



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

ICH-02 – Form

Reçu CLT / CIH / ITH	
Le	29 MARS 2019
N°	0223

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.

United Arab Emirates and Sultanate of Oman

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

Camel Racing: A social practice and a festive heritage associated with camels

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

سباق الهجن: ممارسة اجتماعية واحتفالية تراثية مرتبطة بالإبل

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.

Sibaq Al Raqedh, Camel Racing, Al Rees, Sibaq Al Hejen

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*

Omani and Emirati communities have long been associated with camel breeding and Bedouin culture, in which the camel plays a central role. These communities also share the heritage sport of camel racing, which has been associated with many social events, and therefore continues to prosper as an important ICH element within both nations.

Communities, groups and individuals involved in camel racing in the Sultanate of Oman and in the United Arab Emirates are of different categories, each with different roles. These are mainly clan tribal groups, camel owners, farms owners, camel breeders, race representatives in all governorates and regions, artisan women who produce racing tools, and practitioners. Most of them live in the United Arab Emirates and Oman, which have maintained the continuity of the element since ancient times in various non formal ways. They also consist of camel tamers, arbitration committees, trainers, therapists, race organising institutions, federations and clubs, race-related community committees, heritage institutions, governmental bodies and institutions, support funds, scientific research centres for improving race breeds, hospitals, veterinary centres, and the racing media. They have been able to integrate the practice into major cities and are currently ensuring its continuity through framing and assistance, financial support, follow-up, promotion and documentation.

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

Oman and the United Arab Emirates are located in the southeastern region of the Arabian Peninsula. Camel racing heritage is associated with camel farms and Bedouin communities. This widespread development contributed to its formation through the centuries by the nature of the Bedouin and general desert society, where camels contribute to their lifestyles and cultural symbols, whilst providing fundamental necessities such as food, clothing, transport and even entertainment.

Camel races are practised in the Sultanate of Oman in all Governorates: in South Batinah, Sohar and Saham, Musannah and Barka, Adam and Bahla in Interior Governorate, in Al-Mudhaibi, Badi in Northeastern Governorate, Wadi Bani Khalid, Al Kamil Wal Wafi, Jalan Bani Bu Hassan and Bani Bu Ali in Southeastern Governorate, Central Governorate and Provinces of Duqm, Haima, Dhofar and Thumrait

In the United Arab Emirates, camel racing is widespread in all areas, especially in the areas surrounding major cities such as: Al Wathba, Sweihan in Abu Dhabi, Saih Sabra, Al Wagan, Alrugayat in Al Ain, Al Marmoom, Al Habib and Al Habab in Dubai in addition to the inland desert communities such as: Al Sila, Ghayathi, Bede Zayed in Al Dhafra Region and Al Dhaid in the Emirate of Sharjah. Furthermore, the camel races heritage sports practiced in other parts of the world such as in the Gulf and Arab countries.

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:	Alkaabi
Given name:	Saeed
Institution/position:	Department of Culture and Tourism - Abu Dhabi/ Director of Intangible Heritage Department
Address:	P O Box 94000, Abu Dhabi, United Arab Emirates
Telephone number:	0097125995677
Email address:	saeed.alkaabi@dctabudhabi.ae
Other relevant information:	Fax: 0097124440400

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.

Title (Ms/Mr, etc.):	Mr.
Family name:	Saif Salim Bani Oraba
Given:	Ibrahim
Institution / position:	Head of ICH / Ministry of Heritage and Culture
Address:	P. O. Box 668, Post Code 100, Muscat, Sultanate of Oman
Tel:	+968 2 411 6644; fax +968 2 411 6611
Email:	baniarab8@gmail.com

1. Identification and definition of the element

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

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

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

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

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;

- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

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

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

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

Not fewer than 150 or more than 250 words

The camel race is deemed as important cultural heritage in many countries around the world. It is one of the heritage sports that the Gulf societies have known since ancient times. Its importance and continuity in Bedouin society is connected to the prominent role of camels in the desert environment; it is a fundamental aspect of their nomadic lifestyle and a source of inspiration and creativity in poetry and singing. The camel race, as well as a traditional activity of communities, groups and individuals in the Sultanate of Oman and the UAE, is a form of relationship that links these communities to camels, an interactive relationship based on the knowledge, skills and practices of individuals and groups in training camels and preparing them for racing in many community events such as weddings and holidays.

There are several stages to prepare the racing camel. Camels are selected based on type, origin and age, and are given a special diet. They practise on the racetrack in groups, and are trained to take part in races.

Camel racing is conducted in specifically designed fields under the supervision of specialized community committees. Usually, the number of racing camels ranges between 15-20 camels in each round, whereas the racing distance is determined based on the camel's age.

There are recognized community traditions, customs and principles governing the framework which forms the living heritage races, apart from the community practices. There are committees or groups that organise and manage the camel races, including: the sealing committee, which assigns an electronic chip for each racing camel to identify it in terms of: their number, age, and type. There is also the preparation committee who is in charge of verifying the camel's origin (local or hybrid), and the line-end committee.

There is a constant keenness from communities, groups and individuals to transfer these experiences and knowledge to the youth through targeted means and methods.

These races are of interest to all communities of the United Arab Emirates and Oman, where they are sponsored, the race fields are set up, and are supported by awarding prizes to the winners. This has played a positive role in preserving these races and ensuring the transfer from generation to generation.

