

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fifth session
Nairobi, Kenya
November 2010

NOMINATION FILE NO. 00425
FOR INSCRIPTION ON THE REPRESENTATIVE LIST
OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

<p>A. STATE(S) PARTY(IES)</p> <p><i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i></p>
China
<p>B. NAME OF THE ELEMENT</p>
<p>B.1. Name of the element in English or French</p> <p><i>This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).</i></p>
Acupuncture and moxibustion of traditional Chinese medicine
<p>B.2. Name of the element in the language and script of the community concerned, if applicable</p> <p><i>This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1.). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.</i></p>
中医针灸

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

In addition to the official name(s) of the element (B.1.) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).

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C. CHARACTERISTIC OF THE ELEMENT**C.1. Identification of the communities, groups or, if applicable, individuals concerned**

According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.

China Association of Acupuncture and Moxibustion, and representative successors including Cheng Xinnong, He Puren, Zhang Jin, Guo Chengjie, et al.

C.2. Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned

This section should identify the range of distribution of the element, indicating if possible the geographic locations in which it is centred. If related elements are practiced in neighbouring areas, please so indicate.

Acupuncture and moxibustion of traditional Chinese medicine (TCM) is widely available in China and has been disseminated to some regions of the Southeast Asia, Europe and the United States.

C.3. Domain(s) represented by the element

Identify concisely 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. (This information will be used primarily for visibility, if the element is inscribed.)

According to Article 2.2 of the Convention for Safeguarding of the Intangible Cultural Heritage, this heritage is within the domain of "knowledge and practices concerning nature and the universe".

D. BRIEF SUMMARY OF THE ELEMENT

The brief description of the element will be particularly helpful in allowing the Committee to know at a glance what element is being proposed for inscription, and, in the event of inscription, will be used for purposes of visibility. It should be a summary of the description provided in point 1 below but is not an introduction to that longer description.

Acupuncture and moxibustion of TCM is a traditional knowledge and practice for regulating the body's balance and maintaining health. It is based on the holistic concept of the 'unity between man and nature'. Under the guidance of the theories of the channels and acupuncture points, its practice involves the insertion of needles into points or the burning of moxa to warm the superficial part of the body. It is an embodiment of the wisdom of the Chinese nation and a

reflection of the uniqueness of Chinese culture, and has been playing an important role in promoting people's healthcare with steady rate of development and the systematized theories inherited in history. It has become an important symbol of the cultural identity of the tradition bearers as well.

1. IDENTIFICATION AND DEFINITION OF THE ELEMENT (CF. CRITERION R.1)

This is the key section of the nomination to satisfy criterion R.1: “The element constitutes intangible cultural heritage as defined in Article 2 of the Convention”. A clear and complete explanation is essential to demonstrate that the nominated element meets the Convention’s definition of intangible heritage. 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 and cultural functions and meanings today, within and for its community,*
- b. the characteristics of the bearers and practitioners of the element,*
- c. any specific roles or categories of persons with special responsibilities towards the element,*
- 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 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.

Acupuncture and moxibustion of TCM is a traditional knowledge and practice for regulating the body’s balance and maintaining health. It is based on the holistic concept of the ‘unity between man and nature’. Under the guidance of the theories of the channels and acupuncture points, its practice involves the insertion of needles into points or the burning of moxa to warm the superficial part of the body.

The holistic concept of the ‘unity between man and nature’ views the living individual as a component part of the universe, and explains life activities with the theory of yin and yang. It holds that the occurrence of disease is due to either an imbalance of yin and yang within the body, or an imbalance of yin and yang between the human body and universe. The theories of acupuncture and moxibustion hold that the human body is a small universe, each part of which is connected by channels. Through long-term practice, points on the channels have been discovered, gradually developing into a systematized theory, of which the 12 channels correspond to the 12 months, and 365 acupuncture points to the 365 days of the year. Palpation on the three portions of the body (upper, middle and lower) and three needling depths (superficial, moderate and deep) are associated respectively with heaven, man and earth. The principle of selecting points on the lower body for diseases in the upper, or of selecting points on the right for diseases on the left reflects clearly this TCM holistic view of seeing the human body as an integral whole.

