



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

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# Representative List

ICH-02 – Form

## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

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

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

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

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

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

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

People's Republic of China

### B. Name of the element

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

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

*Not to exceed 200 characters*

Taijiquan

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

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

*Not to exceed 200 characters*

太极拳

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

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

Taichi, Taichi Chuan

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

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

Not to exceed 150 words

Representative communities: Chenjiagou Village (the Chen School) and Zhaobao Village (the He School) in Wenxian County of Henan Province; Nanjie (the Yang School) and Dongjie (the Wu School) in Guangfu Township, Yongnian District, Handan City of Hebei Province; Qingchengnanqu (the Wu School) in Xingfeng Sub-District, Daxing District of Beijing; Dongjie Village (the Li School) in Chengguan Township, Wuqing District of Tianjin; Huanshui Village (the Wang Qihe School) in Xingjiawan Township, Renxian County of Hebei Province.

Representative groups: the Chenjiagou Taijiquan Association of Wenxian County, the He School Taijiquan Society of Wenxian County, the Wu School Taijiquan Research Society of Yongnian Guangfu, the Ming Sheng Liang Martial Art Research Society of Daxing-Beijing, and the Wang Qihe Taijiquan Association of Hebei Province.

Representative bearers: Chen Zhenglei, Wang Xi'an, Zhu Tiancai, Chen Peiju (Ms), Yang Zhenhe, Zhai Weichuan, Zhang Quanliang, Zhang Xiaoying (Ms), Jia Shiwen, Li Jianfang, and He Youlu.

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

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

Not to exceed 150 words

The element derived from Chenjiagou Village of Zhaobao Township in Wenxian County, Jiaozuo City, Henan Province in central China. It is centred in areas in north of the Yellow River including Jiaozuo City of Henan Province, Yongnian District in Handan City of Hebei Province, Renxian County of Hebei Province, Daxing District of Beijing, and Wuqing District of Tianjin. It spreads to other areas of China over the past 300 years and is shared and practiced by different ethnic groups.

### E. Contact person for correspondence

#### E.1. Designated contact person

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

Title (Ms/Mr, etc.): Ms.  
Family name: Wang  
Given name: Nannan  
Institution/position: Center for the Safeguarding of the Intangible Cultural Heritage of Henan Province / Director of the Research Division  
Address: No. 15, Jingsan Lubei, Jinshui District, Zhengzhou City, Henan Province 450000, P. R. China  
Telephone number: 0086-371-61179202, 0086-18736063305  
Email address: shengfeiyizhongxin@163.com  
Other relevant information: N/A

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

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

N/A

### 1. Identification and definition of the element

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

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

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

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

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

The Committee should receive sufficient information to determine:

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

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

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

Not fewer than 150 or more than 250 words

Nourished by the traditional Chinese philosophy and health-preservation notions (i.e., the cycles of Yin and Yang, and the unity of the heaven and humanity), Taijiquan is a traditional physical practice characterized by moving in a round and relaxed way while keeping a righteous and neutral mind. It emphasizes the refinement of one's mind and breath regulation. Its basic movements centre upon the so-called *wubu* (five steps) and *bafa* (eight techniques). The form of movements follows routines, exercises and *tuishou* (hand-pushing skills performed with a counterpart). By controlling motion and stillness, fast and slow, passive and active movements, ones who learn and practice Taijiquan would achieve the cultivation of the mind and the

preservation of physical health.

Since its rise in Chenjiagou Village of Wenxian County during the mid-17<sup>th</sup> century, Taijiquan has been passed down from generation to generation. On the basis of the Chen School, the element has developed into several schools (or styles) named either after a clan or after a master's personal name. Nowadays, there are more than 80 bare-hand and prop routines, as well as more than 20 types of *tuishou*. The cultural meanings and social functions of the element have been continually enriched, bearing witness to human creativity.

In China, the element is widely recognized and practiced. Even today, it still exerts an important function in promoting physical and mental health and a harmonious community life. It provides relevant communities with a sense of identity and continuity.

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

*Not fewer than 150 or more than 250 words*

Bearers of the element are masters and their apprentices, who learn Taijiquan within a clan or through master-apprentice transmission. Masters are responsible for the collection, collation and preservation of *quanpu* (manuals). Moreover, they transmit the element to their apprentices through various means, such as instruction, supervision of actual practice and answers to doubts and questions. Through continuing practice and process of reflection, apprentices deepen their understanding of the traditional knowledge and techniques by following masters' oral and body instructions, which fundamentally ensures the inter-generational transmission of the element.

The representative bearers of each school shoulder a special responsibility for the practice and transmission of their own schools' tradition. Bearers master the knowledge and techniques of their own school and possess specialized practical capabilities. They carry out the transmission through multiple means to ensure the diversity of traditions brought about by different schools, which is fundamental to the sustained viability of the element.

There are no limits of gender, age, social status and etc., concerning the practice of Taijiquan. Thus, the element is widely enacted in China.