- (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

Camel races are among the elements of cultural heritage in the United Arab Emirates and the Sultanate of Oman. Many community members are the bearers, including: owners and breeders

of camels, who prepare the camels to participate in races through: preparation, training and care, according to specific roles and tasks, such as the following:

- Owners of camels: They form the largest circle among the bearers and practitioners of this heritage, since camel ownership is an inherited social tradition in the United Arab Emirates and Oman, which leads these owners to provide the necessary numbers of camels for racing purposes. Women have an active role in this field as they own camels and participate in the financing of support fund. They have a special role in transferring the experiences and knowledge related to camels and their races in particular to the youth.
- Trainers: Those possessing experience, skill and knowledge needed to prepare camels for races through training programs. They also transfer their knowledge to new trainers.
- Camel Tamers: A group of trainers who are specialists in training the camels to be fit for racing including the ability to adapt to overall race conditions.
- Al Mati (Trainer): The person who simulates the real race through training the camel on the required speed in the field.
- Experts: People possessing extensive knowledge in choosing breeds and traits that distinguish a racing camel from a normal one. They also provide advice to race practitioners.
- Vets: They provide the necessary health care for the racing camel .
- Organising Committees: Community committees who manage the races in terms of planning, scheduling, camel age categories, race locations, etc
- Arbitrators: Team of camel racing specialists whose role is to set race conditions and criteria, determine awards, and announce winners.
- Local Communities: Those who provide equipment, such as decorative camel accessories.
- Women: They take part in the camel races through providing the required equipment to the trainer, and helping the camel breeder in taking care of the camel and maintaining its health.
- Poets: They accompany camel races with their poems.
- The public: They are the broadest category who eagerly pursue camel races directly or through audio/visual media.

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

Not fewer than 150 or more than 250 words

Communities of UAE & Oman are still paying special attention to breeding camels manifested in the great public attending the camel races in both countries. The Bedouin culture that characterises these communities is still based on camels and camels' heritage. The community members are keen to participate in camel races by educating their children about the heritage sport, starting with camel breeding, and training them to participate in the races. Camel racing is one of the most important cultural features of the community. They resort to this heritage sport in all their family and community events, expressing their pride in their culture and traditions and in being loyal to the camel. Thus, children and youth gradually acquire all skills and knowledge, both those related to camel's culture and their breeding, or directly related to the practice of races, traditions, arts and social and cultural dimensions. Knowledge is transferred informally among families and members of the community through observation, simulation and oral expressions. Camel festivals provide opportunities for young people to acquire knowledge and skills related to camel breeding, thereby enhancing their national identity.

The transmission of knowledge and skills to emerging generations is being achieved through the combined efforts of representatives of communities, groups, individuals, governmental institutions, specialised centres and the federation of racing and clubs. The acquisition of skills, knowledge in camels' breeding and training, and the organisation and practice of racing is systematic through the direct supervision of young people, conducted by older and experienced people who acquire the necessary expertise in this field.

In UAE, there is currently a trend towards creating specialised centres to train practitioners, which is further elaborated on the 3rd criterion (safeguarding measures).

In Oman, many elements of intangible cultural heritage, including camel racing, are included in the school curriculum. Thus, these elements are transferred to the youth. At the educational level, there is a clear interest in research projects and programs dealing with intangible heritage, including programs to document the elements of social life and the cultural heritage of society. This contributes to the transfer of this element and the intangible heritage due to the involvement of young students in these programs.

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

Not fewer than 150 or more than 250 words

The camel race is one of the most popular social practices in Oman and the UAE. These races are organised on many social occasions, including: weddings, national holidays and celebrations. The camel race is also popular with audiences of TV channels which cover these races.

The many social functions of camel racing are reflected in the fact that they are community events, in Oman and in the United Arab Emirates, through which the members of the community communicate, consolidate social ties and social cohesion and pride. They also create opportunities for recreation in a collective atmosphere based on the human values of the cultural heritage associated with the local environment and inherited traditions. The camel races reflect the spirit of competition among members of the same community so that the practitioners compete in the race with pride, courage and a spirit of respect among the participants. The heritage camel races also highlight many traditions and customs that reflect the values of communication, cooperation and exchange of experiences known to Bedouin communities. In this regard, they reinforce the strong relationship with camels today and in ancient times. They also highlight many customs and traditions that reflect the values of communication and cooperation.

The cultural dimensions of camel racing are many and varied: The races are an ideal occasion for writers, poets and artists to highlight their many creations. The occasions of the races are often crowned with poems and poetry by leading poets, who sing the camel's value in social life and the qualities of the winning camels.

On the other hand, camel races contribute to the pride of the shared culture of camel-related heritage among members of the community in the UAE and Oman. Camel races are also occasions for organising many activities of a cultural nature such as: heritage exhibitions, seminars, lectures, poetry evenings, art performances, folk games, falconry, and programs for young people and children. In this context, camel races are an integrated cultural and social trend, highlighting many elements associated with intangible cultural heritage such as folk arts, traditional crafts and others, thus contributing to the revitalisation of the cultural and intellectual movement in areas where camel races are held.

(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 heritage sport of camel racing has wide public interest in all parts of society in the UAE and the Sultanate of Oman, reflected by the increase in the number of racing fields established in the two countries and a corresponding increase in the communities, groups and individuals concerned. The heritage value of the races allow Omani, Emirati and other communities to participate in accordance with the principle of continuous change of ICH elements in their social, economic and environmental surroundings.

Camel racing is a traditional sport maintained by communities, groups and individuals who have adapted it to meet the requirements of development in Emirati and Omani communities. Important to sustainability is the fact that all stages involved in this heritage sport do not conflict

with International Human Rights conventions. These races allow the expression of traditional practices through honest competition, proper care of camels and the concern of men to show their pride. These conventions and traditions have strengthened the adoption of national laws that support these humanitarian principles in the United Arab Emirates and the Sultanate of Oman. It also attracts the public because it is part of the cultural identity of societies in both countries, where everyone is keen to respect and participate in the laws and regulations relevant to races.

With regards to the mutual respect between communities, groups and individuals that practise this heritage sport, the nature of these races is to promote social cohesion and interrelations among the members of society in an atmosphere of cooperation and mutual respect. Winning is seen as a collective celebration and the culmination of the fun that has lasted throughout the race.

Finally, camel racing strongly promotes the principles and requirements of sustainable development because it involves practices and procedures directly related to camel care, nutrition, reproduction and appreciation of their role within society, which leads to sustainable development in the environment and economic activity.

