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Intangible Cultural Heritage

# Representative List

ICH-02 – Form

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## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline: 31 March 2023  
for possible inscription in 2024**

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

### A. State Party or States Parties

United Arab Emirates, Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Sudan, Tunisia and Yemen.

### B. Name of the element

#### B.1. Name of the element in the languages and scripts of the community(ies) concerned

الحناء: الطقوس والممارسات الجمالية والاجتماعية.

#### B.2. Name of the element in English

Henna: rituals, aesthetic and social practices.

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

Henna is commonly practiced among the submitting states by a variety of communities and groups of different ethnic and social backgrounds. This includes rural, urban, and desert

populations (United Arab Emirates, Qatar, Mauritania, Saudi Arabia, Kuwait and Egypt) as well as the populations of the Oases (United Arab Emirates, Saudi Arabia, Egypt, Algeria, Tunisia and Morocco). Henna farmers and the individuals involved in drying, grinding, and processing henna leaves are perhaps the most prominent group concerned with the element.

Merchants and apothecaries that sell ready-to-use or dried henna are considered bearers of the element. This category also includes women that practice the element by designing henna engravings. The women practicing this craft are known by various names. For example, they are referred to as *Neqqasha* in Morocco, *al hannana* in Egypt and Sudan, *al mohaniya* or *al hannaya* in the United Arab Emirates, and *naggashat al henna* in Yemen (and the rest of the submitting states). This category also includes musical troupes that are present during henna ceremonies on various social and religious occasions as well as traditional healers who utilize henna in the treatment of certain diseases.

Furthermore, artisans that use henna wood in making baskets (Egypt and Sudan) and henna leaves in dyeing wool are also considered concerned groups.

Many other groups are associated with the henna craft as well. This includes students pursuing their studies in art and design schools and institutions, students specialising in agricultural science and heritage, as well as beauty centre owners and civil society organizations concerned with heritage safeguarding. The women receiving training in artisans' houses and those enrolled in the licensing programmes for the practice of handicrafts (United Arab Emirates) also fall under this category.

## 1. General information about the element

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

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

Not to exceed 200 words

The element of henna is embodied through a tapestry of arts, rituals, ceremonies, and social practices within all the submitting states. Henna is a deciduous variety of tree that grows in hot regions. Its leaves harvested twice a year are left to dry for 10–15 days, to be then ground and processed using a variety of methods and tools.

In the United Arab Emirates, henna leaves are ground with a mortar after all impurities are removed using a transparent piece of cloth that acts as a sieve. There are different varieties of henna depending on colour. For example, the black variety of henna is known as *al sawdaa*. Other varieties include *al baghdady*, *al shamy*, *al shakeya* and *al balady*, each of which has its specific uses. There are also many ways to prepare henna paste depending on its intended use.

In general, henna paste is prepared by mixing henna powder with water and a few other additives, such as dried limes, hibiscus, asparagus fern, coffee, ziziphus (*sidr*), pomegranate peel, tea, musk (Jordan, Egypt, Sudan and Algeria); tea, cloves and orange blossom (Tunisia, Algeria, Morocco and Mauritania); rose water, lemons or pomegranate peel (Iraq, Palestine and Yemen); rose water, lemons, olive oil, ground cloves or poppies powder and pomegranate peel (Sultanate of Oman); tea and hibiscus, which give the paste a red colour (Palestine); ground turmeric powder,

hibiscus leaves, dried lemons, chamomile and *miso* (aromatic oil) (Qatar); hibiscus, miso, tea and coffee (Kuwait and Sudan). These additives give the henna paste its long-lasting colour.

Furthermore, henna paste is used in many ways and for various reasons, most notably for adornment, as it is commonly used in dyeing hair and fingertips. Women also dye their hands and feet with henna, all of which is done according to artistic techniques that have been inherited through the generations or through innovation. The techniques utilize botanical, geometric, ornamental and environment-inspired drawings and designs that represent the diverse cultural symbols found among different communities, groups and individuals.

Notable artistic shapes and designs include *al ghamsa*, *al qassa*, *al teela* and *al rawayeb* (United Arab Emirates, Saudi Arabia, Oman and Kuwait), *al qabda* (Saudi Arabia and Oman), *al saq'a* (Kuwait, Bahrain and Qatar), *al qarsa* (Algeria), the designs of the hand palm and eyes (Tunisia, Morocco, Algeria and Mauritania), the botanical and geometrical designs and rose-shaped drawings (Egypt, Iraq, Jordan, Palestine and Sudan), and flowers that include Islamic motifs (Saudi Arabia). Moreover, henna symbolizes the life cycle of an individual from birth to death, as it is present during the individual's monumental milestones. In Egypt, on the seventh day of a newborn's life, a piece of henna paste is placed on the palm of their hands. In other countries, this ritual is practiced when the new-born is older. New mothers and their visitors also adorn themselves with henna as a form of celebration. Henna is extensively utilized by men and women in marriage ceremonies within all participating countries. During these events, a night is dedicated for henna rituals, known as henna night. These rituals may sometimes last more than one night. Henna is also associated with several traditional crafts including the production of baskets from the branches of henna trees, and the craft of tanning leather using ground henna leaves.

Henna leaves and paste are both used in the treatment of certain skin diseases. Communities within the submitting states also use henna for its medicinal purposes in several other ways, including in the treatment of cracked heels that may result from farming and grazing, relieving fevers and headaches, and concealing grey hair. It also nourishes and strengthens hair follicles. Henna rituals and practices are frequently accompanied by different forms of oral expressions such as chants, songs, proverbs, and poems. The practices associated with henna are ancient and have been transmitted from one generation to the next in all participating countries. This includes knowledge related to the cultivation and care of the henna tree, drying, and grinding henna leaves, preparing henna paste and the methods of its artistic use. Both female and male practitioners have come up with many artistic innovations to enhance existing henna drawings and designs, which have been used throughout time in many different forms according to the community's needs, beliefs, and backgrounds.

- 1.2. *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 to exceed 100 words*

The bearers of the element of henna in all the participating countries comprise communities, groups, and individuals from both genders and of different age groups, racial backgrounds and social classes, as follows:

- Farmers cultivate and care for the henna trees, depending on their skill level and knowledge. In addition, women participate in the process of drying, sieving, and grinding the leaves.

- Herb merchants practice the trade of medicinal plants and herbs including henna, perfumes (scented oils) and other materials that go into the process of making henna paste, which is usually sold in local and traditional markets.
- Women who practice adornment using henna are known as al hannana (Egypt, Tunisia, Sudan and Palestine), *al hannuna* (Jordan) al hannaya (Qatar, United Arab Emirates, Jordan and Iraq), *al zayana* (Tunisia), *al naggasha* (Jordan and Iraq), Neqqasha (Morocco) Al negafa (Algeria). Some are quite popular in their field, including *Settouna* in Egypt, and *Saba*, *Jannat* and *Woroud* in Iraq.
- Beauty centre employees who are mostly women, given the high demand for henna as a form of adornment and as a hair product.
- Women's singing troupes that perform during henna nights, held during marriage ceremonies; *subou'* (ceremonies on the seventh day of new-borns) and religious holidays.
- Traditional healers, both men and women, who use henna to treat fevers and skin diseases. Some also treat animals with henna in rural and desert communities (in all submitting states).
- Visitors of shrines of religious figures who offer henna as part of their vows and use henna paste to write on the walls as a way of communication and to receive blessings (Sudan, Egypt, Iraq, Tunisia, Algeria and Morocco).
- Writers and artists who are inspired by henna in their artwork, as well as in the fields of education, design, and folk literature, especially poetry, folk tales, and other forms of folk art.
- Researchers, scholars and media practitioners who are concerned with intangible cultural heritage. In addition, regular families from all participating countries that grow henna and use it in their daily life are also considered bearers of the element.

1.3. How are the knowledge and skills related to the element transmitted today?

*Not to exceed 100 words*

Communities, groups, and individuals in all participating countries are keen on ensuring the viability of the element and its transmission from one generation to another through both official and unofficial channels. On a societal level, families transmit the rituals related to the practice of henna through observation, imitation, simulation, and participation. In this context, women specialised in using henna as a form of adornment transfer their skills and experiences to girls in their families and neighbourhoods, especially on special occasions. In the same context, traditional healers informally pass on their knowledge and methods for treating diseases using henna to their children and grandchildren.