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

*Not fewer than 150 or more than 250 words*

Clan-based transmission and master-apprentice transmission remain the two main modes of passing down Taijiquan to date. The former takes place across family generations, while the latter relies on the relation of apprenticeship established through the traditional ceremony known as *baishi*. Each school has developed its orderly lineage system through oral and practical transmission of their specific knowledge and skills.

Taijiquan training in professional training institutions (e.g., Taijiquan centers) and training targeted young and old people as an important content of community activities are also very common forms of transmission nowadays.

Furthermore, many practitioners teach themselves relevant knowledge and skills by observing or asking other practitioners (i.e., without a master-apprentice relation), by reading pertinent material or watching educational videos.

In addition, Taijiquan has been incorporated in formal education system. Relevant curricula can be found in various levels of education, ranging from elementary schools, middle schools to universities.

In the processes of above-mentioned transmission, the manuals, illustrations and mnemonic formulas that have been passed down constitute important points of reference. "To understand the laws of nature by practicing Taijiquan" has been the purpose and consensus behind its transmission. In other words, through the study of Taijiquan, it is possible to appreciate the

cosmological view of the Chinese and practice their health-preservation notions.

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

*Not fewer than 150 or more than 250 words*

In the process of transmission and practice, the social function and cultural meanings of Taijiquan have been continuously enriched, which provides the communities, groups and individuals with a sense of identity and continuity, and enhances the social cohesion.

The element promotes the physical and mental health of its practitioners, raises health awareness and improves the overall health status of community members. Moreover, community members may derive psycho-physical contentment from viewing a Taijiquan enactment.

Practitioners need to move in a relaxed, soft, circular and flexible mode, keep a righteous and neutral mind, and adhere to values of learning without disrespect, arrogance, or complacency. Taijiquan palpably influences the gentle and tolerant mindset of its practitioners. It is, therefore, conducive to the preservation of harmonious families, peaceful communities, and interaction among individuals on an equal basis.

Bearers and practitioners, through exchanges of Taijiquan principles and emulation of skills, develop a common understanding expressed through the saying: "those who practice Taijiquan become one family." Mutual respect and appreciation among different schools have been accordingly promoted through frequent interaction.

In the form of body movements, the element carries on the knowledge system of the Yin and Yang cycles and the unity of the heaven and humanity. It has been disseminated through such cultural expressions as legends, proverbs, genealogy, stela inscription and rituals, hence contributing to local knowledge and reflecting creativity of the communities.

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

*Not fewer than 150 or more than 250 words*

The element is compatible with existing international human rights instruments. Featured with relaxed, soft, circular and flexible movements, Taijiquan is suitable for both the old and young. There are no limits of gender, age, physical conditions, social status, ethnicity and etc., to its practitioners who, instead, can improve physical and mental health through practice.

Traditional conceptions of honouring masters and emphasizing morality, respecting elders and guarding youngsters, are widely observed by bearers and practitioners. As a result, being considerate towards others and caring for society become spontaneous attitudes, which could foster an environment of mutual respect within and between the local communities, and is compatible with the requirements of mutual respects among communities, groups and individuals.

As one of the green and safe daily health practices enacted spontaneously by the public, the element is compatible with the sustainable development. Based on the concept of the unity of the heaven and humanity, it would provide relief from the state of sub-health widely found among people in the contemporary world. Moreover, it is highly complementary to other health care practices, and has great potential to contribute to achieving quality health care for all.

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

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

element itself, and to encouraging dialogue that respects cultural diversity.

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

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

Not fewer than 100 or more than 150 words

The inscription of the element would stimulate the cultural self-confidence of communities, groups and individuals concerned, raise the awareness about traditional physical practices and their importance, and promote understanding and practices of similar elements by other communities. The inscription can also help local governments involve communities, groups and individual concerned in the safeguarding and management of the intangible cultural heritage. It can further ensure the recognition of, respect for and sharing of the knowledge and practices concerning nature and the universe, thereby contributing to ensuring better visibility of the intangible cultural heritage in general, and fostering an atmosphere among the public to safeguard the intangible cultural heritage at the local level.

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

Not fewer than 100 or more than 150 words

Since its ratification to the Convention, China has established a number of institutions and competent bodies for the safeguarding of ICH at the national level. With the adoption of appropriate measures and widest possible participation of the stakeholders, the coordinating mechanism for the safeguarding of ICH has been built up. The inscription would contribute to integrating the safeguarding of ICH including Taijiquan into planning programs and promoting the function of ICH in society; ensuring recognition of, respect for and enhancement of ICH through such awareness-raising programs as “Cultural and Natural Heritage Day,” “National Fitness Day” and etc.; strengthening the sense of responsibility of younger generations to know more about ICH and better participate in its safeguarding through more educational and training programs initiated by the educational authority.