The practice of acupuncture and moxibustion includes two treatment modalities: acupuncture and moxibustion. In acupuncture, needles are properly selected according to the individual conditions and used to puncture and stimulate the chosen points to dredge the channels with “lifting”, “thrusting”, “twirling” and “rotating” methods, or with comprehensive needling techniques, for both prevention and treatment of disease. Nine needles of different shapes and dozens of different needling techniques were recorded in Zhen Jing (Classic of Acupuncture, 针经) in the

2nd to 3rd century B.C. Needles were mainly made of special stones, or metals (such as bronze, iron, gold and silver). Modern needles are mostly made of stainless steel.

Moxibustion is usually divided into direct and indirect moxibustion, in which either moxa cones are placed directly on points or moxa sticks are held and kept at some distance from the body surface to warm the points so as to adjust the yin and yang of the body and restore balance. Moxa cones and sticks are made of moxa wool processed from moxa leaves which have been dried up and ground into wool. They are inflammable with an even warmth and burn for a long period of time. Artemisiae, the raw material of moxa, is an aromatic plant. It grows widely in China, and has been extensively used in moxibustion because since ancient times the Chinese have believed that it can dispel pathogenic factors.

Acupuncture and moxibustion has been re-created in response to its environment and interactions with nature and history. Therefore, characteristics of regional, group or individual schools have been formed. The “three-step needling techniques” improved upon by Cheng Xinnong (1921-) and the “three-free-flow needling techniques” summarized by He Puren (1926-) have brought a far-reaching influence on promotion of the continuing existence of this tradition.

A great deal of common sayings, such as “Hegu (LI4) is used for diseases of the face and mouth, Weizhong (BL40) for the back and lumbus” and “without knowledge of the channels, mistakes when needling are inevitable”, objectively explains that acupuncture and moxibustion manifests itself in the culture integrated highly by knowledge coupled with practice. Therefore, to be an identified tradition bearer demands long-term accumulation of knowledge and practical experience. Acupuncture and moxibustion has been transmitted through teaching by personal examples as well as verbal instruction in inherited lineages formed by master-disciple relations or members of a clan. These tradition bearers are identified by their reverence for Huang Di and Fu Xi (two founders of acupuncture and moxibustion).

The bronze figure of acupuncture points cast in 1026 (Song Dynasty), Zhen Jiu Jia Yi Jing (Systematic Classic of Acupuncture and Moxibustion, 针灸甲乙经) compiled in 259, Zhen Jiu Da Cheng (The Great Compendium of Acupuncture and Moxibustion, 针灸大成) written in 1601 and other works, are a testimony to the inheritance and development of this tradition, which have served as important reference materials in the study of acupuncture and moxibustion, and have been playing a significant role in their viability and re-creation.

Among the Chinese, there are sayings such as “one needle and a bundle of herbs keeps you healthy into your old age” and “hanging moxa leaves in front of your house gate on the 5th day of the 5th lunar month keeps the doctor away all year round”. This shows in all aspects that acupuncture and moxibustion has produced a great impact on people’s lives and reflects its relevant visibility and awareness.

Acupuncture and moxibustion, an embodiment of the wisdom of the Chinese nation and a reflection of the uniqueness of Chinese culture, has been playing an important role in promoting people’s healthcare with its steady rate of development and systematized theories inherited in history.

2. CONTRIBUTION TO ENSURING VISIBILITY AND AWARENESS AND TO ENCOURAGING DIALOGUE (CF. CRITERION R.2)

The nomination should demonstrate (Criterion R.2) 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".

Please explain how the element's inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly. Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.

Not to exceed 1,000 words.