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

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

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

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

Not fewer than 100 or more than 150 words

The wide distribution of camel race tracts throughout the UAE and Oman highlights the local interest in this sport and in camel heritage in general. Local Bedouin communities are the main bearers of this element. Inscription on the Representative List of Intangible Cultural Heritage will contribute significantly to highlighting the importance of traditional practices and knowledge in the daily lives of practitioners. It will encourage camel owners and breeders to appreciate their knowledge, skills, heritage and cultural symbols.

It is anticipated that the inscription of camel racing will revitalise associated cultural and social practices. The importance of cultural diversification and the role of local environment in enriching intangible heritage will be enhanced, and it will raise the interest of local communities in their traditional practices through highlighting those elements. This will contribute to the exchange of information and dialogue between camel racing practitioners and those of other elements, such as the folk arts and traditional crafts. Therefore, the inscription of the camel racing on the Representative List of the Intangible Cultural Heritage of UNESCO will highlight the importance of ICH in general at the local level and its role in consolidating knowledge, skills and local lifestyles.

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

Not fewer than 100 or more than 150 words

The required results of inscribing heritage camel racing on the Representative List of the Intangible Cultural Heritage of UNESCO exceed the local dimensions to highlight the positive

results associated with the importance of the intangible cultural heritage in general on the national level for both countries, the most important of which are:

- Camel racing is very popular, and inscription will highlight the importance of intangible heritage and raise awareness to large numbers of people in both countries.
- Inscription will increase the interest of communities in other areas of ICH at the national level in both countries.
- It will also support bearers of intangible cultural heritage from practitioners, story-tellers and informants, benefiting from their expertise and knowledge, and enhancing their role in transferring their heritage to future generations.
- The programs that will be carried out to promote, enhance and transfer the element will attract many people. This will help in raising awareness of ICH and its importance in the community life. The International Convention in Safeguarding the Intangible Cultural Heritage will be highlighted and transferred to coming generations.

Therefore, the inscription of the camel racing element on the Representative List of the Intangible Cultural Heritage of UNESCO will promote the importance of the intangible cultural heritage at the national level in Sultanate of Oman and United Arab Emirates.

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

Not fewer than 100 or more than 150 words

Camel races are part of the human heritage associated with the desert environment and are also linked to other heritage sports found in many countries. Inscription will contribute to the enrichment of world heritage sports in other forms that may not be well known in many societies of the world. In the same context, this will contribute to highlighting the importance of intangible cultural heritage in general. As a model of the human relationship to the environment, the camel race would contribute to the promotion of international efforts in the field of other heritage sports practices and the exchange of knowledge and experience in the intangible cultural heritage. The inscription of camel races on UNESCO's Representative List will also highlight the human relationship to animals and their ability to co-exist with camels. Thus, it will contribute to enhancing awareness of cultural diversity and enriching the representative list of the intangible cultural heritage of humanity.

The inscription will also enrich the intangible cultural heritage through various experiences related to the camel race. This will enhance the joint international effort in the safeguarding of nations' heritage, its sustainability and the promotion of intangible cultural heritage at the international level.

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

Not fewer than 100 or more than 150 words

The camel racing heritage sport is recurrent events around the year and involve many representatives of communities and groups who belong to all regions of the UAE and the Oman, owners of camels, breeders, trainers, organisers, representatives of institutions, bodies, the public and other contributors associated with this heritage sport. These events provide an opportunity to exchange ideas and thoughts, and to promote dialogue with regard to camel heritage, and related knowledge.

Camel races across different regions of Oman and the UAE, are also aimed at renewing relations between the heritage bearers, encouraging dialogue among the various community groups and fostering social cohesion. They will contribute to enhance the awareness of the importance of safeguarding ICH by practitioners. Also, they will contribute to the exchange of visions and information on the methods of preservation between practitioners and those interested in camel racing and all heritage sports.

At the international level, the inscription will contribute to the strengthening of dialogue among communities, groups and individuals, especially those sharing the components of the elements

across multiple regions of the world or those with relevant knowledge and skills concerning the nature and greater environment.

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

Not fewer than 100 or more than 150 words

The element of camel racing, and its associated heritage features, is a wide area of creativity and a living model for the continuity of human knowledge and skills that have enabled man over time to adapt to their natural surroundings and to acquire creative and effective ways of exploiting the resources offered by nature. Adapting to the natural environment has given people creative skills to meet their daily needs in a constant interaction with nature and ensuring their continued existence in a way that enable the Emirati and Omani communities to create a strong relationship with camels. In this regard, the inscription will be a qualitative addition to the mosaic of other heritage elements practiced and carried by many communities around the world. Also, it will contribute significantly to enhancing the cultural diversity of these communities, highlighting the importance of this diversity in advancing human values and in strengthening relations among communities, groups and individuals throughout the world. Furthermore, it will be an opportunity to inform many communities across the world on aspects of human creativity, skills and knowledge related to ways of dealing with camels. Thus, creativity is extended to include the promotion of camel racing by writers, poets and artists.

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

Communities, groups, and individuals in the United Arab Emirates and the Sultanate of Oman are committed to ensuring the viability of camels and camel racing, as they have been a companion in the desert environment, helping to sustain their lives. The Bedouins considered them to be their most significant possessions. The camels shared their joys and celebrations, and camel racing became a traditional sport. Communities have maintained the continuity of this element through several measures and initiatives, the most important of which are:

Individual breeders and practitioners of camel races are continually engaged in the transfer of knowledge of this element to their children.

Heritage bearers are keen to participate in festivals held in the various governorates of the Sultanate and regions in the UAE, in order to promote camel heritage and associated customs, traditions and competitions for the benefit of the visiting public. The Dhafra festival, annually held in the Emirates of Abu Dhabi is an example of this. This has contributed to the dissemination of camel knowledge and camel racing.

