



ARCHITECTURAL HERITAGE MANAGEMENT AND SUSTAINABLE
TOURISM - THE CASE OF THE ARCHAEOLOGICAL RUINS OF THE GREAT
SHANGQINGGONG TEMPLE MOUNT LONGHU, CHINA: ANALYSIS,
INTERPRETATION, AND SUSTAINABLE DEVELOPMENT



A Thesis Submitted in Partial Fulfillment of the Requirements
for Doctor of Philosophy Architectural Heritage Management and Tourism

(International Program) Plan 2.1

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Mr. Xin LIU : ARCHITECTURAL HERITAGE MANAGEMENT AND SUSTAINABLE TOURISM - THE CASE OF THE ARCHAEOLOGICAL RUINS OF THE GREAT SHANGQINGGONG TEMPLE MOUNT LONGHU, CHINA: ANALYSIS, INTERPRETATION, AND SUSTAINABLE DEVELOPMENT Thesis advisor : Pobsook Tadtong, Ph.D.

Mount Longhu is tightly associated with the emergence and longer trajectory of Taoism (as a religion). Thereby, with the evolution of Chinese civilisation from primitive society, the animal bones writing era or oracle age, the era of the "Hundred Schools of Thought Contending," the rebellion period in late Eastern Han, and the emergence of Taoism, the Great Shangqinggong Temple represents the official unit of Taoism of the central government since the Song Dynasty. The thesis traces the synthesising role of this emergence, seeing Mount Longhu as the place where the founder of Taoism (as a religion) was active in this area and the place of residence where his descendants lived as the leaders of Taoism. The archaeological ruins of the Great Shangqinggong Temple are the focus of fieldwork associated with the author's participatory observation of the government's ongoing programme of archaeological research and architectural conservation, all linked to Yingtan City's Master Plan for Sustainable Tourism.

This research addresses the relationship between issues of authenticity in architectural conservation and sustainability in tourism management. While this relationship is seen to have wide relevance, it is mainly observed here in the case of the archaeological ruins of the Great Shangqinggong Temple, Mount Longhu, in the administrative region of Yingtan City, Jiangxi Province, China. The various components of the complex are analysed, and their religious role and significance are determined. Issues of authenticity in architectural conservation are explored relative to Burra Charter criteria: components are variously reconstructed (new-build behaviour), conserved, and newly designed and created. In the latter cases, authenticity is significantly compromised. These new buildings, conservation, and newly designed and created construction cases are further assessed relative to both spiritual values (Taoism) and economic values (sustainable tourism), according to the objectives of the Yingtan City Master Plan for Sustainable Tourism.

It is concluded from the study that there is a seeming conflict between the goals of authenticity in architectural conservation (minimal interference) and sustainable tourism. The goal of enhancing spiritual values further complicates the tension between these two objectives. It is further concluded that these tensions are to be mediated in tourism management by a focus on programmes of interpretation and communication. By stressing the educational role of tourism management and sustainable tourism, a heritage route that forms a vast heritage landscape relating to Taoism is recommended in this thesis. Directions for relevant public policy and future research are also suggested.

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Many years ago, when I did the field research for my master's thesis in Chiang Mai, Thailand, I found many Chinese elements in the local residential architecture, especially in Chinatown, such as the Bagua Mirror and incarnation papers in front of the buildings. These are related to Taoism objects, but they raise the question of when Taoism arises. How and why does Taoism appear? Where is the originating place of Taoism? These are the initial ideas in my mind for the topic of my PhD thesis. I spent two years investigating and observing the site and the Taoism resources around Yingtian City, where Zhang Ling (Taoism founder) was active on Mount Longhu in the past, and his heirs as Taoism (Zhengyi Sect) leaders from the 4th generation to the 63rd generation at the end as the leaders of the Zhengyi Sect afterwards. In the meantime, I thank the staff and people who provided help for me, especially the vice deputy of the Longhushan (Mount Longhu) Taoism Association, Mr Chang Wei, who accepted to be interviewed, and the abbot's assistant Taoist, Mr Miao of Sanqingshan Temple, who accepted and allowed me to live on the temple one night due to my very late stay on the mountain top.

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Chapter 1

Introduction

Chapter 1 introduces the archaeological ruins of the Great Shangqinggong Temple and its wider context and historical background. The research scope, problem statement, and objectives for the present research are also outlined. The anticipated benefits of the research are described. The chapter concludes with an outline of the dissertation's following chapters.

1.1 Historical Background

There are many problems faced by modern society, among which people's mental health problems are prominent. Many countries have religious beliefs and have built many sacred places such as temples, churches, mosques, and others, which could provide a place for modern people to place their hearts. China also has a traditional religion, Taoism. The decline of Taoism has led to the decline of corresponding Taoist temple sites; however, society has gradually realised the importance of cultural heritage and started to develop this part of heritage. How to develop still faces many challenges; it relates to the dilemma of architectural protection policy and practice, reflecting that tension more widely in present-day China. Carreiraa, González-Rodríguez, and Díaz-Fernández (as cited in Bagri and Kala, 2016; Pavlić et al., 2017) discover that a variety of heritage-related factors, such as past familiarity with the site, tourists' emotional draw to it, genuineness, good fame, and UNESCO designation, are related to the growth and longevity of a World Heritage Site.

History's earliest centre of Taoism religion was the Great Shangqinggong Temple Site in Shangqing Town, Yingtan City. However, the present protection of the temple site has destroyed its authenticity and integrity and has been detrimental to the inheritance of culture.

Chen (2022) has observed that according to the Records of Mount Longhu compiled by Mingshan of the Yuan Dynasty, there were hundreds of Taoist temples and monasteries on Mount Longhu in the Southern Song Dynasty, among which the

Zhengyi Palace of Shangqing Temple was the most spectacular, the highest ranking and the most influential. The Zhenxian Temple was built and rebuilt many times. In AD 1012, Emperor Zhao Heng (赵恒) of the Song Dynasty issued an edict changing the Zhenxian Temple to *Shangqing Temple*. During AD 1023-1032, Emperor Zhao Zhen (赵祯) of the Song Dynasty ordered Zhang Qian Yao, the 25th generation of the Zhang Ling, to relocate to the *Shangqing Temple* and construct it in the south of Longhu Mount. The 28th generation of Zhang Ling, Zhang Dunfu, was appointed in AD 1086 and proceeded to rebuild it. Following the repair, he opened it to the public, and on every *Sanyuan date*¹ of the year, Taoists could obtain Fa Lu² from the 28th generation of Zhang Ling. In AD 1105, Zhang Jixian, the thirtieth generation of Zhang Ling, applied to relocate the Shangqinggong Temple. Emperor Zhao Ji (赵佶) of the Song Dynasty consented and ordered Jiang Dong in charge of managing water transportation Officials to measure the area at Mount Longhu to rebuild the Shangqing Temple, today known as the Great Shangqinggong Temple. Emperor Huizong of Song kindly approved the Shangqingguan Temple to be elevated to the rank of *Shangqing Zhengyigong Temple* in AD 1113. The Zhengyigong in Shangqing was built with government funding between AD 1127–1130, 1195–1200, and 1208–1224. In AD 1235, a new government fund was established, and Taoists from the Taiyigong Temple in the capital city were sent as supervisors to expand the *Shangqing Zhengyigong* into six halls, two pavilions, three venues, and two houses. The living quarters were built on the left side of the hall, while hundreds of Taoist temples were built on the east and west sides (pp. 181-183).

In the present time, Taoism has been divided into two large sects: one is the Quanzhen sect, represented by Wudang Taoist temples on Mount Wudang, and the other is the Zhengyi sect, represented by the Great Shangqinggong Temple on Mount Longhu. (Chapter 3 following). Zhang Ling created Taoism around 1800 years ago, and there are many ruins and constructions around the country; among them, the Great Shangqinggong Temple Ruins provide significant proof of Taoism's centrality in Chinese history.

¹ The fifteenth of January, July, and October in Chinese lunar calendar

² A register on the level of Taoists

Based on the archaeological ruins of the Great Shangqinggong Temple and the unearthed relics, the complex was built around the Song Dynasty following the Imperial edicts for religious and political purposes; it had the function of preaching Taoism, converting Taoists, and holding Taoist rituals, retaining all three functions until the Qing Dynasty.

By 1930, all the buildings had been destroyed by fire. The archaeological ruins of the Great Shangqinggong Temple are representative of Taoist archaeological ruins in China, initially found and excavated in 2014. Nowadays, most people think that Tianshi Mansion is the earliest Taoism centre on Mount Longhu (because most people think it is the living place of the heirs of Taoism's founder Zhang Ling), but actually, the Great Shangqinggong Temple is the earliest Taoism centre.

Heritage places relating to Taoism in China also could be on a travel route - like the slave route, Silk route, temples route, or indeed a named Taoism heritage route, like the archaeological ruins of the Great Shangqinggong Temple, Mount Longhu, China. Mount Longhu is an active place of Zhang Ling and the habitat place of his descendants, and related sites could be components of a Taoism heritage route, such as the Sanqing Taoist Temple on Mount Sanqing, Tiezhu Wanshougong Temple in Nanchang City, both of which are Taoist temples in Jiangxi Province.

The point to be taken from the discussion above is that Taoism has evolved and changed over millennia. Therefore, its architecture is expected to have evolved and changed over time. A present task, therefore, is to observe how that evolution might be reflected in the Shangqinggong complex – to read a layered history from the site's archaeology. Further, the critical issue in architectural preservation is *significance*, and the core of significance is social and spiritual value (to be discussed in Chapters 2 and 3 in the following). So, there is the question of how the form of Taoist cosmology, as outlined above, is to be interpreted for both local people and tourists and is to be central to considerations of the architectural preservation of the Shangqinggong Temple. These are issues for Chapters 3 and 4 in the following.

1.2 Research Scope

Although the present study is limited to the archaeological ruins of the Great

Shangqinggong Temple complex, it is helpful to observe that this is one element of what might be seen as an extensive Taoist religious geography. Some elements of that sacred geography are outlined below as context for the Shangqinggong complex.

