

UNESCO INTERNATIONAL MEMORY OF THE WORLD REGISTER

NOMINATION FORM

1.0 Title of item or collection being proposed

The Steles of Shaolin Temple (566-1990)

2.0 Summary (max 200 words)

Shaolin Temple, situated in the central region of ancient China known for its political, cultural, economic and international exchange significance, was first established in the 19th year of the Taihe reign during the Northern Wei Dynasty (495 AD). It is known as the ancestral home of Chinese Buddhism's Chan sect, an ancient royal temple, and one of the birthplaces of Chinese martial arts. The surviving 499 steles of Shaolin Temple (566-1990) present a relatively complete and coherent sequence of historical documents in the form of stone inscription dating back to 1424. These inscriptions serve as original records created in the process of extensive interactions and exchanges between Shaolin Temple and national political powers, famous intellectuals, secular society, and overseas monks throughout various Chinese dynasties. The content of these inscriptions covers various aspects such as politics, economy, religion, taxes and corvée, military affairs, culture, and natural landscapes, making them unique, original and systematic historical materials for studying classical Chinese literature, official records, folk contracts, and seals of different dynasties.

These steles are solid tangible remains of Shaolin Temple's important documents, classics, and archives throughout its history. They have not only witnessed the formation and development of Shaolin Temple, but also recorded the dialogue and interaction between China and the Eastern civilizations such as India, Japan, Korea, and Mongolia and their mutual progress.

Shaolin Temple steles exemplify the ingenious integration of stone carving art with handed-down texts. They have preserved diverse historical and cultural information of Chinese stone carving, sculpture art, calligraphy, painting, characters, Chan sect, and martial arts. As such, they constitute a typical collection of historical documents that represent the collective memory of the world in areas such as language, art, religious beliefs, and cultural exchanges.

3.0 Nominator contact details

3.1 Name of nominator (person or organisation)

Shaolin Temple on Mount Songshan, China

3.2 Relationship to the nominated material

The Shaolin Temple on Mount Songshan of China is the owner and caretaker of the nominated literature.

3.3 Address

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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

Shi Yongxin, Abbot of Shaolin Temple on Mount Songshan, China

Date

2023-11-15

5.0 Legal information

5.1 Name of owner (person or organisation)

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

5.5 Legal status

"The Steles of Shaolin Temple (566-1990)" are inherited and legally preserved and utilized by Shaolin Temple on Mount Song in China.

5.6 Copyright status

The copyright of the "The Steles of Shaolin Temple (566-1990)" is owned by Shaolin Temple on Mount Song in China.

5.7 Accessibility (note any restrictions, including cultural restrictions)

Shaolin Temple houses a diverse collection of stone inscriptions scattering throughout the temple grounds, with the Stele Forest, Stele Corridor, and Pagoda Forest being the most densely distributed area. Spanning from the Northern Dynasties to 1424 of the modern eras, "The Steles of Shaolin Temple (566-1990)" comprises a total of 499 inscriptions on stone slabs and towers. The majority of these inscriptions have been reproduced through rubbing, and have been digitally scanned and described. Selected portions have been edited and published as physical and digital

publications for public access and research purposes. In 2003, Shaolin Temple released *Chinese Shaolin Temples: Stone Slabs' Inscriptions Compilation* and *Chinese Shaolin Temples: Pagoda Forests Compilation*, featuring a collection of representative stone slab inscriptions and tower inscriptions.

Currently, the Shaolin Temple Archives has been established, with the Shaolin Temple steles as its core collection. These steles have been identified as a key focus for preservation and development, and plans are being made to integrate and process them using technologies such as big data platforms and 3D scanning and modeling. The aim is to present the textual content of the traditional archival documents as well as the steles' physical forms, sculptures, and artistic expressions such as carvings, calligraphy, and paintings to the public, which will enhance public awareness and appreciation of the steles' historical documents and artistic value in a comprehensive and multidimensional way.

6.0 Identity and description of the documentary heritage

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

The Steles of Shaolin Temple (566-1990); Shaolin Temple on Mount Song, China.

6.2 Type of document

Archival Documentation of Steles Inscriptions

6.3 Catalogue or registration details

"The Steles of Shaolin Temple (566-1990)" consists of a total of 499 steles, spanning from the second year in Tiantong period (566 AD) of the Northern Qi dynasty to the year 1990 AD. The detailed catalog can be found in the attached appendix.

