

# UNESCO INTERNATIONAL MEMORY OF THE WORLD REGISTER

## NOMINATION FORM

### 1.0 Title of item or collection being proposed

Archives and Manuscripts of Macau Kong Tac Lam Temple (1645 – 1980)

### 2.0 Summary (max 200 words)

The Collection, dated from late Ming Dynasty to mid-twentieth Century, comprises over 6,600 volumes of archives and manuscripts in 2,300 titles. This Collection consists of rare books, archives, manuscripts, Bayeux Scripture, old photos, and paintings which were created and accumulated by masters and intelligentsias connected with the Temple Kong Tac Lam, since its formal establishment in 1924 (formal Buddhist ceremony held in 1925), as a result of its educational and cultural activities especially for women in Macao, Mainland China, and surrounded areas. The Collection is an important documentary heritage of Macao because that bears witness to the unique and extraordinary role of the Temple in the dissemination of Buddhist teaching and ideology for women in Macao, Mainland China and in the neighbouring countries, as well as in advocating social changes and reforms, especially in the liberation of and raise of social status of women.

### 3.0

3.1 Name of nominator (person or organisation)

*The Macau Documentation and Information Society (MDIS)*

*The Memory of the World Knowledge Centre—Macao (MoWKC)*

3.2 Relationship to the nominated material

The *Macau Documentation and Information Society* (MDIS) is both the user and advocating of this Collection. The Society is a non-profitable organization aiming at promoting public awareness and preservation of local cultural heritage.

The Memory of the World Knowledge Centre—Macao (MoW KC Macau) is - cooperated by the Macau City University Library and the Macau Documentation and Information Society (MDIS), and located in the Library of the Macau City University. Its objective is

to support the MoW, in particular in the field of education and research. The Centre has participated in the publicity and promotion of the cultural heritage of Kong Tac Lam, organized related exhibitions and academic seminars.

With consent from the legal owner of this Collection, MDIS is submitting the Collection to the MOW on the owner's behalf, together with MoW KC Macau.

### 3.3 Address

Macau Documentation and Information Society  
Macau P.O. Box 9341

Memory of the World Knowledge Centre (MoWKC)  
City University of Macau (Library)  
Av. Padre Tomas Pereira Taipa, Macau

### 3.4 Telephone

853-66890446 (Mobile)

### Email

mdis\_mo@yahoo.com.hk  
helenhki523@gmail.com

## 4.0 Declaration of Authority

I certify that I have the authority to nominate the item, or items, described in this document to the Memory of the World Register.

Signature



Full name and position

Dr. Helen Hoi Keng IEONG,  
Director of the Executive Board, Macau Documentation and Information Society  
Chair of Memory of the World Knowledge Centre--Macau

Date

23 November 2021

## 5.0 Legal information

5.1 Name of owner (person or organisation)

Association of Piety and Longevity Kong Tac Lam

5.2 Address

No 13, Rua S. Jose, R/C, Macau

5.3 Telephone

(853)28973607 / 28972560

Email

s6320@macau.ctm.net

5.4 Name and contact details of custodian IF DIFFERENT from the owner

Same as above

5.5 Legal status

The nominated documentary heritage is owned and managed by Association of Piety and Longevity Kong Tac Lam. (see Annex 41)

5.6 Copyright status

Copyright of most items in the collection has been expired.

5.7 Accessibility (note any restrictions, including cultural restrictions)

A nominated collection catalogue is for public access and researchers at the Kong Tac Lam Temple. (see Annex 39 & 40)

For preservation purpose, public access to the original collection of documents is restricted and upon requested.