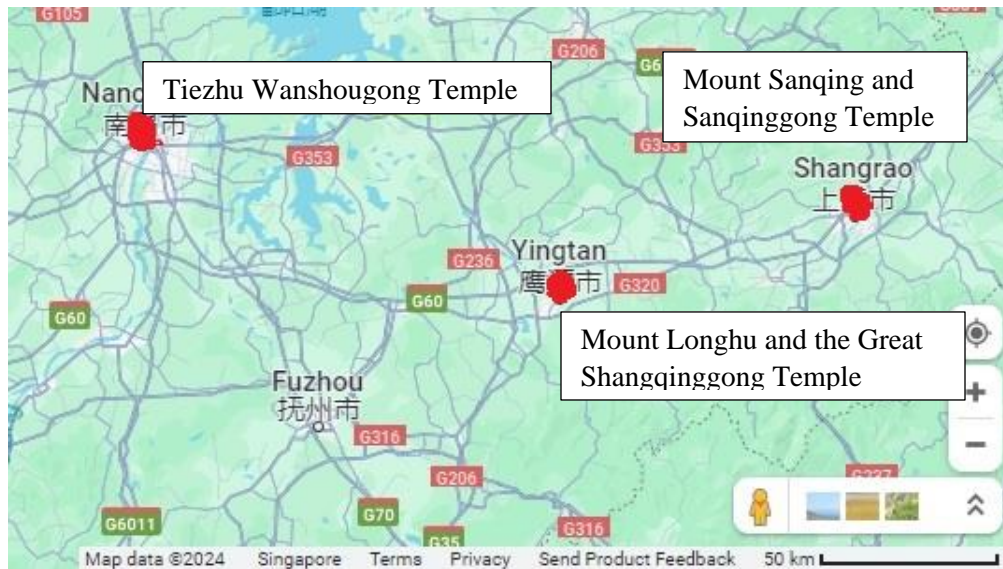


Figure 1 Various Sites in Relationship to Each Other

Source: Adjusted from (Google Maps, 2024, Retrieved on 3 February 2024)

Yujing, Yuxu, and Yuhua are the three high peaks that inspired the name of Mount Sanqing. There are three Taoist gods: Yuqing, Shangqing, and Taiqing. It appears that these gods are seen sitting atop Mount Sanqing's three lofty summits.



Figure 2 Sanqinggong Temple on Mount Sanqing in Shangrao City, Jiangxi Province
(Source: Author)

The historic structures of the Sanqinggong complex are renowned as *the open-air museum of Chinese ancient Taoist architecture* because they are structured according to the Eight Diagrams. Mount Sanqing is similar to Mount Longhu, a beautiful natural world heritage site. Along with its cultural component, the Sanqinggong Temple Complex is a crucial Taoist heritage site of the Quanzhen Sect. However, its current interpretation is relatively weak, as are the archaeological ruins of the Great Shangqinggong Temple.



Figure 3 Tiezhu Wanshougong Temple in Nanchang City
(Source: Author)

First built in AD 312 (the Western Jin Dynasty), the Nanchang Tiezhu Wanshougong is a Taoist Temple and Jiangxi Immigrant Guild Hall that the people founded to honour Xu Xun's contributions to flood control. During the rule of Licui (唐懿宗李漼) of the Tang Dynasty, Tiezhu Temple was renamed from its original name, Jingyang Temple (旌阳祠). During Emperor Zhao Heng's (赵恒) tenure in the Northern Song Dynasty, the temple was renamed Jingdeguan Temple (景德观). In AD 1118 (Emperor Zhaoji 赵佶's reign of Song), the name was changed to Yan Zhen Guan (延真观). During Emperor Zhaokuo's (赵扩) rule of the Southern Song Dynasty, the temple was renamed Tiezhu Yanzhengong. In 1295, during the reign of Emperor Bo'er Zhijin Tiemu'er (孛儿只斤·铁穆耳) of the Yuan Dynasty, it was renamed Tiezhu Yanzhen Wanniangong. In 1547, Emperor Zhu Houzong (朱厚熜) of the Ming Dynasty bestowed Miaoji Wanshougong Temple. The Qing Dynasty saw extensive repairs carried out in AD 1675, 1724, 1843, 1870, and 1876. The renovation lasted six years, from AD 1842 to AD 1848. The city's Taoism legacy site, Tiezhu Wanshougong Temple, highlights the city's cultural component more than other Taoism heritage sites, such as those on Mount Longhu and Mount Sanqing.

While these various monuments represent a sacred Taoist landscape capable of sustaining managed tourism, the scope of the present study is mainly limited to the Great Shangqinggong Temple. However, when questions of sustainable tourism arise, the broader sacred landscape comes into relevance.

1.3 Problem Statements

In light of the above background, the problem to be addressed in this thesis can be expressed in three parts:

1) The interpretation and protection project of the archaeological ruins of the Great Shangqinggong temple challenges the place's authenticity as a venue of sustainable tourism.

2) The Taoist rituals were mainly held in the Tianshi Hall of the Tianshi Mansion; the believers could pay money for the specific Taoist rituals, such as dissolving Taisui on their demands; the protection project provides for a Taoist ritual hall in the Shangqinggong Temple complex ruins, it might threaten the site with tendentious commercialisation, further threatening its authenticity.

3) Mount Longhu has natural and cultural resources, and its cultural part should be strengthened to match the government's promotion of the city and region as a Taoism City.

This problem statement can, in turn, be expressed as a research question: How do we manage heritage places like archaeological ruins in terms of the demands of sustainable tourism?

1.4 Objectives

To address this problem summarised above and its linked research question, three objectives of *tasks to be performed* can be specified:

1) To analyse the archaeological ruins of the Great Shangqinggong Temple in terms of authentic presentation for sustainable tourism;

2) To develop a model addressing the gaps in the dilemma of architectural preservation policy, practice and sustainable tourism utilising the ruins of Shangqinggong temple as a case study;

3) To investigate future Policies, Planning, and Legislation to achieve sustainable development through sustainable tourism.

1.5 Anticipated Benefit of Research Outcome

The research demonstrates that the centrality question is authenticity in architectural protection intended to support sustainable tourism and development at the city level. Authenticity should be involved in heritage management, especially in archaeological ruins. The case of the archaeological ruins of the Great Shangqinggong Temple will be analysed based on the authenticity factor to understand the rules that might apply to this case but also, by implication, to other architectural protection sites – for example, to other sites in the broader sacred landscape outlined in 1.2 above. The core point is authenticity: heritage tourism will not be sustainable without maintaining the integrity of original objects inside the heritage sites.

The heritage sites need to comply with the future policies, planning, and legislation of the local city, especially in the case of the archaeological ruins of the Great Shangqinggong Temple; the present research can provide a perspective through which to view the broader issues of such master planning. To achieve sustainable development, the Nature-Culture Model could help Yingtian City achieve sustainable tourism and further apply it in other cities. Five Rules could help the management of specific spots achieve sustainable development and authentic tourism in Yingtian City and others.

1.6 Research Approach and Methodology

This research adopted a qualitative research method, including onsite surveys, participant observation, informal interviews, field studies of the heritage places near Yingtian City, and photo recordings. The main cultural driving forces are the archaeological ruins of the Great Shangqinggong Temple and Mount Longhu in Yingtian City. In this paper, the Burra Charter is the methodology to proceed with the case analysis. A Nature-Culture Model promotes the development of Yingtian City and surrounding cities. The large scale of management in Yingtian City Master Plan 2021-2025 will be studied in terms of sustainable tourism on the legislative level.

1.6.1 The Burra Charter as Methodology

The Australia ICOMOS Burra Charter translated the Venice Charter into a more theoretically based set of practical guidelines for preserving heritage or mainly architecture. It outlined four types of action available to be taken in the preservation of a heritage place:

- Preservation: maintaining a place in its existing state and retarding further deterioration.
- Restoration: returning a place to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material.
- Reconstruction is returning a place to a known earlier state and is distinguished from restoration by the introduction of new material (it means returning a place to a known earlier state if there is sufficient evidence by introducing new material).
- Adaptation: changing a place to suit the existing use or a proposed use. (p. 2)

In the nineteenth century, there were opposing schools of thought on preserving buildings – stylistic restoration (even recreation, notably associated with Eugène Viollet-le-Duc) versus purist preservation (no intervention, advocated by John Ruskin). They were caricatured as *scrape* and *anti-scrape*. Regarding the categories above, the distinction is restoration/reconstruction (*scrape*) compared with preservation (*anti-scrape*). There is also a helpful comment on *anti-scrape* attributed to Camillo Boito: that the authenticity of a place needs to be guarded, respecting its epochs and modifications so that its history can be read from its fabric.

1.6.2 Planning in the Burra Charter Framework

In contrast to the Venice and earlier charters, the principal innovation in the Burra Charter focused on *significance*, assessed according to *values*. It is to be noted that the Burra Charter (1979, 1981, 1988, 1999, 2013) has served as a model for other national charters, most notably the Principles for

the Conservation of Heritage Sites in China (2002, revised 2015), and for the regional Hoi An Protocols for best conservation practice in Asia (2009) (Altenburg and Sullivan, 2012). Specifically addressed are historical, scientific (archaeological), aesthetic, and social values; spiritual values were added later in the charter's revision. Steps in planning for managing a place of cultural significance were proposed as follows:

Step 1. Understand significance

1) Understand the place and its extent (Investigate the place: its history, use, associations, fabric)

2) Access cultural significance (Access all values using relevant criteria; Develop a statement of significance)

Step 2. Development policy

3) Identify all factors and issues (Identify obligations arising from significance; Identify future needs, resources, opportunities and constraints, and conditions)

4) Develop a policy

5) Prepare a management plan (Define priorities, resources, responsibilities, and timing; Develop implementation actions)

Step 3: Management in accordance with policy

6) Implement the management plan

7) Monitor the results and review the plan. (p.10)

1.6.3 Primary Data Sources

Primary data includes an onsite survey of the archaeological ruins of the Great Shangqinggong Temple, and field studies included Mount Longhu, Luxi River, Mount Sanqing, Tiezhu Wanshougong Temple in Nanchang City as well as:

1. Longhu Taoists Association

--Informal interview of the director Taoist, Mr Qin Wei

2. Sanqing Taoist Temple on Mount Sanqing in Shang Rao City, Jiangxi Province.

--Informal interview of Taoist abbot's assistant Taoist Mr Miao of Shangqinggong Temple

The main source of primary data related to the author's participation during the program for new construction of the spiritual (religious) values inherited in the site and its history. This participatory observation was facilitated by working at the Taoist College relating to the site.

1.6.4 Secondary Data Sources

The secondary data sources included the literature review of the intangible heritage of Taoism, ranging from books, papers, journals, internet sources, and the local government Master Plan for Cultural and Tourism Development.

1.7 Research Presentation

The thesis is structured and presented as follows:

Chapter 1 Introduction

Chapter 1, above, introduces the archaeological ruins of the Great Shangqinggong Temple and its wider context and historical background. The research scope, problem statement, and objectives for the present research are also outlined. The anticipated benefits of the research are described. The chapter concludes with an outline of the dissertation's following chapters.

Chapter 2 Literature Review

This chapter reviews literature related to the topic of the thesis, including concepts, theories, documents, and research papers that can guide the exercise of researching the heritage of the archaeological ruins of the Great Shangqinggong Temple in the context of sustainable tourism. It also identifies knowledge gaps in the heritage field to supplement the goal of sustainable development. The chapter explicitly addresses issues of heritage management (in section 2.1), authenticity (2.2), and sustainable development (2.3).