The transmission of henna-related knowledge and skills are highlighted through the activities and events held by civil society organizations and the associations concerned with safeguarding the intangible cultural heritage. In addition, beauty centres that provide henna inscriptions and adornment services also play a key role in this regard. Given the ever-growing demand, these centres are now providing training opportunities to prepare a new generation of henna artisans (*al hannayat*).

On an official level, the knowledge and skills associated with the element are transmitted through different organizations, such as the colleges of agriculture that deal with the cultivation of the henna tree and improving its varieties. The media also plays a significant role in transmitting and promoting the element, especially the satellite channels and social media platforms that specialise in heritage. Universities and colleges have played a vital role in transmitting the element (in all participating countries).

Other organizations involved in this effort include ethnographic museums and artisans' houses, as well as a number of festivals, exhibitions and cultural events such as Al Janadriyah Festival (Saudi Arabia), Turathna Exhibition (Egypt), the Traditional Handicrafts Festival, the Al Hosn and Sheikh Zayed festivals (United Arab Emirates), the Fom Zguid festival and the Moussem of Tan-Tan (Morocco), the Henna Festival in Chenini Gabes (Tunisia), the Festival of Cultural Diversity (Jordan), Cultural Heritage Week (Iraq), Heritage Day (Palestine and Sudan) and the Lalla Mansoura Amazigh Festival (Algeria).

1.4. *What social functions and cultural meanings does the element have nowadays for the communities concerned?*

*Not to exceed 100 words*

Henna serves many social functions for the communities, groups, and individuals within the participating countries, most notably:

- Social communication during traditional events where the element is commonly practiced. In addition to family members, these events are attended by relatives, neighbours, and friends. As such, henna rituals enhance the social bonds between members of the community and bolster communication among them.
- The festive and joyful atmosphere associated with henna rituals during the monumental occasions of life, such as birth, circumcision, marriage, pilgrimage, visits to shrines and religious holidays lessens the monotony of life, minimises social distancing and renews relations in a positive and loving way.
- Henna is a framework consolidating societal values, traditions and affiliations, as henna rituals are inherently linked to societal rules and traditions. It also serves as a source of optimism in the communities that practice the element. In Egypt, coins and candles are placed on the henna tray, which is believed to be a source of blessing and joy for the newborn or the newlyweds. Henna is also placed with eggs and candles (Morocco), whereas in Qatar, United Arab Emirates and Jordan, henna practices also include dyeing the palms and feet of children with drawings of their choice. In Algeria, pieces of gold or silver jewellery are placed in the wedding henna paste.

Furthermore, henna carries many cultural connotations and meanings, as in its essence, it is considered a blessed tree by all participating countries, given its links to perceptions and beliefs about purity, fertility, health, and beauty. Within the framework of these meanings, henna is also

applied to the deceased, as a form of honouring the individual and as a symbol of a happy and eternal life, especially if the deceased was young (Tunisia, Algeria, Mauritania and Sudan). In Qatar, each region is known for its unique henna patterns, intersecting designs, flowers and even the verses of poetry that are written using henna.

Henna serves as an adornment in everyday life and in festive occasions as well, such as in the month of Ramadan and *Gargee'an* (the celebration marking the 15th night of the month of Sha'ban) (Kuwait, United Arab Emirates, Qatar, Bahrain, and Saudi Arabia). In addition, henna is placed on the hooves of horses to cool them down before races (Kuwait, United Arab Emirates, Saudi Arabia, Sultanate of Oman, Jordan, and Qatar). In Kuwait, specifically, celebration of the National Day is expressed through applying henna by families of all ages, in addition to offering henna drawings and designs to community members for free in shopping centers.

Henna is also gifted on many special occasions, including marriage, pilgrimage, births, and visits to religious shrines. In Yemen, henna inscriptions indicate a person's social status, so the henna inscriptions of married women differ from those of unmarried women and the elderly.

In Mauritania, henna is applied on the right hand of any student who has successfully memorised the Qur'an in its entirety, as a form of recognition and distinction among his peers. In the United Arab Emirates, women would adorn themselves for their husbands as they returned from diving trips. The symbolism of henna is also evident in mourning rituals in (Mauritania, Morocco, and Tunisia), as adorning with henna indicates that a widow's mourning period for her deceased husband has ended. The dark colour of the henna indicates that the happy occasions associated with its application took place recently. All countries participating in the nomination file find it inappropriate to utilize henna during periods of mourning and sadness, because it is typically associated with joy and happiness.

Although the medicinal functions of henna for humans and animals are practiced by all participating countries in a variety of ways, they all stem from the common belief in the hidden capabilities of henna as a sacred tree, as many oral traditions reveal.

1.5. *Can the State Party or States Parties confirm that nothing in the element is incompatible with existing international human rights instruments?*

*Not to exceed 50 words*

There is no component of the practice of rituals and knowledge related to henna in all participating countries that is incompatible with existing international human rights instruments. On the contrary, the element provides a celebratory environment and a joyful atmosphere, which enhance the spirit of engagement and dialogue among individuals. The element of henna is an example of a positive relationship existing between humans and the environment. In an effort to ensure its sustainability, spiritual meanings are imparted to the element's botanical components by using its extracts for adornment and other environmentally friendly purposes. In addition, henna's fast cultivation cycle makes it a cash crop that generates income for farmers and merchants of medicinal herbs and plants, thereby meeting their basic needs and achieving the requirements of sustainable development.

Additionally, unlike synthetic cosmetics that are full of chemical compounds that are harmful to humans and the environment, henna is a natural alternative that does not result in any

environmental waste. All components of henna trees are put to good use; even the branches are used in making baskets.

Inscribing the skills, practices and knowledge associated with henna as a common element that is shared by many countries confirms the cross-border human nature of intangible cultural heritage. This is inferred from the mere fact that henna rituals in all participating countries include groups and individuals of both genders and all age groups, including neighbours and friends in both urban and rural settings.

- 1.6. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of mutual respect among communities, groups and individuals?*

*Not to exceed 50 words*

The components of henna as an element of intangible cultural heritage are compatible with the requirement of mutual respect among communities, groups, and individuals. These components include the methods used in cultivating and caring for the trees, and the common traditions associated with its uses in the fields of adornment, traditional medicine, etc. In addition, there is societal agreement on the importance of preserving this element and utilizing it to spread a culture of joy, peace, communication, mutual respect, and celebration.

What makes henna a distinctive element in the heritage of the participating countries is its transmission throughout successive generations as well as the broad community participation in its rituals and traditions, which creates an atmosphere of festivities and joy for both men and women.

Mutual respect between societies is evident in the practice of the henna element, as the practice takes place between people from different generations and from both genders. The practice of the element also provides ample opportunities for entertainment, as well as learning and practicing heritage. This respect is similarly evident in the fact that older women and grandmothers often apply henna on children to reinforce the role of the element in different celebratory occasions.

Additionally, the practice of henna is the result of societal efforts undertaken by communities, groups and families with full awareness and shared responsibility among henna tree cultivators and those who harvest the leaves and prepare the henna paste, all of which is done within a framework of cooperation and mutual respect.

The element also enshrines the principle of mutual respect because it is based in its essence on diversity. Although henna is prepared using just a single variety of plants, the artistic and social practices that have resulted from it are varied and are reflective of the diversity of the practicing communities and groups. Henna constitutes a framework in which various cultural and social traditions come together in the form of shared recognition and respect. In this context, we refer to the interactions taking place currently in terms of the use of henna designs and drawings, where the element bearers in each of the concerned countries are not content with simply adhering to their familiar local traditions. Rather, they resort to borrowing models from abroad, which are referred to by the names of their countries of origin, such as Egyptian henna, Gulf henna and Indian henna.

1.7. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of sustainable development?*

*Not to exceed 50 words*

Within the framework of heritage goals that aim to achieve the requirements of sustainable development, the participating countries in the nomination file confirm that there are many indicators that verify this compliance. Henna is a living element that is practiced and grown organically. It does not conflict with international law or human rights. In fact, it is a form of artistic creativity related to the search for beauty. Henna is a natural material of plant origin. It is harmless and contains no chemicals that may be harmful to humans. The henna tree has unique characteristics that allow it to easily adapt to its surrounding environment, which is why it is inexpensive to cultivate or harvest. The leaves are harvested directly from the trees and sold as-is without any chemical additives. It can adapt easily to most environmental conditions, so it can practically be cultivated anywhere, including in home gardens, public parks or on their own in nature reserves.

