# Urgent Safeguarding List Report

**ICH-11 – Form**

## REPORT ON THE STATUS OF AN ELEMENT INSCRIBED ON THE LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

**DEADLINE 15 DECEMBER 2018**

**FOR EXAMINATION IN 2019**


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

<table>
<thead>
<tr>
<th>Name of element: Meshrep</th>
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<th>Inscribed in: 2010</th>
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| **A.4. Reporting period covered by this report** |
| Please indicate the period covered by this report. |

<table>
<thead>
<tr>
<th>Beginning date: January 2016</th>
<th>Ending date: December 2018</th>
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| **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. |

<table>
<thead>
<tr>
<th>Qiang New Year festival (2009)</th>
</tr>
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<tbody>
<tr>
<td>Traditional design and practices for building Chinese wooden arch bridges (2009)</td>
</tr>
<tr>
<td>Traditional Li textile techniques: spinning, dyeing, weaving and embroidering (2009)</td>
</tr>
</tbody>
</table>
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

Meshrep widespreads in Uighur communities of China’s Xinjiang Uygur Autonomous Region. With diversified forms for different regions or functions, the element provides major spaces for practicing the Uygur traditional customs and displaying such art forms as music, dance, drama, acrobatics, games and oral expressions, and so on. However, its viability is endangered by numerous factors, including social changes resulting from urbanization and industrialization, the influence of domestic and foreign cultures, and the migration of young Uygur people to cities for work. The frequency of its occurrence and the number of its participants are progressively diminishing, while the number of bearers who understand its traditional rules and rich contents has sharply decreased from hundreds to tens.

Following the inscription of the element on the Urgent Safeguarding List, the awareness of the importance and value of their intangible cultural heritage among Uygur people has been gradually raised. Relevant communities, groups, individuals, and non-governmental organizations have actively participated in the safeguarding practices, transmission and communication activities and benefited from the process. With the coordination and cooperation of relevant parties during the implementation of the safeguarding plan, the efficiency of resources utilization has been improved. The viability of the element has been significantly enhanced with the implementation of a series of safeguarding measures during the reporting period from 2016 to 2018.

(1) Safeguarding and cultivation mechanism has been established. Governments and culture departments at all levels have formulated laws, regulations, and safeguarding policies to enhance the construction of the four-level inventory systems and provide financial aid for representative bearers to create favorable conditions for them to take apprentices and participate in demonstration and exchange activities.

(2) Field investigation has continued to be carried out to collect, collate, and preserve relevant information about the salvaging record by representative bearers in forms of audio, video, textual and graphic files, which provides reliable foundation for theoretical research by experts and scholars.

(3) Transmission institutes, centers and bases for Meshrep have been founded in major communities to carry out regular transmission activities, expand the frequency and scope of practice and cultivate a team of bearers and practitioners. They have provided a platform of publicity and exchange for practices and transmission of Meshrep.

(4) The efforts on transmission through education have been scaled up. Post-graduate students majoring in the research on Meshrep have been enrolled by institutes of higher learning to support its transmission through formal education of professional degree, which is helpful for creating a comprehensive, diversified and effective dynamic transmission mechanism and enlarging the group of bearers.
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 email address cannot be provided, indicate a fax number.

Title (Ms/Mr, etc.): Ms
Family name: WANG
Given name: Jie
Institution/position: Division of Intangible Cultural Heritage, Cultural Department of the Xinjiang Uygur Autonomous Region, China / Director
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Telephone number: 0086-991-8826303
Email address: xjfycc@sina.cn
Other relevant information:

B. STATUS OF ELEMENT INSCRIBED ON THE URGENT SAFEGUARDING LIST

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

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 preparing this report, and is asked to describe how it has done so in point D below.