6.4 Visual documentation (if available and appropriate)

Please see the attached documents: "Selected Compilation of Shaolin Temple Steles Inscriptions" and "Documentary on the Shaolin Temple Steles Inscriptions (566-1990)."

6.5 History/provenance

The archival documentation of stone inscriptions at Shaolin Temple, as featured in "the Steles of Shaolin Temple (566-1990)", serves as authentic evidence of such historical reality as the temple's reception of honors and donations from the country, social groups and individuals, the gathering of celebrities, and the interaction and coexistence between monks and lay people. In the 5th year of the Tianqi reign in Ming Dynasty (1625), Cheng Shao, the governor of Henan, after reviewing the Shaolin monk soldiers at Mount Song, composed a poem *Watching Martial art at Shaolin*, which highly appraised the Shaolin kung fu, and the preserved "Poet Stele of Cheng Shao Watching Martial Arts at Shaolin" (1625) has become an important material for studying the development history of ancient Shaolin kung fu. Besides, these steles contain diverse contents such as original historical documents, classical literature, engraving art, and original information and historical details involving the construction of statues, the legal ownership, etc...

The various inscription archives on steles contained in "the Steles of Shaolin Temple (566-1990)" were all erected and preserved at Shaolin Temple. In accordance with the "Archives Law of the People's Republic of China" and the "Law of the People's Republic of China on Protection of Cultural Relics," Shaolin Temple, located in Songshan of China, lawfully engages in the organization and preservation of these stone inscriptions.

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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.

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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

The Shaolin Temple was founded in the 19th year of the Northern Wei Dynasty's Taihe era (495 AD) and was situated in the political, economic, and cultural center of ancient China. It served as a window for cultural exchange in areas such as foreign and Chinese culture, art, and sports. The temple holds the esteemed status of being the "ancestral home of Zen Buddhism," an "imperial temple" in ancient China, and a "sacred site of martial arts." "The Steles of Shaolin Temple (566-1990)" presents a relatively complete and coherent sequence of stone-carved historical documents from the 2nd year of the Tiantong reign of the Northern Qi Dynasty (566 to 1990). It records and reflects a series of historically significant political, and religious events, and renowned historical figures.

The stele (566-1990) represent important original evidence of the development of the Buddhist Chan (Zen) school, representing the status of being the "ancestral home of Zen Buddhism". The stele "Biography of Shamen Shifa of Mount Song under the Tang Dynasty"唐中岳沙门释法如行状 in the First Year of Yongchang reign (689) provided the first theoretical explanation of the Chan school's "oral and mind-to-mind transmission". The "Tuo Ba creates the essence of ancestor"跋陀开创 祖源谛本 Stele, erected in the 22nd year of the Jiajing reign (1543 AD), reflects the origin of Zen Buddhism and the history in the early stage.

The stele reflects the close relationship between the Shaolin Temple and various ruling dynasties in political, religious, and economic aspects. It bears witness to the historical changes in the temple's identity as an "imperial temple." The "Poems and Writings Stele Commissioned by the Empress Consort of the Great Tang Dynasty" 大唐天后御制诗文碑 in the 2nd year of the Yongchun period (683) is the only evidence in Chinese history for the historical fact that Empress Wu Zetian, the only female emperor, propagated filial piety and strengthened political capital through Buddhism. The "Stele of Songyue Shaolin Temple of the Great Tang" 皇唐嵩岳少林寺碑 in the 11th year of the Kaiyuan period (723) expounded on the government's supportive policies towards Shaolin Temple through an official document, providing important historical materials for studying official documents of the Tang Dynasty and the political-religious relations in medieval China. The "Imperial Edict Stele" 圣旨碑 in the 1st year of the Yanyou period of the Yuan Dynasty (1314) recorded the edicts issued by Kublai Khan, Emperor Temür Khan, and Emperor Renzong of Yuan in Chinese characters, Uyghur-style Mongolian script, and Phags pa script respectively, serving as valuable materials for the study of Mongolian language and script history, political-religious systems, and official documents in the Mongol-Yuan era.