Additionally, henna is a cash crop that contributes to the gross domestic product. It provides a fair and sustainable source of income to farmers in countries where henna is cultivated, including Egypt, United Arab Emirates, Sudan, Yemen, and Iraq, as well as to spice and medicinal herb merchants in all submitting countries, and practitioners of related crafts. Furthermore, the participation of 16 countries in a UNESCO nomination file will support joint plans and programmes in the field of sustainability of the henna practice especially as it pertains to increasing community awareness of its economic, social, and cultural importance, as well as discovering ways to recycle the resulting waste, reducing waste in general, rationalising consumption, and enhancing its role as a natural beauty product in bolstering the gross domestic product. Doing so will promote gender equality, health care, peace, and social cohesion, thus achieving sustainable development, as outlined in the 2003 Convention ((VI.2.,3.)).

1.8. *Are there customary practices governing access to the element? If yes, describe any specific measures that are in place to ensure their respect.*

*Not to exceed 100 words*

In all countries participating in the nomination file, henna is considered an element of intangible cultural heritage that is characterised by widespread community participation. The element is practiced within the framework of societal customs and traditions, and within the framework of many celebratory occasions and the many uses of henna. Henna, within this concept, is a practice rooted in society that is accessible to males and females of all ages, ethnic groups, and societal groups of different origins. There are no restrictions or laws that hinder the practice of the element or its transmission. This is evident among visitors, tourists and customers who actively participate in the practice of the element and are greeted by professional henna practitioners that promote this ICH element in shopping centres and other public spaces. In some countries, gifting with henna is a commonly practiced ritual on social and religious occasions (Egypt, Iraq, and Morocco), which confirms that the element is practiced freely and spreads an atmosphere of joy and happiness. Furthermore, there are no laws or customary practices that limit access to providing instruction about henna, its drawings, forms, etc. or its transmission among different generations or societies. On the contrary, practitioners do everything at their disposal to ensure that the element reaches as many people as possible and to expand the network of practitioners without any impediments.

1.9. *Audio-visual materials about the element*

√ 10 recent photographs in high definition are submitted.

√ Form ICH-07-photo is attached to grant rights for the 10 photos submitted.



√ A video is submitted.

√ Form ICH-07-video is attached to grant rights for the video submitted.

## 2. Contribution to visibility, awareness, dialogue and sustainable development

*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'. In addition, States are encouraged, with reference to Chapter VI of the Operational Directives, to recognize the interdependence between the safeguarding of intangible cultural heritage and sustainable development.*

*Given its extensive nature, criterion R.2 will be assessed based on the information provided in the nomination file as a whole including the answers provided in this section.*

*Do communities concerned consider that the element contributes to the following?*

Food security

√ Health care

Quality education

√ Gender equality

√ Inclusive economic development

√ Environmental sustainability including climate change

√ Peace and social cohesion

Others (please specify):

*Provide explanations in support of the statement(s) made above, as appropriate.*

*Not to exceed 200 words*

Henna is very popular within the societies of the submitting states, given its distinctive uses and pioneering role in highlighting, and raising awareness on cultural diversity. Its related practices also contribute to sustainable development in the communities practicing the element. Henna is a testament to human creativity and the ability to utilize environmental resources in many aspects of life, including the following:

### 1. Health care:

Henna has been known for its therapeutic properties in many societies since ancient times. It is still used for its therapeutic properties to this day, including in the treatment of heel sores, wounds, headaches and many common ailments such as the fever experienced by women during the first few months of pregnancy, migraines, cracked feet and fungal infections resulting from walking barefoot in the desert (United Arab Emirates, Kuwait, Oman, Saudi Arabia and Qatar) and while practicing agriculture (Egypt, Sudan, Iraq, Palestine and Jordan). Furthermore, it is used for concealing grey hair and treating hair loss, dandruff, and an itchy scalp (for all submitting states). It has also been used in the treatment of vitiligo. In Kuwait, henna is applied on soldiers' feet after they complete their daily training regimens. It is also applied on the hooves of horses in Kuwait, United Arab Emirates, Jordan, and Qatar to help them cool down. Some communities in Maghreb apply henna paste to tumours for a specific period of time as a form of treatment. In Egypt, it is used in treating fevers. It is common for a feverish child to be completely covered in henna, which is then left to dry with the belief that this will get rid of the excess heat. Henna is

commonly used to moisturise the body and treat sunstrokes in participating countries where a hot climate prevails.

## **2. Gender equality:**

Both men and women partake in the practice of henna in the countries participating in the file. This is evident during the celebrations associated with many social occasions. In Sudan, Yemen, Jordan, Palestine, Egypt and some regions in Morocco, henna night is celebrated, where the hands of the brides and grooms are adorned with henna inscriptions and drawings. During religious holidays, girls and boys of all ages are also adorned with henna in Iraq, Egypt, and Palestine. In Morocco, Tunisia, Algeria and Mauritania, the mother, and her new-born (male or female) are adorned with henna in the *aqiqah* celebrations or *subou'* (which marks a new-born's first week of life). In Tunisia, henna is also applied to the deceased of both genders. Additionally, both men and women actively participate in the process of cultivating henna trees as well as harvesting, washing, and drying the leaves. The labour is divided, such that the men oversee the agricultural work, while the women are responsible for sieving, drying, and grinding the henna leaves. In all countries participating in the file, the women also take on the role of carrying out henna engravings and adornments, whether as amateurs or in a professional capacity. Henna ceremonies have always been joyful occasions for both men and women. These rituals allow for close ties to exist between individuals, as henna is typically gifted to a bride. It is also a form of adornment that is utilized by both men and women.

## **3. Economic development:**

The henna cultivation cycle has allowed henna to become a cash crop, which provides a source of income for farmers, herb merchants, and those who are interested in medicinal treatments (in most of the submitting states). As such, the practitioners of the element are the primary beneficiaries of their own intangible cultural heritage as mentioned in Chapter VI of the Operational Directives. Moreover, henna is a raw material in many economic activities, including agriculture, processing henna paste, creating designs and patterns, recycling waste, as well as practicing the craft of henna in homes, barbershops and beauty centres specialising in henna services. Accordingly, henna has contributed to increasing the income of different communities, groups, and individuals. In addition, the element of henna has contributed to providing job opportunities for large segments of society in all submitting states. Opportunities have been created in the field of agriculture, basket-making, drying, and grinding henna leaves, services in beauty centres and the singing troupes associated with henna ceremonies that are common in weddings. Traditional markets in the city of Gabes in Tunisia specialise in selling henna items and accessories.

## **4. Environmental sustainability:**

The activities associated with the henna element have contributed to the effective use of many local environmental resources and their sustainability, including the use of local plants as additives to henna paste such as dried lime, hibiscus, ziziphus, coffee, pomegranate peel, tea, musk, cloves, and blossom water, which give henna the desired colour. Furthermore, the designs and engravings used in the practice of henna have contributed to spreading awareness about the importance of preserving the local environment. In addition, research has been carried out in this regard by agricultural

institutions, and laboratories, to develop the henna tree to become more adaptable to the environment. Also, the cultivation of the henna tree utilizes natural environmental resources including the soil and climate without resorting to chemicals in the production of cosmetics, beauty products, and certain alternative treatments. It is worth mentioning that the inscription of the henna element on the Representative List of the Intangible Cultural Heritage will contribute to the strengthening of the relationship between the communities, groups, individuals, and the environment, as it will shed light on its aspects of beauty and the associated symbolic significance. In the context of environmental sustainability, it should be noted that the bearers of the henna heritage, especially farmers and their families, have made sure to store henna in traditional, environmentally friendly containers, especially ones made of palm fronds. Minimal waste is produced from henna trees in countries where it is cultivated (United Arab Emirates, Iraq, Egypt, and Sudan), as all the parts of the tree are used for a variety of products, including the production of baskets. Environmental sustainability is represented in the cultivation of henna within special environmental systems such as the oases system, where henna is planted next to palm trees and other plants, according to a special system of gradation, so that the continued cultivation of henna is considered a continuation of this sustainability.