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

(1) Social and cultural functions

Found among the Uygur people concentrated largely in China’s Xinjiang Uygur Autonomous Region, Meshrep constitutes the most important cultural carrier of Uygur traditions, an important channel for the public to learn, transmit, and carry forward ethics and moralities, folk customs and etiquettes, and culture and art, as well as the important part of Uygur traditional festivals and folk activities. Meshrep functions as a “stage” where folk artists show their superb skills, a “court” where the host mediates conflicts and ensures the preservation of moral standards, a “classroom” where people can learn about their traditional customs, knowledge of nature and production experience, as well
as a “playground” to entertain the body and mind. Meshrep is an important space and practice to carry forward Uygur traditional culture.

There are dozens of varieties of Meshrep with different names. For example, the Kok (young crops) Meshrep is held in springtime; the Hoxallik (festivity) Meshrep takes place at weddings, adulthood rites, harvest and festivals; the Namakul (apology) Meshrep is held to mediate conflicts or settle disputes; the Keiyet (disciplinary) Meshrep is performed with the aim of criticizing immoral behaviors or educating the public; the Dolan Meshrep is meant to show admiration for the hunting life and bravery of the ancestors; and the Ketaphan (storytelling) Meshrep serves as a sort of review of literature. Thus, the word put in front of Meshrep indicates the social and cultural function it is meant to perform.

(2) Characteristics of the bearers and practitioners

Meshrep is mainly transmitted by hosts who are familiar with its rules, cultural connotations, and regional styles, and by virtuoso folk artists who frequently participate in the events. They learn the tradition either from older hosts and skilled folk artists, or by frequently attending the Meshrep events. They become hosts of the Meshrep called Yigit Bexi only after obtaining the appreciation and recognition of the local people. Meanwhile, the transmission of Meshrep cannot dispense with the majority of Uygur people who participate in its actual practice. In general, the event is participated by hundreds of people. Male or female, young or old, everyone is the participant. Currently, women and young people are playing an increasingly important role in the transmission of the element.

(3) Specific roles or categories of persons with special responsibilities towards the element

Meshrep is hosted by Yigit Bexi elected by the local people. Yigit Bexi is the core bearer of Meshrep who shoulders special responsibilities. Being familiar with the rules and styles of Meshrep, he has the supreme power to preside over the rituals, songs and dances, games, mock court proceedings, and so on.

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

(1) Current level of viability

The population of the Uygur ethnic group in Xinjiang Uygur Autonomous Region is 11,303,300 (source: Xinjiang Statistical Yearbook 2016), the majority of which gather at oases around the Tarim Basin to the south of Tianshan Mountains, especially at the Kashgar oasis, Hotan oasis, and along the Aksu River and Tarim River basins. Meshrep is centered in these regions. The traditional forms are still maintained, especially in the vast rural area, showing extensive and lasting cultural impact and social demand in the life of the Uygur people.

The viability of the element has been further enhanced during the reporting period (2016-2018) with expanding frequency and scope of practice. By establishing the bearer protection mechanism, the number of representative bearers has increased with more young people participating in the transmission of Meshrep. At present, the number of representative bearers has increased by 215 to 424. The major and active channels for the transmission of Meshrep are still intergenerational transmission within families and from bearers to their apprentices. In addition, the safeguarding practice has been included in normal education in Awat County and Mori Counties, which has expanded the
group of practitioners and enriched the dynamic transmission mechanism. Mori Kazakh Autonomous County has included Tagh Meshrep into the extracurricular activities in primary schools in such key areas as Bostan County and Dong Qeng County to improve the participation of teenagers.

At present, various efforts made by the relevant agencies for the practice and transmission of the element have greatly stimulated the enthusiasm among the bearers and expanded the frequency and scope of practice of the element. There are two new Meshrep transmission bases and 10 training sites in different places, which provide a platform for practice and exchange for the element. All Uighur communities organize various types of Meshrep according to different seasons, traditional festivals and production life. At the same time, the relevant community cultural authorities and competent bodies for safeguarding regularly hold training courses, demonstration and exhibitions and other activities. From 2016 to 2018, a total of 535 activities related to Meshrep were held in all communities.