As one of the unique cultural manifestations that represent the knowledge and practices concerning nature and the universe, acupuncture and moxibustion is rooted in profound traditional cultural details as an important component of TCM.

Based on the holistic concept of the unity between man and nature, acupuncture and moxibustion improves the health of human body by physically stimulating its self-regulating function without medication. Inclusion of acupuncture and moxibustion on the Representative List will help other communities and peoples better understand the concept of nature and green health, which will enable this traditional knowledge and practice to be a safe and effective option for ensuring the health of relevant groups or individuals.

Inclusion of acupuncture and moxibustion on the Representative List will enhance the cultural identity and sense of responsibility among the tradition bearers, and elevate their social status. This will also further the transmission of the traditional knowledge and practice of different bearers in relevant areas through organizing transmission and practice activities, establishing training institutes and cultivating successors. Thus this inclusion will promote respect from other communities and peoples for this heritage. Relevant communities like China Association of Acupuncture and Moxibustion, have actively organized academic and promotional activities, established successors' workshops, and arranged activities on experience summary and technique impartation. These communities have also published relevant experience collections, set up specialized websites and the Acupuncture and Moxibustion Museum, and consciously implemented safeguarding measures to popularize this heritage.

Inclusion of acupuncture and moxibustion on the Representative List will help fulfil relevant safeguarding policies and increase financial support, and it will improve policies to satisfy the needs of successors in the transmission and safeguarding of this tradition. This will also create opportunities for transmission and improve the actual conditions of transmission. Furthermore, it will enable sustainable transmission and development of the unique perception and practice of acupuncture and moxibustion, obtain further understanding of and respect for it, and effectively enhance its awareness.

Inclusion of acupuncture and moxibustion, one of the demonstrations of national culture and creativity, on the Representative List, on the one hand will promote cultural exchange between China and other countries through acupuncture and moxibustion; and on the other hand it will improve relevant visibility and awareness of intangible cultural heritage as a whole by organizing activities, such as international academic conferences, training and cooperative research. It will also promote respect for cultural diversity and human creativity as it plays a more positive role in maintaining worldwide cultural diversity and the sustainable development of humanity.

3. SAFEGUARDING MEASURES (CF. CRITERION R.3)

Items 3.a. to 3.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion R.3: "Safeguarding measures are elaborated that may protect and promote the element". Such measures should reflect the broadest possible participation of the communities, groups or, if applicable, individuals concerned, both in their formulation and in their implementation.

3.a. Current and recent efforts to safeguard the element

Please describe the current and recent efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element. Describe efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.

(1) The relevant communities actively participated in the application for the nomination of the Intangible Cultural Heritage List in China at all levels. Therefore, acupuncture and moxibustion gained preservation.

(2) The relevant communities actively safeguard the successors and participate in the application of the Intangible Cultural Heritage List Successors in China at all levels. In 2006, Wang Xuetai and He Puren, two outstanding tradition bearers, were awarded the title of National Intangible Cultural Heritage List Successors by the Ministry of Culture of the People's Republic of China. In 2009, Cheng Xinnong and He Puren, two outstanding tradition bearers, applied actively for the title of National Medical Master.

(3) In 2007, 2008 and 2009, the relevant communities held a series of propaganda activities with the theme of Acupuncture and Moxibustion Enters the Communities to raise public awareness of acupuncture and moxibustion culture.

(4) In 2008, the relevant groups conducted research on standardization of acupuncture and moxibustion nomenclature with the topic of Concept and Nomenclature Standardization and Scientific Expression of Their Theoretical Connotations. They also held academic activities such as Theoretical Exploration and Practice of the Standardization of Acupuncture and Moxibustion, and Symposium on the Diagnosis and Treatment Theories of Acupuncture and Moxibustion.

(5) The Chinese Acupuncture Museum was established to display important historical relics of acupuncture and moxibustion, such as instruments, ancient books, bronze figures and charts of bronze figures. In 2005, the Illustrated Handbook of the History of Chinese Acupuncture and Moxibustion was published.