#### **5. Social cohesion:**

Henna is a heritage element that contributes to the strengthening of the foundations of social cohesion in the submitting states' societies. For example, the henna night ritual during wedding celebrations is an occasion for gathering, conversing, and spreading joy and happiness. It usually culminates in a unique variety of drawings, shapes, and designs that reflects the diversity of the different communities and groups within the different submitting states. Today, henna has become popular with individuals of various age groups and is even replacing tattoos and other forms of body art. The practices associated with henna have been transmitted in a vertical fashion between generations as well as horizontally among different societies. (In Egypt, it originated in Nubia and then spread to all other environments. The same applies to Jordan, Mauritania, Morocco, Tunisia, Algeria, and Palestine). The transmission of the element to countries where henna is not cultivated is considered a form of cultural cohesion and contact amongst different societies. The practice of henna at weddings, holidays, and other social occasions is also a means of meeting family and friends in a positive atmosphere that promotes peace and social cohesion (in all submitting countries). In Morocco, Tunisia, Algeria, and Mauritania, henna is used in celebrations that honour female guests and relatives as they are about to leave. Henna is also considered a precious gift that pilgrims and *Umrah* performers bring to friends upon their return. Additionally, henna may be offered to religious figures as part of their vows, which is reflective of the spirit of social cohesion (Egypt and Iraq). In Mauritania and Morocco, henna is used to mark the end of a wife's mourning period (also in Egypt, Iraq, and Jordan). Finally, the collective henna rituals, which are practiced by men and women of different age groups are regarded as a celebration of the community's awareness of its heritage and the social cohesion that exists among members of society.

States are encouraged to submit audio-visual materials that convey the communities' voice in support of the statements made above.

Materials (written, audio-visual or any other way) are submitted

### 3. Safeguarding measures

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

*What safeguarding measures are put in place to protect and promote the element? Include in your answer the communities' role in the planning and implementation of measures described.*

*Not to exceed 500 words*

Communities, groups, and individuals have contributed to elaborating the proposals related to the planning and implementation of safeguarding measures through their participation in the various sessions and workshops that have been organized when preparing the nomination file. In addition, they have also arranged gatherings amongst themselves to discuss the obstacles facing the practice of the element and ways to overcome them. Given the diverse nature of the element and the fact that the participants were of different genders, ages, professions, and ethnicities, several meetings were held, which took into account the unique attributes of each practitioner as they pertain to the henna heritage. Discussions were held with farmers, herb merchants, beauticians, traditional healers, artisans of all kinds, as well as other bearers and practitioners of the element.

For instance, a workshop was held in Tunisia during the 30th edition of the Henna Festival on 1 August 2022 in the Chenini region of Gabès Governorate. This workshop dealt with proposed safeguarding measures and procedures. Similar workshops were held in Morocco during the summer of 2022 to discuss safeguarding measures. Meetings and workshops were also held in several Algerian provinces, including Medea, Bejaia, Ouargla, Biskra, and Timimoun. In Mauritania, workshops primarily targeted female artisans and discussed the issue of safeguarding in the context of women's cooperatives related to the henna element.

Within this context, meetings were held in Kuwait to plan the measures for safeguarding the henna element, in which the bearers of the element expressed their visions about planning for safeguarding measures and how they can contribute to them. In the Sultanate of Oman, field work done in preparation of the file sparked discussions around effective safeguarding measures to enhance the element's presence in Omani heritage. Qatar launched plans and procedures for safeguarding and preserving the element that rely on participatory work in collaboration with relevant civil society organizations and henna practitioners.

In line with these efforts, several sessions and consultations were held with concerned stakeholders in Iraq, including farmers, herb merchants, artists, practitioners of traditional medicine and event organizers. Most of these events centred around planning safeguarding measures in the Basra Governorate, which is the primary hub for henna production in the country. In the United Arab Emirates, workshops were held with the participation of communities, groups and individuals to plan safeguarding measures. These workshops, which were attended by bearers of the henna element were held on 9–10 May 2022 in heritage societies in the Northern Emirates, most notably the Bin Majid Association, Al Nakheel Association and Shamal Folk Arts and Theatre Society. The planning stage included another henna workshop, held by Hamdan bin Mohammed Heritage Centre in Dubai on 15 June 2022. These workshops proposed safeguarding measures and ways to effectively participate in their implementation. In Al Ain city, female artisans concerned with the element participated in planning safeguarding measures during the Traditional

Handicrafts Festival, held annually from the 1–20 November. In Jordan, workshops were held in Jerash on 3 August 2022 and in Zarqa Governorate on 13 August 2022, during which safeguarding plans were elaborated with the participation of civil society organizations associated with the element, such as: The Henna House and the Umm El-Jimal Association for Culture and Heritage. In Egypt, the Nubian Heritage Society held a symposium to consult with the bearers of the element about proposed safeguarding measures. In Palestine, meetings were held in Ramallah in August 2021 with (20) women who specialise in henna engravings to propose a plan for safeguarding the element.

In addition to the face-to-face meetings, several civil society organizations in all countries participating in the file launched discussions and dialogues through social media platforms that allowed for effective communication between the bearers of the element and the drafting of most of the aforementioned safeguarding measures. Finally, the practitioners of the element met with the delegates from the other countries participating in the nomination file during the final draft meeting and were very keen on showcasing their art. The dedication exhibited by the practitioners inspired the draft team and emphasised the role of practitioners in safeguarding the element.

In terms of implementation, each participating country established a working group comprised of representatives from the practitioners and bearers of the element of different ages and both genders. The goals of these working groups are to ensure broad and effective participation by communities, groups, and individuals, and to ensure the implementation of the proposed safeguarding measures. Accordingly, the role of local communities will not be confined to simply submitting proposals and consultations but rather will include active involvement in the implementation of safeguarding programmes.

Based on these efforts by the communities, groups, and individuals concerned with the element of henna, safeguarding measures have been planned (by the submitting states) and will be implemented in the following areas:

- **Transmission:**

- Supporting the efforts of organizations in holding training workshops about henna and its practices, rituals, and associated knowledge, for different age groups of both genders. This is done in collaboration with civil society organizations concerned with intangible cultural heritage, such as Al Nakheel Association, Ras Al Khaimah Association, Ahmed Bin Majid Association and the General Women’s Union (United Arab Emirates), Nubian Heritage Society (Egypt), Oasis Shapes and Colours Association (Tunisia), Dar As-Salt (Jordan), Inash AlUsra Association (Palestine), Bint Makly Heritage Organization (Sudan), Al-Maghrebiyah Association for Heritage Cultures (Morocco), Saudi Heritage Preservation Society, Saudi Arabian Society for Culture and Arts (Saudi Arabia), the Iraqi Farmers’ Association and the Lotus Cultural Women’s League (Iraq), Basma Foundation for the Development of Women and Children (Yemen).
- Transmission of henna designs, drawings, and patterns via social media platforms to reach a wider audience.
- Transmission of henna practices to children, through live performances, including henna night rituals that take place in Morocco, and henna training courses, which are held in private training centres in Yemen.

- **Research and documentation:**

- Conducting more research and studies on the element and its various aspects, as well as extensive documentation processes in collaboration with civil society organizations and

individual researchers. This includes issuing books and publications, producing documentary films and videos, and collaborating on research projects that examine the agricultural, therapeutic, and ornamental aspects of henna.

- The participation of civil society organizations in documenting the element of henna within the framework of preparing ICH inventories.
- Ensuring the sustainability of documenting the vocal heritage associated with henna rituals that is performed by relevant women's troupes through different organizations.
- Issuing catalogues and brochures which showcase henna designs and drawings.

- **Preservation and protection:**

- Ensuring the sustainability of henna tree cultivation in home gardens in many of the submitting states, in recognition of its importance, practical benefits and its symbolic significance as a symbol of good fortune.
- Establishing community cooperatives for henna farmers to facilitate their integration into cultural and developmental programmes related to henna, discuss methods of increasing their yield, and raise awareness of its economic and environmental importance as it pertains to the climate.
- Creating new uses for henna that enhance its presence in society whilst ensuring sustainable development. This includes the use of henna in creating paintings, drawing on canvas, and creating digital applications that provide instruction on how to draw its characteristic inscriptions and designs, in addition to supporting the experiences of Jordan and Egypt in the use of henna by both men and women as an alternative to tattoos.
- Mainstreaming the availability of henna in modern beauty centres as one of the services offered in each respective country.
- Making henna more accessible in modern beauty centres as a natural cosmetic.