(2) Current threats

The way of people's production and living has been changed with the rapid development of urbanization and modernization. Therefore, the natural environment of agriculture civilization and related cultural and ecological environment for the practice of Meshrep have been changed as well. The number of Meshrep events organized spontaneously by the Uighur people according to the traditional procedure has diminished. Sometimes the form has been simplified and sometimes the connotation has been changed. The strong impact of modern media and popular culture has made many distinctive social and cultural functions of Meshrep decline or replaced. Training and education aimed at future bearers is also facing new problems and the traditional modes of transmission could hardly be continued. With the implementation of the bearer training mechanism and the participation of young people, the sharp decrease of hosts (Yigit Bexi) for Meshrep has been controlled. More opportunities have been provided for young people to command traditional cultural and art techniques, yet their interests in them are weakening. A lot of young people have left to continue their advanced education or to find a new job, posing the threat of disruption to the transmission of the element.

B.3. Implementation of safeguarding measures

Please report on the safeguarding measures described in the nomination file, and previous report, if any. Describe how they have been implemented and how they have substantially contributed 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 to ensure the viability of the element by enabling the community to continue to practise and transmit it. 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

During the reporting period, in Xinjiang Uygur Autonomous Region all safeguarding measures has been put into practice on the basis of previous achievements in the safeguarding of Meshrep, and the following objectives and concrete results has been achieved:

(1) Laws and regulations system has been strengthened. Governments at all levels in Xinjiang Uygur Autonomous Region have promulgated Regulations on the Safeguarding of Intangible Cultural Heritage in Xinjiang Uygur Autonomous Region, Regulations on the Safeguarding of Xinjiang Uygur Muqam Art, Interim Measures for the Application and
Evaluation of Representatives Elements of Xinjiang Uygur Autonomous Region Intangible Cultural Heritage and Interim Measures for Recognition of Representative Bearers of Intangible Cultural Heritage Project in Xinjiang Uygur Autonomous Region, which have provided legal basis for appropriate safeguarding of Meshrep in a larger scope.

(2) Meshrep transmission mechanism (particularly the bearer training mechanism) has been improved. Under the mechanism, representative bearers are provided with financial subsidies as encouragement to train new hosts and excellent practitioners through taking apprentices, providing training courses, and other forms of education and exchanges, so as to encourage more people to involve in the practices of Meshrep transmission. An assessment system is also established to regulate obligations and duties of representative bearers.

(3) Field investigation on Meshrep has been constantly carried out. Cultural departments at all levels and competent institutions have been collecting and collating audio, video, visual and textual materials from the representative bearers of Meshrep, which has laid a sound foundation for theoretical research by experts and scholars.

(4) Practices, promotion and exchange activities have been regularly held in relevant communities, which have further improved the frequency of practicing the element.

(5) Practice activities are carried out in primary and secondary schools to promote participation among young people; post-graduate students majoring in the research on Meshrep have been enrolled by institutes of higher learning to support its transmission through formal education of professional degree, which is helpful for creating a comprehensive, diversified, effective and dynamic transmission mechanism and enlarging the group of bearers.

### 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 note their effectiveness or any problems encountered in implementing them.

*Between 500 and 1000 words*

Key activities that were carried out in order to achieve the anticipated results during the reporting period:

(1) The bearer training mechanism has been established and improved. At present, there are 424 representative bearers of Meshrep. In 2017, Talip Kuvan and Alias Gaiti have been recognized as national representative bearers. They are supported by governments at all levels with financial aids, exemption from volunteer work, free medical examination, and other ways so as to carry out practice and transmission activities. More than 100 training workshops have been organized by relevant competent bodies for safeguarding to train and select excellent bearers.

