REPORT ON THE STATUS OF AN ELEMENT INSCRIBED ON 
THE LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF 
URGENT SAFEGUARDING 
FOR EXAMINATION IN 2018 
DEADLINE 15 DECEMBER 2017

INSTRUCTIONS FOR COMPLETING THE REPORT ARE AVAILABLE AT:

<table>
<thead>
<tr>
<th>A. COVER SHEET</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.1. State Party</td>
</tr>
<tr>
<td>People’s Republic of China</td>
</tr>
</tbody>
</table>

| A.2. Date of deposit of the instrument of ratification, acceptance, approval or accession |
| This information is available online. |

| December 2, 2004 |

| A.3. Element inscribed on the Urgent Safeguarding List that is the subject of this report |
| For multinational elements, please indicate the other States concerned. |

| Name of element: Qiang New Year festival |

| Inscribed in: 2009 |

| A.4. Reporting period covered by this report |
| Please indicate the period covered by this report. |

| Beginning date: January 2016 Ending date: December 2017 |

| A.5. Other elements inscribed on the Urgent Safeguarding List, if any |
| Please list all other elements from your country inscribed on the Urgent Safeguarding List, together with the year of inscription; For multinational elements, |
please indicate the other States concerned.

Traditional design and practices for building Chinese wooden arch bridges (2009)
Traditional Li textile techniques: spinning, dyeing, weaving and embroidering (2009)
Meshrep (2010)
Watertight-bulkhead technology of Chinese junks (2010)
Wooden movable-type printing of China (2010)
Hezhen Yimakan storytelling (2011)

A.6. Executive summary of the report

Please provide an executive summary of the report that will allow general readers to understand the current status of the element, any positive or negative impacts of inscription, the implementation of safeguarding measures during the reporting period and their possible update for the following years.

Between 400 and 600 words

The Qiang ethnic group mainly lives in compact communities in Mao County, Wenchuan County, Li County, Songpan County and Heishui County of Aba Tibetan and Qiang Autonomous Prefecture, as well as Beichuan Qiang Autonomous County and Pingwu County of Mianyang City, Sichuan Province. Qiang New Year festival is a traditional annual event for Qiang people. It is called *rmea jea* in the Qiang language, meaning an auspicious and joyous festival. It takes place on the first day of the tenth lunar month and usually lasts three to five days, during which Qiang people of different villages hold sacrificial rituals to worship gods of heaven, mountains and clans and to celebrate harvest, send blessings, and pray for peace.

Passed down from generation to generation, the element has fully demonstrated the harmonious coexistence between man and nature, people and environment, and human and society. It not only embodies the Qiang people's notions of time, world and development transmitted from generation to generation, but also witnesses cultural diversity and human creativity. On May 12, 2008, the Wenchuan Earthquake in Sichuan Province of China (hereinafter referred to as the "5.12 Earthquake") caused huge damage to the Qiang communities and their intangible cultural heritage in the epicenter and hardest-hit areas.

Since the inscription of the element on the Urgent Safeguarding List, Chinese governments and cultural authorities at all levels have, as a part of the post-disaster reconstruction, implemented a series of sustained measures and strongly supported relevant communities, groups and individuals to take local actions to ensure the viability of the element and actively restore the traditional cultural system of the Qiang ethnic group. In this process, actions related to the safeguarding of the element have become an important link to reshape community beliefs and enhance social cohesion. A wide array of relevant ICH elements have been effectively safeguarded as a whole.
In this reporting period (2016-2017), with the extensive participation of Qiang people from various regions, all stakeholders mainly focused on the current situation and pressing issues regarding the safeguarding of the element, and adopted further safeguarding measures, responding to Decision 12COM 8.c.2, which has achieved expected results. With strengthened capacity building in communities, the viability of the element has been improved accordingly. Notably, the cultural space for the festival has been systematically restored and reconstructed, and the ability to transmit and practice folklore activities related with the festival has been gradually improved.

In general, with the support of local governments, the communities, groups and individuals concerned have further incorporated the safeguarding of the element and ICH of Qiang people into the construction of the national "Experimental Zone for the Safeguarding of Qiang Culture Ecology." This has greatly promoted the inclusive social and economic development, and environmental sustainability of the Qiang regions. Great efforts have been made to rebuild the resilience of the communities, groups and individuals after the disaster, enhance the unity and social cohesion of all ethnic groups in the "Tibetan, Qiang and Yi Corridor," and promote intercultural dialogue and mutual appreciation. Currently, the viability of the element is still confronted with various internal and external challenges, yet it also ushers in a new opportunity for transmission and development. To ensure the sustainability and scalability of the safeguarding activities of the element, relevant communities, groups and representative bearers have worked with various actors to propose for the renewal of safeguarding measures in the upcoming years.

A.7. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the report. If an e-mail address cannot be provided, indicate a fax number.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.): Ms.</th>
<th>Family name: Xiang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Given name:</td>
<td>Kui</td>
</tr>
<tr>
<td>Institution/position:</td>
<td>Sichuan Academy of Arts, China / Associate Research Fellow</td>
</tr>
<tr>
<td>Address:</td>
<td>11 XimianqiaoJie, Chengdu, Sichuan Province, China, 610041</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>0086-13628005298</td>
</tr>
<tr>
<td>E-mail address:</td>
<td><a href="mailto:xkyws@126.com">xkyws@126.com</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td><a href="http://www.ichsichuan.cn/(China%C2%B7Sichuan">http://www.ichsichuan.cn/(China·Sichuan</a> Intangible Cultural Heritage Website)</td>
</tr>
</tbody>
</table>
B. STATUS OF ELEMENT INSCRIBED ON THE URGENT SAFEGUARDING LIST

Refer therefore to the nomination file or previous reports (if applicable) as basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last previous report. Nomination files, specific timetables and earlier reports, if any, are available at https://ich.unesco.org or on request from the Secretariat.

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

B.1. Social and cultural functions

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

Between 200 and 500 words

As an annual traditional event for Qiang people, the element evolved from a ritual of offering thanks and worship to heaven for blessings and prosperity. It is not only an occasion for demonstrating folk beliefs, oral traditions, performing arts and traditional handicrafts, but also a cultural space bearing with social practices, life experience, traditional knowledge and ethical norms. Through festival activities, the Qiang people express their respect and worship towards nature and all creatures, maintain the historical memories and emotional belonging of themselves with their ancestors and the motherland, reflect their aspiration for harmony between man and nature, regulate community actions and personal behavior, and promote intergenerational communication, family and social harmony.