Chapter 3 Analysing the Archaeological Ruins of the Great Shangqinggong Temple

This chapter analyses the archaeological ruins of the Great Shangqinggong Temple by reference to the Burra Charter Process and also to the five rules outlined in Chapter 2: to avoid seeing heritage places as revenue generators, to avoid commercialization compromising outstanding universal value (OUV), to avoid compromising authenticity, to avoid a lack of balance between the two goals of authenticity and conservation in the cause of sustainable tourism, and to avoid elitism. The chapter is in four parts: first, there is a general description of the Shangqinggong complex in its present state, emphasizing its condition as an archaeological site (section 3.1); second, the question of authenticity is addressed (3.2); third, there is an outline of assessment criteria of the place in terms of OUV, utilising the Burra Charter guidelines (3.3); fourth, these criteria are brought to bear on the specific components of the Shangqinggong complex (3.4) and fifth, the complex will be discussed by reference to the five rules from Chapter 2 (section 3.5).

Chapter 4 Analysing Yingtian City Master Plan

The administration's plan for Cultural and Tourism Development primarily addresses the archaeological ruins of the Great Shangqinggong Temple and Mount Longhu as the main driving force to achieve sustainable tourism, which is understood in part as contributing to economic sustainability.

This chapter analyses the Yingtian City Master Plan for Cultural and Tourism Development and the archaeological ruins of the Great Shangqinggong Temple in light of a suggested Nature-Culture model, which means the archaeological ruins of the Great Shangqinggong Temple as the core cultural resources and Mount Longhu providing the primary natural resources, with the UNESCO listed Mount Longhu as world geographical heritage in the name of China Danxia within Yingtian city administrative area. That heritage status serves to promote Mount Longhu for nature tourism, but for the cultural part, it is quite weak.

Chapter 5 Discussion and Recommendation

This Chapter highlights lessons from the analysis, discussing specific lessons

relevant to heritage management locally and more widely.

Chapter 6 Conclusion

This chapter presents the conclusion of this research, along with a discussion of research findings and recommendations from the author for future studies.

1.8 Research Framework Diagram

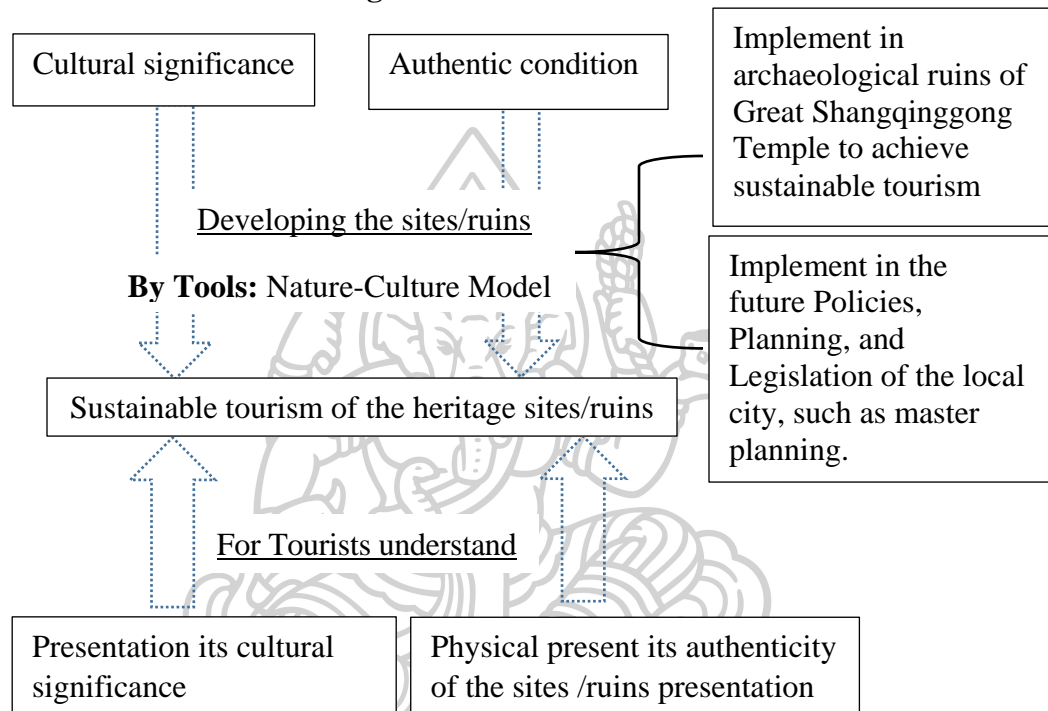


Figure 4. Research Framework
(Source: Xin, L., 2024)

Chapter 2

Concepts, Theories, and Sources

This chapter reviews literature related to the topic of the thesis, including concepts, theories, documents, and research papers that can guide the exercise of researching the heritage of the archaeological ruins of the Great Shangqinggong Temple in the context of sustainable tourism. It also identifies knowledge gaps in the heritage field to supplement the goal of sustainable development. The chapter explicitly addresses issues of heritage management (in section 2.1), authenticity (2.2), and sustainable development (2.3).

2.1 Heritage Management

It is necessary to determine first what heritage is before going into the in-depth meaning of heritage management. Cambridge Dictionary defines heritage as "features belonging to the culture of a particular society, such as traditions, languages, or buildings, that were created in the past and still have historical importance" (Cambridge Dictionary, n.d.). However, until 1964, when the Venice Charter was first introduced, heritage was first believed to be primarily and physically located in significant monuments and sites that belong to the past as pieces of art. Taylor (2010) has stated that later, the heritage concept enlarged from monuments and sites to all cultural components involved, such as cultural contexts and settings, living history and legacy, intangible values, vernacular heritage, and community engagement (p. 1341). ICOMOS (2021) explained that "heritage is more than just monuments; it may be defined as a living resource that supports identity, memory, and 'a sense of place' and is crucial to sustainable development" (p.12). Heritage can also be classified as "cultural, natural, tangible, and intangible" (p.12, 123). Furthermore, UNESCO World Heritage Centre (1972) defined cultural heritage as monuments, groups of buildings, and sites. In details,

Monuments are architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science.

Group of buildings are groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

Sites are works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view. (p. 2)

It was pretty clear that the cultural heritages above are tangible heritage.

For natural heritage, UNESCO World Heritage Centre (1972) defined that:

Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation; natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty. (p. 2)

UNESCO World Heritage Centre (2021) further explained that:

"Properties shall be considered as 'mixed cultural and natural heritage' if they satisfy a part or whole of the definitions of both cultural and natural heritage laid out in Articles 1 and 2 of the Convention" (p. 22); this is the third type of tangible heritage: mixed heritage of nature heritage plus culture heritage. All World Heritage should satisfy the Outstanding Universal Value, and UNESCO World Heritage Centre (2021) explained that:

Cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the

international community as a whole. The Committee defines the criteria for the inscription of properties on the World Heritage List. (p. 24)

UNESCO World Heritage Centre (2021) gave selection criteria for the assessment of the Outstanding Universal Value of cultural heritage (i-vi) and natural heritage (vii-x) as follows:

- (i) represent a masterpiece of human creative genius;
- (ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared;
- (iv) be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- (v) be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- (vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria); (pp. 29-30)

The above i-vi items are the selection criteria for assessing the Outstanding Universal Value of cultural heritage; the heritage places which will apply for UNESCO World Cultural Heritage must comply with one or more of the criteria listed above.

(vii) contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

(viii) be outstanding examples representing major stages of earth's history, including the record of life, significant ongoing geological processes in the development of landforms, or significant geomorphic or physiographic features;

(ix) be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;

(x) contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of Outstanding Universal Value from the point of view of science or conservation. (UNESCO World Heritage Centre, 2021, pp. 29-30)

The above vii-x items are the selection criteria for assessing the Outstanding Universal Value of natural heritage. The heritage places that will apply for UNESCO World Natural Heritage must comply with one or more criteria listed above. The places that will apply to World Natural and Cultural Heritage must abide by the natural and cultural selection criteria.

Cultural significance is a more practical tool for the conservation of heritage places. However, the significance of natural heritage is not as prominent as the cultural significance. Burra Charter (2013) described natural significance "as the importance of ecosystems, biodiversity and geodiversity for their existence value or for present or future generations, in terms of their scientific, social, aesthetic and life-support value" (p. 4). However, for the natural part, this natural significance is not complete, especially in the local tourism industry. In Taoism, there is a concept of the Dongtian-Fudi system summarised in the book *Tian Di Gong Fu Tu* (天地宫府图) by Si-ma Cheng-zhen in the Tang Dynasty. This book depicted the system of Dongtian and Fudi: Dongtian is a stone cave system including ten big caves and thirty-six small

caves; Fudi means the blessed lands where people could enlighten themselves in Fudi about Taoism; there are seventy-two Fudi in the system (Si-ma, 1988). Alternatively, the book of Zhen Gao (真浩) explained that Dongtian and Fudi are the sheltered spaces that people can reach, which are far away from disasters and suitable for living due to their abundant soil and water resources, enabling people to live longer (Tao, 1988). The information above could be summarised as a suitable living place with high-quality air and water, fertilised land, seldom natural disasters, and away from war.

The Dongtian-Fudi concept should be used as an assessment tool for sustainable tourism. This tool might help the development of the local tourism industry.

The model below incorporates cultural and natural significance from the Burra Charter and Dongtian-Fudi theory from Taoism (as a religion). It is essential to highlight here that the Burra Charter is for conservation, and Dongtian-Fudi is for development; the reason for combining the two theories is to revive or revitalise Taoism heritages and the economy of local communities in China. For the case of the Great Shangqinggong Temple site, the Yingtian Government wants to develop health tourism based on the 14th Five-Year Plan, where the core reason is to develop economically; figure 5 provides a model for the local government considering both conservation and development.