(2) Supplementary survey has been carried out by safeguarding bodies and relevant communities in Xinjiang Uygur Autonomous Region to keep record of a great deal of precious information through on-site recording and collection of physical assets. With video of 42.1 hours, audio of 25 hours, 6,066 pictures, 12 papers and 1,148 physical assets, the archive system of Meshrep has been supplemented and improved. In 2016, record work was carried out to keep a comprehensive, detailed and systematic record of the skills and knowledge mastered by one of the representative bearer Eli Ibrahim through digitalized multimedia including video of 20 hours, audio of eight hours and 3,801 pictures.

(3) Two new transmission bases and ten training centers have been constructed in communities where the element is centered for regular training activities and exchanges by representative bearers. Folk art association of Dolan Meshrep in Makit County has expanded its membership to nearly 100. Folk art groups in Kara Tal County and Aykol
County of Aksu City organized practice activities twice a month, which greatly mobilized
the enthusiasm of folk artists and the public to participate in the events.

(4) The construction of the inventory systems has been enhanced under policy support.
Currently, Meshrep of four prefectures and autonomous prefectures and five cities and
counties (Makit County, Awat County, Aksu City, Mori Kazakh Autonomous County, and
Hami City) has been inscribed on the National List of Representative Elements of
Intangible Cultural Heritage and that of nine prefectures and autonomous prefectures
and 11 cities and counties has been inscribed on the Autonomous Region List of
Intangible Cultural Heritage. 47 bodies responsible for safeguarding the element have
been identified. Through the promotion of the construction of the inventory systems at all
levels, the participants of the safeguarding and transmission of Meshrep have greatly
expanded.

(5) The promotion of Meshrep has continued to be carried out after being included in
public culture and service system. The practice, promotion and exchange activities of
Meshrep have been organized during such festivals and events as Noruz, Cultural
Heritage Day, Hundred Day Square Culture Activity, and Peasants and Herdsmen Art
Show. In 2016-2018, 13 townships in Hami City have organized 284 transmission
activities at most of public cultural facilities. The implementation of a series of measures
has not only enhanced safeguarding of the element, but also enriched the cultural life of
the people.

(6) Transmission channels have been expanded through education. Post-graduate
students majoring in the research on Meshrep have continued to be enrolled by institutes
of higher learning from 2016 to 2018. Two post-graduate students from the Music
Department of Xinjiang Arts University and School of Music in Xinjiang Normal University
have chosen Meshrep as the topic of their graduation thesis, and they have also
published relevant academic papers such as Meshrep: a Gathering Event in the Villages
of Silk Road.

- Challenges encountered during the implementation process

The full implementation of these safeguarding measures has effectively alleviated the
endangered situation of Meshrep and enhanced its viability. The existing problems still lie
in the fast transformation from traditional agricultural society to modern industrial society,
the impact of mass culture on tradition, and so on. Compared with training and
supporting relevant subjects of safeguarding and transmission, it is more important,
urgent, and difficult to maintain and preserve the social environment favorable to the
element. The transmission ability of the host Yigit Bexi has weakened due to his
declining health condition at old age.

| 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 safeguarding activities. |

Between 200 and 500 words

During the reporting period, communities, groups, and individuals concerned, as well as
relevant non-governmental organizations have participated in the implementation of the
safeguarding measures, which has created concerted force in the safeguarding of the
element.

(1) Representative bearers have carried out transmission practice activities to fulfill the
obligation as bearers. They expand the group of bearers through organizing training
courses and practice exchanges in transmission bases and centers, where 20-30 or
more than 100 trainees participate, dependent on the area of the venue. Meanwhile, the
representative bearers are actively engaged in various transmission and safeguarding
activities organized by cultural departments. For example, Eli Ibrahim, the representative
bearer in Aksu, has supported the work of colleting audio, video, visual and textual
materials.

(2) Non-governmental organizations in different places have actively implemented transmission and demonstration activities based on cultural centers in villages and towns, transmission centers, and transmission bases. For example, the transmission club of Tagh Meshrep in Mori Kazakh Autonomous County, the art team of Tagh Meshrep in Shenjiagou Village of Dong Qeng County, and the transmission club of Meshrep in Bostan County have organized demonstration and training activities during festivals and slack season from farming.

