



United Nations  
Educational, Scientific and  
Cultural Organization

Intangible  
Cultural  
Heritage

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# Representative List

ICH-02 – Form

## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2019  
for possible inscription in 2020**

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

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

*States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity, which is available on the same webpage.*

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

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

Saudi Arabia

### B. Name of the element

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

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

*Not to exceed 200 characters*

The knowledge and practices related to cultivating Khawlani coffee beans

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

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

*Not to exceed 200 characters*

المعارف والمهارات المرتبطة بزراعة البن الخولاني

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

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

AL Khoulani, Safi, Al-Ani

### C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

The mountains of Khawlan are located in a region extending from the south of the Kingdom of Saudi Arabia to the Northwest of Yemen which is divided by the borders. These mountains are occupied by tribes who refer to their great grandfather Khawlan Bin Amir. That is where the name Khawlani is derived from.

In Saudi Arabia, those tribes constitute the concerned community that is descending from Khawlan Bin Amir and are known by the name of each province they reside in across the region of Jazan: the Malki's from Ad-Dayer Bani Malk, the Ardis from Al-Aridhah, the Raithi's from Al-Raith, the Fayfis from Fayfa and also tribes from Al-Edabi, and Harub.

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

### D. Geographical location and range of the element

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

Not to exceed 150 words

The mountains of Khawlan spread from the southern region of Saudi Arabia to the northwestern region of Yemen. In Saudi Arabia, these mountains are situated in the region of Jazan. The Khawlani coffee bean trees grow on mountain terraces and valleys at an altitude of 1000 – 1800 meters above the sea level. They are found in the highlands of the provinces of Jazan: Ad-Dayer Bani Malik, Al-Aridhah, Al-Raith, Fayfa, Al-Edabi, Harub, Belghazi, Al-Ghazwani and Al-Qaisi.

### E. Contact person for correspondence

#### E.1. Designated contact person

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

Title (Ms/Mr, etc.):	Mr
Family name:	Alomar
Given name:	Khalid
Institution/position:	Ministry of Media, Head of ICH Department
Address:	Riyadh
Telephone number:	00966505216509
Email address:	kaomar@media.gov.sa
Other relevant information:	Ms Gassas,Rehaf Saudi Heritage Preservation Society, Projects Advisor Riyadh 00966544609749

## E.2. Other contact persons (for multinational files only)

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

### 1. Identification and definition of the element

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

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

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

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

- a. *an explanation of its social functions and cultural meanings today, within and for its community;*
- b. *the characteristics of the bearers and practitioners of the element;*
- c. *any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and*
- d. *the current modes of transmission of the knowledge and skills related to the element.*

*The Committee should receive sufficient information to determine:*

- a. *that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';*
- b. *'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- c. *that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';*
- d. *that it provides the communities and groups involved with 'a sense of identity and continuity'; and*
- e. *that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.*

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

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

*Not fewer than 150 or more than 250 words*

The knowledge and skills related to cultivating Khawlani coffee beans are perceived in the following stages:

1. **Planting:** The cultivation procedure starts by planting the seeds in mesh bags filled with soil stored in a cool shaded area for 3-4 months until the full-growth of the seedling. Then, it is transferred to plowed lands in agricultural terraces.
3. **Harvesting:** The fruits start growing within 2-3 years from planting; small round green fruits

grow and gradually turn yellow then orange and finally red. The red color indicates that the fruit is ready for picking. The picking technique needs to be completed one by one using a twisting method to ensure the branch is not damaged in the process, this is necessary for the branch to bear fruit next season.

4. Pruning: After harvesting the tree branches need to be trimmed from the old branches. This ensures the growth of new branches.

5. Dehydration: After the collection of the fruits, they are transferred to the rooftops of houses or put on dehydration beds in the cool shaded area to dry, where the seeds need to be stirred until they turn black.

6. Peeling: The dried fruit is placed on a large flat stone mill using a long cylinder stone to crush the fruit separating the bean from the shell in a method that prevents the coffee bean from cracking. The peeled coffee beans are roasted and ground.

The shells and coffee beans are both utilized to make the traditional drinks served daily.

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

*Not fewer than 150 or more than 250 words*

The main practitioners of the element are the owners (male or female) who inherit the land. There are 724 farmers listed in the Jazan region.

The roles and specific responsibilities are divided among the family members according to their gender. Men plant and prune the trees to ensure their growth. Primarily, Mastering the fundamental skills such as ensuring the correct soil minerals balance, preventing the diseases that may occur and repairing the terraces after the rain season.