In Oman, camel tamers, owners and racing practitioners are keen to participate in television and radio programmes, where the races are introduced and promoted locally and internationally. An example is Asayel Al-Ebel, which deals with races, winners, and competition preparation.

In UAE camel breeders and camel racing practitioners are keen to provide their expertise in various media, especially traditional satellite channels. They also participate in the activities of the Dhafra camel breeding area.

Camels feeding is given special attention according to rainfall, and the nomadic culture based on the constant search for pasture in the desert.

Communities continue to hold camel races to celebrate many social events, such as weddings, holidays, family and group celebrations.

Various groups (camel owners, breeders, practitioners, trainers, organisers) continue to help sustain camel races through financial and other contributions to camel racing funds in the UAE.

Communities continue to dialogue and exchange experiences about camel racing in general, especially concerning camel breeding, understanding and training.

Selection of original breeds through their knowledge and skills in this field.

Families accompany children to camel races in order to motivate them to connect with their heritage, and to participate in safeguarding and transferring it to future generations.

*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

Camel racing has continued for many years without restrictions or constraints in both Oman and the UAE because of its roots in the cultural practices of communities, the simplicity of the procedures associated with it, and widespread demand. However, these races have been challenged by some modern sports that appeal to young people today. In response, there have been efforts by governmental bodies and institutions in both countries to ensure the continuation of camel racing through various measures. They have been able to integrate the practice into major cities and are currently ensuring continuity through framing and assistance, financial support, follow-up, promotion and documentation.

In the Sultanate of Oman

Various aspects related to camels have been documented in the Arabian Camel chapter, Omani encyclopedia Part Three (2014).

A book (2018) was published on Al Badia life, including a chapter describing camels and associated races, customs and traditions, within the Oral History of Oman project by the Ministry of Heritage and Culture.

Camel races are broadcast directly to promote them through Oman Cultural Channel and Oman Mubasher Channel.

Sponsors of camel races are keen to have the youth participate as organisers or competition participants in order to transfer and sustain the element.

The Royal Camel Corps runs up to 12 races per annum, while the Oman Camel Federation organises many races around the year.

In United Arab Emirates

The local government has prepared and provided race tracks with all necessary technical equipment.

Various state bodies have given financial and other prizes (in addition to community contributions) to winners to encourage participants and motivate camel owners and breeders.

The state continues to provide veterinary centres and hospitals to ensure medical treatment and care of racing camels.

The state supports camel races and ensures safe conditions, such as providing security, traffic monitoring, reception etc.

Educational institutions and various government bodies promote the youth to attend camel races and associated festivals, and provide all means to access and enjoy them.

The state provides wide media coverage for all competitions and prepares documentary and educational programmes about camel racing.

Various bodies have promoted modern race technologies, in terms of preparation and training the camel, and organising races that meet modern time demands.

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

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

3.b. Safeguarding measures proposed

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

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

Not fewer than 500 or more than 750 words

The proposed plans and measures for the safeguarding of the camel racing element in the United Arab Emirates and the Sultanate of Oman have been developed through the broad participation of communities, groups, individuals, government institutions, and other interested parties in workshops and meetings held during the preparation of this file. It is thought that inscription will not have a negative impact on this heritage element, but will contribute to its safeguarding and encourage the communities, groups and individuals concerned.

To ensure the viability and continuity of the element among Omani and Emirati communities, a number of future plans and measures have been developed:

1. Preparing and Training Racing Camels

- Support and qualify camel trainers and tamers to prepare the camel race according to the necessary standards and specifications, using the knowledge, skills and experience of older practitioners. Cooperation between the two countries will be enhanced through exchange of experiences and joint activities.
- Forming teams of arbitrators who possess the required skills and competencies to leverage camel racing. This includes providing sufficient numbers of arbitrators to cover the increasing number of camel races organised in UAE and Oman, and the exchange of arbitration experiences.
- Establishment of camel racing training centres in the United Arab Emirates and the Sultanate of Oman in order to provide training and ensure transfer of the element to future generations in both countries.
- Continue to support research institutions to select breeds that have the characteristics and traits for the heritage of camel races.

2. Race Tracks

- Maintain the traditional camel race tracks, especially in remote areas and camel breeding farms in both countries.
- Develop and support camel race tracks in the UAE and Oman to provide for increasing number of spectators.
- Support camel farm owners to enhance their role in preparing racing camels.
- The relevant institutions in the two countries will continue to support media promotion for instance by developing large screens for the audience to follow the race, in addition to equipping studios to provide immediate coverage of all stages of the race.
- Providing the necessary services to the public, especially those with special needs, to enable them to attend and enjoy the races.

3. Funding Races

- Continue to provide community and government contributions to organise the races and attracting the largest number of participants.
- Organise theoretical and practical lessons for young people who wish to learn traditional camel races on the sidelines of camel races.
- Expand the scope of prizes awarded to the winning categories in camel racing to reach a wide range of participants in the race, in order to stimulate more participants.

4. Dissemination of Knowledge and Experience

- Organisers, especially camel federations and organising clubs in UAE, the Royal Camel Corps, and Racing Federation of Oman, are committed to promoting periodic awareness meetings with practitioners, owners, trainers and interested parties, on the sidelines of the races, to create a platform for communication. This will contribute to better understanding of all heritage components, the skills and knowledge associated with racing.
- Work through communities and private sector institutions to initiate programmes to support camel racing, involve society in safeguarding this element, and transfer it to successive generations.
- Enhance the role of educational institutions in the heritage associated with camel races and camels, in terms of knowledge and applied skills, and prepare to include such information in school curricula and programmes.
- Coordinate between educational institutions in Oman and the UAE to include cultural elements inscribed on UNESCO's Representative lists in the educational curricula in order to consolidate the preservation of intangible heritage.
- Urge educational institutions in the two countries to organise student field trips to desert camel breeding farms and to camel race tracks to encourage their association with this heritage.