(3) Local people in different places are also actively engaged in the safeguarding of the element. In general, Meshrep is participated by hundreds of people. Male or female, young or old, everyone is the participant. In Hami City, the Kok Meshrep activity is held every year. The Makit County consistently carries out Dolan square culture events in which tens of thousands of people participate.

(4) Relevant educational institutions have also participated in the safeguarding and transmission of the element by giving full play to their own advantages. Post-graduate students majoring in the research of the element have been enrolled in the Music Department of Xinjiang Arts University and School of Music in Xinjiang Normal University. The Vocational School of Makit County has set up the Dolan Meshrep major and has enrolled 40 young students.

(5) The Research Center for the Safeguarding of Intangible Cultural Heritage of Xinjiang has taken the lead in the survey and research on Meshrep by providing overall plan for the resources related to the safeguarding of the element and enhancing operational guidance. It has mobilized nearly 200 bearers, experts and scholars, and officials from the cultural authorities to participate in the safeguarding of Meshrep.

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 funding source for each (governmental sources, in-kind community inputs, etc.).

Between 200 and 500 words

- In 2016
  (1) Bearer training mechanism:
  Financial aid for representative bearers: 82,400 RMB
  Financial aid for other bearers: 496,000 RMB
  Training workshops, transmission and practice events: 420,000 RMB
  (2) Field research, recording, and filing: 400,000 RMB
  (3) Rescuing record of representative bearers: 400,000 RMB
  (4) Transmission activities organized by relevant communities:
  Repairing the venue for transmission and practice and purchasing props: 600,000 RMB
  Promotion and demonstration activities in different places: 452,000 RMB
- In 2017
  (1) Bearer training mechanism
  Financial aid for representative bearers: 54,000 RMB
  Financial aid for other bearers: 500,000 RMB
  Training workshops, transmission and practice events: 164,000 RMB
  (2) Supplementary survey, documentation, etc.: 478,000 RMB
(3) Promotion, demonstration and exchange activities: 662,000 RMB
   - In 2018
   (1) Bearer Training Mechanism
      Financial aid for representative bearers: 54,000 RMB
      Financial aid for other bearers: 366,000 RMB
      Training workshops, transmission and practice events: 450,000 RMB
   (2) Recording, documentation, etc.: 200,000 RMB
   (3) Activities organized by relevant communities and social clubs: 220,000 RMB

The majority of the funds come from the investment of the central government and
governments at all levels and a small amount comes from non-governmental
organizations.

B.3e. Overall effectiveness of the safeguarding activities

Provide an overall assessment of the effectiveness of the activities undertaken to achieve
the expected results and of the efficiency of the 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

During the reporting period, the overall effect of the safeguarding activities implemented
basically meets the expectation of the commitment made in the nomination files. With the
forming of a reasonable transmission and safeguarding mechanism for the element,
people of different ethnic groups in Xinjiang Uyghur Autonomous Region have gradually
deepened their recognition and understanding of Meshrep and enhanced cultural identity
and consciousness. With their free, prior and informed content, relevant communities,
groups, and individuals have participated in the whole process of the implementation of
safeguarding measures.

(1) Governments at all levels and cultural authorities have set the rules for the
nomination and evaluation of the element, as well as verification and management of
representative bearers. Up to now, 47 Meshrep safeguarding bodies (five at national
level and 16 at autonomous region level) and 424 representative bears have been
identified. The safeguarding of the element has been gradually regulated and
systematized.

(2) Non-governmental organizations have gradually become a major force in
safeguarding Meshrep. Bearers from Mori Kazakh Autonomous County, Makit County
and Akto County have founded a diversity of organizations to participate in the
safeguarding of Meshrep in different ways, introducing the knowledge of the social
function, cultural significance, and value and form of Meshrep to different audiences to
strengthen the viability of the element.