During harvesting season when the fruits are ready for picking, the whole family (males, females, and children) gather in the lands to pick the fruits one by one; which is a crucial step to ensure the protection of the tree for it to bear fruit in the next season.

In the dehydration process, the men place the fruits on the rooftops of their houses or mesh beds. Correspondingly, they toss the fruits every couple of days to prevent mold growth on the beans until all the water evaporates equally.

After the beans are dried, women peel the fruits on a stone mill using a crushing technique to separate the beans from the shell through a skillful manner that secures the coffee beans from cracking.

Men and women both roast then grind the beans used to prepare coffee.

Consequently, the youth are involved in the various steps of learning cultivation and processing coffee beans depending on their gender and age. This can happen within the family or through an apprenticeship in other farms.

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

*Not fewer than 150 or more than 250 words*

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

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

Boys accompany their fathers in the planting, harvesting, dehydrating, pruning and repairing terraces, while girls help their mothers in the picking, peeling and grinding process. Their participation to the cultivation of the Khawlani coffee beans ensures the transmission of the

practice through generations. Thus, young people will have enough knowledge and skills to operate their own farms in the future.

With the increase of coffee tree lands in the region some youth have become apprentices of master farmers to learn the process of growing the Khawlani coffee beans even though it's not practiced in their family. This enables them to have their own farms in the future.

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

*Not fewer than 150 or more than 250 words*

Coffee is a symbol of generosity in Saudi Arabia. For the community of Khawlan, it is socially important to prepare coffee for their visitors and guests using the coffee beans harvested from their farms, because it is a sign of honor and respect. Every farm produces its own coffee beans for daily consumption. The excess beans are sold in the market for economic profit. The cultivation of Khawlani coffee beans contributes in providing a sense of identity to the community and sustainable development.

The planting and processing of the Khawlani beans encourages social coherence within the local community. Through frequent social visits, the farmers exchange knowledge that improves their skills. Master practitioners are a valuable source of advice to other farmers.

During the festive harvest season, farmers gather to help one another. Particularly, collaboration amongst helps with breaking the monotony of the work, oral traditions are practiced through singing verses of poems. One person sings and the group repeats after to create a harmonic rhythm as they work.

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

*Not fewer than 150 or more than 250 words*

The region of Jazan consists of sixteen provinces, six of these provinces practice cultivating Khawlani coffee beans. The farmers are highly respected and appreciated among the various groups in the region. The production of Khawlani coffee beans gives a significant identity to Jazan region.

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

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

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

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

*For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.*

(i) *How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself)*

*and raise awareness of its importance?*

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

*Not fewer than 100 or more than 150 words*

Khawlani coffee beans are considered one of the finest types of beans in the world. They are described as the green gold of Jazan region.

The inscription of the element will increase the visibility of the cultivation of Khawlani coffee beans as an element of the intangible cultural heritage at the local level through raising awareness about the skills, tools, techniques, and practices of cultivating the Khawlani coffee beans and other related traditions associated with it such as the oral traditions.

It will also motivate farmers to expand their plantations. This will lead to a raise in the living standards of the farmers and their families, as well as, the resettlement of farmers who had abandoned their land and the redevelopment of their lands. As a result, it will increase the number of participating community members and encourage younger generations to take an interest in this practice.

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

*Not fewer than 100 or more than 150 words*

Saudi Arabia is ranked as one of the biggest consumers of coffee in the world. Saudis consume coffee as part of their daily routine and during social events. The inscription of the Khawlani coffee cultivation, a tradition inherited by generations, on the representative list will contribute to its visibility on the national level. It will also promote other intangible cultural heritage practices related to the region, such as traditional clothes, oral traditions and rituals.

There is a lack of knowledge amongst Saudis that Jazan is one of the biggest producers of coffee. Therefore, the media exposure will raise awareness of the cultivation of Khawlani coffee beans and the role of the practitioners and bearers of this element.

The inscription of Khawlani coffee beans cultivation will enhance the local cultural identity of Jazan region within the cultural diversity in Saudi Arabia. It will encourage dialogue amongst the national community members.

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

*Not fewer than 100 or more than 150 words*

The inscription on the representative list of the Intangible Cultural Heritage of Humanity could raise the awareness of different communities, groups and individuals worldwide about the importance of the elements related to the knowledge and practices concerning nature and the environment.

The inclusion of the element in the representative list will increase the visibility of the intangible cultural heritage of Saudi Arabia at the international level. As the cultivation of coffee beans is spread globally, it will promote the exchange of knowledge on an international level among the practitioners through sharing the skills and techniques gained from their farms. Especially when they participate in international exhibitions, conferences and festivals.