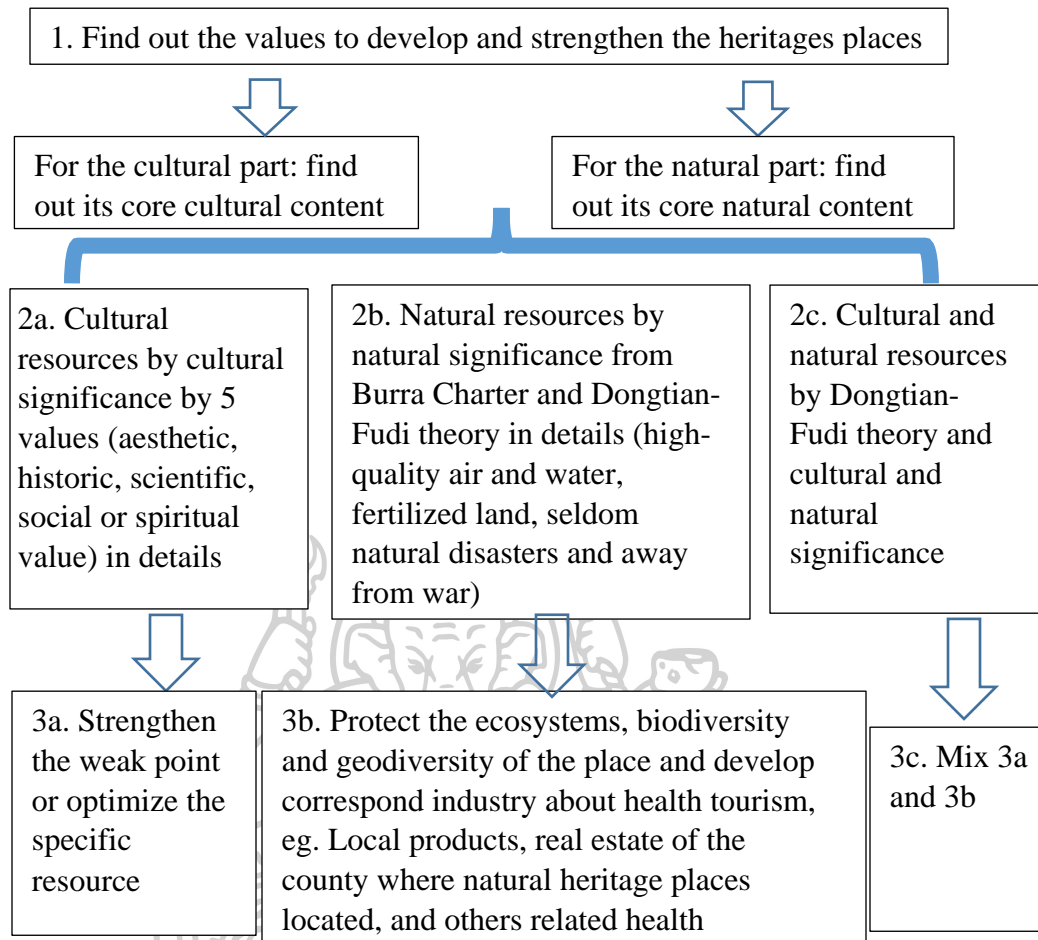


Figure 5 Nature-Culture Model

2.1.1 Avoidances (prohibitions)

The author has suggested five useful rules or warnings of what should be avoided in architectural heritage management.

Rule 1: Avoid seeing heritage places as a tool for revenue generation.

Torre (2002) has argued that no one may be barred from appreciating something since one individual's enjoyment does not preclude others from experiencing the same happiness. Preserving a historical edifice is an example of a visually beneficial externality for onlookers. This external factor is unaffected by any market exchanges. These circumstances, often referred to as market failures, are particularly common when assets, like cultural property, have qualities of public goods associated with them. A market failure can result in under-pricing, excessive use, and free rides, which let people benefit

from a cultural item without paying for it (p. 53). Angkor Wat is an example of negative management affecting sustainable development. The management set barriers in the heritage temple area inside Siem Reap City, Cambodia, as observed when the author visited this city from 6th to 9th June 2023. The tourists cannot approach the heritage temple area, to say nothing of buying tickets for the day. It is not even possible to see a temple from a distance. However, this will not be good for sustainable development.

Regarding cultural heritage places in the way of commercialisation, Hughes and Carlsen (2010) clarified that commercialisation erodes authenticity, which may lessen heritage value overall and perhaps diminish its appeal as a travel destination (p. 8). In sustainable development, the heritage place that belongs to the historical evidence of humanity should not focus on enhancing its commercial value to generate revenue only, like the 37 US dollars for one-day tickets for the Siem Reap temples case. The Angkor Wat is overly afraid of visitors going on free rides.



Figure 6 Angkor Wat in Siem Reap City, Cambodia
(Source: Author)

Rule 2: Avoid over-commercialisation, compromising (even destroying) OUV

Commercialisation and over-commercialisation both affect heritage places. Heritage sites in China take lots of forms, most of which are ancient towns, and the core of them are commercial streets, which have been the subject of various ideas and theories from the 19th century until now.

Over-commercialisation in heritage places is very common in today's society as well. It refers to two issues; the first one is whether culture can be a commodity. The second one is whether over-commercialisation will destroy the OUV of heritage places. Both issues concern sustainable tourism. Greenwood (1989) commented that tourism could denigrate local customs and that local culture is altered and sometimes even destroyed when utilised as a tourist attraction. However, Medina (2003) declared that selling cultural assets and activities for monetary benefit results in conventional or authentic culture preservation in a new way. There is a balance point between commercialisation and the protection of traditional culture, and only by reaching this balance point can maximise the value of both parties.

UNESCO World Heritage Centre (2021) defined OUV as indicating high cultural and/or ecological importance that transcends national lines and is critical for future generations of humankind. Today's global civilisation recognises the need for long-term cultural heritage preservation (p. 24). The World Heritage Committee establishes the criteria for listing properties. Li, Wu, and Tang (2006) expounded that *commercialisation* refers to the exploitation of culturally significant locations, such as ancient towns, by tourism, which converts these locations' cultural components into financial income. In the case where local culture has been irreparably destroyed by tourism, this is referred to as over-commercialisation (p. 54). Over-commercialisation ruins heritage's outstanding cultural and/or ecological importance.

Rule 3: Avoid the compromising (even destruction) of authenticity

Authenticity could be a tool to analyse heritage places, especially in heritage management, for sustainable development. However, authenticity as a tool to analyse heritage places is mostly missing from heritage management, considering the specific value of the heritage place, especially in archaeological tourism sites. In this context, holistic management should be applied in heritage places to avoid damage to their specific value, and it cannot be skipped over if one is to manage the authenticity of the heritage

place.

The authenticity concept will be considered as the original or initial of an object and the method that combines the object and people into a relationship. Heritage itself is also a vital factor in achieving sustainable development. It is essential to consider authenticity as a tool for cultural heritage tourism to place it ahead in heritage management.

Rule 4: Avoiding overbalancing, where the two elements (authenticity, protection) of sustainable tourism go to extremes

Protection means "the act of protecting somebody/something and a thing that protects somebody/something against something" (Oxford Learner's Dictionaries, n.d.) Protection focuses against further deterioration; preservation focuses not only against further deterioration but also on keeping the current state.

An example of the restoration is the Phung Tien Temple complex of the Imperial City of the Nguyen emperors, Hue City, Vietnam. This temple was a Chinese-style wooden building composing eleven altar rooms, thirteen front doors, and four outbuildings. The smaller ones in front acted as preparation rooms for temple rituals. The eunuchs and emperors' widows occupied the long-back constructions. Fire damaged the four outbuildings and the temple's timber structures during the 1st French Indochina War in 1947. All that remained of the temple were the tiled floor, pillars, and raised foundations. An ongoing German-Vietnamese effort to conserve the complex's surviving structures and revive its original shape and function has been restoring and conserving the compound since 2017.

The Phung Tien Temple is an archaeological ruin with little intervention, no roofed structure, and no visitor walking paths. For authenticity, it is excellent for the visitor's experience, but for protection, the physical ruins are not protected well in the view of the humid weather of Hue City, Vietnam.



Figure 7 The Phung Tien Temple Gate, Hue City, Vietnam
(Source: Author)



Figure 8 An Open-Air Exhibition of the Phung Tien Temple, Hue City, Vietnam
(Source: Author)



(1)Ruin of the Phung Tien Temple

(2) Existing Structure and Reconstruction Design Information Stands in the Ruin

Figure 9 Ruin of the Phung Tien Temple
(Source: Author)



Figure 10 The Information Board of the Phung Tien Temple
(Source: Author)

Another example of going too extreme is the archaeological ruins of the Great Shangqinggong temple; it has too much intervention in both the ground (building base 台基)³ and new-build construction. The protection project seems like it will make a roofed structure on the ruins, but it is far more than that; many parts are new-build construction on the original ruins. Only the area shown in Figure 13 is a good part of preservation because there is little intervention; it is just a roofed structure on the original ruins. Figure 28 shows that the walls of Sanqing Hall ruins and pedestals seem to have good preservation, but the historical building base is a new construction compared with Figure 13; Sanqing Hall presents an authenticity that is not as effective as Figure 13; the remaining parts of the protection project are not sound preservation behaviours, there is too much intervention and leading to see hardly the overall original archaeological ruins from the past after the

³ Building base (台基) in ancient Chinese architecture is the protruding platform made of bricks and stones below the building serving as the base of the building, it has the functions to help the wooden building waterproof and moisture resistant.

protection project. So, that is to say, the protection project of the Great Shangqinggong Temple is a kind of new design and creation on top of the ruins, which destroys the authenticity and integrity of the ruins.

Rule 5: Heritage places do not merely service a small group of people

Heritage places should serve all people and not simply be related to a particular group or groups, especially when heritage places stand for the national culture or a more comprehensive community's culture. In plain words, elitism should be avoided, and heritage should not be merely for the affluent, the aficionados, or scholars.

As one kind of heritage management, archaeological site management should follow the policy of sustainable development while also being cognisant of the five rules or *avoidances* outlined in 2.1.1. The argument can be summarised in the diagram following:

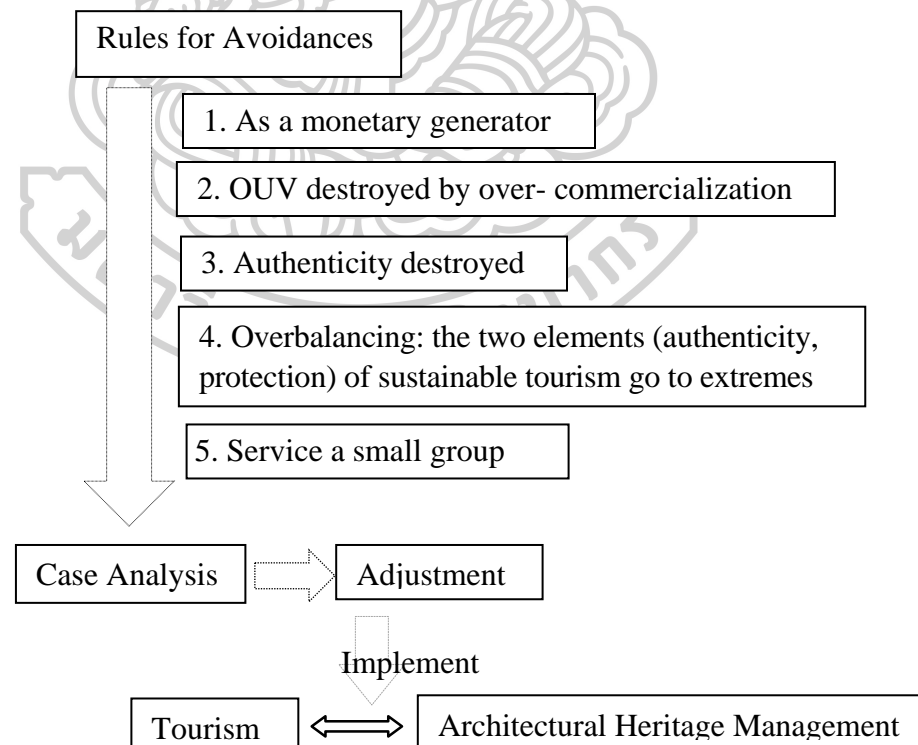


Figure 11 A Conceptual Model for Addressing the Gaps in the dilemma of architectural heritage conservation policy, practice, and sustainable tourism