- **Promotion:**

- Creating pages on social media platforms (Facebook, Instagram) to introduce henna as a traditional practice of adornment in addition to its many other uses. This task is undertaken by women who specialise in henna engravings.
- Encouraging the cultivation of henna trees, providing farmers with the necessary seedlings, introducing them to the environmental and economic benefits of cultivation, and removing obstacles to importing the plant from producing countries.
- Enriching the experiences of Tunisia and Morocco in holding an annual henna festival by holding similar festivals in all participating countries.
- Highlighting the raw materials and tools used in henna painting and its related crafts in exhibitions of traditional crafts and industries, such as the Al Janadriyah Festival (Saudi Arabia), the Traditional Handicrafts Festival in Al Ain, the Sheikh Zayed Festival and Sharjah Heritage Days (United Arab Emirates), the Turathna and Diarna exhibitions (Egypt), the Festival of Cultural Diversity (Jordan) and the participation of henna practitioners in World Heritage Day (Sudan).
- Establishing henna booths in shopping centres in most of the submitting states.

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

*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'.*

4.1. Describe how the communities, groups or individuals concerned have actively participated in all stages of the preparation of the nomination.

*Not to exceed 300 words*

During the Moussem of Tan-Tan in Morocco that was held in June 2019, several civil society organizations expressed their desire to inscribe the henna element on the Representative List of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage. The idea was widely welcomed by the countries participating in the activities of the festival, given that the element is widely practiced by diverse groups of different genders, ages, and ethnicities. This idea was reiterated during the Sheikh Zayed Festival that was held in the United Arab Emirates in November 2019, and then again during the 36th edition of the Henna Festival that was held in Chenini, Gabes on the 4th of August.

A coordinator was appointed from each country to prepare the nomination file. The first stage of this process entailed reviewing the national inventories to ensure that the element is inscribed or is in the process of being inscribed. In accordance with the requirements of Article (11) of the Convention, each state then formed a team comprised of experts, researchers, field collectors, representatives of relevant civil society organizations and individual practitioners in each respective country. The field work team in each country communicated with local practitioners of the element. In some countries, the field material was posted on social media to ensure wide-ranging interactions with the element (Oman). Recordings of henna ceremonies were also broadcast on the YouTube channels of civil society organizations and intangible heritage archives (Egypt and Oman). In all countries participating in the file, consultations and meetings were held with women specialising in henna engravings, traditional healers, artisans, and patrons of beauty centres that specialise in henna adornment in several governorates, states, emirates, and regions (all submitting states). Initially, the teams tasked with inventorying the element were required to provide a detailed explanation regarding the purpose of the inventory and the process of preparing the nomination file, which was met by practitioners with enthusiasm and cooperation. Meetings were also held with henna tree cultivators in some countries (Sudan, Egypt, United Arab Emirates, Qatar, and Yemen). Communities, groups, and individuals participated in providing the teams tasked with preparing the nomination file with current and proposed safeguarding measures and were enthusiastic about recounting memories of past henna practices. Because the element is associated with joyful occasions, the practitioners welcomed the team members to take pictures and shoot videos. They even provided the teams with photos and videos from their own private celebrations. This process was done via virtual correspondence during the (COVID-19) pandemic and in-person in the summer of 2022.

Several periodic meetings were held by the submitting states to follow up on the efforts of each country in inventorying the element as well as their field and office work, some of which took place virtually during the (COVID-19) pandemic.

A "WhatsApp" group was created that includes all members of the nomination file preparation team as well as representatives of civil society organizations from different countries to maintain regular communication and share events and photos collected from the field.

- 1- The submitting states met through their representatives from 2–9 September in the Emirate of Abu Dhabi to compile the collected information, identify common practices and emphasise the importance of showcasing the diversity in practices that each country wishes to highlight.
- 2- The host country of the coordination meeting invited several expert women who specialise in henna engravings to join the preparation team and researchers in the meeting to showcase their henna skills as a welcome courtesy to the delegations. Incorporating the

henna rituals into the meeting's festivities proved inspirational to the delegations from the participating countries. The participants also showcased the diversity in the rituals and practices associated with henna, which reflected positively on these practices.

- 3- Cooperation took place among various departments when preparing the nomination file, including cooperation at the state level by governmental bodies and institutions concerned with safeguarding intangible cultural heritage, research institutions and civil society organizations. In addition, cooperation took place among informants of both genders who practice the element in its various fields and the national team tasked with preparing the nomination file and the national inventories. There was also cooperation at the international level between the countries participating in preparing the nomination file through the exchange of experiences and challenges encountered by each country's team and ways of overcoming these obstacles.
- 4- Each of the participating countries provided the team tasked with preparing the file with 7-to-12-minute video clips of the practices of the element in their respective country. The practitioners happily participated in preparing this material, which stems from their desire in showcasing the special rituals associated with the henna element that are practiced by their societies. The coordinating country produced a joint film using the film material provided by all participating countries. The film was sent to all submitting states to obtain consent from communities, groups, and individuals in each country for its broadcast and to inquire about their views regarding the film.

The process of preparing the file culminated in a draft statement issued in September 2022. This statement was presented to the communities, groups, and individuals through their representatives from civil society organizations in each of the submitting states to undergo a review and to allow them to submit final proposals about the statement, all of which was taken into account when publishing the final draft.

√ Consent (written, audio-visual or any other way) to the nomination of the element from the communities, groups or individuals concerned is attached in support to the description above



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4.2. *Community organizations or representatives concerned*

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Contact person for the communities:

**Algeria**

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Other relevant information:

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**Bahrain**

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**Egypt**

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Other relevant information:

Name of the Body: The Association of the Nubian Heritage  
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Other relevant information:

#### Iraq

- 1 Lotus Cultural Women's League
- 2 Rwa Culture and Arts Foundation
- 3 SWA Academy
- 4 Al Sayyab Association for Human Rights
- 5 UR-FN for Culture and Arts
- 6 Venus Foundation for Development and Expansion

Name of the Body: Lotus Cultural Women's League  
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**Jordan**

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Name of the Body: The Henna House (Bait Al Hanna)  
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Other relevant information: [www.thehennahouse.net](http://www.thehennahouse.net)

Name of the Body: Dar Al Hiraf (Crafts House)  
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Given name: Majd  
Institution/position: Hazem Al Noursour/ Dar Al Hiraf director  
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#### **Kuwait**

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#### **Mauritania**

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Other relevant information:

Name of the Body: Pioneers Organization for Cultural Heritage  
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### Morocco

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### Oman

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### Palestine

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Other relevant information:

Name of the Body: The Association of women's Action for training and Rehabilitation  
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Name of the Body: Inash Al Usra Association  
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**Qatar**

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**Saudi Arabia**

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**Sudan**

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**Tunisia**

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#### United Arab Emirates

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Other relevant information:

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Other relevant information:

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Email address:  
Other relevant information: <http://www.al-nakheel.ae>

Name of the Body: Ibn Majid Society for Folklore and Rowing  
Title (Ms/Mr, etc.): Mr  
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Institution/position: Chairman

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Name of the Body: Shamal Folk Arts & Theatre Society  
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Name of the Body: Al Nakheel Society For Art & Popular Heritage  
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#### Yemen

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Email address: [ins.basma@gmail.com](mailto:ins.basma@gmail.com)

- Contact information for main community organizations or representatives, non-governmental organizations or other bodies concerned with the element are attached, and their details can be published on the website of the Convention as part of the nomination

## 5. 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 and 12 of the Convention.**

### 5.1. Name of the inventory(ies) in which the element is included

Algeria: The Intangible Cultural Heritage of Algeria.

Bahrain: National Inventory of Intangible Heritage Elements.

Egypt: Egyptian Archives of Folk Life and Folk Traditions

Iraq: National Inventory of Intangible Cultural Heritage Elements of the Republic of Iraq.

Jordan: National Inventory.

Kuwait: National Inventory of the Intangible Cultural Heritage of the State of Kuwait – Kuwait National Museum.

Mauritania: The element of henna has been included in the national heritage inventory.

Morocco: Inventory and Documentation of Moroccan Cultural Heritage (IDPCM).

Oman: Oman National Inventory.

Palestine: National Intangible Cultural Heritage (NICH).

Qatar: Inventory and Documentation of Qatari Intangible Cultural Heritage.

Saudi Arabia: National Inventory of the Intangible Cultural Heritage.

Sudan: The National Inventory of The National Council for Cultural Heritage and Promotion of National Languages, under the name (henna).

Tunisia: National Inventory of the Intangible Cultural Heritage.