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

*Not fewer than 100 or more than 150 words*

In Saudi Arabia, many people lack the knowledge about the techniques, skills, time and efforts the farmers invest to ensure the production of high-quality coffee beans cultivated and processed fully by hand in their local lands. The inscription will promote the intangible cultural

heritage and raise the curiosity to discover the element and the peculiar landscape in the region. Jazan mountains will become a cultural destination for interested groups and individuals in order to interact with the locals and explore the nature of the region.

The inscription will invite people from other regions to interact with the practitioners and bearers to promote the element, encouraging dialogue among the communities, groups, and individuals concerned.

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

*Not fewer than 100 or more than 150 words*

In the past, the utilization of the Khawlani coffee bean was limited to make only local lightly roasted coffee. Yet with the development of coffee roasting methods, coffee enthusiasts have discovered that Khawlani coffee can also be used to serve dark roasted coffee beverages. This discovery has resulted in developing new cultural activities within the community. Furthermore, the local farmers have also developed new packaging that ensures the freshness of the coffee. These new packages designed with local motives inspired by their surrounding environment, mention the name of the producer thereby valuing practitioners and their tribe. These new skills and practices related to the Khawlani coffee beans promote human creativity.

As a result, the inscription of the element will enhance respect for cultural diversity among a wider range of communities as cultural practices related to the region, for instance, oral traditions and social coffee rituals.

### **3. Safeguarding measures**

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

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

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

*Not fewer than 150 or more than 250 words*

The practices related to the Khawlani coffee beans planting are transmitted through non-formal education. Farmers take it upon themselves to train their own children or young apprentices in the proper tools and techniques.

In 2018, two young photographers from the region decided to live in one of the Khawlani coffee beans farms to create a documentary about the farmer Jubran Al-Khaldi. One of the photographers, Hosain Daghriri, wrote an article about the experience and the process through a blog to promote the efforts and skills required to cultivate Khawlani coffee beans.

The Khawlani coffee beans farmers were requested by the governor of Ad-Dayer province to create an annual festival for all practitioners to display, promote, and exchange knowledge and information on the traditional practices as safeguarding measures. Hence, the coffee festival in Ad-Dayer first took place in 2013 and is still ongoing.

With the development of the tools, some of the old traditional tools have been modernized for more effective use. Some farmers have taken the responsibility to create a private collection that contains the traditional tools. For example, Jabal Talan Museum that is owned by Jubran Sulaiman Al-Malki in Ad-Dayer.

Moreover, five coffee shops (Elixer, Qaf, Makana, Mad and Camel Step).in Saudi Arabia owned by young business owners use coffee from Khawlani bean farms in support of local farmers.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:*

transmission, particularly through formal and non-formal education

- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) *How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?*

*Not fewer than 150 or more than 250 words*

The municipality of Jazan and the governor of Ad-Dayer have approved and supported the first coffee festival upon the request of numerous groups of farmers. That festival launched in Ad-Dayer province was an opportunity for farmers to engage with the public. In 2018, the festival has been attended by 50 thousand visitors; which clearly helped to raise awareness of the efforts placed in cultivating coffee beans.

In 2017, Aramco in collaboration with Al Bir Charity Association in Ad-Dayer have launched an initiative to support Khawlani coffee beans farmers, as an initiative to safeguard the element by training more than 500 farmers to develop their skills and techniques in planting and irrigating the coffee seedlings.

In addition, Aramco's initiative aimed to assist the farmers in one of the major issues; which is the lack of water supply for irrigation due to the difficult nature of the lands. They have provided water tanks for more than 80 farms in the region to increase the number of trees in the lands. They are still providing tanks for more farmers until this day.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

### **3.b. Safeguarding measures proposed**

*This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.*

(i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

*Not fewer than 500 or more than 750 words*

The viability of the knowledge and practices related to cultivating the Khawlani coffee beans depends on the protection of the tree itself. Therefore, safeguarding measures must be placed to ensure the sustainability and continuity of planting coffee in the region to encourage the community to further practice and safeguard the skills and techniques inherited by them.

Ideas and Projects proposed to help ensure the viability of the element are the following:

1. The community aims to establish a specialized Coffee Society for planting coffee trees. This project is initiated by the farmers in the region to ensure the viability of the element. The society aims to obtain investment capital from government or private sectors to support the plantation of Khawlani coffee beans and to build easy access roads in the lands. It also aims to create a database of all the practicing farmers in the region to grant them access to logistical, financial, educational support and provide them with training to improve their skills and techniques in planting the Khawlani coffee beans.