2.2 Authenticity Concept

According to Dean (1973), tourists' awareness is driven by the need for real experiences, even though the visitor may believe he is going in this direction. Still, it might be challenging to tell if an experience is genuine. Authenticity is virtually dialectically opposed to nostalgia, as King (2018) noted. It indicates a temporal separation and might be seen as a surface-level cover for the loss of memories and earlier understandings (authenticity). According to Baudrillard (1983), Disneyland is nothing more than a commercialised fantasy. In Baudrillard's words, it presents a reproduction without an original. Disneyland attempts to make us believe that everything else is real by portraying itself as a fictional location. Disneyland and similar places are made-up locations that have no place in any concept of authenticity. Moore, Buchmann, Mansson, and Fisher (2021) contended that after decades of intensive research, the theoretical position of authenticity has remained ambiguous despite the concept of authenticity being inevitable and vital in reality. It is important to realise that an *authentic experience* might include feelings that are being expressed sincerely, as well as experiences that are honest, noticeable, and reliable in this specific context. According to ICOMOS (1964), the legacy that past generations have left behind serves as a constant reminder of their long-standing traditions and is seen as a universal ideal that should be preserved. It is our duty to transmit them in all the complexity of their genuineness. As stated by UNESCO World Heritage Centre (2021) in the World Heritage Operational Guidelines, authenticity encompasses "reflection of its true value, integrity, context, identity, use and function, as well as recommendations pertinent to different typologies of sites" (p. 99). The integrity concept emphasises the completeness of the site. UNESCO World Heritage Centre (2021) further indicated that integrity is "a measure of wholeness and intactness of the natural and/or cultural heritage and its attributes" (p. 31).

The arguments over preserving a building's authenticity started mostly in Western Europe around the 1800s, despite the fact that structures have been preserved, restored, and safeguarded in various ways for millennia. In order to prevent harm to a cultural site's cultural significance, the UNESCO World Heritage Centre (2013) has maintained that holistic management should be used there.

According to ICOMOS Australia (2013A), the Burra Charter encourages a methodical approach to transformation: undertake the necessary repairs to sustain the space and make it usable, but otherwise make only minor changes to conserve its cultural significance.

2.2.1 Authenticity and Preservation

In the Burra Charter definition, preservation implies maintaining a place in its existing state and preventing further deterioration. (See 1.6.1) It is akin to the approach advocated by John Ruskin – *anti-scrape* vis-à-vis *scrape* associated with the ideas and practices of Eugène Viollet-le-Duc.

A classic case of preservation is the excavation of the Entombed Warriors – the Terracotta Army of the mausoleum of Emperor Qin Shi Huang in Xi'An, discovered in 1974. Most of the artefacts were either left unexcavated or left in situ if excavated because the applied colours on the figures will deteriorate within four minutes of being exposed to the dry Xi'An air. In an attempt to preserve the in situ figures, the largest pit has been enclosed by a roofed structure, which assists in preserving the figures but modifies the site's authenticity.

Although some figures have been removed and placed in a nearby museum, while others have been removed to create a travelling exhibition, the vast majority have been retained as they were excavated, ensuring both a venue for tourist viewing and a sense of authenticity. It is an excavation that is presented rather than any sense of dramaturgical interpretation or restoration. The place conforms to the present philosophy of *in situ conservation*. It can be seen that this approach of in situ conservation is partly being followed in the case of the archaeological ruins of the Great Shangqinggong complex.

2.2.2 Authenticity and Reconstruction

Reconstruction, in the Burra Charter understanding, implies returning a place to a known earlier state if there is sufficient evidence. (See 1.6.1) In the UNESCO World Heritage Centre (2021), the case of reconstruction in World Heritage Operational Guidelines is that "the reconstruction of archaeological

remains or historic buildings or districts is justifiable only in exceptional circumstances. Reconstruction is acceptable only on the basis of complete and detailed documentation and to no extent on conjecture" (p.31). Cases of reconstruction abound in Western Europe, as cities destroyed in World War II were in part rebuilt in the post-1945 period – the motivation was as much the reconstruction (re-establishment) of national memory and identity as the goal of architectural reconstruction. Many cities were thus rebuilt, with Dresden arguably the classic case.

The question of authenticity is complex here. These reconstructions are fake at one level – rebuilt Dresden as merely a Baroque stage-set for tourist delectation. However, at a deeper level, the reconstructions re-establish the authenticity of historical memory and, thereby, of a national (Saxon) identity. Regarding authenticity theory, the rebuilt city is *true to its purpose*– to re-establish a national identity.

An especially challenging case is presented in the rebuilding of Seoul's Gyeongbokgung Palace, which was destroyed in 1592 in the (Japanese) Hideyoshi invasion and rebuilt in 1867. There was a gradual Japanese infiltration of Korea from around 1895 and then full colonisation from 1910. The Japanese progressively demolished the grand Gyeongbokgung Palace at the head of the ancient city's north-south axis, placing their own grand Government General building atop the axis; the objective was to distort the ancient geomancy (Feng Shui) of the nation, expressing instead that Korea would henceforth be an eternal part of a Greater Japan. After 1945, the Government General Building remained, still symbolising the Japanese erasure of both the sacrality of the city and the national identity. Then, on 15 August 1995 – the fiftieth anniversary of Japan's defeat in World War II – with a great ceremony, the Government General Building was demolished, and an immense program was initiated to rebuild the Gyeongbokgung Palace.

The Japanese in the 1920s and 30s were preoccupied with historical research and accordingly made detailed measured drawings of the old palace. These were made available for the reconstruction so that one aspect of the Burra

Charter stipulation was met – it was indeed returned to a known earlier state according to *sufficient evidence*. However, there was far more than *the introduction of new material*; rather, what was produced was mostly a complex of entirely new buildings whose surfaces were then skillfully treated to simulate ageing. So, in strict terms of architectural authenticity, the rebuilt palace complex is a fake (King, 2018).

However, this judgment would be altogether too simplistic. Rather, as with the rebuilding of Dresden, the goal can be seen as re-establishing a lost authenticity and, thereby, an erased national identity. The rebuilt complex is also central to Korea's efforts to promote the tourist industry, and accordingly, the palace is the nation's premier tourist attraction. However, this is far more than mere commercialisation, as the tourists are overwhelmingly Korean school groups, and the role of the reconstructed place is the establishment of national pride and identity- overlaying any architectural preservation objective is an educational goal and the re-making of national identity.

Various elements of the Shangqinggong complex ruins have also been subjected to totally newly designed buildings that are different from the original ruins in the name of the protection project. There is no building in the protection project that has been rebuilt. According to the definition of reconstruction in Burra Charter, if it is necessary to identify it, the overall layout of the protection project is relatively close to the layout of the original site, but not all.

Here, ideas of authenticity are also challenged, as the resulting buildings are simulations. Also, as in Dresden and Seoul, the question arises of a purpose that might override issues of inauthenticity. What is it that is to be re-established through reconstruction, which is, ultimately, an intrusion on an archaeological site?

2.2.3 Authenticity and Restoration

Restoration, in the Burra Charter definition, implies returning a place to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material. (See 1.6.1)

Jokilehto (1999) cited that Viollet-le-Duc in 1866 had defined restoration as reinstating a place to a level of completion that may have never existed at any particular time rather than preserving, repairing, or rebuilding it. In contrast to the conservation movement led by John Ruskin and William Morris, Viollet-le-Duc and his English equivalent, George Gilbert Scott, came to represent disruptive restoration (pp. 151-156). Ruskin (1889) defined *restoration* (Xiu Fu 修复 in Chinese) as the complete devastation that a structure may experience: "a destruction out of which no remnants can be gathered: a destruction accompanied with false description of the thing destroyed " (p. 242).

The case of Banteay Srei Temple, Siem Reap City, Cambodia, is an excellent example of restoration. The restoration work began in 1931 with the method of anastylosis. Banteay Srei Temple was the first temple to implement anastylosis on a large scale. Because the prior repair was unable to address the issue of structural damage in a sustainable manner, anastylosis restores the damaged building by utilising its own resources while sparingly utilising newly manufactured components. The restoration method restored the buildings or architecture to the greatest extent of originality or authenticity. The case of Prambanan Temple, Yogyakarta, Indonesia, also represents the authenticity after restoration.

2.3 Archaeological Sites Management

The sole use of archaeological methods cannot be the foundation for heritage safeguarding. It also calls for deeper professional and scientific knowledge and abilities. ICOMOS (1990) has argued that archaeological monuments should be protected using a more comprehensive range of techniques and technologies than just archaeology, and certain elements must be preserved following the guidelines provided by the Venice Charter on the Conservation and Restoration of Monuments from 1966. The Council of Europe (1992) recognised that the archaeological legacy should be monitored as a system to prevent destruction due to increased intrusive, large-scale planning projects, environmental dangers, unauthorised or irrational excavations, and insufficient, and the protection should collaborate with all nations

(pp. 1-2). Even though this treaty is based on places in Europe, the idea should also take effect elsewhere.

In terms of protection, there was little concern about the degradation caused by natural processes but most concern about human influence, such as building operations, groundwork, or others (Huisman, 2009, pp. 5-6). The argument above indicates insufficient funding for protecting archaeological sites, particularly the deterioration by natural processes. ICOMOS Australia (2013A) unfolded that this charter establishes principles for maintaining and preserving historical sites, including natural, indigenous, and historic places of cultural significance. These rules apply to all kinds of culturally significant sites (p. 1). The significant cultural value proposed by ICOMOS Australia is an essential indicator of conservation value. In response to the problem of insufficient funding for archaeological sites, the significant cultural value can make site protection more targeted and reduce the waste of conservation funds.

Archaeological sites are one kind of ruins. Sullivan and Mackay (2012) have pointed out that ruins are an essential part of our architectural history; ruins listed on the World Heritage List are kept as ruins, conserved as ruins, and visited by a growing number of individuals who find meaning, values, and significance in ruins, regardless of their condition. Ruins are among the most powerful symbols of past times since they are the fleeting vestiges of human activity on Earth (pp. 82-83). Archaeological sites are raw materials that are used by later generations to discover their values, meaning, and significance. These raw materials face the challenge of being kept in good condition. Williams (2014) has argued that rapid cultural change and globalisation have resulted in new concerns, such as the volatility of the global economy, the exponential growth of the tourism industry, and significant technological advancements. Archaeological sites are increasingly exposed to threats from development, tourism, climate change, poor management, looting, violence, and insufficient government backing, notwithstanding recent scientific advancements (p. 5).