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

Not fewer than 100 or more than 150 words

Practitioners of Taijiquan are found in many countries. The element has already become a medium of cultural exchange and social intercourse at the sub-regional, regional and international levels. The inscription would help to increase the overall visibility of the intangible cultural heritage, promote intercultural dialogue and respect for cultural diversity, and increase the global common concern to safeguard the intangible cultural heritage. It could highlight the significance of the traditional health knowledge and practices to the sustainable development of humanity at the international level. Furthermore, the inscription would promote experience-sharing of safeguarding, facilitate international cooperation, raise awareness of the importance of the intangible cultural heritage and ensure mutual appreciation thereof.

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

Not fewer than 100 or more than 150 words

Rooted in the daily practice of the communities, the element enjoys wide participation. The inscription would help communities, groups and individuals concerned to better understand and cherish the element, and generate their discussion on issues such as implementation of the Convention, capacity building, as well as safeguarding and management. The inscription would further stimulate mutual emulation and exchange on the principles and skills of different Taijiquan

schools among communities concerned, knowledge sharing among Taijiquan centers, associations and research societies, and interaction between various practitioners of different genders, ages, social status, ethnicities and etc. Moreover, it could encourage dialogues in forms of seminars, forums and exhibitions by different communities, centers of expertise, research institutes, and NGOs focusing on the critical role of the knowledge and practices concerning nature and the universe, in particular the traditional physical practice to inclusive social development.

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

*Not fewer than 100 or more than 150 words*

Taijiquan has taken shape under the influence of Daoist and Confucian thoughts, and the theories of Chinese traditional medicine. Different schools and diverse ways of practice have been developed during its evolution, which proves a vivid witness of human creativity and cultural diversity.

The inscription would help peoples of other countries get to know the function and efficacy of Taijiquan in achieving the cultivation of the mind and preservation of physical health, and its easy access as well, and deepen their understanding of the traditional Chinese philosophy and health-preservation notions associated therewith. This would also enrich knowledge of the laws regulating the universe, nature and human body, hence inspiring its application and recreation in fields of sports, health care, literature and art, and scientific research in different expressions. It would promote the mutual respect and appreciation between cultures and therefore contribute to human creativity and respect for cultural diversity.

### **3. Safeguarding measures**

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

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

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

*Not fewer than 150 or more than 250 words*

Safeguarding measures taken in recent years to ensure the element's viability include:

(1) With the active participation of communities concerned, Taijiquan schools included in the National List of Representative Elements of Intangible Cultural Heritage have increased from three to seven. In January 2017, seven communities spontaneously established the Co-ordination Committee for the Safeguarding of Taijiquan, and have taken common actions since then.

(2) Communities concerned have carried out the maintenance and reparation of important venues for the practice of the element and places of memory, including the former residences of the Taijiquan founder Chen Wangting and the Yang School Taijiquan founder Yang Luchan, the Memorial Hall of the He School Taijiquan Masters, the Yongnian Center for Taijiquan Cultural Exchange, etc.

(3) Groups concerned such as those Taijiquan societies, associations, and institutes, have set up Taijiquan websites (e.g., <https://www.cntaijiquan.com>, <https://www.taiji.net.cn>), assisted relevant centers in developing digital documentation, and collaborated with local seniors and women organizations in offering training sessions. Research institutions concerned conduct academic activities regularly, and publish articles, books and educational DVDs.

(4) Through the clan-based transmission, renowned clans of Taijiquan masters such as the Chen and Yang clans, have trained more than 1,000 bearers. Representative bearers, such as Chen Zhenglei and Yang Zhenhe, have recruited more than 2,000 apprentices. The bearers have operated or taught at training centers which all along have received more than 100,000

trainees. Some bearers have offered lectures and practice sessions, providing unique physical education to students at schools at all levels.

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

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

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

*Not fewer than 150 or more than 250 words*

(1) The State Council has included seven Taijiquan schools in the National List of Representative Elements of Intangible Cultural Heritage, while cultural departments at various levels have identified 124 representative bearers. Annually, departments of finance at all levels allocate funds for the safeguarding of the element and subsidies for the bearers' practice and teaching.

(2) In 2011, the Law of the People's Republic of China on Intangible Cultural Heritage was promulgated. Subsequently, legislative institutions of the provinces concerned have formulated, or are in the process of formulating appropriate safeguarding regulations.

(3) In 2014, administrations of traditional Chinese medicine and sports launched the five-year national health project of Taijiquan. In 2016, the State Council issued the National Fitness Plan (2016-2020), highlighting the important role of Taijiquan in fostering people's fitness.

(4) Educational and sports authorities have established relevant curricula in institutions of higher education and invited bearers to teach and get involved in research. Local governments concerned have supported elementary and middle schools to organize activities promoting Taijiquan.

(5) Relevant national foundations have provided financial supports for Taijiquan research. For instance, the research project Taijiquan Philosophy on Health and Its Impacts on the Elders has been funded by the National Social Science Fund of China.

Constraints: when globalization creates the conditions for intercultural dialogue, as a consequence of urbanization and migration, Taijiquan faces the risks of technicalization, standardization, theatricalization, and weakening of cultural meanings.

