and the Sanaani singing (Yemeni Al - Mawashahat) is a key heritage for Yemen because music and dance is a very important cultural reference. In addition to being a medium for expression and cultural exchange between the various governorates. His role lies in strengthening unity and respecting various and varied cultures. In addition, the city of Sanaa was classified as a historical city by UNESCO and a world heritage in 1984. Thus, maintaining this singing supported the cultural, social and economic life of this old city. This singing is an expression of Yemeni cultural life.

Given the importance of Sanaani singing in Yemen, it has been chosen as a model to preserve different types of heritage and traditional music and dance.

In the on-going war in Yemen, a conflict of cultural identities appeared on the surface, which left a great impact on the social fabric of the Yemeni identity. If we searched for a common cultural and artistic denominator that could bring together all the spectrums of art in Yemen, we will not find anything better than the Yemeni lute (Al-Qambos / Al-Taraby), which constitutes the artistic identity. For Yemen, this is why we find an activity to play and make in the various Yemeni governorates and from the various groups interested in traditional music.

## Question C.4

### C.4. Efforts to promote or reinforce the element

---

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

A set of implemented arrangements that contributed in the safeguarding of the element were implemented

Firstly in the field of enhancing and developing capacities: Local researchers for area research have been attended and trained who carried out the process of combining in villages and various cities around the city of Sanaa (records from 1930) and the city of Aden. These researchers received many extensive exercises on the research methods and how to limit the Sanaani songs.

National local workers were also trained in the field of recording audio and visuals, and in combination and archiving

Secondly: In the field of awareness: An awareness campaign was carried out in Sana'a and in the villages and other cities regarding the preservation and publishing of the Sanaani singing, brochures and booklets, and the distribution of information related to the Sanaani song by different means of media and social media

Thirdly in the field of documentation and archiving:

- Documenting 300 Sanaani Heritage Melody
- Print a book on the Yemeni lute, in which a group of Yemeni and foreign researchers participated.
- Make the first scientific database of the Yemeni lyrical heritage
- Make a workshop for the old Yemeni lute industry (Qambos - Taraby)
- Training a group of people and institutions and destinations on how to register and document
- Get a large group of old records
- The inaugurating the audio-visual library
- Create a mini museum for musical instruments

## Question C.5

### C.5. Community participation

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Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The UNESCO project was developed to preserve the Sanaani song after multiple consultations and sessions by the Music Heritage Centre with the groups concerned, practitioners, interested, researchers and individuals associated with the element directly or indirectly alongside NGOs that have links to Yemeni music in general and the Sanaani song in particular.

A committee also was set formed by 16 people who represent government agencies, international parties, civil society organizations, practitioners and researchers,

During the implementation of the project, the communities and groups participated widely and effectively in its implementation, as the Sanaani singing band recorded and documented many of the Sanaani songs. The holders of the element and practitioners made training seminars to transfer the skills and knowledge related to the Sanaani song for future generations. The Yemeni lutes maker (Taraby and Qanobs) also participated in training workshops to transfer the lute industry. After the end of the project, which lasted three years, the communities and groups continued to make activities in order to enhance the safeguarding process for the Sanaani song, as the number of traditional players of the Sanaani song increased. In 2015, one of the hobbyist started learning on playing the Yemeni lute by Sanaani art sheikhs and made a good effort in spreading the culture of traditional playing by supporting the Yemeni lutes maker to continue in the industry, and also published a group of artworks through social media, which had a great resonance with the definition of the Sanaani song. A group of young people also created an artistic group bearing the name of "Alqanbos".

In the year 2022, the Yemeni Music House made a six -month training course in the field of industry, playing and traditional singing of a number of young people of both sexes

## Question C.6

### C.6. Institutional context

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Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