The festival consists of three parts: worship of the mountain, group celebration and family worship. They are presided over by a shbi, the prestigious elderly in the village, and heads of families respectively based on a traditional division of labor and coordination. In the intervals of rituals, feastings and performances, the shbi and the elderly in the village gather to discuss official business, underscore village regulations and declare the enrollment of male newborns on the clan’s pedigree that year, preserving the traditional discussion system with democratic features. Through continuous participation in festival activities, the cultural identity and historical continuity of relevant communities and groups are constantly enhanced.

Shbi’s chanting is the core part of the ritual practice in the festival. The scriptures are passed on from generation to generation through oral transmission between masters and apprentices or between fathers and sons within a clan. Shbis, who epitomize the culture of the Qiang people, enjoy high prestige in the clan. With the special mission during the festival, they play social and cultural roles in
coordinating social relations and promoting community harmony. The patriarch of each clan serves as the organizer in the festival activities.

In addition, as the festival is featured with diversified expressions of Qiang people’s folk culture, groups such as folk dancers, singers, musicians, craftsmen, traditional sports lovers and so on all take their own responsibilities for the transmission of the element. Therefore, the transmission and practice of the element reflect its community-based, diversified and extensive features.

B.2 Assessment of its viability and current risks

Please describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element’s continued transmission and enactment and describe the severity and immediacy of such threats, giving particular attention to any strengthening or weakening of the element’s viability subsequent to inscription.

Between 200 and 500 words

The Qiang ethnic group owns a total population of 309,576 (according to the 2010 national census). The transmission and practice of the element mainly occur in the Qiang residential areas, with Mao County, Wenchuan County, Li County and Beichuan County (hereinafter referred to as the “four counties”) as the center, extending to the surrounding three counties (Pingwu, Songpan and Heishui) and covering more than 80% of its population. Since the element was inscribed on the List, the awareness and participation of the Qiang people in the ICH safeguarding have been generally enhanced. The annual festival has become an important occasion of interaction and exchange for communities, groups and individuals between villages, urban and rural areas, residential areas and scattered areas. It has drawn wide attention and laid a foundation for everyone to participate in maintaining its viability.

In the past two years, people in the Qiang villages still organized large-scale festival activities collectively in line with customary practices. From the meticulous preparation before the festival to all sections of the celebration, they always worked together to fulfill their respective obligations, and made concerted efforts to participate in a variety of festival practices. Notably, more teenagers and children have been involved to this event.

The Qiang New Year festival was set as a legal holiday since 1988 by the People’s Congress of Aba Tibetan and Qiang Autonomous Prefecture. Today, the Qiang New Year has become more open in the practices of ICH safeguarding, and has become a regional festival with the participation of multiple ethnic groups in the “Tibetan, Qiang and Yi Corridor”. Hence, the contemporary practices of the festival attract a wide array of participants in an inclusive way, thus going beyond the boundaries of ethnicity, gender, age, class and occupation, and greatly promoting the development of an inclusive society.

Since it is deeply rooted in festival traditions and daily life, the transmission and
practices of the element have been continuously strengthened in the community-based collective actions. Meanwhile, it is subject to the process of modernization, urbanization and globalization and the profound impact in the period of rapid socio-economic transformation, and its viability is still confronted with multiple challenges.

Concerning current challenges, the aging issue of shbis who serve as the core force of transmission versus the lack of successors is the most urgent, while the traditional transmitting methods has not been significantly improved. This has, to a great extent, hindered the continued transmission of the ritual practices of offering thanks and worship to heaven for blessings and prosperity during the festival. Specifically, there are only a handful of shbis who are proficient in traditional rituals and chanting and can preside over the sacrificial rituals during the festival. Epic performance constitutes one of the themes of shbi chanting and is related to the origin of the festival (original legend), which is of great identification value for relevant communities, groups and individuals, yet currently there are only eight bearers who are proficient in the oral epic performance of the Qiang people. Also the endangered mother tongue of the Qiang people and the shrinking space for its usage have severely jeopardized the knowledge system of oral transmission and ICH practices. Nowadays in Beichuan, the Qiang ethnic group has a population of more than 60,000, with less than 20 people who can talk freely in the Qiang language. How to consolidate the intergenerational transmission of shbis is also intrinsically related to the revitalization of the Qiang language.

B.3 Implementation of safeguarding measures

Please report on the safeguarding measures that were described in the nomination file and previous reports (if applicable). Describe how they have been implemented and how they have contributed substantially to the safeguarding of the element during the reporting period, taking note of external or internal constraints such as limited resources. Include, in particular, information on the measures taken aiming to ensure the viability of the element by enabling the community to continue its practice and transmission. Include the following detailed information concerning the implementation of the set of safeguarding measures or safeguarding plan:

B.3a Objectives and results

Indicate what primary objective(s) were addressed and what concrete results were attained during the reporting period.  

*Between 200 and 500 words*

- Boost the intergenerational transmission of ritual practices of the element

To further consolidate the traditional transmitting methods of the element, the national cultural authorities continue to enhance financial support and provide institutional guarantee. Local governments have also provided support accordingly. The core role of shbis in the transmission and development of the festival has been continuously clarified, and their social status and sense of responsibility have been increased gradually. They have established confidence and formed a consensus in
addressing the ongoing challenges to ensure the viability of the element.

**- Carry out various regular transmission activities**

With support of cultural authorities in the four counties, the transmission and practice centers of the element and ICH transmission bases in different places carry out safeguarding activities of the festival regularly, and the community-based training and demonstration have become commonplaces. Daily transmission and practices include safeguarding training courses, live folklore performances and exhibitions among others. During the annual celebrations of the festival, the on-site transmission, practices and exhibition activities were held to promote the interaction and participation of local people, especially the young people, and constantly improve the capacity building in communities.

**- Continue to restore cultural space for the festival practices**

Based on the development of the National Experimental Zone for the Safeguarding of Qiang Culture Ecology and the implementation of major projects such as the protection of national traditional villages, the Qiang villages and settlements were rebuilt; other festival sacrifice venues such as the Qiang fortresses, sacrifice towers, towers for the gods of mountains and sacred forests were restored; and a number of model cases have emerged in the restoration or reconstruction of cultural space for the Qiang villages. The ecological construction in the four counties has achieved remarkable results. The cultural space and environmental sustainability of the ritual practices including worship of the mountains, gods and villages during the festival is improving steadily.

**- Introduce the Qiang language and practices of the festival into primary and secondary school education**

The four counties continue to carry out the "ICH Three-Entering Program" (entering campus, courses and textbooks), integrate the Qiang language, the festival and ICH of the Qiang people into formal education system, and actively expand the ICH education program. Besides, they set up Qiang language courses, establish children’s art schools and basic teaching sites, include local textbooks into the primary school curriculum, and incorporate ICH elements into students' hobby groups. They also set up a pilot school for “the Qiang culture entering the campus”, and establish Qiang folklore practices and special ICH courses to enhance children's sense of cultural pride and participation.