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

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

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

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



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

*Not fewer than 500 or more than 750 words*

In order to ensure the element's viability is not jeopardized in the future, the Co-ordination Committee for the Safeguarding of Taijiquan, with the active participation of communities, groups and individuals concerned and assistance from the Department of Culture and Tourism of Henan Province, has set up a mechanism for collaboration among stakeholders and a system for monitoring potential threats. The Five-Year Plan for the Safeguarding of Taijiquan (2021-2025) has been elaborated, which includes the following main measures:

– Transmission

(1) To encourage bearers to continue recruiting apprentices and pass down their knowledge and skills, through both clan-based mode and master-apprentice mode, and thus establish favourable mechanisms of inter-generational transmission.

(2) To guide and support relevant groups and bearers in the effort to improve the management of the venues of practice, and their capacity-building. To establish at least four non-profit bases for transmission and practice of Taijiquan every year, with governmental support at national and local levels.

(3) To strengthen collaboration between bearers and researchers to publish Taijiquan readings for the younger generation; to develop and enrich participatory teaching methods, through activities such as I Learn Taijiquan from Masters and no less than 50 teaching events for students in schools each year.

– Identification, Documentation and Research

(4) To support communities, groups and individuals concerned, with their free, prior and informed consent, in identifying new representative bearers of Taijiquan so as to promote the capacity building for transmission and practice.

(5) To collect all sorts of oral and written materials, and objects, and facilitate the digital documentation of Taijiquan; to expand and enrich exhibits at China Taijiquan Museum in Wenxian County and other similar venues in order to privilege experiences of ICH by developing participatory approaches to presenting traditional Taijiquan knowledge; to complete by 2025 the compilation of the oral histories collected from seven representative bearers of Taijiquan.

(6) To support the cooperation between relevant communities and research institutions to organize biennial national conferences on Taijiquan; to organize annual exchange meetings on Taijiquan, with the participation of communities concerned.

– Preservation and Protection

(7) To facilitate each community concerned to formulate guidelines tailored to their actual situation, in order to ensure the implementation of safeguarding measures according to the Five-Year Plan.

(8) To advance the formulation of relevant regulations and policies in the pilot city of Jiaozuo, Henan.

(9) To draw up and release the Catalogue of Taijiquan Cultural Sites and Objects, strengthen the conservation of residences of former masters, natural spaces, places of memory and relevant objects in order to further promote their educational function.

– Promotion and Enhancement

(10) To set up Taijiquan columns on the website of the Intangible Cultural Heritage in China – Digital Museum of China's Intangible Cultural Heritage (<http://www.ihchina.cn>) and related websites of local communities; to strengthen the content construction of thematic websites (<https://www.cntaijiquan.com> and <https://www.taiji.net.cn>), and to encourage the media, particularly new media, to contribute to enhancing the element's visibility.

(11) To edit readings addressing different target groups, and develop digital knowledge productions for public awareness-raising.

(12) To collaborate with communities, local governments and relevant departments of sport and culture in the organization of activities, such as the International Exchange Conference of Taijiquan.

(13) To implement health service programs through Taijiquan practice, in particular for the elderly, women and youth, to foster synergy and complementarity among the diversity of health care practices and systems.

– Assessment and Monitoring

(14) To hold annual working meetings of the Co-ordination Committee for the Safeguarding of Taijiquan, for exchanging information on safeguarding practice among communities and groups concerned, sharing experiences and evaluating the viability of the element.

(15) To conduct regular surveys on current status of Taijiquan and collect relevant data, in order to make an assessment of potential risks and to establish a system of constant monitoring.

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

*Not fewer than 150 or more than 250 words*

With the free and informed consent of the communities, groups and individuals concerned, the Chinese government is committed to fulfilling its responsibilities and obligations as stipulated in the Convention for the Safeguarding of the Intangible Cultural Heritage, and will exert continuous efforts for the safeguarding of Taijiquan in accordance with the spirits of the Law of the People's Republic of China on Intangible Cultural Heritage, as well as relevant rules and regulations at local level.

The Department of Culture and Tourism of Henan Province, the agency leading the nomination of the element, in conjunction with the local governments of the places where the communities are located, will actively collaborate with the Co-ordination Committee for the Safeguarding of Taijiquan in the implementation of the Five-Year Plan for the Safeguarding of Taijiquan (2021-2025), while fully respecting the rights and will of communities, groups and individuals concerned. The Ministry of Culture and Tourism, Ministry of Education, Ministry of Finance, and General Administration of Sport will make collaborative efforts to adopt administrative, financial and technical means for the proposed safeguarding measures, and will facilitate the widest possible participation of the communities, groups and individuals concerned in the whole process of safeguarding Taijiquan, in view of ensuring viability of the element through people's contemporary health practices.