5. Promotion and Media

- Commitment of the cultural heritage TV channels in both countries to prepare and present training and awareness programs on camel racing for camel breeders who wish to acquire skills related to these races.
- Utilisation of modern social media to keep up with the latest developments in camel racing and accompanying events.
- Creation of websites by cultural and heritage institutions to explain camel racing and its heritage, cultural and social dimensions.

- Coordination through different media organisations in both countries to highlight camel races and associated cultural heritage, as well as laws and activities related to the advancement of camel races. Coordination will also be carried out with private sector organisations working in the field of media.

6. Scientific Research and Documentation

- Hold seminars and meetings in both countries on camel races and camel heritage, to document and disseminate knowledge among young people, researchers and interested parties.

- Conduct a project to collect and document oral history related to camel heritage and related competitions, and implement the ICH programmes of the Ministry of Heritage and Culture in the Sultanate of Oman and the Department of Culture and Tourism in Abu Dhabi.

- Encourage universities to conduct research on racing camel breeds and camel heritage.

- Work on issuing the Omani cultural heritage law, which will deal with various aspects of this heritage, identify elements of ICH, and develop laws related to its practice, preservation and continuity, including camel races. In the United Arab Emirates, work will be carried out to activate the law of cultural heritage.

(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 Government of the Sultanate of Oman will support these safeguarding proposals through several programmes:

- Camel racing authorities, such as Oman Camel Racing Federation, will allocate an annual budget to support the proposed safeguarding measures. The Ministry of Heritage and Culture will allocate annual funds to support research and documentation projects related to ICH, and will publish a book about this element.

- The Royal Camel Corps and the Oman Camel Racing Federation will continue to provide educational programmes to raise awareness of young people about breeding camels and camel culture.

- The International Exhibition of Horse, Camel and Heritage, supported by private and government bodies, will carry on into the future. The exhibition includes shows for camels and associated heritage arts, in addition to presenting research-based documents about camels.

- The Ministry of Heritage will implement a programme to collect Omani oral history, including all items of Omani intangible heritage. The programme has an annual budget of US \$ 65,000 to document the vocabulary of cultural and nomadic life, which will include the camel.

In the United Arab Emirates, government institutions and agencies will support the implementation of proposed measures:

- In the preparation and training of the racing camel: The Camel Racing Federation will support all branches throughout the country. All efforts will be made to identify original breeds that respond to the characteristics of the camel racing and the training and rehabilitation of these breeds.

- The racing clubs and the Camel Racing Federation will establish new race tracks, training and rehabilitation fields for camels, develop the current race tracks and equip them appropriately.

- The Camel Racing Federation and camel clubs in Abu Dhabi, Dubai, Sharjah and other Emirates will continue to support awards to participants, and increase the number of practitioners of this heritage sport.

- The State, through funding relevant awareness and training events, will support the transfer of knowledge and skills from existing practitioners to new trainees wishing to acquire skills and knowledge in this field.
- State sponsored media will promote camel racing through direct broadcasting of racing activities, and through preparing educational programs.

(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

Many meetings were held in the Sultanate of Oman and the United Arab Emirates, bringing together all parties involved in camel races, especially camel owners, camel tamers, practitioners and organisers. Some meetings were devoted to examining ways to ensure the continuity of camel races in both countries. Communities, groups and individuals have been involved in the development of the safeguarding measures, in accordance with the specificities and policies of each State.

In Oman, a meeting was held on February 13, 2019, with the aim of involving representatives of camel communities, groups and individuals to obtain information on the participation of the Royal Camel Corps in camel racing. During this meeting, there was discussion about safeguarding measures to ensure the transfer of this cultural heritage to future generations.

A team of researchers participated in the Camel Festival of Al Dhafra Region (United Arab Emirates) which was held from 16 to 29 December 2018, during which they met with a number of camel breeders, camps owners, and established camel farmers. Their contribution included ideas on how to safeguard the element and how to ensure its continuity. A workshop was held in Al Ain on 11 to 12 February 2019, attended by representatives from camel breeders, trainers, researchers and race participants. They discussed measures and procedures to ensure the continuity of camel racing. They contributed to the development of safeguarding plans for the UAE, and called on government agencies to do more. Participants also expressed their desire to develop state-run centres to prepare the various cadres required for camel racing. In these meetings and consultations, the groups concerned confirmed their willingness to contribute actively to the implementation of proposed measures, in cooperation with the relevant governmental institutions. Participants also expressed their willingness to transfer their knowledge and skills to younger generations by relying on informal, family-based learning and by taking children for training periods and camel racing events.

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: Camel Racing Federation- United Arab Emirate

Name and title of the contact person: Mohammed Abdullah Al Meheiri/ External Camel Tracks in Charge

Address: Abu Dhabi - Al Wathba

Telephone number: +971506633090

Email address: N/A

Other relevant information:

Sultanate of Oman
 Royal Camel Corps
 Hamad Bin Hamoud Al-Maliki
 South Al Batinah Province

Tel: 009624181938
hhrmalki@rca.gov.om

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

Communities, groups and individuals related to camel races, played an active role in the preparation of this file in both countries.

In the UAE, the research team of the Intangible Heritage Department (Abu Dhabi Department of Culture and Tourism) held numerous meetings and discussions with camel owners, trainers, organisers, interested parties, researchers, representatives of camel care centres and other concerned bodies and institutions. All of these different parties contributed to the element by providing the research team with information and data.

Practitioners often expressed their desire to promote the cultural heritage of camel racing, in particular through its inscription on the Representative List. To this end, they contributed to the preparation of the nomination file from the beginning.

The team organised workshops involving many representatives of communities, groups and individuals. The most prominent were:

- An extensive workshop was held in Al Dhafra region on 24 and 25 December 2018, which involved a large number of camel breeders. The 52 participants exchanged ideas and opinions on the social functions and cultural dimensions of camel races. Participants also discussed the most effective ways and initiatives that would ensure the continuity of these heritage practices within UAE communities. The research team then conducted interviews with members of this heritage group of men and women, who provided extensive information on the practices and knowledge of camel culture, camels in the Bedouin life, and the experience of camel racing throughout the ages. These interviews were documented and included in the film attached to this file, and the information obtained was also used to prepare this file.