**- Actively promote systematic documentation, demonstration and academic research of the festival and ICH of the Qiang people**

Efforts were made to keep rescuing records of elderly national representative bearers, and shoot oral history documentaries of shbis' transmission and practices; to improve the content and exhibits of Qiang folklore museums; to regularly invite bearers of the festival to display folk culture; to create a favorable environment for relevant communities and groups to continuously practice and transmit the element in traditional context; and to boost academic research and publication of achievements in interdisciplinary fields.
- Foster a safeguarding network established among multiple actors

Over the past two years, relevant actors in the four counties have carried out a variety of safeguarding activities to achieve expected results. Communities, groups and individuals concerned, as well as multiple actors, actively assisted in the teaching practices of representative bearers, activities of transmission and practice centers in local communities, the development of ICH transmission and practices in formal education, the community collaboration to support folklore activities during the festival, thereby further forms a participatory safeguarding mechanism with a focus on the role of females.

B.3b. Safeguarding activities

List the key activities that were carried out during this reporting period in order to achieve these expected results. Please describe the activities in detail and make note of their effectiveness or any problems encountered in implementing them. 

*Between 500 and 1,000 words*

- **Step up efforts to provide major support for the bearers**

Cultural authorities at all levels continue to support representative bearers in carrying out transmission and practice activities and actively cultivating intergenerational successors to ensure the viability of the element. As of October 2017, a total of 39 representative bearers in the four counties have been recognized, including 2 national bearers, 8 provincial bearers, 9 prefect-level bearers, and 20 county-level bearers (another 17 shbi bearers are registered), with an increase of 10 compared with 29 in the previous reporting period. Meanwhile, various measures were taken to support the representative bearers of elements related to the festival. Moreover, a fund was established for the bearers to encourage them to take apprentices and impart skills, thus cultivating and reserving more talents.

- **Set special training courses to support intergenerational transmission of shbis**

The intergenerational transmission of shbis has drawn wide attention from cultural authorities at all levels and the society. Older generation of shbis took the initiative in abolishing the mechanism that shbis are restricted to internal transmission. Relying on traditional apprenticeship, in combination with classroom teaching, they successively organized "shbi training class" "Qiang language transmission class" and "Qiang oral epic transmission class" for those interested, with a total of 108 trainees.

- **Carry out training activities and diversified practices**

The transmission and practice centers of the element and the practice and transmission bases of ICH in different regions have become important platforms for the living transmission, training, promotion and communication of ICH of Qiang people. From 2016 to 2017, the four counties continued to carry out diversified forms of transmission and practices, including 55 training courses on safeguarding the element, with 11,380 participants; 254 live shows of folk customs during the festival, with 470,000 audiences; 79 exhibitions of folk customs, with 542,000 audiences. In
2016, with the support of cultural authorities, relevant communities in the four counties jointly organized the festive activities in local areas, with 58,500 participants. In 2017, Mao County led the four counties to jointly hold celebrations of the festival, with more than 300,000 participants.

- **Continue to restore the residential settlements and cultural spaces on which the element is dependent**

  Most of the Qiang villages in the four counties that were damaged in the "5.12 Earthquake" have been repaired in situ or relocated, basically realizing the systematic safeguarding of residential settlement patterns and living environments of folk custom. For one thing, the wishes and lifestyles of local people were fully respected, which highlights the community-based cultural resilience in bridging the gap in the traditional cultural space of the Qiang people. For another, the Qiang watchtower building techniques and traditional village building techniques have been effectively transmitted. Meanwhile, the festival and ICH of Qiang people have been comprehensively incorporated into the overall safeguarding of cultural ecology.

- **Keep rescuing records of elderly bearers and their practices of taking apprentices and imparting skills**

  The Center for the Safeguarding of ICH of Sichuan Province kept records of Wang Zhisheng, an elderly national representative bearer of the element, in various forms including video, audio recording, photography and text, and completed the filing and archiving of three categories of data, namely documentaries, summary films and work files.

- **Promote digital documentation and convergence media promotion of the festival and related ICH elements**

  The working team of the Center for the Safeguarding of ICH of Sichuan Province conducted field surveys on ICH of Qiang people in seven counties of Qiang residential areas, and completed data collection of 33 ICH elements and 49 representative bearers. Based on the survey, the digital documentation, management and dissemination have been strengthened. The survey results were displayed online through Sichuan ICH Website with the theme of "Eternal Qiang Style" (http://www.ichsichuan.cn/zh_details.aspx?mid=57&sid=77). It provides a diversified platform for the public to understand the festival as well as the current viability of ICH in the Qiang areas.

  Aba Prefecture and Mianyang City have successively recorded the oral history of bearers of the festival and other ICH elements of Qiang people. They cooperated with CCTV, Sichuan News Network and Aba News Network to launch special documentaries including the "Tour of Intangible Cultural Heritage in China: the Qiang New Year Festival" "Tour of Intangible Cultural Heritage in China: Miyaluo Guozhuang Dance" "Civilian Priest - Shbis of the Qiang People" and "As Happy as Flowers" on TV and the Internet through convergence media. Beichuan TV offered a language program "Caixia Teaches You to Speak Qiang Language" on the basis of
“500 Daily Sentences in Qiang Language” to promote the Qiang language via a situational teaching method.

The four counties have strengthened the content development of local Qiang folklore museums, and carried out activities such as objects collection, curation and arrangement, training, presentation, and children's education all around the year. All activities are free to the public.

- **Continue to incorporate the festival and related ICH elements into school education**

The four counties have adopted measures to normalize the introduction of Qiang language, the festival and other ICH elements of Qiang people into campuses, classrooms and textbooks, and to invite teachers of Qiang language, bearers of the festival and folk artists to provide courses with ethnic cultural characteristics, so as to support the popularization, transmission and promotion of ICH of Qiang people in primary and secondary schools. Local textbooks "The Story of Wobuki" and "Home on the Cloud" (including their auxiliary teaching materials), which were jointly compiled by Aba Education Bureau, Mao County Educational Bureau and Beijing Tianxiaxi Education Consultation Center, have been fully included in the primary school curriculum of Mao County, Li County and Wenchuan County. Aba Prefecture launched the program “Tibetan and Qiang Operas Entering Campus.” The Qiang shibi opera "Guapuri" (meaning "thanksgiving and blessing") performed by the Qiang Opera Troupe of Li County was popular among young college students.