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

*Not fewer than 150 or more than 250 words*

In the process of elaborating the safeguarding measures, representatives from the communities and groups concerned, representatives of bearers and practitioners, as well as the bodies for the safeguarding of intangible cultural heritage, relevant educational institutions and research institutions have expressed their own suggestions and expectations based on the concrete situation. The Co-ordination Committee for the Safeguarding of Taijiquan has collected and sorted out such information in time. Taking advantage of frequent communications and feedbacks from all parties involved, the Committee eventually completed the elaboration of the safeguarding measures.

In the process of implementing the measures, with the active coordination of the Committee, the communities concerned will take localized actions such as establishing bases for transmission and practice, conserving places of memory, participating in health service programs, identifying new representative bearers, holding exhibition and exchange activities, and etc.. Groups such as societies, associations and other organizations will provide specialized consultation and technical support, conduct surveys and documentation. Bearers will recruit more apprentices through clan-based and master-apprentice modes to reinforce the inter-generational transmission, and take part in the compilation of teaching materials and basic readings.

Both females and males have played and will play equal roles in the process of elaboration and implementation of the proposed safeguarding measures.

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

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

Name of the body: Department of Culture and Tourism of Henan Province

Name and title of the contact person: Zhang Songtao / Director of the Division of Intangible Cultural Heritage

Address: B-1103, No. 22, Jinshui East Rd., Zhengzhou City,  
Henan Province 450000, P. R. China

Telephone number: 0086-371-69699718, 0086-18937193399

Email address: feiyichu2009@163.com

Other relevant information: <http://www.hawh.cn>

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

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

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

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

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

*Not fewer than 300 or more than 500 words*

The communities, groups and individuals concerned have fully participated in all stages of the preparation of the nomination.

In December 2016, through discussions, the following communities reached a consensus on the nomination: Chenjiagou Village and Zhaobao Village in Wenxian County of Henan Province; Nanjie and Dongjie in Guangfu Township, Yongnian District, Handan City of Hebei Province; Qingchengnanqu in Xingfeng Sub-District, Daxing District of Beijing; Dongjie Village in Chengguan Township, Wuqing District of Tianjin; and Huanshui Village in Xingjiawan Township, Renxian County of Hebei Province. After that, supported by the then Department of Culture of Henan Province, they established the Co-ordination Committee for the Safeguarding of Taijiquan in January 2017, whose members included Taijiquan bearers (including females), practitioners, representatives of communities and groups concerned, and researchers. Experts from the Chinese Academy of Martial Arts, the National Centre for the Safeguarding of the Intangible Cultural Heritage, the China Folklore Society, the Henan Provincial Centre for the Safeguarding of the Intangible Cultural Heritage, and the Henan Provincial Academy of Culture and Arts provided academic supports for the Committee.

Since 2017, the communities and groups concerned have taken an essential role throughout the preparation of the nomination file. They have maintained dialogical and interactive communications regarding the nomination issues. For instance, representatives from Chenjiagou

and Zhaobao villages of Wenxian County have travelled several times to collect materials and visit bearers from the communities concerned in Hebei Province and Tianjin. Meanwhile, several working meetings were held, and suggestions and comments toward the elaboration and implementation of the proposed safeguarding measures were widely adopted. Communities concerned representing different Taijiquan schools provided manuals, family precepts, homemade teaching material and etc. as well.

Having held several working meetings, the Co-ordination Committee for the Safeguarding of Taijiquan started the elaboration of the nomination file in June 2018, with the wide participation of the communities, groups and individuals concerned. The seven communities drafted the nomination forms respectively, provided a large amount of photos, audio-visual materials, and made positive contribution to the making of the edited video.

In this process, the Co-ordination Committee for the Safeguarding of Taijiquan has fully adopted the materials and information provided by each community. The nomination form was drafted and modified repeatedly through 9 working meetings. In collaboration with the National Center for the Safeguarding of the Intangible Cultural Heritage, 14 meetings for the assessment on the nomination file were held, where representatives of the communities and bearers, and experts made further inputs through in-depth discussions, in order to advance the elaboration of the nomination.

By 16 March 2019, the Co-ordination Committee has finalized the nomination file after incorporating relevant consultations and feedbacks.

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

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

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

*Not fewer than 150 or more than 250 words*

The element has been nominated with free, prior and informed consent of the communities, groups and individuals concerned.

The Co-ordination Committee for the Safeguarding of Taijiquan, through fieldwork, group conversations, individual interviews and conferences, has obtained, one after another, the original written statements of informed consent in Chinese language from:

(1) the representative communities: Chenjiagou Village and Zhaobao Village in Wenxian County of Henan Province; Nanjie and Dongjie in Guangfu Township, Yongnian District, Handan City of Hebei Province; Qingchengnanqu in Xingfeng Sub-District, Daxing District of Beijing; Dongjie Village in Chengguan Township, Wuqing District of Tianjin; Huanshui Village in Xingjiawan Township, Renxian County of Hebei Province.