## 6.0 Identity and description of the documentary heritage

6.1 Name and identification details of the items/collection being nominated

Title:

Archives and Manuscripts of Macau Kong Tac Lam Temple (1645 – 1980)

Nominated by:

Macau Documentation and Information Society / Memory of the World Knowledge Centre—Macau (City U of Macau)

## 6.2 Type of document

The Collection contains more than 6,600 items comprising of books, photos, archives, manuscripts, and Buddhist document (including some written on palm leaves), are catalogued and listed in the finding aids based on the *Professional Classification Scheme on Buddhist Literature*, covering the periods from the Ming/Qing Dynasty to the Republican Era. (See Annex 1-40 for details)

## 6.3 Catalogue or registration details

According to the professional classification of Buddhist, the Macao Documentation and Information Society has processed the cataloging, managing, and re-organizing the whole collection. At the same time, the Collection had sorted and housed in the temple's library. In addition, guidelines provided for easy search. (see Annex 39 & 40 for detail catalogue)

## 6.4 Visual documentation (if available and appropriate)

See annexes attached.

## 6.5 History/provenance

The Collection, which comprises over 6,600 volumes of rare books in 2,300 titles, archives, manuscripts, and Buddhist scriptures on palm leaves, started to grow since the inception of the Temple Kong Tac Lam prepared in 1918 and as a result of its educational and cultural activities in Macao, Mainland China and in the neighboring region.

Macao, with its distinctive “marine” culture, has, in its history, tolerated the existence of varieties of cultures and religions. Confucianism, Buddhism, Taoism and Catholicism have coexisted harmonious for hundreds of years in Macao, resulted in the founding of over 40 temples or churches of different denominations and religions in this small city

In the early years of its establishment, Kong Tac Lam Temple had already functioned as a charitable educational institution for women and at the same time advocated and disseminated Buddhism. This was largely the works of Zhang Shou Bo (1868 – 1946, also known as Master Guanben). When he was young, he followed a very famous educator Kang Youwei, and Liang Qichao was good friend and like-minded, and participated in the Reform Movements together. Zhang came to Macau in 1894 with his uncle and fellow friends from Xiang shan Nanping (Zhu Hai) in Guangdong Province. Upon arrival in Macau, he established a "school for natives" and began to advocate for the abolition of smoking, especially of opium, and the liberation of women. In particular, he called for the abolition of women's foot binding, a very barbaric ritual administered to young women for “aesthetic” reason. He also stayed in Japan to study, and disseminating Chinese education.

In 1924, Master Guanben donated his house in Macau to establish the Kong Tac Lam Temple. He also received the participation and support of his in-laws Jian Zhaonan (founder of Nanyang Brothers Tobacco Company) family, Mrs. Ho Tong, Buddhist

masters, and social figures. He organized the master to open a women's Buddhist college in the Temple, and set up a women's free school, received women and offered food and living areas, and provided educational opportunities. In addition to the teaching of Master Guanben, a large number of Buddhist masters such as the famous old monk Xuyun, monk Yekai, and monk Chaolin, all gave lectures in the monastery. Therefore, the temple has collected and preserved the rich and precious documentary heritage, as well as the archives, manuscripts, and photos during the development of the temple, as well as the relics collected by the eminent monk, such as the original undisclosed letter of Liang Qichao, Internal documents, files, etc. of Buddhist academies.

During the Japanese War, in 1939, another famous Buddhist Master, Zhu Mount, came to Macao and stayed in Kong Tac Lam Temple. Zhu gave Buddhist lectures attracting a large audience from Macao and even from Hong Kong and the Mainland, including the very famous contemporary Chinese painter called Gao Jianfu. But it was Zhang Shou Bo (Kung Bun Buddhist Master), who was the legend, and was responsible for the introduction of many progressive changes, especially the improvement of social status of women in Macau and the region.

One of the major reasons why Zhang and Zhu could accomplish what they had set to achieve was the location and the relatively peaceful state of Macao. Especially during the 2<sup>nd</sup> World War when everywhere in the region was in a state of turmoil and many celebrities and famous men of important social and political influence had sought haven in this little town which has remained a neutral city during the war.

This also accounts for the thriving of activities of Kong Tac Lam and the widespread of its influence in the region. The rich collection the Temple had been able to build is also an indication of the significant role of Macao played in this special period of its history. The relative peace enjoyed by Macao during the global conflict also guaranteed the safety and integrity of the Collection.