(3) The activities are mainly funded by government special funds. Local cultural
departments and intangible cultural heritage safeguarding centers adhere to the
principles of unified management, reasonable arrangement and using the funds for fixed
purpose in the management and utilization of the funds. The special funds have been
mainly used in the field research, rescuing recording and preservation of Meshrep,
transmission and exchange activities of bearers, training courses, promotion and
demonstration activities in schools and communities. These activities are widely praised
by communities and have engaged more people in Xinjiang to participate in Meshrep.

(4) The proportion of young people participating in Meshrep event during weddings and
festivals has been continuously increased and modern technologies have facilitated the transmission and diversified development of Meshrep. Meshrep focusing on life customs, celebrations, and social management has been recovered in rural areas. With the recovery and improvement of such traditional forms of Meshrep as Kok (young crops) Meshrep and Keiyet (disciplinary) Meshrep, the situation of the long-term simplification and connotation variation of the element has been gradually changed.

C. UPDATE OF THE SAFEGUARDING MEASURES

C.1. Updated safeguarding plan

Please provide an update of the safeguarding plan included in the nomination file or in the previous report. In particular, provide detailed information as follows:

a. What primary **objective(s)** will be addressed and what concrete results will be expected?

b. What are the key **activities** to be carried out in order to achieve these expected results? Describe the activities in detail and in their best sequence, addressing their feasibility.

c. How will the **State(s) Party(ies)** concerned support the implementation of the updated safeguarding plan?

d. Provide a **timetable** for the updated safeguarding plan and estimate the **funds required** for its implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Between 500 and 1000 words

- Primary objectives and anticipated results:

In order to fulfill the safeguarding commitment in the nomination files, the following objectives have been achieved with the active participation and coordinated efforts by different stakeholders in local communities and governments at all levels:

(1) Legal system has been enhanced to provide sound legal protection for the transmission of the element.

(2) Social transmission mechanism has been improved, especially the bearer protection mechanism, which has effectively motivated the representative bearers to carry out transmission activities and cultivate talents.

(3) Supplementary investigation on the identification, documentation and research of the element has been constantly carried out to collect, collate and preserve relevant audio, video, visual and textual materials.

(4) The enthusiasm among the local people, especially the young people to participate in Meshrep has been constantly inspired, which contributed to improving the viability of Meshrep and mitigating the threats and risks in the transmission of the element.

- Key activities that were carried out in order to achieve the anticipated results:

(1) Promote the development of laws and regulations. On the basis of existing regulations and measures, the Finance Department and the Cultural Department of Xinjiang Uygur Autonomous Region jointly issued the Interim Measures for the Administration of Special Funds for the Safeguarding of Intangible Cultural Heritage in Xinjiang Uygur Autonomous Region in 2016, which clarified the classification, expenditure scope, reporting, approval, disbursement, supervision and inspection of the special funds. They also plan to start the preparation of the special safeguarding plan for Meshrep. The implementation of the above measures has promoted the safeguarding of the element in a more scientific and reasonable way.

(2) Improve the protection mechanism for representative bearers. In addition to the existing representative bearers at all levels that have been identified and announced, another 215 representative bearers at all levels have been identified and announced, including two national-level representative bearers. They continue to be granted financial aid to carry out transmission activities such as training and education. It also helps
improve the well-being of representative bearers.

(3) Carry out supplementary investigations, rescuing records, documentation, and preservation. All relevant safeguarding bodies have continued to carry out targeted investigations and studies to develop complete basic document files including texts, photographs, sound recordings and videos. Rescuing records of national-level representative bearers have been carried out, including the representative bearer Eli Ibrahim.

(4) Establish new training bases and transmission centers to provide a platform for exchange and demonstration activities. Two new transmission bases and 10 transmission centers have been established in cultural centers, cultural stations, and folklore exhibition halls in Hami City, Makit County, and Awat County, providing venues for training, exchange, and demonstration activities for representative bearers.