(6) Acupuncture and moxibustion was disseminated and popularized through specialized periodicals and websites such as Chinese Acupuncture & Moxibustion and www.acutimes.com.

As globalization processes, cultural diversity is confronted with challenges such as particularly the propagation of modern science and technology as well as medical sciences. Although acupuncture and moxibustion has been adopted by more and more people, its theories and cultural connotations are ignored and desalted. Some special skills that must be mastered through long-term practice are facing the danger of extinction.

3.b. Safeguarding measures proposed

For the Representative List, the safeguarding measures are those that may help to solidify the element's current viability and to ensure that its viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention.

Identify and describe the various safeguarding measures that are elaborated that may, if implemented, protect and promote the element, and provide brief information concerning, for example, their priority, scope, approaches, timetables, responsible persons or bodies, and costs..

(1) From 2010 to 2014, the relevant communities will improve step-by-step the transmission mechanism of acupuncture and moxibustion, raise the salaries of successors, establish

successors' workshops and create conditions for their transmission. The estimated expenditure is 2 million yuan (100,000 yuan per person per year × 4 persons × 5 years).

(2) From 2010 to 2015, the relevant communities will complete step-by-step the video data capture of its practice activities to accumulate data for its orderly transmission. The estimated expenditure is 0.8 million yuan (40,000 yuan per person per year × 4 persons × 5 years).

(3) From 2010 to 2013, the relevant successors will explore different modes of transmission. The relevant communities will organize and complete the interviews, records and publications of oral histories of successors and compile Highlights of the Experience of Chinese Acupuncture and Moxibustion Successors in order to provide teaching materials for its transmission. The estimated expenditure is 0.8 million yuan (200,000 yuan per book × 4 books).

(4) From 2010 to 2014, the relevant communities will organize 5 seminars on the theories of acupuncture and moxibustion. They will also launch publications of books on research of cognition and ideology of acupuncture and moxibustion, to publish 5 books on the theories of acupuncture and moxibustion and about 30 kinds of important ancient acupuncture and moxibustion books for the purpose of popularizing acupuncture and moxibustion knowledge. The estimated expenditure is 2.8 million yuan (80,000 yuan per book × 35 books).

(5) From 2010 to 2013, each community will complete the display of its acupuncture and moxibustion museum and periodically demonstrate historical relics, historical data, ancient books, techniques to produce traditional acupuncture needles and traditional skills to serve the objective cognition of groups in the community and orderly transmission. The communities will also conduct the donation ceremony of the private collection of historical acupuncture and moxibustion relics of Mr. Wang Xuetai, a successor of acupuncture and moxibustion knowledge. The estimated expenditure is 1.2 million yuan (300,000 yuan per year × 4 years), not including construction expenditure of the museums.

(6) From 2010 to 2011, a special channel will be added in the Community Public Information Service Net to comprehensively introduce the relevant information of the acupuncture and moxibustion to serve the propaganda and publicity of this tradition. The estimated expenditure is 400,000 yuan (200,000 yuan per year × 2 years).

(7) From 2010 to 2014, the relevant communities will hold 5 sessions of skills exchange and academic activities of the successors, twice of which are international, thus providing a dialogue platform for the transmission and academic research of acupuncture and moxibustion. The estimated expenditure is 2.5 million yuan (500,000 each time × 5 times).

(8) From 2010 to 2013, acupuncture and moxibustion cultural festivals will continue to be held in the relevant communities to disseminate and promote the cultural value of acupuncture and moxibustion. The estimated expenditure is 4 million yuan (1 million yuan each time × 4 times).

(9) From 2010 to 2014, research on the transmission methods and rules of acupuncture and moxibustion will be launched to promote its continuity. The estimated expenditure is 5 million yuan (1 million yuan per year × 5 years).