- **Promote related academic research and publication of achievements**

Scholars from the Sichuan Institute for Ethnic Groups, Sichuan University, Southwest Minzu University and other research institutes have carried out special academic research and the periodical progress has been achieved. They have published a number of academic achievements highly related to the festival, covering oral history of bearers, epics, New Year songs, shibi music, shibi opera, shibi oral art, local chronicles, and other topics, with special focus on cultural ecological proteciton and environmental sustainability.

- **Major problems encountered during the implementation**

(1) The ritual practices and intergenerational transmission of shbis are still confronted with various challenges. Shbi disciples are selected in accordance with a strict standard, and the process of skills learning is hard, so very few people can persist to the end. In the previous reporting period, seven bearers have passed away. In the past two years, another three have passed away and one has suffered from hemiplegia. Many shbis who can preside over the festival are at advanced age. One of the national bearers is 80 and another is 79; one provincial bearer is over 90. In the four counties, there are 17 newly registered shbi bearers who are not entitled to receive governments’ regular financial assistance because they have just finished their apprenticeship. Shbi acts as the main force for transmitting the element, therefore the nurture of successors is an endogenous systematic project that requires long-term operation.
(2) The constant outflow of young population and migrant employment are still risks affecting the viability of the element. As the festival is held on the first day of the tenth month of the lunar calendar, most of the Qiang migrant workers who are outside the four counties cannot return home on this day. This will inevitably force a large number of young people to gradually alienate themselves from traditional practices of the festival. Since they are away from home all the year round, the next generations will lack chances of bilingual education in formal education and traditional culture of their ethnic group will not exert any influence on them. Intergenerational transmission of the element is facing more severe challenges due to loss of the mother tongue's natural environment.

(3) Frequent natural disasters are threatening the sustainable development of communities. Since the "5.12 Earthquake", more hidden troubles of geological disasters and potential hazards pose a great threat and harm to the living environment and the agricultural and livestock production in urban and rural areas. Many villagers have moved from mountainous areas to flatland or towns after disasters. The change of production and life styles, together with the fragile ecological environment, is restricting their sustainable livelihood.

B.3c. Participation of communities, groups or individuals in the safeguarding activities

Describe how communities, groups or, if appropriate, individuals as well as relevant non-governmental organizations have effectively participated in the safeguarding measures. Describe the role of the implementing organization or body (name, background, etc.) and the human resources that were available for implementing the safeguarding activities.

**Between 200 and 500 words**

- **Representative bearers continue to play leading roles**

Representative bearers of the element play key roles in maintaining the festive practices and intergenerational transmission in their communities. Representative bearers of other Qiang ICH elements are also active in promoting the transmission and practices of relevant elements in local festive activities.

- **Communities in different regions regularly carry out the transmission and practices of the element**

The transmission and practice centers of the element in the four counties organize the transmission and live show of folk customs for the festival all year round, which serves to create a sound atmosphere for strengthening the group folklore practices of the festival. The range of participants is expanding. Over the past two years, about 43,150 community members participated in various daily practices. Among them,

Wenchuan County: an average of 3 transmission and practice activities were held each year, with about 200 participants. Local women participated in 16 presentations of Qiang folklore culture on campus, leading teenagers from primary and secondary schools to learn and experience customs of the festival, with a total
of more than 20,000 participants. Three local community associations have carried out 6 practice activities of the element.

Li County: an average of 5 transmission and practice activities were held each year, with about 150 participants, of which women account for a relatively high proportion. The Qiang people in 5 towns and villages spontaneously established a Saleng Folk Dance Team of Taoping Qiang Village with about 500 participants. The "As Happy as Flowers" folk song contest was held during the festival, with females as main participants. In Puxi Township, a sheepskin-drum dance association was established to enhance the participation of teenagers and children.

Mao County: an average of four transmission and practice activities were held each year, with about 300 participants. Four community associations carried out 10 transmission and practice activities of the festival. Qiang Language Protection Association has completed a general survey of Qiang language in Sanlong Township, Mao County. It has collected audio, video and text materials, organized the compiling of training materials and teaching activities, and organized a 47-day training of Qiang language in Nanqiao Village, which benefited 132 people. Three training workshops have been held in the Qiang language base, with 183 participants.

Beichuan County: transmission and practice centers carried out 48 activities in two years, with about 20,000 participants. The progeam of Popularization and Transmission for Saleng Dance to Enter Campus has been carried out all year round in primary and secondary schools, and 24 transmission activities of Qiang New Year Culture in Villages have been organized, with more than 2,000 trainees. Nine non-governmental organizations have participated in the transmission and dissemination activities of the festival.

- Foster a safeguarding network established among multiple actors

In the past two years, community associations, local societies, scientific research institutes, professional centers, experts and scholars have developed further cooperation and built up a pattern of complementary functions. Civil organizations such as the Training and Practice Center of Qiang Culture of Sichuan Provincial Qiang Culture Society have led tens of thousands of teachers and students to participate in on-campus activities of the festival every year. Training courses targeted on Qiang embroidery bearers, Qiang folk dance talents, and traditional village and residence designers have been opened successively in Southwest Minzu University. Sichuan College of Culture and Arts and Beichuan Shiyi Qiang Village have jointly established an ICH education base, and received strong support from Beichuan Ethnic Art Troupe and Shiyi Qiang Village Tourism Company. The documentary Divine Sky, directed by Yi Xi, a teacher of the College and a young Qiang director, was broadcast on the Internet platform, which tells a touching story of how shbis transmit the Qiang culture.

The above-mentioned activities are mainly coordinated by ICH Division of the Cultural Department of Sichuan Province. With the concerted effort of Sichuan
Provincial Academy of Arts, the Center for the Safeguarding of ICH of Sichuan Province, and the ICH safeguarding centers of the four counties, a network of joint actions has been established to ensure the community-based stakeholders’ participation in safeguarding practices.

### B.3d. Timetable and budget

Indicate in a timetable when each activity was implemented and the funds that were used for its implementation, identifying the source of funding for each (governmental sources, in-kind community inputs, etc.)