(2) the representative groups: the Chenjiagou Taijiquan Association of Wenxian County, the He School Taijiquan Society of Wenxian County, the Wu School Taijiquan Research Society of Yongnian Guangfu, the Ming Sheng Liang Martial Art Research Society of Daxing-Beijing, and the Wang Qihe Taijiquan Association of Hebei Province.

(3) the representative bearers: Chen Zhenglei, Wang Xi'an, Zhu Tiancai, Chen Peiju (Ms), Yang Zhenhe, Zhai Weichuan, Zhang Quanliang, Zhang Xiaoying (Ms), Jia Shiwen, Li Jianfang and He Youlu.

There are a total of 48 letters of informed consent provided by 7 communities, 15 groups and 26 individuals, either bearers or representatives of the practitioners (among whom 10 are females). The letters and their translated versions in English are enclosed in PDF format. See Appendix 1 for details.

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

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

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

*Not fewer than 50 or more than 250 words*

Taijiquan widely spreads in the communities concerned. It is highly acknowledged by the public and its practitioners are numerous. The practice of Taijiquan is not limited to gender, age or social status. In fact, the element can be learned and practiced by everyone. Only children need to practice Taijiquan with the presence of instructors.

There are no specific customary practices governing access to the element concerning its daily practice. The principle of honouring masters and emphasizing morality is an important part of the instructions of the clan-based and master-apprentice transmission. Traditional rites and rules such as performing *baishi* ceremony, the rite to establish the master-apprentice relationship, should be observed. The inscription of the element and implementation of the safeguarding measures would fully respect such practice.

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

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

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

1

- a. Name of the entity: Villagers Committee of Chenjiagou Village, Zhaobao Township, Wenxian County
- b. Name and title of the contact person: Chen Jingyuan / Chairperson
- c. Address: Chenjiagou Village, Zhaobao Township, Wenxian County, Jiaozuo City, Henan Province 454850, P. R. China
- d. Telephone number: 0086-13782739089
- e. Email address: 878078320@qq.com
- f. Other relevant information: N/A

2

- a. Name of the entity: Villagers Committee of Zhaobao Village, Zhaobao Township, Wenxian County
- b. Name and title of the contact person: Zheng Manfu / Chairperson
- c. Address: Zhaobao Village, Zhaobao Township, Wenxian County, Jiaozuo City, Henan Province 454850, P. R. China
- d. Telephone number: 0086-15223218450
- e. Email address: zbbgs123@126.com
- f. Other relevant information: N/A

3

- a. Name of the entity: Residents Committee of Nanjie, Guangfu Township, Yongnian District, Handan City
- b. Name and title of the contact person: Zhao Yixian / Chairperson
- c. Address: Nanjie Street, Guangfu Township, Yongnian District, Handan City, Hebei Province 057150, P. R. China
- d. Telephone number: 0086-13633101119
- e. Email address: 2581309353@qq.com
- f. Other relevant information: N/A

4

- a. Name of the entity: Residents Committee of Dongjie, Guangfu Township, Yongnian District, Handan City
- b. Name and title of the contact person: Song Furu / Chairperson
- c. Address: Dongjie Street, Guangfu Township, Yongnian District, Handan City, Hebei Province 057150, P. R. China
- d. Telephone number: 0086-13363099058
- e. Email address: 2177734806@qq.com
- f. Other relevant information: N/A

5

- a. Name of the entity: Residents Committee of Qingchengnanqu, Xingfeng Sub-District, Daxing District, Beijing
- b. Name and title of the contact person: Lyu Jinling / Chairperson
- c. Address: Qingchengnanqu Community, Xingfeng Sub-District, Daxing District, Beijing 102600, P. R. China
- d. Telephone number: 0086-10-69265859
- e. Email address: 1292460902@qq.com
- f. Other relevant information: N/A

6

- a. Name of the entity: Villagers Committee of Dongjie Village, Chengguan Township, Wuqing District, Tianjin
- b. Name and title of the contact person: Guo Yuliang / Chairperson
- c. Address: Dongjie Village, Chengguan Township, Wuqing District, Tianjin 301700, P. R. China
- d. Telephone number: 0086-13072066358
- e. Email address: N/A
- f. Other relevant information: N/A

7

- a. Name of the entity: Villagers Committee of Huanshui Village, Xingjiawan Township, Renxian County
- b. Name and title of the contact person: Liu Jianfeng / Chairperson
- c. Address: Huanshui Village, Xingjiawan Township, Renxian County, Xingtai City, Hebei Province 055150, P. R. China
- d. Telephone number: 0086-18732966696
- e. Email address: 18732966696@163.com
- f. Other relevant information: N/A

8

- a. Name of the entity: Centre for the Safeguarding of the Intangible Cultural Heritage of Jiaozuo City
- b. Name and title of the contact person: Wang Bo / Director
- c. Address: No. 249, Jiefang Zhonglu, Jiaozuo City, Henan Province 454150, P. R. China
- d. Telephone number: 0086-13949669381
- e. Email address: jzfbzx@126.com
- f. Other relevant information: N/A