2. One of the major issues that face the farmers in the region is water irrigation. In Feyfa, province members of the cultural center have created a committee that includes some farmers, engineers and enthusiasts to brainstorm means of improving the irrigation process in the lands. The committee is developing a mechanism with pressurized underground water tanks that deliver water through irrigation systems, because of the strenuousness the farmers face in movement during the transportation of water through the agricultural terraces.

3. After the documentary that Hosain Daghri completed in Ad-Dayer, with his business partner, Awad Al-Hamazani, an agreement was drawn with 23 farmers alongside the rental of a couple of abandoned buildings in areas surrounding the farms. The rented buildings will be developed into eco lodges called "Makana" to welcome visitors to the region. The aim is to grant them a cultural hand on experience in the practice of planting and harvesting Khawlani coffee beans in the farms alongside the farmers throughout their stay. The expected results are to support the Khawlani coffee beans cultivation and encourage dialogue between farmers and visitors.

Another aspect of the project is to create a coffee brand that will distribute and sell coffee beans nationally supporting the farmers and promoting the identity of the community. The profits return to the farmers will encourage them to expand their plantation, which in return will boost the continuity and sustainability of the element. This resulted in the development of a project which will support the farms of Khawlani coffee beans.

4. The Technical and Vocational Training Cooperation, a public educational institution, is preparing new training courses to educate a wider range of youth to aid farmers in the work throughout the lands. This will eliminate the lack of skillful workforce in the field.

5. The Ministry of Environment, Water and Agriculture in cooperation with local cooperatives has launched an initiative to rehabilitate the agriculture terraces and collect rainwater for irrigation. The objectives of the project are to improve the infrastructure by building and renovating retaining walls of terraces and concrete tanks to collect rainwater. Moreover, water pumps and irrigation network will be installed.

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

*Not fewer than 150 or more than 250 words*

The proposed safeguarding measures above aim to ensure the viability of the element beyond the intended result of the inscription; which has been mainly proposed by the community members and practitioners of the element. Yet, each project seeks the support of governmental entities to ensure financial stability and longevity of the proposed projects:

1. The licensing and official approval to launch the coffee society proposed by the community needs to be processed through the Ministry of Labor and Social Development. The financial support is provided by the ministry for each society to assure the continuity.

2. The community in Fefya is seeking the financial and logistical support from the Ministry of Environment, Water & Agriculture to proceed in the implementation of the proposed project.

3. Makana has been presented to the Ministry of Environment, Water & Agriculture to become a model for other regions in the country and prototype the idea to become used by farms across Saudi Arabia with promotion and funding from the ministry.

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

*Not fewer than 150 or more than 250 words*

The above-mentioned safeguarding measures are derived from the community members and will be implemented by both men and women who own the land, as they are the primary people concerned with farms of the Khawlani coffee beans in the region.

The implementation of all the proposed safeguarding measures cannot be fulfilled without the involvement of the community members since the lands and trees are personally owned by them

and the access to the element is granted through them.

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

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

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

Name of the body: Ministry of Media

Name and title of the contact person: Mr.Khalid Alomar, Head of ICH Department

Address: Riyadh

Telephone number: 00966505216509

Email address: kaomar@media.gov.sa

Other relevant information: Saudi Heritage Preservation Society  
Rehaf Gassas, Projects Department Advisor  
Riyadh  
00966544609749  
rgassas@shps.org.sa

## 4. Community participation and consent in the nomination process

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

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

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

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

*Not fewer than 300 or more than 500 words*

In 2018, several meetings were held with individuals known for the plantation of Khawlani Coffee Beans in the region. The meetings aimed to identify the element, specify the geographical range of the element and define the concerned community to start the preparation for the nomination file. The meetings resulted in creating a plan which included the provinces that will be involved, the farms that needed to be visited, and the various techniques ensuring the coverage of the widest range of the element in the region. Documentation and research materials were provided from the community to support the inventory, which was used to complete the nomination form. The local community has invited the working team in order to visit the farms and observe the process of planting and cultivating Khawlani coffee beans.

In January 2019, the field visits were conducted by the project's teams of The Saudi Heritage Preservation Society; which is a Saudi Non-Governmental Organization, in collaboration with community members and the governors of the provinces. Consequently, two meetings were held with the practitioners concerned with the element, a large number of Khawlani Coffee Beans farmers come from several provinces were presented in each meeting. The meetings were held to explain the nomination process to the practicing community and involve them in the process.