This stele serves as a tangible record of the formation and transmission of the belief in martial arts among the Shaolin Temple's monks, testifying to the development and identification of the temple as a "sacred site of martial arts" in China. The Bei Stele in the 12th year of the Zhengde reign (1517 AD), titled "Stele of the Gola Monastery and the Evolution of Shaolin Kung Fu," records the historical evolution of the temple's guardian deity, Gola, and the image of Shaolin Kung Fu. The Wen Shi Bei Stele in the fifth year of the Tianqi reign (1625 AD) records the high praise and admiration for Shaolin Kung Fu in society during that time.

The Shaolin Temple itself is a product of cultural exchange between China and foreign countries. These steles serve as historical evidence of the cultural exchange and mutual enrichment between China and foreign civilizations. The "Inscription on the Practice of Chan Master Xiaoshan" 小山禅师行实碑铭 in the 44th year of the Jiajing period (1565) integrated Confucius, Gautama Buddha, and Laozi into a single figure, who holds a scroll symbolizing the fusion of "nine schools," further reflecting the development of cultural integration between China and other countries in the history of "the unification of the three doctrines." During the Yuan and Ming dynasties, Japanese monks such as Shao Yuan and De Shi came to the Shaolin Temple to learn Zen Buddhism and collaborated with Chinese monks, leaving behind multiple steles. These steles are physical evidence of the friendly exchanges and cultural interaction between ancient Japanese and Chinese monks. In 1980, So Doshin, the founder of the Japanese Shaolin Temple Boxing Federation, revisited the Shaolin Temple and erected the "Memorial Stele of So Doshin, the Great Abbot, on His Return to Japan." This paved the way for modern Sino-Japanese friendly exchanges and the release of the movie "Shaolin Temple," which became a global sensation, popularizing Shaolin Kung Fu worldwide over 200 countries.

The steles of the Shaolin Temple were formed in a specific Buddhist region and cultural space and span the entire process of the temple's origin and development. Their literary style and form vary over time and incorporate various influences. As a unique cultural phenomenon born out of a specific historical setting and religious environment, the Shaolin Temple steles bear rich content, reflect dialogues between civilizations, present artistic forms, and carry collective memories and identity. They align with the prominent continuity, innovation, unity, inclusiveness, and peace of Chinese civilization while also enriching the diversity of world heritage memory and demonstrating the harmonious coexistence of human civilization.

7.1.2 Form and Style

"The Steles of Shaolin Temple (566-1990)" mainly utilize stone stelae, pagodas, pillars, and other mediums. They vary in size and present diverse forms. These records embody the artistic style of various periods in history, including calligraphy, literature, sculpture, and painting. They hold profound significance for the study of Chinese and Eastern stele literature development and art

appreciation.

"The Steles of Shaolin Temple (566-1990)" is a treasure trove of traditional Chinese calligraphy. The calligraphy styles on the Song Dynasty steles in Shaolin Temple are diverse, showcasing works by famous calligraphers such as Huang Tingjian, Mi Fu, and Cai Jing, creating a unique cultural landscape. For example, the emperor Tang Xuanzong's inscription "Stele of Songyue Shaolin Temple of the Great Tang" 皇唐嵩岳少林寺碑 for the Shaolin Temple in the eleventh year of Kaiyuan (723) includes Emperor Tang Taizong and Li Shimin's official seal in the second line. The famous style of Regular Script in the Yuan Dynasty was "elegant, charming, and smooth." Such as "Inscription on the Stele Commemorating the Grand Marshal and Duke of Jin Guo, Senior Shi Fuyu, the Great Patriarch of Shaolin Temple" 皇元赠大司空晋国公少林寺大宗师裕公道行碑铭. The style of the Ming Dynasty was known for "using Zen to explain calligraphy", which developed an artistic style that was strict in form and vibrant in spirit. The representative work is the inscription "Inscription for Abbot Dao Gong, the 26th Generation Chan Master of the Caodong Sect of Shaolin Temple" 嵩山少林寺赐紫住持曹洞正宗第二十六代禅师道公碑铭.