2.4 Heritages and Sustainable Tourism

According to Cernat and Gourdon (2007), sustainable tourism is defined by the World Tourism Organisation: "Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems" (p. 1). Sustainable tourism implies the conjunction of sustainable development and tourism. Partners Organisation was quoted by McNulty and Koff (2014) as stating that tourism has become more than just an industry. It had become a way for families to bond and unwind; its growth has been centred on visiting places that were not part of their daily routine. It has to do with lifestyle choices, family values, and progress in the economy. It is a voyage of mental and physical self-discovery (p. 5). Tourism has many different meanings.

Tonn (2007) claimed that sustainability is more than simply the delight of passing on your genes to future generations; it is also your obligation to the other life things in the blue world. The United Nations (1992) reported that "Countries could develop systems for monitoring and evaluation of progress towards achieving sustainable development by adopting indicators that measure changes across economic, social and environmental dimensions" (p. 66). Meadows (1998) went on to say that sustainability and development challenges are convergent, both urgent and global. Sustainability indicators must incorporate time and/or the level to affect the environment. Development indicators should prioritise productiveness, adequacy, fairness, and living standards above expansion. Goodland, Daly, and Serafy (1991) further describe the difference between development and growth, stating that the former focuses on improving while the latter aims to expand. As Brundtland (1987) said: "Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (p. 41). Conceptually, sustainability and development appear incompatible. Kuhlman and Farrington (2010) emphasised that, to the extent that they may be addressed, the

objective of sustainability assessment must be to achieve a balance between the need for improved living circumstances and the requirements of stewardship.

ICOMOS (2021) defined heritage in relationship to 17 sustainable development goals, which are heritages that play an indispensable role in humanity and play a core part in sustainable development.

- 1) Take full advantage of heritage's ability to end poverty worldwide.
- 2) Use cultural assets for human beings in long-term eating.
- 3) Make the most of the legacy to ensure and enhance the wellness of individuals across all age groups.
- 4) Make the most of heritage to promote both universal access to and high-quality teaching or learning.
- 5) Recognize that legacy is a living, breathing thing and use it to empower both genders to stop gender discrimination.
- 6) Make the most of heritage to offer workable solutions for the long-term control of water supplies, ensuring that everyone has access to clean water and sanitary facilities.
- 7) Make the most of heritage to create development models that use less energy.
- 8) Leverage heritage to promote equitable, long-term area moneymaking growth.
- 9) Use new ideas, methods, or things and inventions to leverage legacy for equitable, long-term the area's basic facilities and industry.
- 10) Make the most of heritage's ability to lessen inequality and promote equitable and multiculturalism.
- 11) Use heritage capability to create humanity's habitat and cities that are safe, flexible, equitable, and long-term for both present and future generations.
- 12) Use legacy as a springboard and inventiveness for environmentally friendly output and utilization.

13) Use cultural legacy to strengthen communities' ability to adjust and develop while fostering climate change flexibility.

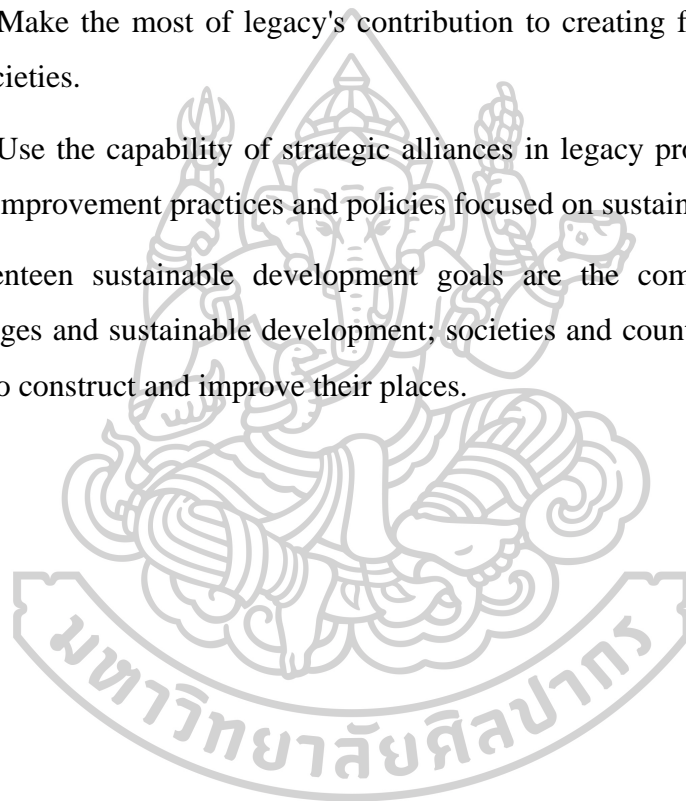
14) Use heritage to safeguard biocultural variety and ensure water resources are used long-term.

15) Use legacy to advance coordinated approaches to the preservation, restoration, and long-term use of ecological communities founded on values, human rights, and the landscape.

16) Make the most of legacy's contribution to creating fair, welcoming, and peaceful societies.

17) Use the capability of strategic alliances in legacy procedures to promote legacy and improvement practices and policies focused on sustainability (pp. 18-113).

Seventeen sustainable development goals are the common understanding about heritages and sustainable development; societies and countries could use these guidelines to construct and improve their places.



Chapter 3

Analyzing the Archaeological Ruins of the Great Shangqinggong Temple

This chapter analyses the archaeological ruins of the Great Shangqinggong Temple by reference to the Burra Charter Process and also to the five rules outlined in Chapter 2: to avoid seeing heritage places as revenue generators, to avoid commercialization compromising OUV, to avoid compromising authenticity, to avoid lack of balance between the two goals of authenticity and conservation in the cause of sustainable tourism, and to avoid elitism. The chapter is in four parts: first, there is a general description of the Shangqinggong complex in its present state, emphasizing its condition as an archaeological site (section 3.1); second, the question of authenticity is addressed (3.2); third, there is an outline of assessment criteria of the place in terms of OUV, utilising the Burra Charter guidelines (3.3); fourth, these criteria are brought to bear on the specific components of the Shangqinggong complex (3.4) and fifth, the complex will be discussed by reference to the five rules from Chapter 2 (section 3.5).

3.1 Excavation, Conservation, and Present State

3.1.1 The Archaeological Program

The archaeological ruins of the Great Shangqinggong Temple are the ruins of Taoist temple architecture built by the imperial edicts of the Song, Yuan, Ming, and Qing dynasties. It is a core official temple relic that successive Taoist leaders have used to explain teachings, holding the ceremony to recognise Taoists' meritorious deeds and other major Taoist ceremonies. The excavation of the archaeological ruins of the Great Shangqinggong Temple was started in 2014 (Chinanews, 2023). The present protection program was instituted in June 2019 and finished in March 2023. The total ruins area is approximately 180,000 square meters, with a construction area of over 20,000 square meters. From 2014 to 2017, more than 30 archaeological ruins were discovered, such as Dragon-Tiger Gate, Yuhuang Hall, Houtu Hall, Sanqing Hall, etc. More than 10,000 pieces of various building materials and living utensils from various dynasties were

unearthed, which are of great value for studying the development history of Taoism and the architectural art of Taoist temples. These archaeological ruins were excavated half part divided from the central line -Sanqing Hall, Houtu Hall, Yuhuang Hall and Longhu Gate: the excavated part includes the central part and the east side of the central line includes Wenchang Hall, Tianhuang Hall, Wuyue Hall, and Sanguan Hall; the west side of the central line was left unexcavated including Guansheng Hall, Ziwei Hall, Sidu Hall, and Sansheng Hall.

Since the Five-Years Plan setting, the Government needs to reconstruct and restore the Great Shangqinggong Temple; the Five-Years Plan describes the future of the Great Shangqinggong Temple that the development requires strengthening and relying on the brand image of *Mount Longhu is unique*, fully leveraging the leading role of the Longhu Mountain scenic area, profoundly exploring the cultural connotation of Taoism, promoting the restoration and reconstruction of the Great Shangqinggong Temple, promoting the transformation of cultural resource advantages into tourism resource advantages, constructing a retirement and health tourism product system with Taoism culture as the core, building several health and elderly care demonstration bases in Longhu Mountain (Yingtian Municipal Bureau of Culture, Radio, Television, Press, Publication and Tourism, Jiangxi Fuxin Ecological Engineering and Tourism Research Institute Co., Ltd., 2021, p. 54-58).

In the case of China, revivalism is quite common; the core reason is to attract tourists to come or nostalgia for the past; the Great Shangqinggong site is not exceptional; however, the protection project destroyed the authenticity overall, the visitors cannot see the original ruins anymore, the present state is a piece of work of someone's design, it reflects designer's ideas or opinions; what the ruins themselves expressed to people cannot anymore be discerned after the protection project. The archaeological ruins are related to the Taoism centre in the past, or even the site as the physical evidence showing the successive development since Taoism's origin. As Taoism is tightly associated

with Chinese civilization, at this time, the original ruins should retain integrity and authenticity.

The protection project designer company is Architectural Design and Research Institute of Tsinghua University Co., Ltd., whose previous job was to revive the main hall of the Great Shangqinggong Temple. The ruins were discovered during the investigation work (Tsinghua Architectural Design and Research Institute, 2023). It is difficult to see any bidding process with the protection project, even though this protection project is the result of discussion. Still, the preservation in the project adopted many interventions, such as the archaizing of ancient Chinese architecture with roofed structure parts, new building base parts, and newly built construction of the west line part. This project is overbalancing the element of protection and preservation instead of authenticity.

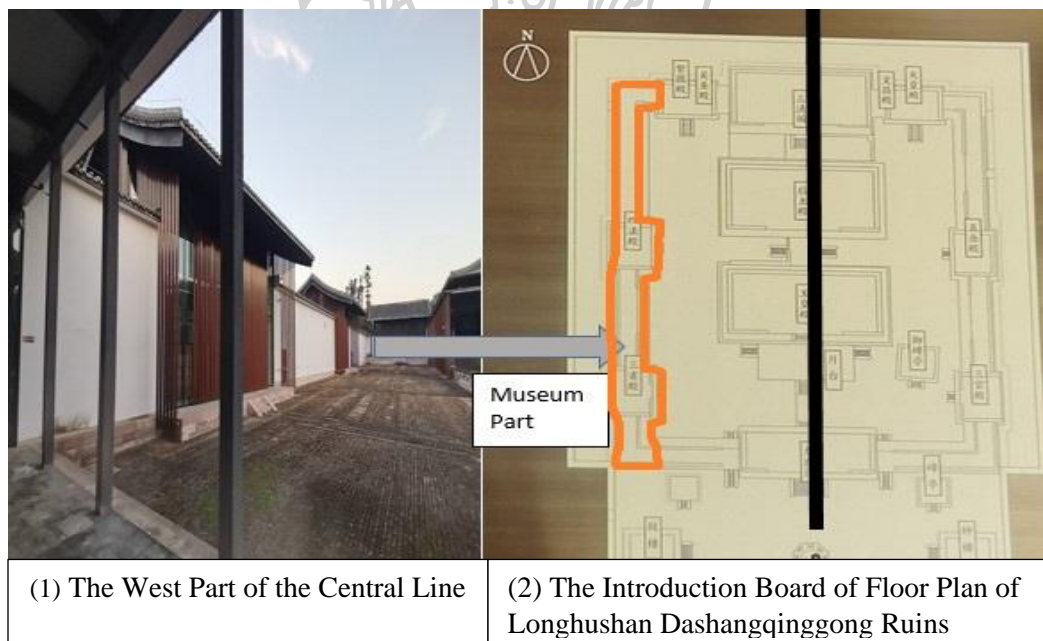


Figure 12 The West Part of the Central Line

Source: (1-2) Author

The west part of the centre includes Guansheng Hall, Ziwei Hall, Sidu Hall, and Sansheng Hall.