9

- a. Name of the entity: Chenjiagou Taijiquan Association of Wenxian County
- b. Name and title of the contact person: Chen Bing / President
- c. Address: 10<sup>th</sup> Group, Chenjiagou Village, Zhaobao Township, Wenxian County, Jiaozuo City, Henan Province 454850, P. R. China
- d. Telephone number: 0086-18639150096
- e. Email address: chenjiagou@126.com
- f. Other relevant information: N/A

10

- a. Name of the entity: He School Taijiquan Society of Wenxian County
- b. Name and title of the contact person: Li Xinlei / Assistant Secretary
- c. Address: Zhaobao Village, Zhaobao Township, Wenxian County, Jiaozuo City, Henan Province 454850, P. R. China
- d. Telephone number: 0086-15893042506
- e. Email address: 631192847@qq.com
- f. Other relevant information: N/A

11

- a. Name of the entity: Wu School Taijiquan Research Society of Yongnian Guangfu
- b. Name and title of the contact person: Yao Zhiping / President
- c. Address: No. 12, Yuanqian Road, Dongjie, Guangfu Township, Yongnian District, Handan City, Hebei Province 057151, P. R. China
- d. Telephone number: 0086-13513209866
- e. Email address: wstjyzp@163.com
- f. Other relevant information: N/A

12

- a. Name of the entity: Culture Center of Yongnian District, Handan City
- b. Name and title of the contact person: Yang Zhenyi / Deputy Director
- c. Address: No. 6, Jiankang East Avenue, Linmingguan Township, Yongnian District, Handan City, Hebei Province 057150, P. R. China
- d. Telephone number: 0086-13315058008
- e. Email address: 545220980@qq.com
- f. Other relevant information: N/A

13

- a. Name of the entity: Ming Sheng Liang Martial Art Research Society of Daxing-Beijing
- b. Name and title of the contact person: Zhang Xiaoying / Executive Vice President
- c. Address: Rm. 201, Building 5-1, Qingchengnanqu, Huangcun Township, Daxing District, Beijing 102600, P. R. China

- d. Telephone number: 0086-18813011532  
e. Email address: zhang\_xy3188@sina.com  
f. Other relevant information: N/A

14

- a. Name of the entity: Culture Center of Wuqing District, Tianjin  
b. Name and title of the contact person: Wei Jianyong / Director  
c. Address: No. 18, Yongyang East St., Wuqing District, Tianjin 301700, P. R. China  
d. Telephone number: 0086-15822005000  
e. Email address: wuqingwhg@163.com  
f. Other relevant information: N/A

15

- a. Name of the entity: Wang Qihe Taijiquan Association of Hebei Province  
b. Name and title of the contact person: Tan Xingmin / President  
c. Address: B-810, Red Star Macalline Business Complex, No. 988, Zhonghua Avenue, Qiaoxi District, Xingtai City, Hebei Province 054000, P. R. China  
d. Telephone number: 0086-17734575505  
e. Email address: wqhtjq@163.com  
f. Other relevant information: N/A

## 5. Inclusion of the element in an inventory

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

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

*Provide the following information:*

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

National List of Representative Elements of Intangible Cultural Heritage

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

中华人民共和国文化和旅游部非物质文化遗产司

Department of Intangible Cultural Heritage, Ministry of Culture and Tourism of the People's Republic of China

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

Serial No.: 293

Category No.: VI-11

Element Name: Taijiquan (the Yang School Taijiquan, the Chen School Taijiquan, the Wu School Taijiquan, the Wu School Taijiquan, the Li School Taijiquan, the Wang Qihe School Taijiquan, the He School Taijiquan)

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

On 20 May 2006, Taijiquan (the Yang School Taijiquan, the Chen School Taijiquan) was



included in the first batch of the National List of Intangible Cultural Heritage.

On 7 June 2008, Taijiquan (the Wu School Taijiquan) was included in the first batch of National List of Intangible Cultural Heritage on an extended basis.

On 11 November 2014, Taijiquan (the Wu School Taijiquan, the Li School Taijiquan, the Wang Qihe School Taijiquan, the He School Taijiquan) was included in the National List of Representative Elements of Intangible Cultural Heritage on an extended basis.

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

With intellectual support from academic institutions, from September 2005 to September 2013, communities, groups and individuals concerned identified and defined the knowledge and practices associated with the element, and actively participated in the national inventorying, a work through which they successively nominated the aforementioned seven Taijiquan schools for inclusion in the National List. Refer to Section 5(iv).

The procedure for inclusion has been as follows: After receiving the nomination, the national cultural authority organized experts from institutions, NGOs and universities to evaluate nominations and present recommendations. The result was open to receive feedbacks from the public including the nominating communities. Finally, the element was included in the List for public notification upon the approval of the State Council.

The communities, groups and individuals concerned participated throughout the process of identifying, defining and nominating the element. They provided, collected and systematized relevant information, while sustained informed of the nomination progress. Female bearers and practitioners who are capable of conducting research, such as Zhang Xiaoying and Chen Peiju, both from Taijiquan clans, also took part extensively in the inventorying process.