After WW II, many of the Buddhists left Macau and went to other areas of Asia, such Burma, Cambodia, Vietnam, Hong Kong and Mainland China to further disseminate Buddhist cultural according to what they had learnt in the Temple.

## 6.6 Bibliography

Experts from the UNESCO Memory of the World Programme have visited the Kong Tac Lam several times and have basic concepts about the collection, and its importance is being well recognized. (See Annex 38)

In recent years, UNESCO's posters specifically mentioned Macau (the importance of the documentary heritage in the promotion of women's status), which shows that the valuable resources of Macau Kong Tac Lam. In fact, both New Zealand and South Korea's documentary heritages have been included in the International Register of MoW, and only Macau has not yet been declared internationally. (See Annex 38)

The following are works published on the Kong Tac Lam Temple, as well as works

published as a result of research conducted using the Temple's Collection:

- 《曲江張氏族譜》, (卷一至四 1920)  
(Zhang's Genealogy. (1920). Vol 1 to Vol. 4)
- IEONG, H.K. Helen. (2012). *Studies on Macau Kung Tac Lam Temple and its Palm leaves manuscripts collection, the Macaology in the Global Perspective*. Beijing: Social Sciences Academic Press (China) page 274-283
- 柳蓮輯錄: 《竺摩法師自述及濠江遺稿鈔鉤沉》, 載《文化雜誌》中文版第七十三期, 2009年冬季刊, 29-180頁。  
(LIU, Lin. (2009). Zhu Mount Master's Autobiography and manuscripts about his life in Macau. *Journal of Revisiter Cultural*, No. 73, page 29-180 )
- 徐金龍. 《在澳弘法的粵籍高僧觀本法師》. 廣東佛教  
XU, Jinlong. *Teaching of Buddhism by Kung Bun Master in Macau*. By Guangdong Buddhism.
- 湯開建: 《清代香山鐵城張氏家族與澳門的關係: 以《曲江張氏族譜香山鐵城宗支譜》為中心展開》, 載《澳門研究》, 2018年第1期, 第113-139頁。  
(TANG, Kaijian. (2018). The Relationship between the Zhang Family of Xiangshan Tiecheng in the Qing Dynasty and Macau: Focusing on "The Genealogy of the Xiangshan Tiecheng of the Zhang Clan in Qujiang". *Journal of Macao Studies*, Issue 1, page 113- 139)
- 華方田: 《澳門佛教組織》載《世界宗教文化》1999年第04期。  
(HUA, Fang Tian. (1999) Macau Buddhist Organizations. *Journal of World Religion and Cultural*, No.4 )
- 楊開荊: 《澳門特色文獻資源研究》. 北京: 北京大學出版社. 2003.  
(IEONG, H.K. Helen. (2003). *Macau Special Documentation Studies*. Beijing: Peking University.
- 楊開荊: 《觀本法師與澳門研究》(澳門文化局學術研究獎學金研究項目), 2021,7  
(IEONG, H.K. Helen. (2021, July). "Guanben Master and Macau Studies" (Research Project of Academic Research Scholarship of Macao Cultural Affairs Bureau)
- 楊開荊: 《從功德林珍藏文獻遺產看觀本法師與梁啟超的關係》, 載:《澳門文獻信息學刊》總第19期, 第1期, 2017年5月, 第155-163頁。

(IEONG, H.K. Helen. (2017 May). Looking at the Relationship between Master GuanBen and Liang Qichao from the Documentary Heritage of the Kong Tac Lam Temple. *Journal of Macao Documentation and Information*, Issue 19(1), page 155-163 )

- 楊開荊：《歷史遺產足跡——功德林寺院印象》，載：《藝文雜誌》第 6 期，2017 年 6 月第 65-70 頁。

(IEONG, H.K. Helen.(2017 June). Historical Heritage Footprints-Impressions of Gongdelin Temple. *Art Magazine*, Issue 6, page 65-70).