Regarding sculpture, painting, and carving, the statues on the "The Steles of Shaolin Temple (566-1990)" have a long history and integrate artistic concepts and expressive methods of both Buddhism and secular art. They can be considered as standard artifacts in the history of Chinese art. The front of the "One Buddha and Two Bodhisattvas Statue Inscription" 一佛二菩萨造像碑 in the second year of Tiantong (566) carved the image of Shakyamuni Buddha, flanked by two attendants, which represent the memory of the North Dynasty at Shaolin Temple. The "Three Portraits of the Sages of the Three Doctrines" 三教圣像 stele depicts a serene Shakyamuni Buddha in the center, with portraits of Laozi and Confucius on either side, demonstrating smooth and fluid lines and vivid character depictions. Moreover, the delicate carvings of dragons, phoenixes, lotus flowers, and other decorative patterns on some monumental stele pedestals and tops, as well as the elegant decorative motifs and ornamentations on the stele bodies, also represent masterpieces in art history.

7.1.3 Social, community, or spiritual significance

"The Steles of Shaolin Temple (566-1990)" provides a panoramic record of the religious life of Shaolin Temple monks and serves as a medium for expressing their religious beliefs. These historical documents record the development of the Chan sect and serve as essential evidence for the unity and transmission of the Chan sect's monastic community.

"The Diamond Sutra" 金刚般若波罗蜜经 in the 3rd year of the Xianheng period (672) of the Tang dynasty, is an important resource representing the religious beliefs of the monks at Shaolin Temple, embodying the lineage and worship of the Zen tradition. Functional stone carvings like the "Lianmo Terrace" 炼魔台 of the first year of the Wanli period (1573) of the Ming dynasty indicate specific religious practice spaces within Shaolin Temple.

Representative ancient stone carvings of Shaolin Temple's monks include "Biography of Shamen Shifa of Mount Song under the Tang Dynasty" 唐中岳沙门释法如行状碑 in the first year in Yongchang period (689) of Tang dynasty. Representative modern stone carvings of Shaolin Temple's monks include the "Stele Commemorating the Eminent Conduct of the Chief Abbot of the Shaolin Temple Defense Corps" 少林寺保卫团团总恒大和尚懿行碑 of 1924. Together, they document the collective religious life of Shaolin Temple's monks over 14,24 years.

The stele of historical documentation also serve as compelling evidence for the legitimacy of Zen transmission. The "Imperial Decree Granted to Shaolin Temple: Genealogy of the Five Families and Sects of the Shi Clan" 敕赐祖庭少林释氏源流五家宗派世谱 in the seventh year Jiaqing period (1802) of Qing dynasty is an important archival document that comprehensively records the lineage of the Zen sect throughout the history of Shaolin Temple. The "Inscription on the Conduct of Zen Master Chunzhuo" 淳拙禅师道行之碑 in the twenty-fifth year Hongwu period

(1392) of the Ming dynasty systematically traces the development of Zen Buddhism, demonstrating the legitimacy and continuity of the religious beliefs inherited by Shaolin Temple, recognizes the status of Shaolin Temple as the ancestral home of Zen and its significance as a spiritual and cultural landmark for the public.

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

7.2.1 Rarity

The scattered and preserved historical steles' inscription documents found across various regions of China are not abundant due to natural climatic factors, disasters such as fires and floods, and particularly the impact of wars. The "rarity" of "The Steles of Shaolin Temple (566-1990)" is demonstrated by the following factors: Firstly, the collection spans a historical period of 1424 years with nearly 500 stele inscriptions, which is extremely rare considering each collection represents a single temple. Additionally, the level of preservation is also remarkably rare, with a great extent of completeness.

7.2.2 Integrity, completeness, condition

The steles inscriptions encompassed in the "The Steles of Shaolin Temple (566-1990)" are primarily concentrated and well-preserved in the Shaolin Temple stone corridor and pagoda forest. Except for minor inscriptions that are illegible due to their age or the impact of wars and turmoil, the majority of the inscriptions are well-preserved.

In terms of continuity through time, the "The Steles of Shaolin Temple (566-1990)" covers an extensive and uninterrupted timeline. The stone inscriptions of Shaolin Temple span a historical period of over 1,000 years, including the Southern and Northern Dynasties, Sui, Tang, Five Dynasties, Song, Jin, Yuan, Ming, Qing, Republican, and modern eras, documenting and presenting the characteristics and changes in politics, religion, culture, and art throughout different historical periods.