3.c. Commitment of communities, groups or individuals concerned

The feasibility of safeguarding depends in large part on the aspirations and commitment of the communities, groups or, if applicable, individuals concerned. This section should provide evidence that the communities, groups or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable. The best evidence will often be an explanation of their involvement in past and ongoing safeguarding measures and of their participation in the formulation and implementation of future safeguarding measures, rather than simple pledges or affirmations of their support or commitment.

As is stated in 3.a, relevant communities, like China Association of Acupuncture and Moxibustion, have endeavoured to safeguard the heritage. They have arranged academic activities on traditional techniques of acupuncture and moxibustion and promotional activities like Acupuncture and Moxibustion Enters the Communities. These communities are currently sorting out and researching categories of representative successors in order to safeguard the transmission.

Representative successor Cheng Xinnong established successors' workshops in 2007 and took 25 apprentices in total and held the National Medical Master Cheng Xinnong Academic Seminar in 2009. He Puren imparted techniques to his apprentices in 2006 and established the He Puren Clinic for impartation in Beijing. Relevant communities and successors, represented by these two masters, have committed themselves to transmitting the tradition and ensuring safeguarding measures.

3.d. Commitment of State(s) Party(ies)

The feasibility of safeguarding also depends on the support and cooperation of the concerned State(s) Party(ies). This section should provide evidence that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation and should describe how the State Party has previously and will in the future demonstrate such commitment. Declarations or pledges of support are less informative than explanations and demonstrations.

The Chinese government has stressed the importance of the viability and re-creation of traditional culture. It issued "Opinions on Enhancing Safeguarding National Intangible Cultural Heritage" in 2005 and "Temporary Measures on Safeguarding and Managing National Intangible Cultural Heritage" in 2006. And it promulgated two successive listings of the Intangible Cultural Heritage List in China with 1028 items and the names of 1488 representative successors on it. Acupuncture and moxibustion is on the first listing of the Intangible Cultural Heritage List in China. The State Council issued "Opinions on Supporting and Promoting the Development of Traditional Chinese Medicine" in 2009, creating opportunities for bearers to impart the heritage.

The Chinese government promises to fully respect the needs of bearers and fulfil the responsibilities and obligations as a nation that signs the Convention for the Safeguarding of the Intangible Cultural Heritage. It endeavours to safeguard acupuncture and moxibustion and provide necessary financial support in order to ensure the safeguarding measures mentioned above.

4. COMMUNITY PARTICIPATION AND CONSENT IN THE NOMINATION PROCESS (CF. CRITERION R.4)

This section asks the submitting State Party to establish that the nomination satisfies Criterion R.4: '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 in the nomination process

Describe how and in what ways the community, group or, if applicable, individuals concerned have participated actively in the nomination process at all stages, as required by Criterion R.4. States Parties are further encouraged to prepare nominations with the participation of a wide variety of other concerned parties, including where appropriate local and regional governments, neighbouring communities, NGOs, research institutes, centres of expertise and other interested parties. The participation of communities in the practice and transmission of the element should be addressed in point 1 above, and their participation in safeguarding should be addressed in point 3; here the submitting State should describe the widest possible participation of communities in the nomination process.

China Association of Acupuncture and Moxibustion and the Institute of Acupuncture and Moxibustion of China Academy of Chinese Medical Sciences are the main executors of the application for the nomination. In the process of application, we collected the successors' opinions and held many symposiums to discuss the details in order to work out the plans of propaganda and safeguarding.

Relevant people from the Ministry of Culture of the People's Republic of China, China Academy of Chinese Medical Sciences, China Academy of Art, the Center for the Safeguarding of Chinese Intangible Cultural Heritage, Chinese CCTV, and some nongovernmental organizations also

participated in the application for the nomination.

Finally, the application documents were examined by representative successors of acupuncture and moxibustion.

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

The free, prior and informed consent to the nomination of the element from 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..

Please attach supporting evidence demonstrating such consent and indicate below what evidence you are providing and what form it takes.