A workshop was held in Al Ain on 11-12 February 2019 dedicated to camel racing with traditional sports practitioners and representatives of a number of government agencies, communities, local groups, research centers, educational institutions and the media. During the workshop, the participants discussed camel racing, such as the name of the element, the role of camel in Emirati life, the characteristics of the racing camels, and how to equip traditional and modern race tracks, the number of races organised per year, stages and steps of camel training and racing equipment, how to transfer the heritage and knowledge and experiences associated with camel racing for children. This information was used to update the element in the National Register of Inventory and to complete the preparation of this file.

In addition, camel races held throughout the year in many parts of the United Arab Emirates have provided an opportunity to meet camel breeders, practitioners and organisers in order to obtain more information and to ensure the wide participation of all concerned in the preparation of this nomination file.

In the Sultanate of Oman, communities, groups and individuals have been involved in all stages of preparation of the nomination file:

- A meeting was held on 13/2/2019 in the Royal Camel Corps to communicate with those concerned with camel races and their organisation, in order to obtain information on camel racing, in addition to explaining the reasons for organising and supporting all things related to the practice and continuity of this element. Moreover, the explanation of this nomination file and the registration procedures along with obtaining the community approvals for registration and photographing the materials were also discussed.
- Communicating with the Oman Camel Federation as one of the co-organisers of camel racing, in order to collect and document all aspects of the Federation's role in the implementation of these races.
- Communicating with practitioners of camel racing in order to involve them in the process of file preparation mechanisms, and obtain the data and information necessary to prepare the file.
- Camel races organised in the Sultanate were an opportunity to document all of these races by engaging practitioners, camel breeders and organisers in providing data for the preparation of the file.
- Camel breeding farms in some governorates of the Sultanate of Oman were visited, and there were meetings with camel breeders in order to document data and obtain information related to camel breeding, race preparation, and how to transfer this element from one generation to another. TV and radio interviews were conducted and the methods of practice were portrayed by these camel racing practitioners in order to ensure that the largest number of practitioners participated in the preparation stages of the file.
- Communicating with the media that cover these races and their cultural and heritage aspects, as they have contributed greatly to the establishment of awareness of the element and intangible heritage in general locally and internationally.

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

The preparation for the nomination of the camel racing element started in the United Arab Emirates and in the Sultanate of Oman with the participation of communities, groups and individuals who proved their involvement in meeting the requirements for nomination, in particular by submitting written and signed declarations expressing their free, prior and informed consent to all the details of the nomination and their support for the inscription of "Camel Racing" element on the Representative List of Intangible Cultural Heritage of UNESCO. The participants expressed their appreciation for the efforts of the concerned authorities in both countries in institutions, government bodies, centres and universities, in close and constant cooperation with the bearers of this heritage, for the safeguarding of intangible cultural heritage and the leading role of UNESCO in this area, the significance of camel racing in Omani and Emirati societies, its relevance to camel heritage and culture, and the importance of inscribing this element. This will enhance the awareness of today's youth of the heritage, cultural and social value of camel heritage and camel racing in particular. The letters were submitted in Arabic and translated into English in both countries.

The representations and testimonies of communities, groups, individuals, government institutions and bodies and various other contributors can be classified as follows:

In the United Arab Emirates

- Practitioners
- Camel breeders
- Organisers and consultants for camel races
- Trainers of different categories
- Governmental bodies and institutions
- Universities and educational institutions in all stages
- Camel Racing Federation
- Camel Racing Clubs
- Media bodies and institutions
- Individuals interested in camel racing

In the Sultanate of Oman

- Camel races practitioners (camel breeders, camel tamers, camel farm owners).
- Participants in the preparation of national inventories.

Oman Camel Federation.

- Some institutions participating in the racing.
- Magazine of the world of camels.
- The Cultural Club

All these certificates and declarations have been attached to the nomination file.

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

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

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

Not fewer than 50 or more than 250 words

Camel racing is deemed an element of the intangible cultural heritage that is widely disseminated among the different communities in the Sultanate of Oman and the United Arab Emirates. It is characterised by its appeal to various segments of society, and there are no specific practices or information that is not disclosed. Camel racing is a cultural and heritage sport associated with camel breeding, in association with community traditions and practices. Individuals, groups and communities can participate in all activities without restrictions or conditions. It reflects in general the values that prevail in society such as communication, cooperation, mutual respect, exchange of experiences, and preservation of heritage in all its components. The practice of the element also falls under the elements of heritage that attract all segments of society, men, women, children, without restrictions or requirements. On this basis and considering all these characteristics, this element does not involve customary practices that are not available to society, all members of the community and their groups can access information and practices associated with it and are accessible to the media, researchers and scholars. Practitioners provided freely all the information about camel races and heritage.

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.*

The United Arab Emirates

Organisation/Community: Abu Dhabi Food Control Authority
 Contact Person
 and his Occupation: Mohammed Mustafa Abdul Khaliq / Veterinary physician
 Tel: +971509966139
 Address: 79th St, Prestige Towers
 Email: Mohamed.abdulhalim@adfca.gov.abudhabi
 Other relevant information:

Organisation/Community: Abu Dhabi Food Control Authority
 Contact Person
 and his Occupation: Harran Saeed Rashed Al Jabri / Director of Food Control
 Department
 Tel: +971506189119
 Address: 79th St, Prestige Towers
 Email: harran.aljaberi@adfca.gov.abudhabi

Organisation/Community: Department of Culture and Tourism
 Contact Person
 and his Occupation: Saeed Hamad Al Kaabi / Director of the Intangible Heritage Dept.