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

In 2006, the first batch of the National List of Intangible Cultural Heritage was issued by the State Council of China. Since then, the list was updated in 2008, 2011, and 2014 respectively.

In 2014, the list was renamed as the National List of Representative Elements of Intangible Cultural Heritage in accordance with the Law of the People's Republic of China on Intangible Cultural Heritage.

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

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

*b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.*

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

The excerpt of the inventory is attached to the form (see Appendix 2, PDF).

The relevant hyperlinks are available at:

2006, Taijiquan (the Yang School Taijiquan, the Chen School Taijiquan)

[http://www.gov.cn/zhengce/content/2008-03/28/content\\_5917.htm](http://www.gov.cn/zhengce/content/2008-03/28/content_5917.htm)

2008, Taijiquan (the Wu School Taijiquan), Yongnian County, Hebei Province

[http://www.gov.cn/zwgk/2008-06/14/content\\_1016331.htm](http://www.gov.cn/zwgk/2008-06/14/content_1016331.htm)

2014, Taijiquan (the Wu School Taijiquan, the Li School Taijiquan, the Wang Qihe School Taijiquan, the He School Taijiquan)

[http://www.gov.cn/zhengce/content/2014-12/03/content\\_9286.htm](http://www.gov.cn/zhengce/content/2014-12/03/content_9286.htm)

## 6. Documentation

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

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

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

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

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

*Not to exceed one standard page.*

References are listed in chronological order.

Books:

Chen Xin, *Chen Shi Taijiquan tushuo* (The Chen School Taijiquan Illustrated). Kaifeng: Kaiming Shuju Publisher, 1933.

Huang Shouchen, *Taijiquanshu de lilun yu shiji* (Art of Taijiquan: Theory and Practice). Shanghai: Yongjia Publishing House, 1948.

Chen Zhenmin and Ma Yueliang, *Wu Jianquanshi de Taijiquan* (Master Wu Jianquan and His Taijiquan). Shanghai: Shanghai Kangjian Publisher, 1953.

Tang Hao and Gu Liuxin, *Taijiquan yanjiu* (A Study of Taijiquan). Beijing: People's Sports Publishing House, 1992.

Wang Dayou and Wang Shuangyou, *Taijiquan bianzhengfa: Tushuo Taiji yuzhou* (The Dialectics of Taijiquan: Illustrations about the Taiji Universe). Beijing: China Modern Economic Publishing House, 2007.

Gu Liuxin, *Taijiquanshu* (Art of Taijiquan). Shanghai: Shanghai Educational Publishing House, 2012.

Chen Ziming, Chen shi shichuan Taijiquan shu (Art of Taijiquan Handed Down through Generations by the Chen School. Taiyuan: Shanxi Science and Technology Press, 2014.

Xu Yusheng (collated and annotated by Tang Cailiang), Xu Yusheng wuxue jizhu: Taijiquan shi tujie (Selected Annotations on the Martial Art of Xu Yusheng: An Illustrated Introduction to Taijiquan's Strength). Beijing: Beijing Science and Technology Press, 2018.

Articles (from journals):

Cheng Meiling and Zhu Jihua, Taijiquan de Zhongguo chuantong zhexue jichu ("The Foundations of Taijiquan in Traditional Chinese Philosophy"), in Sports Culture Guide, 2002(05).

Qiu Pixiang and Tian Xuejian, Lun Taijiquan de pubian hexie jiazhiguan ("On the Value of Universal Harmony in Taijiquan"), in Journal of Physical Education, 2005(05).

Du Xiaohong and Li Qiang, Dui 'Zhouyi' yu Taijiquan neizai lianxi de tantao ("An Investigation on the Internal Connections between Classic of Changes and Taijiquan"), in Journal of Sport s and Science, 2008(03).

Wang Baili and Wang Gang, Taijiquan wenhua tezhi yu yanbian lichen yanjiu ("Taijiquan's Cultural Features and Evolution"), in Journal of Nanjing Sport Institute, 2014(12).

Audio-Visual Materials:

Zhonghua wuzang: Taijiquan xilie (Treasures of Chinese Martial Arts: The Taijiquan Series). Produced by Henan Province Zhongchuan Cultural Broadcasting Ltd., 2008.

Taijiquan mijing (The Secret World of Taijiquan). Produced by China Central Television, 2011.

Websites:

The Intangible Cultural Heritage in China – Digital Museum of China's Intangible Cultural Heritage: <http://www.ihchina.cn>

China Taijiquan Website: <http://www.cntaijiquan.com>

Taiji Website: <https://www.taiji.net.cn>

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

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

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

Name: Mr. Xie Jinying

Title: Director-General, Bureau of International Exchanges and Cooperation,  
Ministry of Culture and Tourism, People's Republic of China

Date: 18 March 2019

Signature: 

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

N/A