The application for the nomination of acupuncture and moxibustion has received the consent and support from the main organizations. The relevant communities and groups also actively supported the application of acupuncture and moxibustion in the representative list of the intangible cultural heritage.

See the appendix.

4.c. Respect for customary practices governing access

Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, demonstrate that 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.

The traditional transmission mode of acupuncture and moxibustion of TCM is mainly impartation within families and between masters and apprentices. Currently, acupuncture and moxibustion is also transmitted through modern academy education. We fully respect and maintain the traditional mode of transmission. For instance, representative successors such as Cheng Xinnong and He Puren, as national senior experts on Chinese medicine, have established well-known workshops to impart the techniques, and their mode of transmission is fully respected. Research on traditional modes of transmission of tradition, listed as Item 3 and 9 in 3.b, is also a specific safeguarding measure of this mode. These measures can ensure full respect for the traditional mode of transmission while it is applied.

After inclusion on the Representative List, with increasing understanding of the spirit of this convention and the value of cultural diversity, the traditional transmission mode of acupuncture and moxibustion will be respected and safeguarded on a deeper level while it is applied on a larger scale.

5. INCLUSION OF THE ELEMENT IN AN INVENTORY (CF. CRITERION R.5)

This section is where the State Party establishes that the nomination satisfies Criterion R.5: “The 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”.

Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with Articles 11 and 12, in particular Article 11(b) that stipulates that intangible cultural heritage shall be identified and defined “with the participation of communities, groups and relevant non-governmental organizations” and Article 12 requiring that inventories be regularly updated.

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

On May 20, 2006, approved by the State Council of the People's Republic of China, 'acupuncture and moxibustion' was included in the first batch of National List of the Intangible Cultural Heritage. The List was designed based on the “Temporary Evaluation Provisions of the Project Applying for the State-level Intangible Cultural Heritage”. According to Article 8, the application should be made by the group or individual of the heritage themselves and the List must be renewed every two years according to Article 18.

On June 5, 2007, determined by the Ministry of Culture of the People's Republic of China, Prof. Wang Xuetai of China Academy of Chinese Medical Sciences and Prof. He Puren of China Association of Acupuncture and Moxibustion were named the representative successors of acupuncture and moxibustion and included in the successors' list, which had a total of 226 people, of the first batch of National List of the Intangible Cultural Heritage.

This list is governed by the Intangible Cultural Heritage Department of the Ministry of Culture of the People's Republic of China.

DOCUMENTATION
a. Required and supplementary documentation
Required documentation provided.
b. Cession of rights including registry of items
Required cession of rights provided.
c. List of additional resources
Professional website on acupuncture and moxibustion: http://www.acutimes.com/
CONTACT INFORMATION
A. Contact person for correspondence
Name: Wang Yingying Address: 16 Nanxiaojie, Dongzhimen Nei, Beijing, China (100700) Unit: Acupuncture and Moxibustion, Institute of China Academy of Chinese Medical Sciences Phone: +8610-64014411-3101, +8610-13426485985 E-mail: yyw261206@126.com
B. Competent body involved
State Administration of Traditional Chinese Medicine Person in charge: Li Daning Address: 13 Baijiazhuang Dongli, Chaoyang District, Beijing, China, 100026 Phone: +8610-65914968 Fax: +8610-65911268 E-mail: lidaning@satcm.gov.cn
C. Concerned community organization(s) or representative(s)
China Association of Acupuncture and Moxibustion Contact person: Liu Baoyan Address: 16 Nanxiaojie, Dongzhimen Nei, Beijing, China (100700) Phone: +8610-64001074 Fax: +8610-64030959 E-mail: liuby@mail.cintcm.ac.cn
SIGNATURE ON BEHALF OF THE STATE PARTY
Name: Dong Junxin Title: Director General of Bureau for External Cultural Relations of Ministry of Culture of P.R. Date: 10 August 2010 Signature: <signed>