- Government institutions

- 1- Yemeni Music Heritage Center

General Manager: Rafik Saad Al -Akouri

Sana'a - Al -Adl Street

Phone: 01554531600

- 2- The Social Fund for Development

Head of the inherited unit: Nabil Al -Maqaleh

Sana'a - Faj Attan

Phone: 00967733738866

- 3- National Documentation Centre

Sana'a: Tahrir

- 4- Al-Hadhrami Folk Heritage Centre

Hadhramout Sayun

General Manager: Ahmed bin Duis

Phone: 00967777197059

- Associations and NGOs

- The Yemeni House of Music

Sana'a - Haddah Street

The head of the house: Fouad Al -Shargabi

Phone: 00967773558850

Email: y.music.h@gmail.com

- The Chanting Band

Sana'a - Tunis Street

The head of the teams: Ali Mohsen Al -Akwa

Phone: 777939882

Email: m.Handhlah2006@gmail.com

- The Yemeni Organization for the Preservation of Cultural Heritage

Executive Director: Susie Hussein Mohammed Nasr

Taiz \_ Gamal Abdunnasser Street

Phone: 00967777529498

Email: husseinsusie@gmail.com

- Yakrib Organization

Executive Director: Faris Al -Tuiti

Sana'a - old Sanaa

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Arab Forum for Arts

Sana'a - Mujahid Street

Forum President: Radfan Al -Muhammadi

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Email: Radfan20@gmail.com

## Question C.7

### C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

When preparing to make the report, a database was made with organizations and associations that have to do with the intangible cultural heritage, by publishing a questionnaire form on the internet, distributing it and publishing it on social media, and then sorting these organizations according to their response to several fields of cultural heritage. We have received responses from sixteen organizations and institutions interested in the field of intangible cultural heritage in various fields. And from the various governorates of the Republic of Yemen. 9 civil society organizations related to the element were monitored.

And then the second stage, which is the stage of participation in preparing the report through the meetings that were carried out online through Zoom or WhatsApp, in addition to making forms that contain questions for the report about their activities and their programs in the field of safeguarding the musical heritage in general, comprehensive or in a specific field and element.

## C-2021-01718

### C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Arabic calligraphy: knowledge, skills and practices	2021

### Question C.1

#### C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

The Social and Cultural Role of Arabic Calligraphy within Yemeni Society  
Arabic calligraphy plays a significant role in Yemeni society both aesthetically and spiritually. It serves as a religious memory. Decorates the temples and mosques in the form of Quranic script and reflects a combination of over a thousand years of memories. Additionally, it serves as an artistic tool that conveys the language and expression of our Arab-speaking society.

Calligraphy is practiced within the Yemeni community generally with its all ranks and attitudes. It is practiced by both men and women despite of the different levels. Art of Arabic Calligraphy is practiced in Yemen general all around Yemen. The majority are in governorates such as Sana'a, Aden Ta'iz Hadhramout and other governorates gradually.

Since its appearance, Arabic calligraphy has always served as a symbol of the Arab Muslim identity. It has been among the artistic channels for preserving the Arabic language and transmitting religious culture and values. Thereby, it has always strengthened the sense of belonging to religious, national, and the Arab identity.

The sacred nature of the Arabic language, due to its relation to the Holy Quran and other religious texts, makes Arabic calligraphy an embodiment of spirituality and faith. It is also surrounded by religious rituals. Arabic calligraphers do ablution and/or prayers before to start writing.

Arabic calligraphy is an economic resource for calligraphers and their families. However, it should be emphasized that calligraphic works and handicrafts are not only a source of income. They are also exchanged as gifts at social or religious events and celebrations. Thus, they contribute to sustainable development and at the same time strengthen social ties and cohesion.

The element is directly linked to natural materials. Before starting to write, masters and professionals of calligraphy prepare their qalam, ink and paper with natural raw materials or buy them from local craftsmen .

Arabic calligraphy is formed of a pen, ink, plate to write on ( still Yemeni calligraphers use local pen made of YERA') where the calligrapher forms the Arabic letters in fine artistic shapes with integration between the sizes and shapes and complete fit with spaces to give a unique overall outlay.

## Question C.2

### C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Calligraphy is practiced within the Yemeni community generally with its all ranks and attitudes. It is practiced by both men and women despite of the different levels.

Art of Arabic Calligraphy is practiced in Yemen general all around Yemen. The majority are in governorates such as Sana'a, Aden Ta'iz Hadhramout and other governorates gradually Nowadays, calligraphy is practiced by age ranks that start from 15 from both genders. People who practice calligraphy resides in civil areas more than rural ones; mostly they start practicing calligraphy in secondary school or first years of university.

Most of the calligraphy fonts used is (NASKH, ROQA'A, DIWANI, THOLTH, KOFI); NASKH is used at schools and universities along with ROQA'A and DIWANI a little less. In the official corresponding and invitations NASKH and DIWANI are used widely. And in walls and ceilings of mosques THOLTH and KOFI are used.

Threats that stand in the way of practicing the element within meant community/communities: Entering technology in the means into Arabic calligraphy led to disable the principle of mastery as many people use a median between mind and action which is the device; this is what makes them distinguish between the classic and modern work. Modern technology does not prevent man from practicing hobbies even on screen software, but it creates an obstacle between tangible and moral. Not reverting to heritage that makes us understand this artistic momentum that exits.

Major threats on the continuation of the art of Arabic calligraphy.

The continuation of the art of Arabic calligraphy faces several major threats, such as:

- The lack of cultural and theoretical awareness among calligraphy practitioners, particularly in regards to the evolution of Arabic calligraphy, its transformation, and its social impact.
- Isolation and disconnection among Arabic calligraphy practitioners, causing them to be distant from the evolving reality.
- Absence of governmental support in promoting and preserving the national written heritage, and the absence of its role in supporting the stability and growth of Arabic calligraphy in comparison to other Arab and Islamic countries.
- The lack of social awareness of the aesthetics of Arabic calligraphy, and its

importance not only as a cultural heritage but also as an important part of contemporary visual development and technology.