*Between 200 and 500 words*

<table>
<thead>
<tr>
<th><strong>Governmental sources</strong></th>
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<tbody>
<tr>
<td>(1) Continue to support representative bearers in carrying out transmission and practices</td>
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<tr>
<td>The central government and local governments at all levels continue to provide financial subsidies for representative bearers of the element to take apprentices and impart skills. Since 2016, the central government's annual subsidy has increased from 10,000 yuan to 20,000 yuan for a national-level representative bearer. The subsidy for a provincial-level bearer in Sichuan maintained 5,000 yuan, for a bearer in Aba Prefecture, maintained 3,000 yuan. While the subsidy for a bearer in Beichuan County increased from 8,000 yuan to 10,000 yuan. County-level bearers in Wenchuan County and Mao County receive newly granted special funds, with an annual subsidy of 10,000 yuan and 2,000 yuan respectively.</td>
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<td>A total of 28 bearers of the element received special subsidies. Government funding at all levels is as follows: 80,000 yuan at central level, 80,000 yuan at provincial level, 54,000 yuan at prefecture level, and 20,000 yuan at county level, totaling 234,000 yuan.</td>
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<tr>
<td>(2) Promote the construction of a national “Experimental Zone for the Safeguarding of Qiang Culture Ecology”</td>
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<td>The Ministry of Culture supported the construction of the &quot;Experimental Zone for the Safeguarding of Qiang Culture Ecology&quot; and incorporated the festival and related ICH elements into overall safeguarding, with allocated annual funds of 6.7 million yuan and 2.4 million yuan respectively, totaling 9.1 million yuan.</td>
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<td>(3) Support the targeted safeguarding activities for the element</td>
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<td>In 2016, the central government allocated special funds to support the safeguarding of the element, focusing on transmission and education activities, with a total transfer of 1.1 million yuan.</td>
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<td>In 2016, county-level governments invested special funds to support the element, including a total of 1.62999 million yuan from the four counties.</td>
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<td>(4) Support the transmission and practice centers of the festival to carry out relevant activities</td>
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<td>In 2016, Li County's financial input amounted to 652,492 yuan, which was appropriated for the fitting-out of the Transmission and Practice Center of the element in Taoping Village;</td>
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From 2016 to 2017, Mao County's financial input amounted to 1,176,500 yuan, which was appropriated to carry out regular activities of transmission and practice centers of the element.  
(5) Improve the content development of Qiang folklore museums in all counties  
From 2016 to 2017, Wenchuan County's financial input amounted to 1.492 million yuan; Li County's financial input (provided by prefecture government) totaled 449,600 yuan; Mao County's financial input amounted to one million yuan; Beichuan County's financial input amounted to two million yuan.  
(6) Launch a project for keeping rescuing records of elderly bearers  
From 2016 to 2017, special funds allocated by the Ministry of Culture were used for keeping rescuing records of elderly shbis, totaling 400,000 yuan.  
(7) Carry out special skills training for related ICH elements  
In 2016, the Ministry of Culture and the Ministry of Education allocated special funds to support the Southwest Minzu University in carrying out such teaching activities as the First Training Workshop for ICH Bearers (Qiang Embroidery), totaling 300,000 yuan.

**- Community input**

Yang Zhiwen, a villager in Dasi Village, Keku Township, Wenchuan County, continued to give donation for the daily operation of the Dasi Ancient Qiang Museum. The museum provides interactive space for villagers to carry out regular transmission and practices of the element through the permanent exhibition of hundreds of precious objects of folk culture;

Chen Xuelong, a farmer who was relocated from Zhitai Village in Wenchuan County to Huojing Town, Qionglai City, raised money to establish the Erma Folklore Museum. He collected a large number of articles of Qiang folk culture and provided free venues for resettled Qiang people to "help them remember their roots."

Chen Xuezhen, a female embroiderer in Beichuan, spent more than three years converting Qiang history and living scenes such as hunting, sacrificial rituals, weddings and funerals into two Qiang embroidery scrolls, both of which showcase the customs during the festival and related shbi rituals and folk culture.

In addition, local non-governmental associations and societies collected articles or raised money annually to carry out transmission and practice activities of the festival and hold relevant academic seminars.

**B.3e. Overall effectiveness of the safeguarding activities**

Provide an overall assessment of the effectiveness of the activities taken to achieve the expected result and of the efficiency of use of funds for implementing the activities. Please indicate how the activities contributed to achieving the results and whether other activities could have contributed better to achieving the same results. Also indicate whether the same results could have been achieved with less funding, whether the human resources available were appropriate and whether communities, groups and individuals could have been better involved.

*Between 400 and 600 words*
In the past two years, the Experimental Zone for the Safeguarding of Qiang Culture Ecology, which was established after the "5.12 Earthquake" has always been aiming to achieve the goal of "rich heritage, strong atmosphere, and distinctive characteristics for the benefits of the people," thus providing a major opportunity for keeping records of and safeguarding the severely damaged Qiang culture and ecology, and playing a vital role in the post-disaster rebuilding of the resilience of communities and groups. The national cultural authorities have further increased business guidance and financial support for ICH safeguarding in the Qiang region. The local governments of the four counties have formulated a series of new rules and regulations, which provided further legal basis and institutional guarantee for the safeguarding and management of the element. A variety of safeguarding measures have been implemented smoothly and expanded. Expected results have been achieved. Viability of the element has been further enhanced in the practices of relevant communities and groups.

(1) The cultural space for the element has been gradually restored. A large number of Qiang villages have been renovated. The improvement and reconstruction of sacrifice venues, fortress and towers, folklore museums, transmission and practice centers, and other facilities as cultural space for the festival in various regions has provided an interactive space for local transmission, continuous practices and live exhibition of most ICH elements including the festival.

(2) The practices of the festival have been fully integrated into the overall safeguarding of the Qiang intangible cultural heritage. During celebrations of the festival and practices of traditional shbi rituals, oral traditions, performing arts, traditional sports and production techniques have been continuously carried forward. Together with the celebrations, local folklore cultural activities of the festival have been restored and passed down in different regions. An array of interrelated ICH practices have consolidated the important carrier of folklore culture of the festival, enriched the festival practices and daily life of the Qiang people, and in particular enhanced the younger generation's awareness of ICH safeguarding and its importance, as well as their sense of responsibility.

(3) The transmission and practices of the element in various regions play an important role in rebuilding the resilience of communities. The Qiang people took active actions in the continuous post-earthquake reconstruction, ranging from safeguarding the element to drawing more attention to the general transmission and practices of other intangible cultural heritage. In particular, the sacrifice rituals during the festival and the traditional development concepts advocated in them, including harmony between man and nature, respect for nature, harmonious coexistence and gratitude for others' help, have played a positive leading role in recovering environmental ecology for the communities and enhancing social cohesion. Moreover, priority was given to protect shbis and support their related ritual practices, which is of irreplaceable value to post-earthquake mental adjustment in the communities and reconstruction of social relationship structure.
(4) The festival practices promote the integration of culture and tourism, and provide a new development pattern of "ICH + tourism." In 2016, on the premise of fully respecting the rights of communities, groups and individuals, and realizing the needs of a well-off life, the four counties introduced the festival activities into cultural ecologyl tourism and featured rural tourism. The three generations, including the elderly, middle-aged and young people, in relevant communities actively participated in the demonstrations of traditional Qiang skills, the Qiang folk songs, dances and music, and the song and dance drama "Qiang Soul." During the slack winter season, they actively adapted to the new normal of economic development.