In respect to the traditional customary practices of the local communities, the female practitioners preferred not to attend the conducted meetings. Therefore, they were visited in their privately-owned farms to have the chance to explain the nomination process and obtain their free, prior and informed consent.

The nomination form was translated to Arabic and sent to Dr. Faisal Al Tomaihi, who is a member of the community in Jazan, to be submitted to the community members to approve the mentioned information about the skills and practices related to Khawlani Coffee Beans cultivation.

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

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

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

*Not fewer than 150 or more than 250 words*

As a result of the meetings and various encounters with male and female farmers and community members, the consent forms were gathered from multiple Jazan provinces: Al Dayer Bani Malik (AlSalama Mountain), AlAredhah (Jabal Sala), Alaidabi (Jabal Masyada) Faifa, Horoob, AlRaith. The enclosed community consent documents are 57 forms (from 149 farmers) translated from Arabic to English by a certified translation office.

The consent forms were collected from the farmers gathered in the community meetings, elaborate details were provided regarding the nomination process and they provided free, prior and informed consent to the nomination process. Other consents were gathered during the visits to the farms and after meeting the families on the farms. The farmers and their families had a great interest in the inscription of the skills and practices related to cultivating Khawalni Coffee Beans as an element of intangible cultural heritage on the UNESCO representative list.

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

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

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

*If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.*

*Not fewer than 50 or more than 250 words*

There are no customary practices governing access to the element, as the practicing community provided information and knowledge about the skills and techniques willingly. Also, the practitioners are open to granting full access to visitors, enthusiasts, researchers, journalists and

whomever is interested in the element to learn and understand the knowledge and skills related to planting Khawlani Coffee Beans.

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

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

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

Name of the entity: Saudi Heritage Preservation Society

Name and title of contact person: Rehaf Hamza Gassas, Project Advisor

Address Riyadh

Telephone number 00966544609749

Email address rgassas@shps.org.sa

Name of the entity: Al Bir Society

Name and title of contact person: Yehiya AlMalki, initiative Supervisor

Address Jazan

Email address jam21233@yahoo.com

#### 5. Inclusion of the element in an inventory

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

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

Provide the following information:

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

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

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

1. Ministry of Media
2. Saudi Heritage Preservation Society

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

1. 07/004
2. Knowledge and practices concerning nature and the Universe: The knowledge and practices related to planting Khawlani coffee beans

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

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

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

In 2018, a community-based inventorying has been conducted in collaboration with community members in the local region, and stakeholders related. To present the widest range of the element in the area and involve the full community without any exclusion. In the inventorying forms were used to identify and define detailed information about the element, from the start of the practice till the final step. Audiovisual materials (photos, video films, voice recordings) have been collected by the community.

Farmers, males and females were involved in identifying the needed information about the knowledge and practices of planting Khawlani coffee beans for the inventory.

*(vi) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).*

The inventory is regularly updated through the communication data collected during the primary inventory of the practitioners, through the NGO's, local societies, and stakeholders in the region. Each entity is required to submit periodical reports, written after field visits conducted every 2 to 3 years to determine any development regarding the inventoried element.

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

- a. *If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.*
- b. *If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.*

*Indicate the materials provided and – if applicable – the relevant hyperlinks:*

1. Exact copies of the Ministry's inventory are attached in both Arabic and English.
2. [www.IHSAISHPS.com](http://www.IHSAISHPS.com)

## 6. Documentation

### 6.a. Appended documentation (mandatory)

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

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

### 6.b. Principal published references (optional)

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

*Not to exceed one standard page.*

1. Booklet on Planting and Producing Arabic Coffee, By Al-Habib Mohamad Khamerah, Prof. Dr.; Al-Taib Al-Tonkati, Dr.; Dhaif Allah Bin Ahmed Mera'e.  
A production by the Ministry of Environment, Water, and Agriculture in the region of Jazan.
2. Bun Jazan Ela Al-Wajeha, Abulaziz Al-Raithi.  
Article in Terhal Magazine, edition no. 87, Dec 2018  
<http://www.tirhal.com/details/dt/Detail/ItemID/632/privacypolicy>
3. Aramco Development Project to provide water irrigation.  
<https://www.saudiaramco.com/ar/news-media/news/2018/jazan-coffee-beans-product>
4. Hosain Daghri's Blog & documentary  
<https://www.youtube.com/watch?v=rjxSfunHFLE>  
<https://vanoos.com/vanoos/travel/aldayer-coffee>

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

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

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

Name: Abdullah Alkenani

Title: General supervisor of the Ministry of Media's agency for Cultural Affairs,

Date: 23/03/2019

Signature:

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