United Arab Emirates: The element henna is included in two inventories:

- The inventory of traditional craftsmanship, in which the craft (*al muhannya*) is referenced.
- The inventory of social practices, rituals, and festive events, in which (henna) is broadly referenced.

Yemen: Inventory of Intangible Cultural Heritage.

5.2. *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*

Algeria:

المركز الوطني للبحوث ما قبل التاريخ والأنثروبولوجيا (CNRPAH)  
National Centre for Prehistoric, Anthropological and Historical Research (CNRPAH)

Bahrain:

هيئة البحرين للثقافة والآثار

Bahrain Authority for Culture and Antiquities

Egypt:

الأرشيف المصري للحياة والمأثورات الشعبية  
الجمعية المصرية للمأثورات الشعبية

Egyptian Archive of Folk Life and Folk Traditions.

Egyptian Society for Folk Traditions

Iraq:

وزارة الثقافة، السياحة والآثار/ دائرة العلاقات الثقافية العامة/ قسم التراث الثقافي غير المادي

Ministry of Culture, Tourism and Antiquities / Department of Public Cultural Relations / Intangible Cultural Heritage Division

Jordan:

مديرية التراث/ وزارة الثقافة

Directorate of Heritage / Ministry of Culture

Kuwait:

المتحف الوطني، دائرة الآثار والمتاحف

Kuwait National Museum, Department of Antiquities and Museums

Mauritania:

وزارة الثقافة والشباب والرياضة والعلاقات البرلمانية، والمحافظة على التراث الوطني

Ministry of Culture, Youth, Sports and Parliamentary Relations, National Heritage Preservation

Morocco:

مديرية التراث الثقافي غير المادي

Directorate of Intangible Cultural Heritage

Oman:

وزارة الثقافة والرياضة والشباب

Ministry of Culture, Sports, and youth.

Palestine:

السجل الوطني للتراث الثقافي غير المادي / وزارة الثقافة

National Register of Intangible Heritage / Ministry of culture

Qatar:

دائرة التراث والهوية/ وزارة الثقافة

Department of Heritage and Identity at the Ministry of Culture

Saudi Arabia:

وزارة الثقافة/ هيئة التراث

Ministry of Culture / Heritage Authority

Sudan:

وزارة الثقافة والإعلام  
المجلس القومي للتراث الثقافي وترقية اللغات القومية

National Council for Cultural Heritage and the Promotion of National Languages in the Name of Henna

Tunisia:

المعهد الوطني للتراث / قسم المسح ودراسة الممتلكات الاثنوجرافية والفنون المعاصرة

National Heritage Institute / Department of Survey and Study of Ethnographic Properties and Contemporary Arts.

UAE:

وزارة الثقافة والشباب (مشروع قائمة الحصر الوطنية)

دائرة الثقافة والسياحة - أبوظبي (سجل التراث)

Ministry of Culture and Youth (National Inventory List Project)

Department of Culture and Tourism – Abu Dhabi (Heritage Register)

Yemen:

الهيئة العامة للآثار والمتاحف

General Organization for Antiquities and Museums

5.3. Reference number(s) and name(s) of the element in the relevant inventory(ies)

Algeria:

dz/15/16/2023

Bahrain:

Henna / ICH\_D4\_08

Egypt: 12 2017 /ESFT

Iraq:

Item no. (32) in the National Intangible Cultural Heritage Elements Inventory.

Element name: Adorning with henna.

Jordan:

Social practices, rituals and festive events – Marital customs – Henna night songs. 3-1

Oral traditions and expressions, including language – Traditions – Marriage traditions – Henna.

1-1-2

Performing arts – Songs – Henna night. 2-1-2

Kuwait:

19- Henna

Henna. No.: 19, dated 2022 / The intangible cultural heritage of Kuwait, under the supervision of the Kuwait National Museum.

Mauritania:

Inventory No. 25 dated 4 June 2022.

Morocco:

Henna- 1 BED8

Oman:  
Customs and Traditions 2,29

Palestine:  
Henna: arts, rituals and practices – Element no. 25 in the National Inventory.

Qatar:  
The element was recorded in the updated Qatari National Inventory under the third category of social practices, rituals and festive events – No. (3/18).

Saudi Arabia:  
009/07 – Henna

Sudan:  
ICH-13

Tunisia:  
Henna: adornment, rituals and social practices, no. 68.

United Arab Emirates:  
Abu Dhabi Culture website - Register of Intangible Heritage - *Al muhannya* (skills associated with traditional craftsmanship) No. 4.  
Henna - Paper Intangible Cultural Heritage Register (Social Practices, Rituals, and festive events) No. 5

Yemen: ICH-Henna

5.4. *Date of the element's inclusion in the inventory(ies)*

Algeria: September 2022

Bahrain: 20/11/2022

Egypt: The henna element was included in the national inventory in 2017 and updated in 2022.

Iraq: December 2021

Jordan: 2012–2022

Kuwait: May 2022

Mauritania: Inventory No. 25 dated 4 June 2022

Morocco: The henna element was included on the national inventory on 13/08/2022.

Oman: 02/08/2013

Palestine: 01/03/2022

Qatar: July 2021

Saudi Arabia: 30/03/2022

Sudan: 24/09/2022

Tunisia: July 2022

United Arab Emirates: paper inventory 01/05/2019 — digital inventory 20/10/2021

Yemen: 2022

Is the information concerning the updating and periodicity of the inventory(ies), as well as the participation of communities, groups and NGOs concerned to the inventorying process, included in the periodic report on the implementation of the Convention?

- Yes, the information is included in the periodic report. Specify in the box below the year in which that report was submitted.
- No, the information is not included in the periodic report. Provide information in the box below.

*Not to exceed 200 words*

Algeria:

Algeria submitted its periodic report on 15 December 2022. This report includes all information concerning the updating of inventories. All inventories are updated periodically every four to six years by the Directorates of Culture at the provincial level. Each directorate employs staff trained by CNRPAH specialists on safeguarding and inventorying heritage elements. Updates may also be conducted at the request of civil society organizations or economic institutions. A concerned group may propose to add a heritage element that has not previously been included in the national inventories, thereby contributing to the enrichment of existing elements. When new proposals are submitted to the Directorate of Culture, the centre's experts review all pertinent information using a scientific approach.

Bahrain:

Inventories are updated periodically in coordination with communities, groups, and concerned authorities in order to highlight the plans and programmes that have been implemented to ensure the sustainability of national heritage elements. Bahrain submitted its periodic report in 2022. The information referenced above has been included in the report.

Egypt:

The periodic report was submitted to UNESCO in 2022.

The inventory is updated and revised periodically at the request of the element bearers and with review from heritage experts. The update is carried out continuously because of field collection operations to monitor the latest updates on the elements. The number of elements that have been counted is 228 elements, and the division is made according to the year of registration or according to the UNESCO classification (5 main branches).

Elements are added and updated based on the community participation of the element holders and curators. The archive has prepared (228) elements of Egyptian folklore / intangible cultural heritage, for registration with UNESCO, in cooperation with the Egyptian Society for Folklore, on inventory lists in accordance with the International Convention for the Safeguarding of intangible cultural heritage, and its statement is as follows:

2013 : 82 inventory questionnaires

2014 : 23 inventory questionnaires

2015 : 23 inventory questionnaires

2016: 30 survey forms

2017: 25 survey forms

2018: 17 survey forms

2019: 9 inventory forms

2020: 19 inventory forms

2021: 11 inventory forms

2022: 4 inventory forms

#### Iraq:

All information related to updating the inventories of national elements has been included in the comprehensive periodic report on the implementation of the convention. The report was prepared with the help of governmental institutions concerned with the sustainability and safeguarding of the element, in addition to the participation of non-governmental institutions, organizations and syndicates. The latest update was done in 2022–2023, during which the process of preparing the periodic report with its many stages was completed and deemed ready for submission to the UNESCO Secretariat of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage.

#### Jordan:

Information concerning the updating and periodicity of the inventories of elements inscribed on the UNESCO List have been included in the periodic report on the implementation of the 2003 Convention. This information was compiled via the active participation of communities, groups, and individuals, including heritage practitioners and bearers of the element, all of which is referenced in the 2022 report submitted to UNESCO.

#### Kuwait:

The information is contained in the 2022 report submitted to UNESCO. The intangible cultural heritage team at the Kuwait National Museum updates the national inventory periodically and whenever the need arises. This is done in coordination with the concerned communities and groups to ensure the integrity and sustainability of the element in the national inventory. All relevant information has been included in the UNESCO report.