- **Funding efficiency**

In the past two years, local governments at all levels and competent bodies responsible for the safeguarding of the element conducted safeguarding work in line with actual situations, and special funds were established both at the central and local levels. The management and use of the funds were based on the principle of unified management, classified responsibilities, rational allocation, and dedicated use. Meanwhile, various measures were taken to strengthen the supervision of fund use, for instance to require submission of work reports at the end of the year, plan for responsible transmission and practices, and regular assessment of the safeguarding work of the responsible organizations as well as the transmission and practices of bearers, so that recipients were promoted to fulfill their obligations and ensure maximum efficiency of the funds.

- **Available human resources**

According to the institutional integration and merger of cultural authorities of Aba Prefecture and Mianyang City, the four counties have further established and improved professional institutions for the safeguarding of intangible cultural heritage. Wenchuan County, Li County and Beichuan County have successively established county-level centers for ICH safeguarding. Mao County has established an ICH section in its cultural authority. Currently, there are seven full-time staff in ICH safeguarding departments of the four counties.

During the implementation of safeguarding measures, local governments at all levels utilized integrated human resources to help relevant communities, groups and bearers participate in the safeguarding and management of intangible cultural heritage. The cultural authorities of different counties, ICH safeguarding institutions, town and village level cultural centers, and village cultural offices were actively involved in collaboration with local transmission and practice centers of the festival, villagers' committees, and community association. This helped to achieve the expected safeguarding goals with less funding and enhance the safeguarding responsibility and awareness of communities in the meantime.

### C. Updating of safeguarding measures

#### C.1 Updated safeguarding plan

Please provide an updated plan for the nomination file or the safeguarding measures listed in the last report. In particular, the following details:
a. What are the primary objectives and what are the concrete results that are expected to attain?

b. What are the major activities that were carried out in order to achieve these expected results? Describe these activities in detail and explain their feasibility in the best order.

c. How will the relevant State Party support the implementation of the latest safeguarding plan?

d. Provide a timetable for the updated safeguarding plan, calculate the funds required for its implementation (in US dollar, if possible), and confirm all available resources (governmental resources, in-kind community inputs, etc.).

Between 500 and 1,000 words

<table>
<thead>
<tr>
<th>With the active participation of the communities, groups and individuals concerned, all the competent bodies responsible for ICH safeguarding in the four counties formulated the &quot;Four-Year Plan for the Safeguarding of the Qiang New Year Festival (2018-2021)&quot; based on the updated safeguarding measures. The Plan aims to carry out in-depth people-centered procedural safeguarding activities in accordance with the traditional main line of the festival activities. Meanwhile, they took the 10th anniversary of the &quot;5.12 Earthquake&quot; and the 10th anniversary of the Experimental Zone for the Safeguarding of Qiang Culture Ecology as an opportunity to further conduct joint actions to ensure the viability and intergenerational transmission of the element.</th>
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<tbody>
<tr>
<td>a. <strong>Primary objectives and expected concrete results</strong></td>
</tr>
<tr>
<td>(1) Continue to strengthen transmission and practices, in particular to encourage shbis to take apprentices and impart skills, and create more favorable conditions and environment for consolidating the intergenerational transmission of ritual practice;</td>
</tr>
<tr>
<td>(2) Promote the festival practices and educational programs of the element in formal education system at all levels, especially among children and young people, and compile special textbooks to ensure the intergenerational transmission of the Qiang intangible cultural heritage;</td>
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<tr>
<td>(3) Promote further development of the Experimental Zone for the Safeguarding of Qiang Culture Ecology to ensure the sustainability of cultural space and festival practice environment of the element, further improve infrastructure support, continue to restore and repair the living environment and mountain forest ecological environment of the Qiang villages, and consolidate the resilience of the Qiang communities, groups and individuals;</td>
</tr>
<tr>
<td>(4) Take advantage of the creative potentials in traditional practices of the festival to develop sustainable tourism and holiday economy, boost targeted poverty alleviation in remote and mountainous areas, and ensure relevant communities and groups to be the major beneficiaries;</td>
</tr>
<tr>
<td>(5) Enhance synergistic effects in view of participation mechanism, promote cooperation between multiple community-based actors, and carry out interdisciplinary research, especially methodological research.</td>
</tr>
<tr>
<td>b. <strong>Major activities to be carried out</strong></td>
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<td>---</td>
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</tbody>
</table>
(1) Continue to support representative bearers in carrying out transmission and practice activities, and strengthen the intergenerational transmission of shbis; adopt a two-way incentive mechanism between masters and apprentices, establish a special award for excellent transmission practice of the element, and encourage young and middle-aged shbis in the four counties to take apprentices so as to improve the situation of interrupted transmission caused by the aging of shbis; provide necessary financial support for both masters and apprentices, and regularly select cases of good practices for dissemination; carry out regular transmission activities of shbi rituals, and continue to promote shbi training classes, the Qiang language training courses, Qiang oral epic transmission classes, and other targeted transmission activities, so as to boost the normalization of training.

(2) Incorporate the festival practices and related oral traditions, performing arts, and traditional handicrafts into special teaching subjects in the primary and secondary school education system; continue to promote the integration of festival culture of the element and related ICH elements into textbooks, compile a series of cartoon textbooks for teenagers, especially children, and carry out education on traditional culture and sustainable environment of the Qiang language, the festival, and the Qiang ethnic group.

(3) Continue to restore and repair cultural spaces for practice of the element. Focus on promoting the experience gained in the restoration project of ancient Taoping Qiang villag, provide training on traditional construction techniques, and develop a work relief model, so that local residents could participate in reconstruction activities to ensure cooperation between villagers and government departments, experts and craftsmen.

(4) Comprehensively promote the development of the Experimental Zone for the Safeguarding of Qiang Culture Ecology and enhance the visibility of both the element and ICH in the Qiang region. The Cultural Department of Sichuan Province will establish a long-term mechanism to hold an annual "Exhibition of Achievements in the Experimental Zone for the Safeguarding of Qiang Culture Ecology" in turn in the four counties during the festival, so as to facilitate a centralized exchange of experience and the transmission and practices across different regions.

(5) Take full advantage of the existing transmission and practice centers of the festival, encourage qualified villages to establish new centers, and improve the capacity of communities for transmission and practices; strengthen the transmission of traditional skills closely related to the festival, expand the number of bearers of performing arts and traditional handicrafts; encourage young people to return to their hometown to create their businesses, provide space for development and employment guidance to guarantee their sustainable livelihood, and support bearers, enterprises and colleges in making joint efforts to explore a mode of developing holiday economy and ICH-targeted creative economy based on close integration of production, education and research.