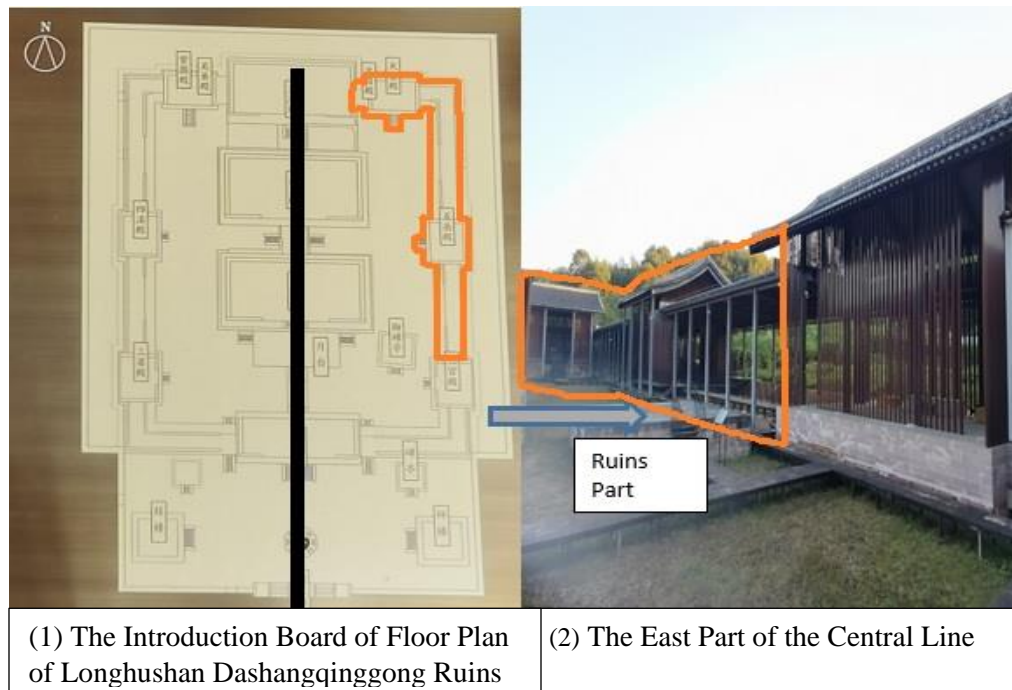


Figure 13 The East Part of the Central Line

Source: (1-2) Author

The east part of the centre includes Wuyue Hall, Tianhuang Hall, Wenchang Hall, and Sanguan Hall.

There are only Sanqing Hall walls and pedestal ruins left (See Figure 40) in the central part of the floor plan; the other parts like Longhu Gate (Dragon-Tiger Gate), Yuhuang Hall, Houtu Hall, and Sanqing Hall are newly designed and created in the protection project.

The associations of a heritage site as "the connections that exist between people and a place, and it may include social or spiritual values and cultural responsibilities for a place" (The Burra Charter, 2013, p .3). In this sense, Mount Longhu was a sacred mountain for Taoists in the past, based on the history of the archaeological ruins of the Great Shangqinggong temple. In AD 1012, Emperor Zhao Heng of the Song Dynasty issued an edict to change the Zhenxian Temple to the Shangqing Temple, or it could be proved that the central government emphasized Taoism as a religious function here, and it is precisely for this reason that the influence of this place as a Taoist holy landscape on the public is gradually increasing. It can be said that Taoism

engenders a solid spiritual value and broader cultural values which are still working for people today, such as the Fengshui concept, Yin and Yang concepts which means that Yin and Yang both create and restrict each other, yet they are opposing and complementary; one part ebbs as the other rises.

The fabric of a place means all the physical material of the place, including elements, fixtures, contents, and objects (The Burra Charter, 2013, p. 2). The government constructed a protection project on the archaeological ruins of the Great Shangqinggong Temple after the archaeological excavation; this project includes a museum with part of the unearthed relics from the archaeological work in the area of the archaeological ruins of the Great Shangqinggong Temple.

The archaeological findings mostly lacked interpretative methods for the public, including the museum. The ruins lack interaction and a tourist-based theme exhibition, with information that is not communicative; hence, it is complicated for the visitors to get the main ideas after the visit. The present interpretation panels focus too much on narration and descriptive methods. As the local government has promoted their city as a Taoism city of China, it is necessary to illustrate their findings in a tourist-based way that can explain the links to Taoism and its philosophy. For example, sophisticated interactive technology needs to be added to each exhibit and information panel to explain the terminology of archaeology and add questions for understanding.



Figure 14 The Excavation Objects Exhibition on the Archaeological Ruins of the Great Shangqinggong Temple
(Source: Author)

The east side of the central line is the open-air ruins with the roofed structure, except for Sanguan Hall, a newly built building base with a roofed structure construction. However, it is hard to see the original ruins here because the new building base is built on top of the original ruins with identifiable materials. Most of the ruins were designed for these new buildings base on the top of the original ruins, including the west part from the central line (Figure 12) and the central line - Longhu Gate, Tianhuang Hall, Houtu Hall and Sanqing Hall.



Figure 15 The New-Build Sanguan Hall
(Source: Author)

The open-air ruins in the whole archaeological ruins of the Great Shangqinggong Temple show only Wuyue Hall, Wenchang Hall, and Tianhuang Hall, as well as two paths that connected these three halls in the east side of the floor plan of Figure 13.

Compared with the Dragon Tiger Mountain handscroll from around AD 1731⁴, the archaeological ruins of the Great Shangqinggong Temple are identical to this. This handscroll was painted by Guan Huai (active about 1780-1795) in the Qing Dynasty.

⁴ This handscroll is presently stored in the Los Angeles County Art Museum, USA



Figure 16 The Taoist Temples at Dragon Tiger Mountain (Longhushan or Mount Longhu)

Source: Guan Huai, Qing Dynasty (active about AD 1780- 1795)

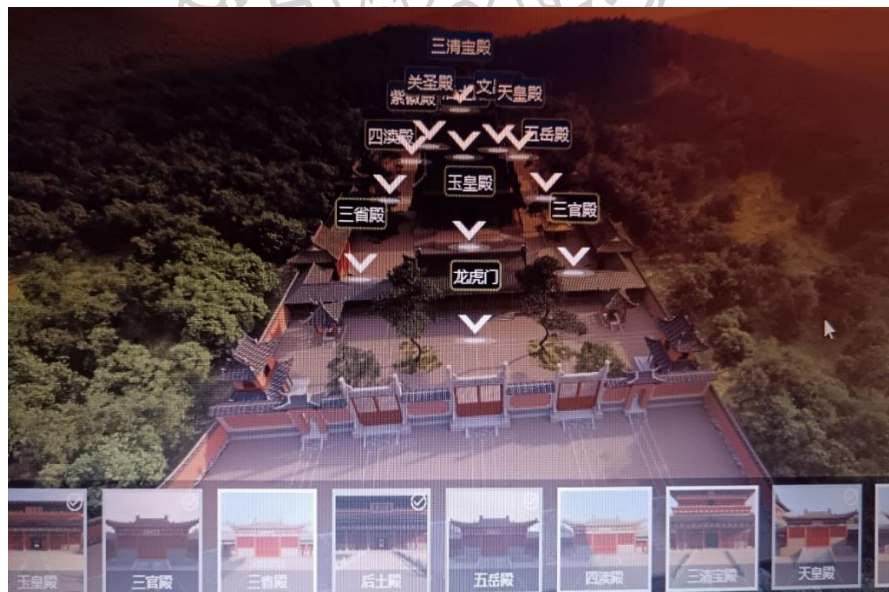


Figure 17 Reconstruction of the Great Shangqinggong Ruins via Virtualization Technology

(Source: Virtualization Reconstruction of the ARGS Temple, n.d.)

In the protection project, Virtualization Technology (VT) is the reconstruction behaviour based on Figure 17. Visitors can see the overall reconstruction of the Great Shangqinggong Temple Complex via VT; almost every building has an electronic introduction. The details will be shown in the 3.4 part.



Figure 18 The Handscroll Painting by Guan Huai Compared the Relic's Protection Project in the Archaeological Ruins of the Great Shangqinggong Temple
(Source: Author)

As Figure 18 shows, there is a handscroll painting for comparison in each part of the relic, serving as a comparison map between the ruins and the AD 1731 handscroll of the Taoist Temples at Dragon Tiger Mountain.

3.1.2 Physical Analysis of the Great Shangqinggong Temple Archaeological Site

Figures 19 and 20 below clearly show comparison images of the site from before and after the Protection Project, where the protection project was built on the original archaeological sites, as Figure 20 has presented.



Figure 19 The Aerial View of the Archaeological Site of the Great Shangqinggong Temple before the Protection Project
Source: Google Maps, 2022, retrieved on 22 May 2022



Figure 20 The Aerial View of the Archaeological Site of the Great Shangqinggong Temple after the Protection Project

Source: Google Maps, 2023, retrieved on 11 August 2023



Figure 21 The Archaeological Restoration Plan
(Source: Author)

Figure 21 is the Archaeological Restoration Plan in the museum inside the archaeological site of the Great Shangqinggong Temple. Based on the archaeological restoration plan, the excavation is just half of the site. By comparison with the handscroll below, the site plan is apparent.

3.1.3 The Great Shangqinggong Temple as Heritage Tourism

The Great Shangqinggong Temple includes the newly built part and archaeological ruins part. The ruins of the Great Shangqinggong Temple are located in the back of the newly built part. Before November 2023, only the newly built part of the Great Shangqinggong Temple was open to the public.

Part 1-Newly built Part⁵

The newly built part consists of the entrance gate (Fudi Gate Tower), an Unhorse Pavilion, a Drum Tower, and a Bell Tower at the end; then, the Jiu Long Path connects the entrance gate, Unhorse Pavilion (in the middle of the Jiu Long Path), and Drum Tower and Bell Tower. The Lixing Stone Archway is the only original artefact in this newly built area.