Regarding quantity and variety, the "The Steles of Shaolin Temple (566-1990)" consists of a vast number of diverse forms, which are well-preserved. Xu Xiake, a famous traveler of the Ming dynasty, once remarked that the Shaolin Temple "is scattered with inscriptions, too many to see at once." With over 500 surviving stone inscriptions at Mount Song's Shaolin Temple, it is relatively rare to find such a mass of preserved inscriptions in China's historical context. Furthermore, as a representation of Eastern relief carving and calligraphy art, the stone inscriptions in various forms, such as statues, steles tablets, paintings, sutra banners, and cliff carvings, exhibit a diverse and typical range of Eastern stone carving art.

In terms of content, "The Steles of Shaolin Temple (566-1990)" reflects the developmental trajectory of Shaolin Temple. As a repository of Shaolin's information, the stone inscriptions encompass a wide range of aspects such as the origin of Zen Buddhism, imperial calligraphy, records of meritorious deeds, official announcements, praises for statues and paintings, the art of calligraphy and painting, poetry, and literary works. They portray a multitude of historical facts, ancient cultural exchanges, social history, Buddhist culture, Shaolin Temple's Zen Buddhism, martial arts, construction, and the developmental processes of religious and cultural exchanges with the outside world in a panoramic manner.

7.3 Statement of Significance

"The Steles of Shaolin Temple (566-1990)" were generated, preserved, and disseminated within the specific religious space of Shaolin Temple. The original content of the stele documents, including the textual format and inscriptions, provides evidence of the authenticity of this archival literature. Spanning 1424 years, this archival literature forms a continuous record system and is a rare collection of stone-carved archival documents in the world.

The stele of historical documents bear witness to the extensive interactions between the Shaolin Temple and the Chinese national regime, prominent figures, secular society, and overseas monks. They vividly depict Shaolin Temple's Zen beliefs, martial arts culture, religious art, and religious life, showcasing the dialogue and exchange between Chinese civilization and Eastern civilizations such as India, Japan, and Mongolia. They represent the most critical, core, and distinctive archival literature in Shaolin Temple's historical archives, embodying the typical characteristics of Eastern culture. The rich content recorded, civilizational dialogue reflected, artistic styles presented, collective memory, and identity embedded in this archival literature play an irreplaceable role in enriching the diversity of world memory heritage and showcasing the harmonious coexistence of human civilizations.

8.0 Consultation with stakeholders

8.1 Provide details of consultation with relevant stakeholders about this nomination

Shaolin Temple has actively constructed an open and collaborative ecosystem for the preservation and utilization of the historical documents of Shaolin Temple steles. The abbot of Shaolin Temple, Venerable Shi Yongxin, emphasizes the significant role of the historical documents of Shaolin Temple steles in the continuity of the temple's monastic community, the promotion of Shaolin culture, and the facilitation of global cultural exchange. In recent years, Shaolin Temple has actively established academic platforms such as the "Shaolin Academic Symposium" and "Archives and Shaolin Cultural Big Data" to facilitate in-depth discussions and research on establishing the Shaolin Temple Archives and advancing the study of historical documents carved on the steles.

Shaolin Temple has held several thematic seminars on the declaration of "The Steles of Shaolin Temple (566-1990)" to the "Memory of the World Register", which have received academic support and appraisal from the State Archives Administration of China, the Archives Administration of Henan Province and other archival authorities at all levels, as well as renowned experts and scholars, such as Du Weiming, Lou Yulie, Zhuo Xinping, Yang Zengwen, Guo Zhan and Ma Mingda. The declaration of "Memory of the World Register" was highly evaluated by famous experts and scholars, such as Du Weiming, Lou Yulie, Zhuo Xinping, Yang Zengwen, Guo Qian and Ma Minda, who provide academic support and high praise for the nomination.

9.0 Risk assessment

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

"The Steles of Shaolin Temple (566-1990)" objectively undergo an irreversible self-destructive process, and their long-term preservation faces multiple risks, including the deterioration of physical materials, the impact of the natural environment, and economic factors. Maximizing the protection and lifespan of the steles is a crucial issue. Although Shaolin Temple has taken active measures to protect the relevant records, "The Steles of Shaolin Temple (566-1990)" still faces many risks.

(1) Climate impact

Shaolin Temple is situated near the Song Mountains in Dengfeng City, Henan Province. The region experiences a temperate monsoon climate, with frequent water and drought disasters, posing risks of weathering and damage to the steles. Some of the bricks on the top of the pagodas are poorly preserved, and the pagodas themselves exhibit structural cracks, loss of mortar, and foundation defects, indicating a generally poor overall structural condition.