Tel: +9712 5995677
Email: saeed.alkaabi@dctabudhabi.ae
Fax: +9712 4440400

Organisation/Community: Al Khaznah Tannery
Contact Person
and his Occupation: Mohammed Ghanim Al Mansouri
Address: Al Khaznah
Tel: +971501067272
Email: Halmatroushi@alkhaznahtannery.ae

Organisation/Community: Ministry of Culture and Knowledge Development
Contact Person
and his Occupation: Walid Al Zaabi / Director of Heritage and Arts Department
Address: P.O Box 17, Abu Dhabi, UAE.
Tel: +9712 4455475
Fax: +9712 4452504
Email: info@mcycd.gov.ae

Organisation/Community: Hamdan Bin Mohammed Heritage Center
Contact Person
and his Occupation: Gumasha Al Darmaki
Address: Villa No. 154, Al Manara Rd, Dubai, UAE.
Tel: +971509935200
Email: info@hhc.gov.ae

Organisation/Community: Abu Dhabi Media
Contact Person
and his Occupation: Dr. Abbas Mustapha
Address: Mohammed Bin Khalifa Street, Abu Dhabi, UAE.
Tel: +9712 4455555
Email: N/A

Organisation/Community: Al Ain City Municipality
Contact Person
and his Occupation: Eng. Rashid Al Nuaimi / Director of the downtown sector - Al Ain City Municipality
Address: Khalifa Bin Zayed Road, Al Maqam - Al Ain.
Tel: +9713 7128000

Email: N/A

Organisation/Community: UAE Girl Guides Association

Contact Person

and his occupation: Mariam Mohammed Al-Rumaithi/ Vice chairman of the boards of the directors

Address: 37th St - Abu Dhabi

Tel: +9712 557 0775

Email: 3aliaa.hassan@gmail.com

Organisation/Community: Family Development Foundation

Contact Person

and his Occupation: Shaikha Al Jabri / Media Advisor

Address: Al Mushrif Area, 22 Street. Abu Dhabi

Tel: +9712 44769000

Email: info@fdf.ae

Organisation/Community: Sharjah Art Institute

Contact Person

and his Occupation: Dr. Abdulaziz Almusallam

Address: Al Shuwaiheen - Arts Area, Sharjah

Tel: +9716 568 8800/+971 6 568 5050

Email: info@sharjahart.org

Organisation/Community: Al Ghadeer UAE Crafts

Contact Person

and his Occupation: Fatima Al Nuaimi / Head of Marketing Unit

Address: Villa 94, Malqatah Street, Al Nahyan Camp

Tel: +9712 61697444

Email: N/A

Sultanate of Oman

Organisation: Mydan Sohar

Contact Person

and his occupation : Hamad Al-Saadi

Address: Al Batinah North Governorate

Email: hhrmalki@rca.gov.om/

www.ocrf.gov.om

Tel: 0096899327026

Organisation: Midan Sih Al Taibat
Contact Person
and his occupation: Hamad Al-Saadi
Address: Şaham, Al Batinah North Governorate
Email: hhrmalki@rca.gov.om/
Tel: 0096899327026

Organisation: Midan Tawi El Shawi
Contact Person
and his occupation: Hamad Al Saadi
Address: Al-Musannah, Al Batinah South Governorate
Email: hhrmalki@rca.gov.om/
Tel: 0096899327026

Organisation: Midan Al Faleej
Contact Person
and his occupation: Hamad Al Saadi
Address: Barka, Al Batinah South Governorate
Tel: 0096899327026

Organisation: Midan Al Bashir
Contact Person
and his occupation: Hamad Al-Saadi
Address: Ad Dakhiliyah Governorate
Email: hhrmalki@rca.gov.om/
Tel: 0096899327026

Organisation: Oman Camel Racing Federation
Contact Person
and his occupation: Khalid bin Salem Al-Mbehis
Address: Muscat Governorate
Email: N/A
Tel: 0096824490494

Organisation: Midan Al Abyad
Contact Person
and his occupation: Hamad Al Saadi
Address: Ash Sharqiyah North Governorate
Email: hhrmalki@rca.gov.om/
Tel: 0096899327026

Organisation: Midan Al Kamil Wal Wafi
Contact Person
and his occupation: Hamad Al-Saadi
Address: Ash Sharqiyah South Governorate
Email: hhrmalki@rca.gov.om/
Tel: 0096899327026

Organisation: Maydan Al Fath
Contact Person
and his occupation: Hamad Al-Saadi
Address: Ash Sharqiyah North Governorate
Email: hhrmalki@rca.gov.om/
Tel: 0096899327026

Organisation: Midan Sayh al-Masarrat
Contact Person
and his occupation: Khalid Al-Mbehis
Address: Ibri, Governorate of Al Dhahirah
Email: hhrmalki@rca.gov.om/
Tel: 0096899456547

Organisation: Midan Haimaa
Contact Person
and his occupation: Hamad Al Saadi
Address: Al Wusta Governorate
Email: hhrmalki@rca.gov.om/
Tel: 0096899327026

Organisation: Midan Thumrait
Contact Person
and his occupation: Hamad Al-Saadi
Address: Thumrait, Dhofar Governorate
Email: hhrmalki@rca.gov.om/
Tel: 0096899327026

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:

United Arab Emirates
Register of Intangible Cultural Heritage Emirate of Abu Dhabi.
Category / Social Practices and the Cultural Traditions, Customs and Rituals

Sultanate of Oman
Oman National Inventory, Traditions and Norms

(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:

United Arab Emirates
Department of Culture and Tourism - Abu Dhabi.

Sultanate of Oman
Inventory and Documentation Section
Department of Intangible Cultural Heritage
Ministry of Heritage and Culture

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

United Arab Emirates
No. 4 - Camel Racing
Sultanate of Oman
Traditions and norms-camel race: 2-93

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

United Arab Emirates
October 2018

Sultanate of Oman
01/01/2018

(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 United Arab Emirates:

The Department of Intangible Heritage - Abu Dhabi has references to camel racing and camel heritage and the evolution of this traditional sport. Representatives of those involved in camel racing (camel breeders, trainers, practitioners, organisers, experts and interested parties) participated in the identification, explanation and documentation of the element in accordance with Article 11 of the 2003 UNESCO Convention.