### Question C.3

#### C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

### Question C.4

#### C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Yemeni people have paid attention to the art of calligraphy since ancient ages; where there was MOSNAD and ZABOOR calligraphies. Many researchers think that the MOSNAD is the origin of Arabic writing and then some other types were derived from. The oldest manuscript of Torah and Bible was found in Yemen. There is an institution that takes care of manuscripts in Sana'a where many holy Koran manuscripts that go to the first three decades of Islam. Also, at the GRAT MOSQUE in Sana'a a copy of what is known by "Ali Bin Abi Talib" Koran.

The Ministry of Culture with Ministry of Training and Vocational Education have issued licenses for many specialized centers, Establishments and institutes who have interest on developing and maintain Arabic Calligraphy.

The Yemeni Government depends of most skilful calligraphers to write on the walls of mosques which contributes in encouraging the continuousness of the Art of Arabic Calligraphy.

Entering Arabic Calligraphy, though in little, into the school curriculum as a part of Reading in the primary stages.

Restore the role of Jameel Ghanim Institute in Aden, though in a limited way, which supervises many various art works among them is Arabic Calligraphy.

### Question C.5

#### C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Highlighted Activities 2021-2022

The Al-Ward Centre for Arabic Calligraphy and the Arts has several planned activities for the years 2021 and 2022. These include:

- A three-month summer camp for young male and female students, held from June to August 2022. The camp will be divided into 8 different groups, with each group receiving 3 classes per week for one month.
- Regular calligraphy classes are held all year long. Since 2010, the centre has been working with ongoing learning groups, where students enrol in groups of a maximum of 10 students per group. Students register monthly and work on



developing their practice skills individually, while also engaging in art-related conversations to develop their visual skills, theoretical knowledge, and discourse abilities. These classes have been ongoing during 2021 and 2022, with a schedule of three classes per week per student.

- A workshop on the history of Arabic calligraphy in collaboration with the "How to Make It" collective, was held at Bait AlMariefa in Sana'a.
- Several workshops on art theory and the history of Arabic calligraphy for students at Gamal Abdel Nasser Secondary School during the educational year of 2021-2022.
- Training lectures for graphic design department students at the University of Science and Technology in Sanaa, 2021-present.

The Arab Arts Forum presents at the beginning of each month an online calligraphy course, an attendance course, and every two months a Diwani calligraphy course, every two months a plan course. On January 5, 2023, it held an exhibition of the outputs of the students of the Al-Sinbuli calligraphy course.

## Question C.6

### C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

- Government institutions

Manuscripts House-sanaa

Khaled Ali yahya alrawhani

◆ Secretary General of the Manuscripts House

◆ 00967775855550

◆ w.yemen.w.2017@gmail.com

- Social Fund for Development

Head of the Inheritance Unit: Nabil Al-Maqaleh

Sana'a - Faj Attan

Phone: 00967733738866

- b. The community organization(s) or group concerned with the element and its safeguarding.

Al-Ward Centre for Arabic Calligraphy

Khaled Al-Ward

The intersection of 20th Street with Alzera'a,

Old university neighbourhood, Sana'a, Yemen

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Arab Forum for Arts

Sana'a - Mujahid Street

Forum President: Radfan Al -Muhammadi

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•Yemeni Calligraphers Association

b. Faisal Al-Nahari, director

c. Sana'a – Yemen, Heddah street

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. faisalnahr1000@gmail.com

•Talent Academy

. Saeed Baharith, director

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+967 770465190

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## Question C.7

### C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

When preparing the report, a database of organizations and associations related to intangible cultural heritage was created by publishing a questionnaire form via the Internet, distributing it and publishing it on social media and social media, and then sorting those organizations according to their response to several areas of cultural heritage. We received responses from sixteen different organizations and institutions interested in the field of intangible cultural heritage in various fields. And from the various governorates of the Republic of Yemen, 4 civil society organizations related to the Arabic calligraphy element were monitored.

A list of governmental institutions associated with intangible heritage, directly or indirectly, was prepared, and 3 governmental institutions associated with the Arabic calligraphy element were monitored.

And then the second stage, which is the stage of participation in preparing the report through meetings that took place online via Zoom or via WhatsApp, in addition to making forms that contain questions related to the report about their activities and programs in the field of safeguarding the Arabic calligraphy element in general and comprehensively or in a specific field and element.

## Question D

### Signature on behalf of the State

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

#### Name

DR. Mohammed JumeH

#### Title

Ambassador and permanent delegate of the Republic of Yemen to UNESCO

**Date**

07-02-2023

**Signature**