#### Mauritania:

The Ministry of Culture, Youth, Sports and Parliamentary Relations, represented by the National Heritage Preservation, updates the national inventories every four years. The inventories can also be updated as needed. This year, Mauritania submitted its periodic report to UNESCO regarding heritage elements inscribed on the UNESCO Representative List. The report contains all the required information on these elements as well as on the national inventories that have been included on the National Register of Heritage of the Islamic Republic of Mauritania. The Authority also provides existing information on intangible cultural heritage elements to students and researchers in the cultural field, as well as to cultural groups and centres.

#### Morocco:

Morocco submitted its periodic report on 10 February 2022. It includes most of the information on how to draft inventory regulations, as well as how to involve communities, groups and individuals in the process of preparing the inventory itself, as well as preparing nomination files. The Ministry, along with its institutional partners, conducts participatory workshops in which bearers of the element play a pivotal role, from providing consent to preparing a safeguarding plan. The Ministry also updates the inventories periodically every six years and is now in the process of updating its digital platform via the Geographic Information System.

#### Oman:

The national inventories are under the supervision of the Ministry of Culture, Sports and Youth. Element inventories are updated every four years; however, some may be updated according to the element's status, as needed. Meetings and workshops are held between inventory supervisors, practitioners, researchers, interested parties, communities and groups concerned with the elements of intangible cultural heritage. The current national inventories cover a variety of fields, namely folk arts, customs and traditions, traditional crafts, traditional cuisine, folk tales and stories, and mud architecture.

#### Palestine:

The periodic report on the implementation of the Convention was prepared and submitted to UNESCO in 2022. All information concerning the updating and periodicity of the inventories was mentioned in detail in the report. The report also outlined the participation of communities, groups and NGOs concerned with the inventorying process. This report was prepared in cooperation with



stakeholders, including the bearers of heritage, experts, governmental organizations, and NGOs. All efforts were made to ensure complete transparency when preparing this report.

#### Qatar:

The Department of Heritage and Identity at the Ministry of Culture reviews the national inventory every four years in order to detect any updates that may arise in Qatari society regarding any of the elements. During this process, scientific and literary publications are reviewed, including scientific research and the results of field research carried out by specialists, scholars and students who are interested in science, heritage, agriculture, trade, etc. This ensures that meaningful research and creative ideas are effectively utilized when updating or reviewing element inventories, including the element of henna.

The Ministry of Culture also collaborates with its partners in the Ministry of Education, Qatar University, Qatar National Library, the Cultural Village Foundation (Katara), National Museum of Qatar, and Qatar Radio and Television in inscribing cultural elements on the Representative List of the Intangible Cultural Heritage. These parties contribute to providing data related to the cultural element and their efforts ensure the sustainability of the element. They also provide insight regarding obstacles facing the practices associated with cultural elements.

#### Saudi Arabia:

The information is contained in the 2022 report submitted to UNESCO. In addition, the Heritage Commission conducts periodic updates to the inventories every four years. This process is carried out with the participation of communities, groups and individuals that practice the element. Dedicated workshops are held for this purpose and information is compiled about the status of the element in question during the past two years in terms of the challenges facing the concerned communities or initiatives that may have contributed to the safeguarding of the element and the sustainability of its practice. All pertinent updates are added to the inventories, as well any information by governmental and private institutions and civil society organizations that have implemented the procedures for safeguarding the element. All accomplishments in this regard are also included.

#### Sudan:

The periodic report was completed by the end of December 2022 with the participation of the concerned authorities. It includes all data related to safeguarding Sudan's intangible cultural heritage. The elements are included in the national inventories, which are updated every four years to monitor for any new updates.

#### Tunisia:

Tunisia prepared its periodic report and submitted it to UNESCO on 15 December 2022. The report includes data on updating the national inventory, a process that is done under the supervision of the National Institute for Heritage and its methodological approach. The report was prepared with the participation of communities, groups, and NGOs in all stages of the inventorying process through a collaborative approach, which relied on active contribution by the bearers of the element. This field work ensured the proper identification and inventorying of the elements of intangible cultural heritage.

#### United Arab Emirates:

Within the framework of the procedures for preparing the United Arab Emirates periodic report on the implementation of the 2003 Convention for safeguarding intangible cultural heritage and the status of the elements inscribed on the Representative List, a team from the Department of Culture and Tourism - Abu Dhabi formulated the optimal strategy for preparing the report. A variety of tools were needed to achieve this objective, including field interviews, workshops, and meetings with intangible cultural heritage practitioners, with the participation of communities, groups, experts and stakeholders. This was done in order to monitor updates to the inventories and the elements inscribed on the UNESCO List, which are the targets of the report. The periodic report was sent to UNESCO on 15 December 2022 after fulfilling all requirements of the form ICH-02-10.

**Yemen:**

During the elaboration of the periodic report submitted in 2022, the process of surveying and documenting the intangible heritage was conducted by the Ministry of Culture in collaboration with the relevant bodies and communities. The updating process is completed whenever it is needed, by submitting a request from the concerned parties and elements' bearers.

√ An extract of inventory(ies) in English or in French and in the original language, if different, is submitted

**Algeria:**

There are several inventories:

- Inventory of the National Centre for Prehistoric, Anthropological and Historical Research (CNRPAH)
- Inventory of the Ministry of Culture and Arts
- Inventory of the Ministry of Tourism and Handicrafts

This inventory is not digitised and only suitable for domestic use. Therefore, the National Centre for Prehistoric, Anthropological and Historical Research is in the process of compiling and digitising the inventory.

The element of henna has also been documented on the following website:

<https://www.cnrpah.org/pci-bnd/index.php/9-photos/21-le-henne-pratiques-sociales-et-rites-culturel>

An inventory of the element of henna has also been submitted in Algeria in Arabic and French.

**Bahrain:**

An inventory of the element of henna has been submitted in Arabic and English.

**Egypt:**

The henna element was included in the national inventory in 2017 and could be checked in the following link:

[Egyptian Archive of folk life and folk traditions \(nfa-eg.org\)](http://nfa-eg.org)

**Iraq:**

The national inventory of cultural elements has been submitted. The inventory of the element of henna has also been submitted in Arabic and English.

**Jordan:**

The inventories of the Hashemite Kingdom of Jordan have been submitted (in Arabic and English) and can also be accessed on the Intangible Cultural Heritage website:

<http://ich.gov.jo/node/65130>

<http://ich.gov.jo/node/55341>

<http://ich.gov.jo/node/114867>

<http://ich.gov.jo/node/114865>

<http://ich.gov.jo/node/114864>

<http://ich.gov.jo/node/114866>

<http://ich.gov.jo/node/114863>

**Kuwait:**

The National Inventory of Intangible Cultural Heritage has been submitted in Arabic and English.

**Mauritania:** The national inventory has been submitted in Arabic and English.

**Morocco:**

An overview of the national inventory and the henna element has been submitted in French, pending the completion of scheduled maintenance of the official Moroccan Cultural Heritage website.

**Oman:**

The inventory of the element of henna has been submitted in Arabic and English.

**Palestine:**

An inventory of the element of henna has been submitted in Arabic and English.

**Qatar:**

The official inventory has been submitted in Arabic and English.

**Saudi Arabia:**

The national inventory has been submitted in Arabic and English.

**Sudan:**

An inventory has been submitted in Arabic and English.

**Tunisia:**

The national inventory of the element of henna has been submitted in Arabic and French.

**United Arab Emirates:**

The henna element has been inscribed on the Heritage Register, which can be accessed via the following website:

<https://abudhabiculture.ae/en/heritage-records>

The element has also undergone a paper documentation process. Eight pages of the henna inventory are attached to the nomination file.

**Yemen:**

A copy of the relevant inventory is attached to the nomination file.