(2) Economic risk

Shaolin Temple places great emphasis on the protection of "The Steles of Shaolin Temple (566-1990)" but continuously faces the contradictory dilemma of increased investment and decreased funding. Throughout history, Shaolin Temple has carried out multiple large-scale renovations and

continuous minor repairs to the pagoda forest. In 1984, the monks of the Shaolin Temple reforested the pagoda forest by planting thousands of cypress trees. In 2002, the temple conducted a comprehensive survey of the pagoda forest, digitally surveying and cataloging each tomb pagoda and creating a complete archive. In 2004, the temple strengthened the southern entrance of the pagoda forest through earth fill. In 2008, damaged ancient pagodas were repaired. In 2012, Shaolin Temple financed the construction of fences around the pagoda forest.

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.

1. Protection Plan for "The Steles of Shaolin Temple (566-1990)"

(1) Dedicated Zone, Personnel, and Specialized Management: Designation of public access areas around the stele gallery and pagoda forest, reinforcement of fences, and provision of security measures to prevent human damage.

(2) Digitization Development: Adoption of 3D scanning technology for physical stele scans and enhancement of digitized archive content, strengthening of archive digitization initiatives.

(3) Formulation of Protection Plans: Based on the individual variations of the steles of historical documents in the Shaolin Temple, drawing on recommendations from expert scholars, formulate categorized protection plans. Measures such as building pagoda forests and protective coverings for outdoor inscriptions will be undertaken, with regular cleaning, inspection, and maintenance.

2. Utilization Plan for "The Steles of Shaolin Temple (566-1990)"

(1) Exhibition and Digitization

Establish an approximately 100 square meter Shaolin Temple archives and document exhibition gallery in the west dormitory of the permanent residence area, dedicated to the exhibition and presentation of "The Steles of Shaolin Temple (566-1990)" for public visitation. Initiate the digitization process for "The Steles of Shaolin Temple (566-1990)" and establish a large-scale Shaolin cultural database platform, open to the public.

(2) Integration and Utilization of Archives

Proactively carry out editing and publishing efforts for "The Steles of Shaolin Temple (566-1990)", and provide publications in the form of thematic collections for the general public.

(3) Academic Services

Organize academic conferences and forums, inviting renowned scholars from relevant fields worldwide to participate in research on "The Steles of Shaolin Temple (566-1990)".

11.0 Any other information that may support the nomination

11.1 Note below or attach scanned documents as appropriate.

The application for the inclusion of "The Steles of Shaolin Temple (566-1990)" in the World Memory Register is being undertaken under the guidance of the National Committee of the Memory of the World Program in China, submitted by Shaolin Temple on Mount Song, China. If successfully included, Shaolin Temple will take this opportunity to further strengthen the professional protection, development, and utilization of the stone inscription documents, engage in multi-level and cross-disciplinary promotion and exchange activities, actively contribute to the promotion of Shaolin culture, enrich the content of the World Memory program, and promote integration and mutual learning among civilizations. A summary of the promotional plan for "The

"Steles of Shaolin Temple (566-1990)" is as follows:

(1) Strengthening Media Coverage

Using Shaolin Temple's official platforms, focus on "The Steles of Shaolin Temple (566-1990)" and release a series of videos, images, and other forms of coverage. Simultaneously, comprehensive exhibitions and promotional campaigns will be conducted through domestic and international media to showcase and promote "The Steles of Shaolin Temple (566-1990)".

(2) Deepening Document Exhibition and Collaboration

Shaolin Temple plans to construct an exhibition hall in the west dormitory of the permanent residence area, utilizing technologies such as virtual reality to create an interactive immersive experience space centered around the information from "The Steles of Shaolin Temple (566-1990)" for public visitors.

Shaolin Temple intends to collaborate with Buddhist organizations worldwide, placing "The Steles of Shaolin Temple (566-1990)" at the core, planning exhibitions through Shaolin Temple's overseas cultural centers on a global scale.

(3) Encouraging and supporting scholars and experts to conduct academic research on stone inscriptions

Since the 1980s, Shaolin Temple has regarded academic research as the primary focus of its historical and cultural preservation work. In the future, there are plans to invite domestic and foreign experts to visit the temple for academic investigations and research.

12 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); ☐