(5) Continue to promote the transmission through education. The cultural authorities at all levels cooperate with the education departments to actively promote Meshrep in campus and classroom and carry out educational communication activities. Courses with local characteristics are also opened in primary and secondary schools. Mori Kazakh Autonomous County has included Tagh Meshrep into the extracurricular activities in primary schools in such key areas as Bostan County and Dong Qeng County and employs representative bearers to carry out teaching activities.

- Specific measures to support the implementation of the latest safeguarding plan:

(1) System support. The central and local governments have successively promulgated laws, regulations and departmental rules, such as the Intangible Cultural Heritage Law of the People's Republic of China, Interim Measures for the Application and Evaluation of the National List of Representative Elements of Intangible Cultural Heritage, Interim Measures for the Recognition and Management of National Representative Bearers of Intangible Cultural Heritage and Measures for the Administration of Special Funds for the Safeguarding of Intangible Cultural Heritage at the National Level, etc. Governments at all levels and the competent cultural authorities have also formulated and implemented various regulations applicable to their respective administrative regions, established national, provincial, municipal and county level inventory system of intangible cultural heritage. They have also identified and announced the national, provincial, municipal and county level representative bearers for intangible cultural heritage. The implementation of the above measures provides institutional system guarantee for the element.

(2) Financial support. At present, the source of funds for the element is mainly government investment, which is used to support the acquisition of transmission equipment, talent cultivation, demonstration and promotion of the element. Each year, representative bearers are supported to carry out regular transmission and exchanges, and rescuing record of national-level representative bearers has been carried out each year. Local governments at all levels actively raise funds to build and improve public cultural facilities such as transmission bases and transmission centers. The special funds have provided financial support for the bearers and overall safeguarding of the element.

(3) Academic support. Relying on institutions of higher learning, academic institutions, and research teams, the safeguarding of the element is supported by academic guidance in terms of implementation of safeguarding plan, top talents training, grassroots staff training, and research.

Timetable and budget
- Activities carried out on an annual basis:

(1) Financial aid for transmission activities by representative bearers: 108,000 RMB
(2) Financial aid for representative bearers: 500,000 RMB
(3) Rescuing record of national-level representative bearers: 800,000 RMB
(4) Field research, recording, and preservation: 300,000 RMB
(5) Transmission activities organized by relevant communities:
  Promotion and demonstration activities in different places: 500,000 RMB
  Training classes and curriculums in campus: 400,000 RMB
- Others:
### C.2. Community participation

*Please describe how communities, groups and individuals, as well as relevant non-governmental organizations have been involved, including in terms of gender roles, in updating the safeguarding plan, and how they will be involved in its implementation.*

Between 200 and 500 words

During the reporting period, with their free, prior and informed content, relevant communities, groups, individuals and non-governmental organizations in various Uighur communities in Xinjiang have actively participated in the safeguarding and transmission of Meshrep.

(1) Under the organization of relevant communities, representative bearers and the Uighur people are willing to participate in and committed to the implementation of the safeguarding plan of the element and are willing to actively organize and participate in relevant practical activities according to tradition based on their deep awareness of the heritage. They are committed to cultivating young bearers, creating a good social and cultural ecology and transmission mechanism for sustainable development, and making the best efforts to effectively safeguard and dynamically transmit the element. Relevant communities in Ili Kazakh Autonomous Prefecture, Changji Hui Autonomous Prefecture, Hami City, Aksu Prefecture, Kashgar and other areas and the Research Center for the Safeguarding of Intangible Cultural Heritage of Xinjiang have jointly organized and implemented the safeguarding of the element, regularly held the exhibition and demonstration activities and cultivated young bearers through family inheritance or teaching and continuously improved the frequency and scope of practices.

(2) The bearers are the core of the transmission and safeguarding of the element. The representative bearers such as Eli Ibrahim, Talip Kuvan, and Alias Gaiti have promised to actively fulfill their transmission obligations, support and cooperate with relevant communities and organizations to implement the renewed safeguarding plan for the element, and train two or three bearers each year.