## 6. Correspondence and signature

### 6.1. Designated contact person

Provide the contact details 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:	Al Kaabi
Given name:	Saeed
Institution/position:	Director of Intangible Heritage Department/ Department of Culture and Tourism - Abu Dhabi
Address:	P.O. Box: 94000, Abu Dhabi, UAE
Telephone number:	0097125995677
Email address:	saeed.alkaabi@dctabudhabi.ae
Other relevant information:	

### 6.2. Other contact persons (for multinational nomination only)

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

<b>Algeria</b>	
Title (Ms/Mr, etc.):	Ms
Family name:	Galleze
Given name:	Weza
Institution/position:	CNRPAH, Ministry of Culture
Address:	3-Franklin Roosevelt Street, Algeria
Telephone number:	00213775940135
Email address:	galleze@yahoo.fr
Other relevant information:	
Title (Ms/Mr, etc.):	Ms
Family name:	Bin Abdallah
Given name:	Zahia
Institution/position:	CNRPAH, Ministry of Culture
Address:	3-Franklin Roosevelt Street, Algeria
Telephone number:	00213779273024
Email address:	zahia_ben77@yahoo.fr
Other relevant information:	
<b>Bahrain</b>	
Title (Ms/Mr, etc.):	Ms
Family name:	Al Khalifa
Given name:	Nailah
Institution/position:	Senior Heritage Researcher
Address:	Bahrain National Museum, Manama, Bahrain
Telephone number:	0097339753975
Email address:	nailah.alkhalifa@culture.gov.bh
Other relevant information:	
<b>Egypt</b>	
Title (Ms/Mr, etc.):	Ms
Family name:	Emam
Given name:	Nahla

Institution/position: Professor of Folk Customs, Beliefs and Knowledge  
Address: City View Compound, Cairo, Alexandria Desert Road, Gate 4  
Telephone number: 00201001022765  
Email address: [nahla.emam@gmail.com](mailto:nahla.emam@gmail.com)  
Other relevant information:

**Iraq**

Title (Ms/Mr, etc.): Mr  
Family name: Al Ataaf  
Given name: Khalil  
Institution/position: Director of the Department of Cultural Festivals and Awards / Member of the National Team for Intangible Cultural Heritage, Department of Cultural Relations - Ministry of Culture, Tourism and antiquities  
Address: Al Mansour, Al Iskan Street, Baghdad, Republic of Iraq  
Telephone number: 009647807742910  
Email address: [ataafshamoo@gmail.com](mailto:ataafshamoo@gmail.com)  
Other relevant information:

Title (Ms/Mr, etc.): Ms  
Family name: Suhail  
Given name: Shaymaa  
Institution/position: Responsible of Department of Intangible Cultural Heritage, Cultural Relations Directorate, Ministry of Culture, Tourism & Antiquities  
Address: Almansour, Aliskan St, Baghdad, Republic of Iraq  
Telephone number: 009647730396677  
Email address: [iraqiturath.ich@gmail.com](mailto:iraqiturath.ich@gmail.com)  
Other relevant information:

**Jordan**

Title (Ms/Mr, etc.): Ms  
Family name: Awwad  
Given name: Sumaya  
Institution/position: Head of Research and Documentation Department  
Address: Ministry of Culture, Amman, Jordan  
Telephone number: 00962799406138  
Email address: [Sumaia.awad@culture.gov.jo](mailto:Sumaia.awad@culture.gov.jo)  
[sumayaawwad@icloud.com](mailto:sumayaawwad@icloud.com)  
Other relevant information:

Title (Ms/Mr, etc.): Ms  
Family name: Al Beshtawi  
Given name: Mohammed  
Institution/position: Researcher at The Department of Antiquities  
Address: Ministry of Culture, Amman, Jordan  
Telephone number: 00962788818809  
Email address: [Mohammad.b@culture.gov.jo](mailto:Mohammad.b@culture.gov.jo)  
[Turath.dep@culture.gov](mailto:Turath.dep@culture.gov)  
Other relevant information:

**Kuwait**

Title (Ms/Mr, etc.): Ms  
Family name: Al Haddad  
Given name: Fajer  
Institution/position: Kuwait National Museum, National Council for  
Culture, Arts and Literature  
Address: P.O. Box 23996, Al Safat  
Telephone number: 0096594471499  
Email address: [fk.alhaddad@nccal.gov.kw](mailto:fk.alhaddad@nccal.gov.kw)  
Other relevant information:

Title (Ms/Mr, etc.): Ms  
Family name: Al Khamis  
Given name: Al Anoud  
Institution/position: Kuwait National Museum, National Council for  
Culture, Arts and Literature  
Address: P.O. Box 23996 Al Safat  
Telephone number: 0096594416669  
Email address: [an.alkhamess@nccal.gov.kw](mailto:an.alkhamess@nccal.gov.kw)  
Other relevant information:

**Mauritania**

Title (Ms/Mr, etc.): Mr.  
Family name: Etlamid  
Given name: Al Mukhtar  
Institution/position: National Heritage Conservator/ National Heritage  
Preservation  
Address: Gamal Abdel Nasser Street, Nouakchott,  
Mauritania  
Telephone number: 0022246825593  
Email address: [etlamids@gmail.com](mailto:etlamids@gmail.com)  
Other relevant information:

**Morocco**

Title (Ms/Mr, etc.): Mr  
Family name: Jlok  
Given name: Mustapha  
Institution/position: Directorate of Heritage, Ministry of youth, Culture  
and Communication  
Address: 17, Mechleven Street, Agdal, Rabat  
Telephone number: 00212661933567  
Email address: [mustaphajlok@gmail.com](mailto:mustaphajlok@gmail.com)  
Other relevant information:

**Oman**

Title (Ms/Mr, etc.): Mr  
Family name: Al Shehhi  
Given name: Ahmed Rashid Rabi'  
Institution/position: Head of the Department of Intangible Cultural  
Heritage, Ministry of Culture, Sports and Youth  
Address: Ministry of Culture, Sports and Youth, Muscat,  
Sultanate of Oman  
Telephone number: 0096899660775  
Email address: [ahmed-alshihi@hotmail.com](mailto:ahmed-alshihi@hotmail.com)  
Other relevant information:

**Palestine**

Title (Ms/Mr, etc.): Ms  
Family name: Hamad  
Given name: Zahera  
Institution/position: Head of the Oral Heritage Collection Department  
Address: Albeira. Palestine- Ramallah. Ministry of Culture  
Telephone number: 00972562819068  
Email address: [Zahera.moc@gmail.com](mailto:Zahera.moc@gmail.com)

Other relevant information:

**Qatar**

Title (Ms/Mr, etc.): Ms  
Family name: Al Buflasa  
Given name: Aisha  
Institution/position: Ministry of Culture, 3rd Heritage Researcher  
Address: Doha, Qatar, P. O. Box 2511  
Telephone number: 0097444022670, 0097455056177  
Email address: [aalbuflasa@moc.gov.qa](mailto:aalbuflasa@moc.gov.qa)

Other relevant information:

**Saudi Arabia**

Title (Ms/Mr, etc.): Ms  
Family name: Al Khamis  
Given name: Noura  
Institution/position: Heritage Authority, Director of the Department of World Heritage  
Address: Ministry of Culture, Riyadh, Saudi Arabia  
Telephone number: 0966571234343  
Email address: [nalkhamis@moc.gov.sa](mailto:nalkhamis@moc.gov.sa)

Other relevant information:

Title (Ms/Mr, etc.): Ms  
Family name: Al Wehaibi  
Given name: Ebtisam  
Institution/position: Heritage Authority, General Manager of Intangible Cultural Heritage Department  
Address: Riyadh, Saudi Arabia  
Telephone number: 00966500507508  
Email address: [ealwehaibi@moc.gov.sa](mailto:ealwehaibi@moc.gov.sa)

Other relevant information:

**Sudan**

Title (Ms/Mr, etc.): Ms  
Family name: Ali Saleh Idris  
Given name: Sausan  
Institution/position: Assistant Director of Heritage Department  
Address: Sudan, Ministry of Culture and Information, National Council for Cultural Heritage and Local Languages Development  
Telephone number: 00249912728038  
Email address: [swsnl3722@mail.com](mailto:swsnl3722@mail.com)

Other relevant information:

**Tunisia**

Title (Ms/Mr, etc.): Mr  
Family name: Sulah  
Given name: Emad  
Institution/position: National Heritage Institute, Director of Research  
and Ethnography Department  
Address: National Heritage Institute, Bathaa Al Qasr,  
1008, Tunis, Republic of Tunisia  
Telephone number: 216 989536450  
Email address: imed soula@yahoo.fr  
Other relevant information:

**Yemen**

Title (Ms/Mr, etc.): Mr  
Family name: Amroun  
Given name: Ali  
Institution/position: University Professor  
Address: Tarim, Hadhramaut, Yemen  
Telephone number:  
Email address:

**6.3. Signature on behalf of the State Party or States Parties**

Name:  
Title:  
Date:  
Signature:

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