(6) Encourage NGOs, professional centers, colleges and universities, research
institutions, experts and scholars to conduct joint research and cultivate scientific studies and research methodologies; keep rescuing records of more representative bearers; improve the digital documentation and database management and application to provide more online resources; strengthen studies on the transmission and ritual practices of shbis, and encourage publications of special research works on the element and the transmission of shbis.

(7) Conduct constant assessment on the viability of the element as well as the threats and risks faced by it by involving relevant parties and professionals, and propose feasible suggestions and countermeasures; conduct survey and research on holiday economy and creative economy, including prior research on the development of ethical guidance on the interventions of those involved in the tourism industry and the behaviour of those who participate in it as tourists.

c. State Party’s support

The Chinese government is committed to continue to ensure the viability of the element on the premise of respecting the wishes of communities, groups and individuals concerned.

The Ministry of Culture, Ministry of Education, Ministry of Finance, and National Ethnic Affairs Commission of China will establish a sustainable guarantee mechanism to provide policy, administrative, financial and technical support for the latest safeguarding measures; comprehensively promote the Experimental Zone for the Safeguarding of Qiang Culture Ecology to facilitate the widest possible participation of the communities, groups and individuals concerned in all processes of the safeguarding, and particularly support the Qiang people to enhance the viability of the element in modern practices.

d. Implementation timetable, budget and input of the latest plan

- Support from central government

The national cultural authorities will further enhance their business guidance and financial support for the ICH safeguarding in the Qiang region, among which-

(1) From 2018 to 2021: Financial subsidies will be provided for representative bearers of the element to take apprentices and impart skills, at a rate of 20,000 yuan/person per year, for two bearers, totaling 160,000 yuan;

(2) From 2018 to 2021: Special funds will be allocated to support the development of the Experimental Zone for the Safeguarding of Qiang Culture Ecology and further incorporate the festival and related ICH elements into overall safeguarding, totaling 33.3 million yuan;

(3) From 2018 to 2021: Special funds will be allocated to support the safeguarding of the element, focusing on transmission and education activities, totaling 960,000 yuan;

The above planned input amounts to 34.42 million yuan.

- Local government resources

(4) From 2018 to 2021: Provincial, prefecture and county governments will provide bearers at all levels with corresponding subsidies for transmission and
practices according to predefined standards as follows-

- Provincial level subsidy, 5,000 yuan/person per year, for eight bearers, totaling 160,000 yuan;
- Prefecture level subsidy, 3,000 yuan/person per year, for nine bearers, totaling 108,000 yuan;
- Wenchuan County subsidy, 1,000 yuan/person per year, for seven bearers, totaling 28,000 yuan;
- Mao County subsidy, 2,000 yuan/person per year, for one bearer, totaling 8,000 yuan;
- Beichuan County subsidy, 1,000 yuan/person per year, for one bearer, totaling 4,000 yuan;

The above fees amount to 308,000 yuan.

(5) From 2018 to 2021: Establish special funds to consolidate the intergenerational transmission of ritual practices of the festival

The cultural authority of Sichuan Province will formulate specific policies and financial support measures, and carry out regular transmission activities of shi signatures relying on the transmission and practice centers of the festival in various counties, including:

- Establishing a special award for good practices for transmission, 100,000 yuan/county per year, totaling 1.6 million yuan for four years;
- Regularly selecting good practices cases for promotion, 50,000 yuan per year, totaling 200,000 yuan;

The above planned input amounts to 1.8 million yuan.

(6) From 2020 to 2021: Promote local textbooks and guidance on transmission and practices of the element

Funds are disbursed from the annual operating expenses of the "ICM Three-Entering Program" in primary and secondary schools in different regions.

(7) From 2020 to 2021: Improve the systematic documentation of the element.

Wenchuan, Li and Beichuan counties will speed up the construction of thematic databases, with a subsidy of one million yuan/country, totaling three million yuan;

The cultural departments at the provincial, prefecture, and county levels that have established a database will plan to collate and update the information of shi signatures, with a subsidy of 200,000 yuan;

The above planned input amounts to 3.2 million yuan.

(8) From 2020 to 2021: Strengthen the development of special content for the element in museums

The museums in the four counties plan to further enhance the content exhibition and in-kind collection of safeguarding achievements of the element, promote dissemination on the Internet, and seek more opportunities for external exhibition and exchanges. The estimated fund is about 1.2 million yuan.

The above input from the central government is expected to be 34.42 million yuan, and that of local governments is 6.508 million yuan, totaling 40.928 million yuan.
yuan.

- Community resources

To further revitalize the diversified local festival practices, the four counties encourage qualified Qiang villages, community associations, professional associations, non-governmental organizations, and villagers to build their own museums or major venues for community activities, and carry out by themselves festival activities within Qiang villages by collecting articles or self-funding.

C.2. Community participation

Describe how communities, groups and, if appropriate, individuals as well as relevant non-governmental organizations have participated in the updating of safeguarding plans, including the role of gender and how they will participate in its implementation.

Between 200 and 500 words

During the festival of 2017 (November 18-22), the "Exhibition of Development Achievements in the National Experimental Zone for the Safeguarding of Qiang Culture Ecology of Sichuan Province and the Qiang New Year Celebrations" was held in the ancient Qiang City of Mao County. Community representatives and some bearers from the Qiang residential areas and scattered areas gathered together. Taking this opportunity, the officials in charge as well as staff of the Cultural Department of Sichuan Province, the Bureau of Culture, Radio, TV, Film, Press and Publication of Aba Prefecture, and the ICH safeguarding departments of the counties in the Qiang region, met representatives of related communities and groups, and the bearers of shbis on different occasions during the festival. They had further dialogues and discussions on the safeguarding efficiency, working mechanism and updated measures of the element. In particular, the relevant information fed back via the Qiang language training courses and the Qiang epic transmission classes helped to formulate follow-up safeguarding plans and set priorities for concrete updated measures.

It is believed that the initiative of combining the exhibition of annual safeguarding achievements with the festival celebrations provided much thoughts on the updating of future safeguarding measures. First, to regularly evaluate the viability of the element, constantly explore a new mode of safeguarding, and establish a long-term mechanism to accumulate experiences for future practices and give reflections; second, to organize and carry out special training on the ritual practice of the festival, normalize the transmission and practice of shbis, and further enhance the vitality of ritual practice and intergenerational transmission of the element; third, to learn from the in-turn community organization in the traditional practices of the element, and absorb communities’ practical experience summarized in the last report, such as the WeChat group for the safeguarding of the element. The interactive mode among the four counties during the festival will be transformed into a daily joint safeguarding action by various stakeholders. A safeguarding alliance of the element and ICH of the Qiang people will be
established at an appropriate time to implement the updated safeguarding measures.