- 楊開荊：《澳門功德林文獻遺產與《世界記憶名錄》》，載：《澳門文獻信息學刊》，總第 17 期，第 2 期，2016 年 8 月，第 113-125 頁。

(IEONG, H.K. Helen.(2016 August). Documentary Heritage of Macau Kong Tac Lam and "Memory of the World Register". *Journal of Macao Documentation and Information*, No. 17 (2), page 113-125).

- 楊開荊：《澳門功德林》，香港：三聯書店(香港)有限公司；澳門：澳門基金會，2017

(IEONG, H.K. Helen. (2017). *Temple of Macao Kong Tac Lam*. Hong Kong: Joint Publishing (Hong Kong) Co. Ltd.; Macau: Macao Foundation.

- 譚世寶、胡慧明、王曉冉：《澳門功德林創立之史蹟鉤浮沉》。《文化雜誌》中文版第七十三期，2009 年冬季刊，193-220 頁。

(TAN, Shi Bao, HUI, Ming & WANG, Ran. (2009 Winter). History of the Establishment of Macau Kong Tac Lam Temple. *Journal of Cultural Magazine*, Vol 73, page 193-220.)

6.7 Names, qualifications and contact details of up to three independent people or organisations with expert knowledge about values and provenance of the nominated material.

Name	Qualifications	Address/ Contract
SAK Kai Sheng	Buddhist / Abbot	No 13, RuaS.Jose, R/C, Macau
Prof.TANG Kaijian	Macau University of Science and Technology (Research on Master Gung Ben)	<a href="mailto:kjtang@must.edu.mo">kjtang@must.edu.mo</a>

## 7.0 Assessment against the selection criteria

7.1 Primary criteria - significance value to the world. Comment on one or more of the following significance criteria.

### 7.1.1 Historic significance

Macao is a city opening to the world with a relative peaceful environment while the rest of the neighbouring areas was in great turmoil and instability; it was the reason for the extraordinary active role played by Kong Tac Lam's Masters and the many influential personalities who had found its role there. Further, it was also the time when China and the whole region was in a great social, economic and political flux, calling for changes was heard everywhere. Kong Tac Lam's advocate for social reforms was a timely response to the need of the age. No matter at the end of Qing Dynasty or the World War II period. In particular, we can conclude the historic significance of the collection as below :

#### 1. Developed women's education and advancement

Women's status and social roles have always been an international issue concerned by the world community. Western countries gradually realized the issue of feminism and status in the 18th century. In the 19th century, scholars started to propose feminism from academic and sociological perspectives. At the beginning of the 20th century, when the Chinese monarchy was overthrown for thousands of years, Chinese society experienced drastic changes and the Westernization Movement began, and the impact brought by the Western Gate affects people's thinking. But the status of women is still undervalued in most of the countries. In the late Qing Dynasty, intellectuals in Macao have paid attention to the status of women. The first women's Buddhist college in Lingnan was officially established in 1924 in Macau Kong Tac Lam Temple. It was a pioneering measure in the same period. At the same time, it also provided free schools for civilian girls in Kong Tac Lam Temple. This influenced the establishment of Baojue Girls' College in Hong Kong, and it also had also inspired Master Guanben to establish the "Tao Lun Society" and other similar women's Buddhist colleges in Guangzhou, and some of them are still operating. All of the above shows that the founder's international vision, and has provided many women with opportunities to learn and stepped in the society. Its impact is far-reaching and significant. Recently, it has been specifically pointed out by the UNESCO MoW that the Manuscripts of Macau Kong Tac Lam Collection have witnessed the advancement of women's status and are of world significance. (see Annex 38 of the UNESCO poster)