(3) Local associations, folk art groups and other civil society organizations have carried out a large number of promotion and exchange activities that are conducive to the survival of the element and the expansion of its mass foundation. Xinjiang Arts University, Xinjiang Normal University and other relevant education and scientific research institutions have also actively explored talents training. For example, three folk clubs including the transmission club of Tagh Meshrep in Mori Kazakh Autonomous County, the art team of Tagh Meshrep in Shenjiagou Village of Dong Qeng County, and the transmission club of Meshrep in Bostan County have a membership of 53, including 24 males, 29 females, from 29 to 78 years old. The members have teamed up to participate in various exchanges such as exhibitions and demonstrations.

### C.3. Institutional context

*Please report on the institutional context for the local management and safeguarding of 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 body(ies) involved in its management and/or safeguarding: |
| Department of Culture, Xinjiang Uygur Autonomous Region |
| b. the organization(s) of the community or group concerned with the element and its safeguarding: |
| Research Center for the Safeguarding of Intangible Cultural Heritage of Xinjiang Uygur Autonomous Region |
Transmission Club of Tagh Meshrep in Mori Kazakh Autonomous County
Art Team of Tagh Meshrep in Shenjiagou Village of Dong Qeng County in Mori Kazakh Autonomous County
Transmission Club of Meshrep in Bostan County in Mori Kazakh Autonomous County
Folk Art Association of Dolan Meshrep in Makit County
Folk Art Group of Culture Center of Kara Tai Town in Aksu City
Folk Art Group of Culture Center of Aykol Town in Aksu City
Cultural Center of Yining County
Cultural Center of Mori Kazakh Autonomous County
Center for the Safeguarding of Intangible Cultural Heritage of Hami City
Cultural Center of Gaochang District in Turfan City
Folk Culture Museum of Korla City
Cultural Center of Aksu City
Cultural Center of Awat County
Cultural Center of Akto County
Cultural Center of Shule County
Center for the Research and Safeguarding of Intangible Cultural Heritage of Makit County
Cultural Center of Poskam County
Cultural Center of Maralbexi County
Cultural Relic Management Institute in Yopurga County
Cultural Relic Management Institute in Pishan County
Cultural Center of Keriye County
Cultural Center of Minfeng County
School of Music in Xinjiang Normal University
Music Department of Xinjiang Arts University
Vocational School of Makit County

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 preparing this report.

Between 150 and 250 words

In 2016, the Research Center for the Safeguarding of Intangible Cultural Heritage of Xinjiang Uyghur Autonomous Region cooperated with social and cultural institutions, and conducted field research in relevant communities in Aksu City and carried out rescuing record of the representative bear Eli Ibrahim. His apprentices and related people were interviewed. From August to September 2018, Department of Culture of Xinjiang Uyghur Autonomous Region and the Research Center for the Safeguarding of Intangible Cultural Heritage of Xinjiang Uyghur Autonomous Region organized experts to fully discuss the achievements and problems of safeguarding work in recent years and complete the report which not only includes the textual reports from various safeguarding bodies on their work, but also includes the opinions of experts and scholars from relevant research institutions.

During the preparation of the report, with the prior consent, the Uighur communities, groups and individuals, and relevant non-governmental organizations recognized the submission of the report and participated in the consultation of the report. Representatives from relevant communities such as the transmission club of Tagh Meshrep in Mori Kazakh Autonomous County and the Transmission Club of Meshrep in Bostan County in Mori Kazakh Autonomous County participated in the discussion of the
report and provided or supplemented the experience and specific cases in the safeguarding practice of the element.

E. SIGNATURE ON BEHALF OF THE STATE PARTY
The report should be signed by an official empowered to do so on behalf of the State, and should include his or her name, title and the date of submission.

Name: Xie Jinying
Title: Director General, Bureau of International Exchanges and Cooperation, Ministry of Culture and Tourism of the People’s Republic of China
Date: 11 December 2020
Signature: 

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