The Qiang shbis and representative bearers of the element who participated in this year’s festival also expressed their wishes and commitment. They will, as always, participate in the safeguarding of the element, and encourage more young people and those with aspirations to learn the shbi culture, so that traditional practices of the element can be passed down from generation to generation.

Regarding the assessment of the viability of the element and the update of safeguarding measures, representatives from transmission and practice centers of the element, community associations, and local societies in the four counties also expressed their opinions and suggestions during the annual wrap-ups organized by local safeguarding institutions of intangible cultural heritage. Relevant parties will work together to continuously safeguard the element and the Qiang intangible cultural heritage, pool their wisdom, innovate measures, and further carry out transmission practices to safeguard the cultural space for the festival practices, and make ICH safeguarding an endogenous driving force for the sustainable development of communities. Community associations and cooperatives related to the transmission of Qiang embroidery and saleng dance will further strengthen their interaction with local women’s federation and enhance the participation of women and teenagers.

C.3. Institutional context
Please report on the local management and safeguarding work of relevant organizations for the element inscribed on the Urgent Safeguarding List, including:

a. the competent body(ies) involved in its management and/or safeguarding;

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

Not to exceed 150 words

a. the competent bodies involved in its management and/or safeguarding;

Intangible Cultural Heritage Division, Cultural Department of Sichuan Province
Center for the Safeguarding of Intangible Cultural Heritage of Sichuan Province
Cultural Center of Aba Tibetan and Qiang Autonomous Prefecture of Sichuan Province (Intangible Cultural Heritage Center)

Center for the Safeguarding of Intangible Cultural Heritage of Wenchuan County, Aba Tibetan and Qiang Autonomous Prefecture of Sichuan Province

Center for the Safeguarding of Intangible Cultural Heritage of Li County, Aba Tibetan and Qiang Autonomous Prefecture of Sichuan Province

Intangible Cultural Heritage Section, Bureau of Culture, Sports, Radio, Film, Television, Press and Publication of Mao County

Center for the Safeguarding of Intangible Cultural Heritage of Beichuan Qiang Autonomous County, Mianyang City, Sichuan Province

b. the organizations of the community or group concerned with the element and its safeguarding
- organizations of the community or group:
  Mao County: Mao Cultural Center, Guni Qiang Culture Association, Qiang Language and Text Protection Association, Erma Culture Association, and University for the Elderly
  Li County: Li Cultural Center, Qiang Saleng Association, Shbi Opera Association of Puxi Township, A’erge Ancient Qiang Association of Xishan Village in Tonghua Township, Guozhuang Association of Muka Town, Ancient Qiang Primitive Guozhuang Association of Xuecheng Town, Sheepskin-drum Dance Association of Puxi Township, and Xiyue Qiang Embroidery Cooperative
  Wenchuan County: Wenchuan Cultural Center, Wenchuan Azalea Art Troupe, Folk Culture and Art Association of Luobo Village in Yanmen Town, Dayu Culture Association of Miansi Town, and Shbi Culture Association of Longxi Town
  Beichuan County: Cultural Center of Beichuan Qiang Autonomous County, Beichuan Erma Culture Association, Beichuan Ethnic Art Troupe, Beichuan Gamicha Culture Association, Beichuan Sunflower Culture and Sports Association, Ancient Qiang Culture Association of Piankou Town, Beichuan Azalea Art Troupe, Beichuan Qiang Embroidery Association, and Beichuan Saleng Association
  - Local societies, professional centers and research institutions
    Aba Prefectural Tibetan and Qiang Cultures Research Society
    Qiang Society of Aba Prefecture
    Qiang Culture Research Society of Feng County, Shaanxi Province
    Sichuan Provincal Qiang Culture Society
    Sichuan Provincial Academy of Arts
    Research Center of Qiang Culture Safeguarding and Development in the Academy of Chinese ICH in Sichuan College of Culture and Arts
  - Students’ associations in colleges and universities
    Qiang Culture Association in Aba Normal College
    Qiang Flute Culture Association in Southwest Minzu University
    Promotion Association of Qiang Culture Safeguarding and Development in Sichuan College of Culture and Arts
    Qiang Culture Association in Sichuan Normal University

D. Participation of communities in preparing this report

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

Between 150 and 250 words

In mid-May 2017, the ICH Division of the Cultural Department of Sichuan Province worked out the preliminary timeframe for the drafting of the periodic report, and sent the "Notice on Submitting the Implementation and Update of the 2016-2017 Safeguarding Measures of Qiang New Year Festival" to the competent bodies for ICH safeguarding of the four counties. Meanwhile, the Sichuan Provincial
Academy of Arts was nominated to take the lead in coordinating various stakeholders, and the Working Group for Periodic Report Drafting of Qiang New Year Festival (hereinafter referred to as the "Working Group") established in the last reporting period would continue to undertake the task of information collection and report preparation.

From July to August, the Working Group commissioned experts and doctoral students to collect relevant information about the safeguarding of the element carried out by local community associations, NGOs, academic institutions and universities in the past two years, and compiled the "Chronicle of Qiang New Year Festival Safeguarding from 2016 to 2017," which provided fundamental basis for the report.

From September to October, upon full solicitation of opinions and suggestions of the representatives of relevant communities, groups and bearers in various regions, the competent bodies for ICH safeguarding in the four counties respectively submitted the "Summary Report on the Safeguarding of Qiang New Year Festival 2016-2017," and made specific explanations on the recommendations from each county regarding updated measures.

In November, the Working Group completed the first draft based on the biennial summary report of the four counties. The Sichuan Provincial Academy of Arts began to solicit opinions from the communities, groups, representatives of bearers, and community associations. Based on the feedbacks and in combination with supplementary information collected during this year’s festival activities, the Working Group completed the second draft of the report.

In December, the Working Group informed relevant actors and community representatives of the recommendations made by the Committee in its Decision 12.COM 8.c.2, and invited them to provide timely feedback. Based on the information and suggestions sent by all parties, the Working Group made additional amendments to the report and completed the final version.

E. SIGNATURE ON BEHALF OF THE STATE PARTY

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

<table>
<thead>
<tr>
<th>Name:</th>
<th>XIE Jinying</th>
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<tbody>
<tr>
<td>Title:</td>
<td>Director General, Bureau of International Exchange and Cooperation, Ministry of Culture and Tourism, People's Republic of China</td>
</tr>
<tr>
<td>Date:</td>
<td>December 31, 2020</td>
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