#### 2. Witness the progress of modern social civilization

During the late Qing Dynasty, China and even many countries in the world were in social, economic, and political unstable, and calls for change were everywhere. The progressive thought advocated by Kong Tac Lam Temple was a timely response to the needs of the



period, and had promoted the progress of social civilization with a pioneering and innovative spirit. Due to the relatively open and safe historical background of Macau at that time, while other surrounding areas were in great turmoil, in the unstable situation of the international situation, the masters of Temple and many influential people played extraordinary and active there. In particular, during the reform period, the founder of the temple, Master Guan Ben, and Liang Qichao's reform movement. As a result, many undisclosed documentary heritages have been preserved, such as the correspondence between Liang Qichao and Master Guanben, which bears witness to the history of reformers in revitalizing Chinese teaching overseas, and has far-reaching influence. While promoting enlightenment education and social progress, it has important worldwide significance.

In addition, these documents also reflected the relatively peaceful and tolerant atmosphere of Macau during World War II, which allowed refugees from all over the world to find shelter. In fact, many masters and knowledgeable persons escaped from the war that happened in Hong Kong or the other regions. This open and humane spirit is the universal value that human society respects.

### 3. The profound influence of spreading Buddhist culture

In terms of Buddhism dissemination, the Kong Tac Lam Temple uses Pure Land Buddhism and Zen (Linji Buddhism) as its objective. The master of the monastery concentrates on spreading Buddhism and teaching disciples. He spread Buddhism in Hong Kong, Macau, the Mainland, and even Southeast Asia, and left many works and manuscripts. Such as "Xiangguang Pavilion Essays" and "Five Meetings Sounds of Buddhism". At the same time, have been advocated the concept of human Buddhism, and vigorously promoted social harmony, ethics, social ethics, patriotism, benevolence and equality, and spiritual civilization. Many relics from monks such as the manuscripts and correspondence between famous people in the temple can study for their contributions and influence in the field of Buddhism in the world.

### 4. Famous historical figures

There are many important historical figures in the relevant archives, such as the old monk Xuyun (1840-1959), the master of Zen Buddhism in modern times. He gave class for women Kong Tac Lam Temple. His life has been filmed into a 20-episode TV series "A Hundred Years of Virtual Cloud", introducing his contributions to religious harmony, education, and cultural exchanges. Master Guanben is his ten largest disciples, so he has a close relationship with Kong Tac Lam Temple. There are photos and silk archives to demonstrate his concern to this women's college.

Another example, such as Liang Qichao, the letters between Liang and Master Guanben can be found in the collection, and they were students of Kang Youwei, and were like-minded friends. They both jointly opposed the signing of the Shimonoseki Treaty with , and initiated the Reform Movement (Self-Strengthening Movement), also known as the Westernization or Western Affairs Movement, Liang thus was a major influence in the debates on democracy in China. This movement is known as the Wuxu Reform or hundred Days' Reform. In 1898, the Conservative Coup ended all reforms, and Liang and Master Guanben fled to Japan. They promoted Chinese education activities in Japan, and the letters were about the educational activities in Japan.

Furthermore, Jian Zhaonan, founder of Nanyang Brothers Tobacco Company (in-law relationship with Master Guanben), and strongly supported Construction of Kong Tak

Lam Temple and Women Buddhist College; Mrs. Ho Tung's wife Zhang Linjue, layman, together to promote Buddhist education, especially the promotion of women's Buddhist education, and went to Hong Kong and Macau for this; there are many Buddhist masters, cultural celebrities, and social elites, etc. They have an influential role in world Buddhism and international historical transitions and important events.

## 5. Cultural and artistic connotation

As a Buddhist college, the Temple has collected a large number of precious historical documents, covering rich Buddhist classics, including sutras, laws, theory, culture and art, Chinese studies, morals and ethics, business studies, philosophy, etc. There are also palm leaves scriptures, old photos, letters, manuscripts, and calligraphy and paintings, that some of them were from the famous persons, which are precious and have important historical, cultural and artistic values. At the same time, they have explored relevant historical and era characteristics through these documentary heritages.