Interviews conducted in Al Dhafra by researchers of the Department of Intangible Heritage in 2018 initiated the process of inventorying camel racing. Practitioners provided extensive information on all aspects of the race, the stages and practices that make up the race, and related decorative elements such as accessories, equipment and fashion items, in which women play an important role. Later, numerous meetings and interviews related to Al Dhafrah and Al Ain were conducted. The latest workshop was held in February 2019 with the participation of the local community and representatives of governmental institutions and centres concerned with improving camel breeds. This was an opportunity to engage stakeholders and other contributors in enriching the data and content of the camel racing element, where this information and data were added to the database of the element listed in the ICH Register.

In Sultanate of Oman

Camel races were inscribed in the Omani National Inventories in 2018. The inscription process was carried out through the information and data provided in interviews by the practitioners of the element, members of the community of camel breeders, camel tamers, organisers and race participants, as well as the bearers of the other elements associated with racing, such as practitioners of traditional arts and crafts. The inscription of camel races involved many aspects of the element, such as the geographic scope of its spread within the Sultanate of Oman, camel owners, practitioners and the status of the current element, and efforts to protect it by relevant groups, communities, government institutions and researchers, as well as associated tools. Following the completion of the sections of the list, they were presented to the practitioners to confirm the data, to provide their consent and to inform them of the listing. The element bearers are mostly men, but women are a key partner in camel breeding and in supervising the preparation of camels participating in the races. All camel races are attended by women. Women's participation was represented by their contribution to the enrichment of national camel racing inventories.

(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).

In the United Arab Emirates:

The Intangible Cultural Heritage Department, Department of Culture and Tourism - Abu Dhabi, oversees the ICH register and the revision and updating process. It organises periodic field research in various regions to document and inventory elements of ICH, based on forms prepared for this purpose. Field inventory data is periodically included in the register as given by communities, groups and individuals during interviews. Research teams also collect new information about items already listed, which enables the inventory to be updated at least every four years. Data and inventories are also updated during the preparation of nomination files.

In Oman:

The Omani National Inventories were developed in 2010 through a working team that conducts interviews with the bearers of the cultural heritage in the Sultanate of Oman to collect all data related to the elements listed in the inventories. As for the updating of national inventories, in 2013 the Sultanate of Oman undertook an integrated project to update all sections of the list with the participation of community practitioners, researchers, interested parties and students. In 2019, the

process of preparing the second update plan, which will be implemented in stages, has started for each section of the list.

(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:

A summarised copy, in Arabic and English, was attached to the inventory form for the camel racing element listed in the ICH Register under the category / social practices, customs, traditions and rituals.

Hard and soft copy of Omani National Inventory Lists of the element in Arabic and English.

6. Documentation

6.a. Appended documentation (mandatory)

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

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

Abu Aazra, Said Salman: Camels. Cultural Center, Documentation and Studies Center, Abu Dhabi, 1987.

Achivements of the Royal Camel Corps, Royal Camel Corps, 2015. Al Ani, Falah Khalil: Encyclopedia of the Camels. Dar Shorouk Publishing and Distribution.

Al Harthy, Ali Abdullah, Horse and Camel, 2006.

Al Hawawi, Abdul Rahman bin Saud: The Arab Camel between Science and Heritage, The National Festival of Heritage and Culture, Riyadh 1991.

Al Hitti, Hanna Nasr: Original Arabian Camels, Gros Press, Tripoli, 1990.

Al Lami, Juma: Camels in the UAE, Camel Racing Federation, United Arab Emirates, 1998.

Al Mansouri, Fatima Masoud: Camels in the UAE, Historical Heritage Study, Zayed Center for Heritage and History, Emirates Heritage Club, Abu Dhabi 2006.

Al Sanieh, Muhammad Abdullah: Arab Camels, Kuwait Foundation for the Advancement of Sciences, Kuwait, 1984.

Humaidan, Adnan Ahmed: Camels in the Arab Region, University Al Rateb House, Beirut, 1982.

Irwin, Robert: Camel Natural and Cultural History (Series of Animals). Ahmed Mahmoud, Abu Dhabi Tourism and Culture Authority, Abu Dhabi, 2012.

Jihad, Al Sayyed Ahmed. Arab Camel Production and Heritage, Arab Publishing and Distribution Company, Khobar, Saudi Arabia, 1997.

Khalaf, Sulayman: "Camel racing in the Gulf: Note on the evolution of a traditional cultural sport", *Anthropos* 94:3, pp. 85-106, 1999.

Ministry of Heritage and Culture, Oman Encyclopedia, First Edition, 2013.

Ministry of Heritage and Culture, Oral History Collection Project, Life of the Badia, Muscat 2018.

Om Al-Nuaimi, Hammad Al-Khatiri: Taste the words of the memory of preservation, 1997

Salama, Mohamed Ahmed: Camels in Arab Heritage, Dar Al-Fikr Al-Arabi, Cairo, 1996.

The Camel World, the pride of the fields of the achievements of Omani Camel Tamers in Camel Races, 2016.

The New Oman Camels in a New Dawn, Royal Camel Corps, 2010 (video).

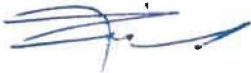
The Royal Camel Corps, Mina Al Samaa, Muscat 2018

The World of Camel Magazine

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:	HE. Saif Saeed Gubash
Title:	Under Secretary of Department of Culture & Tourism (DCT) - United Arab Emirates
Date:	 27/3/2019
Signature:	

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

Name:	Saeed Bin Sultan Al Busaidi
Title:	Director General For Arts Ministry of Heritage and Culture- Sultanate of Oman
Date:	9-3-2019
Signature:	