### 7.1.2 Form and style

The formats of the documentary heritage are diverse and rich, such as paper manuscripts, exquisite silk, wood engravings, photographs, as well as palm leaves, bound volumes, manuscripts, etc. Among them are famous calligraphy and paintings, such as Wu Changshuo, Qi Liangchi (the son of Qi Baishi), Master Zhu Mo, etc. In the autograph letters and class notes, there are also many autographs of Buddhist masters, in addition to Liang Qichao, many of which are isolated copies or historical materials.

### 7.1.3 Social, community or spiritual significance

The people involved here were influential celebrities, and also the general public, especially the women society. The Collection testifies to the close interaction of Buddhist Masters not only between Macao, the Mainland and the neighbouring regions, but also between Masters of the region and those residing in Europe and in the United States.

Furthermore, these documentary heritage are of great significances to the communities of women, Buddhists, cultural circles, academic scholars, educations, libraries, calligraphy and painting art society, etc. They represent an important testimony to the Women's Liberation Movement and the advancement of women's status. As an orthodox Buddhist temple, it still provides the function of Buddhist education now. Therefore, the doctrines and contributions of famous Buddhist masters covered in related documents have important spiritual and cultural value for Buddhist masters and believers. The collection proves that Buddhist masters closely interaction, not only between Macau, the mainland and the surrounding areas, but also between masters in the region and masters living in Europe and the United States. At the same time, because the contents of the literature and the social groups they reflect are extensive, including educational development, book and file management, calligraphy and painting, etc., they have important social value to related groups.

## 7.2 Comparative criteria. Comment on one or more of the following comparative criteria:

### 7.2.1 Rarity

The whole collection is authentic and irreplaceable. Isolated copies of the rare books (or

their later editions) might scatter in certain libraries. However, they cannot replace or compare to this documentary heritage in terms of its rich content, broad date coverage and the contextual information provided by the related records and formats, which make the collection as a whole unique and priceless.

#### 7.2.2 Integrity, completeness, condition

Integrity of this documentary heritage is beyond doubt as the records and materials have been accumulated and kept by the same custodians during the normal course of educational activities.

The special collection is well preserved in the Temple library, and are well concerned as the important property. So they are as a whole integrity and unit collection that reflected the important history of education, Buddhist dissemination, harmony, and especially on improving the status of women.

#### 7.3 Statement of significance

The Collection is resulted primarily from the pioneering religious and women educational activities of the Masters of Kong Tac Lam Temples in Macao, Hong Kong, Mainland China and in the Southeast Asian countries.

Apart from the advocacy and dissemination of Buddhist teachings, Kong Tac Lam was the first school providing education to women, and its works also inspired other similar activities in Hong Kong (such as the Pao Kok Women College founded by the Ho Tung family in Percival Street, Hong Kong) and in the Mainland. Though not exactly the only voice to call for women's liberation in this part of the world (the May Fourth Movement in 1919 had heralded such an awakening), Masters of Kong Tac Lam were among the first to give serious attention to women's social plight during the period and the urgent need of education before their social status could be improved.

Kong Tac Lam's Masters also called for the abolition of the barbaric custom of women's foot binding, literally "liberated" them. They were also keen on fighting social vices such as opium smoking, which was then quite popular among men of the relatively wealthy class and a cause of moral degradation and many of the social vices.

The uniqueness of the Kong Tac Lam Collection is richness, a testimony to the Temple's extraordinary and exclusive activities during the period when the neighbouring region was in great social and political turmoil. Macao had provided a haven to many influential intellectuals escaping the war while Kong Tac Lam provided a forum for them to engage in all kinds of intellectual activities, exchange and dissemination. (Macao's unique position explained in para. 7.7.1 above).

Kong Tac Lam and its masters, as well as many intellectual associated with it are instrumental in bringing about social changes and reforms in Macao and the other regions.

## 8.0 Consultation with stakeholders

### 8.1 Provide details of consultation with relevant stakeholders about this nomination

- Kong Tac Lam Temple,
- Macao Documentation and Information Society,
- Memory of the World Knowledge Center--Macau,
- Historical research scholars,
- Buddhology teams, women's advancement groups, historians, etc.

## 9.0 Risk assessment

### 9.1 Detail the nature and scope of threats to the nominated material

Most of the volumes are now wrapped in white papers for protection, and all the archives, photos, some rare books have been digitized. Some old papers and publications are damaged by silver fish and other microorganism. Experts had helped to work out restoration and preservation strategies and plans, and prepare for funding application supported by Macau Government. Climatic control, storage equipment not conducive to the collection's preservation, humidity, fungus, acidity, lighting and excessive handling are being well concerned.

## 10.0 Preservation and access management plan

### 10.1 Describe, or attach as a scanned document, any existing plans. If no plans exist, provide details about proposed conservation, storage and access strategies

This documentary heritage is looking after by a designated staff and kept in cabinets, racks and boxes in the temple. Open access is available for walk in researchers upon special inquiry, that depending on the purpose of the requester and the physical condition of the items.

It is highly likely that funds will be made available for sorting, description, indexing, conservation, preservation and copying to provide for wider retrieval.

## 11.0 Any other information that may support the nomination

### 11.1 Note below or attach scanned documents as appropriate

Since the Collection has been inscribed to MOWCAP, and received large attention and concerns by the public. At the same time, the Collection has been studied and cooperated with the undergraduate and master's courses in the universities, such as University of Macau, City University of Macau, etc. In addition to introducing the documentary heritages in the classroom, the courses have also specially arranged students to conduct site visits to study. Therefore, it has been widely publicized in middle schools and academic societies. (see Annex 43)

The Macao Cultural Bureau also provided scholarships for academic research for "Master Guanben and Macau Studies" (the founder of the Temple and the study of documentary heritage), which demonstrated that the society plays a great concern to the historical documentary heritage of the temple. Also, in the City University of Macau, some exhibitions about Kong Tac Lam's collection have been held, which have also attracted the attention of young people and scholars to learn and to realize the Memory of the World Programme that has been widely publicity and promotion.

In addition, graduate students use this topic as research subject for master's thesis. For example, "Applied Research in Gong Delin [Kong Tac Lam] Documentary Heritage of Macau under the Background of Digital Humanities" (Student: Wang Shu, Supervisor: Helen H.K. Jeong, University of Macau, and Master of Macau Studies. (see Annex 44).

The publicity promotion poster of the UNESCO Memory of the World Programme specifically mentioned the Macau Kong Tac Lam project (see Annex 38); another example: UNESCO Thailand Office held the "Women in History" exhibition on March 8, 2020 (due to the epidemic, exhibition was held on line), and some pictures of Macau Kong Tak Lam was obtained for the exhibition, which shows that the relevant documents have attracted international attention.

(Exhibition website: <http://mowherstory.org/items/show/10>)

## 12.0 CHECKLIST

Summary completed (section 2);

Nomination and contact details completed (section 3);

Declaration of Authority signed and dated (section 4);

If this is a joint nomination, section 4 is appropriately modified, and all Declarations of Authority obtained;

Legal information (section 5);

Details of custodian if different from owner (section 5);

Details of legal status completed (section 5);

Details of accessibility completed (section 5);

Copyright permission for images completed (section 5);

Catalogue and registration information (section 6);

History/provenance completed (section 6);

Bibliography completed (section 6);

Independent referees identified (section 6);

Significance – primary criteria (section 7);

Significance – comparative criteria (section 7);

Statement of significance (section 7);

Details of consultation with stakeholders completed where relevant (section 8);

Assessment of risk completed (section 9);

Summary of Preservation and Access Management Plan completed or strategy proposed (section 10);

Any other information provided – if applicable (section 11);

Additional scanned documents, including suitable reproduction quality photographs identified to illustrate the documentary heritage (300dpi, jpg format, full-colour preferred);