Figure 22 Fudi Gate Tower

Source: (1,3) Author; (2) Google Maps, 2024, Aerial View of the Complete Great Shangqinggong Temple, retrieved on 15 January 2024

Fudi Gate Tower is the entrance gate of Jiu Long Path, and the ticket checkpoint is at the gate. Fudi Gate is the gate tower of the Great Shangqinggong Temple, and it was first constructed in the fourth year of Jingding (AD 1264) of the Southern Song Dynasty under the leadership of Guanmiao master Zhang Wenshi. The gate tower features the four Chinese

⁵This thesis focuses on the Great Shangqinggong Temple Ruins, and the Temples nearby, such as the Dongyin Taoist Temple complex (东隐院) and Fu Mo Building (伏魔殿) are not included.

characters *Long Hu Fu Di*, and the statue of Zhenwu Dadi is housed on the upper floor. Later, numerous floods and fire calamities caused the Fudi Gate Tower to be destroyed. The new gate tower, built in AD 2000, has a height of 21.37 metres, a building area of 689.38 square metres, and a multiple-eave roof separated into two stories and mimics a Song Dynasty wooden structure.

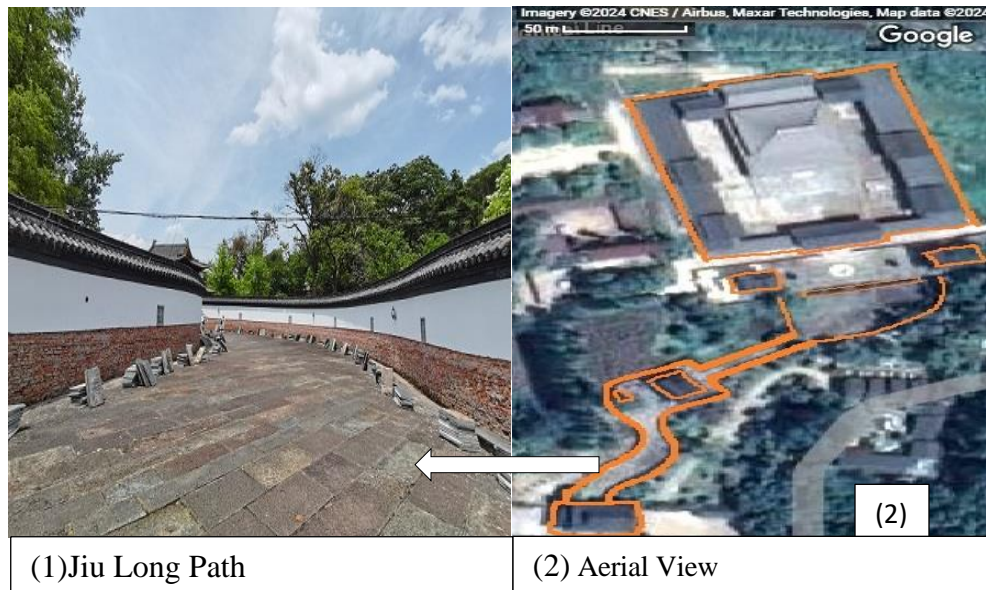


Figure 23 Jiu Long Path

Source: (1) Author; (2): Google Maps, 2024, Aerial View of the Complete Great Shangqinggong Temple, extracted on 15 January 2024

The Jiu Long Path inside the Great Shangqinggong Temple reconstructed area resembles a zigzagging dragon; hence, it got the alternative name Dragon Path, illustrated in Figure 23. All the buildings are new constructions, and the S-shaped street embodies the Taoist philosophy of Yin and Yang. It shows the core philosophy of Taoism, which could be the intangible value in this reconstruction area.

There is an Unhorse Pavilion in the middle of the Jiu Long Path. It is the Gate of Etiquette, where civil servants should dismount from sedan chairs, and generals should dismount from their horses here in the past. This building is also a new construction building.

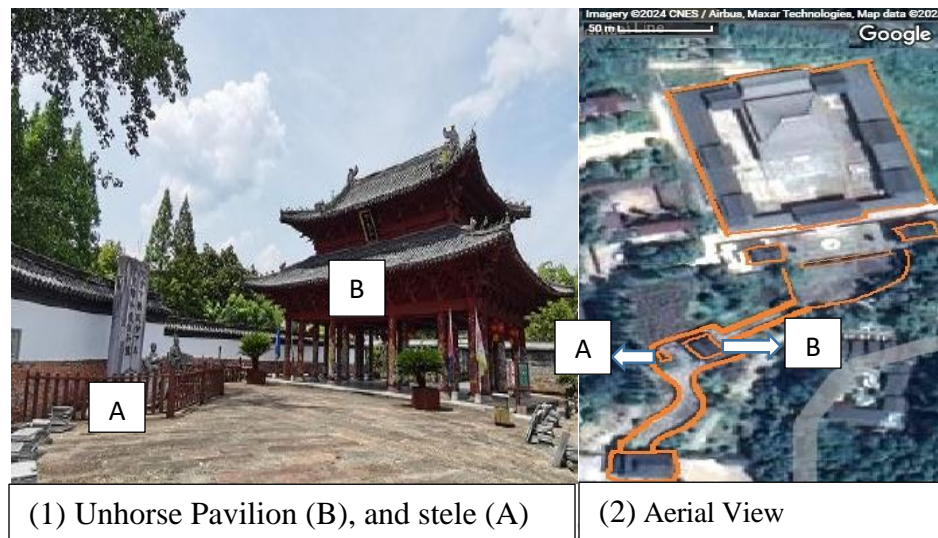


Figure 24 Unhorse Pavilion

Source: (1) Author; (2): Google Maps, 2024, Aerial View of the Complete Great Shangqinggong Temple, retrieved on 15 January 2024

The end of the Jiu Long Path is the Lingxing Stone Archway for agricultural god belief, praying for harvest, and being grateful for it. Lixing Stone Archway is the original artefact from the Yuan Dynasty when the Great Shangqinggong Temple was rebuilt. It is composed of six columns and five ridges, 23.5 meters long; the middle two columns are 8.6 meters high, and the two sides four columns are 7.8 meters high; it is carved with white marble, dragons, phoenixes, and auspicious cloud sculptures on the holding columns.

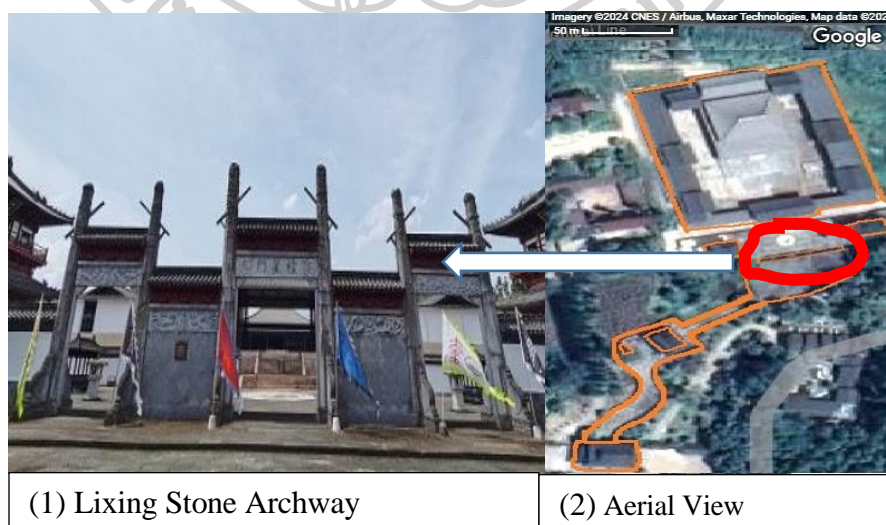


Figure 25 Lixing Stone Archway

Source: (1) Author; (2): Google Maps, 2024, Aerial View of the Complete Great Shangqinggong Temple, retrieved on 15 January 2024



Figure 26 Drum Tower and Bell Tower
 Source: (1-2) Author; (3) Google Maps, 2024, Aerial View of the Complete Great Shangqinggong Temple, retrieved on 15 January 2024

In April 2000, the two towers were newly constructed, and the original towers (first built in the Yuan Dynasty) were destroyed. Their functions are to tell time and call on Taoists.

Part 2- Ruins Part



Figure 27 The Archaeological Ruins of the Great Shangqinggong Temple after the Protection Project
 Source: (1, 3) Author; (2) Google Maps, 2024, Aerial View of the Complete Great Shangqinggong Temple, retrieved on 15 January 2024

The archaeological ruins of the Great Shangqinggong Temple have nine sites retaining significant ruins, with just a few of them being clearly evidence of Taoism (as a religion). Taoism (as a religion) is one of the systems that has absorbed the fruits of Chinese civilisation; in this case, the Great Shangqinggong Temple ruins should not be redesigned and created on top of the ruins in the name of a protection project, which is different from the original ruins. The ideal status of this heritage place is to cause every Chinese to think about Taoism (as a religion) according to the original ruins. Instead of the protection project, it reflects the view of the project designer, which could not evoke people as the original one did.

Catibog-Sinha (2012) proclaimed that because tourism is a new kind of experience, tourists are expected to get something new from it. The Tourists expect the most important experience to be the acquisition of different knowledge, concepts, and skills from where they go and what they do in their destination place (p. 380). Also, it is better to visit the original place to explore what it is, and that means managing the architectural heritage of the Great Shangqinggong archaeological site in the manner of keeping the original ruins and interpretatively presenting its museum to demonstrate that this place is also a tangible heritage.

Since the archaeological ruins of the Great Shangqinggong Temple are located in Yingtian City's jurisdiction, the local government has the intention to drive their local development by highlighting this heritage as the reason for *Taoism City* as its 2020-2025 Yingtian City tourism development plan. It focuses on the economy and environment but not much on social aspects, which could help the public better understand Taoism instead of superstition. In Chinese society, many superstitions relating to Taoism religion can be found in modern novels and other media. So, it is also a good point for society to understand their culture positively through travel.

After 19 November 2023, the archaeological ruins of the Great Shangqinggong Temple were open to the public (Chinanews, 2023).

3.2 The Question of Authenticity

The third of the five rules outlined in Chapter 2 called for attention to the need to protect the authenticity of a heritage site. The approach taken in the archaeological ruins of the Great Shangqinggong Temple case has chiefly been new construction instead of protection, in terms of the Burra Charter categories: that is, protection of the heritage in its present state, with minimal intervention. The concept of authenticity is also based on the Nara document on authenticity 1994.

However, the new protection project on the archaeological ruins of the Great Shangqinggong Temple does breach authenticity, for example, in the case of Sanqing Hall, where three statues and a new pedestal were added to the conserved ruins.

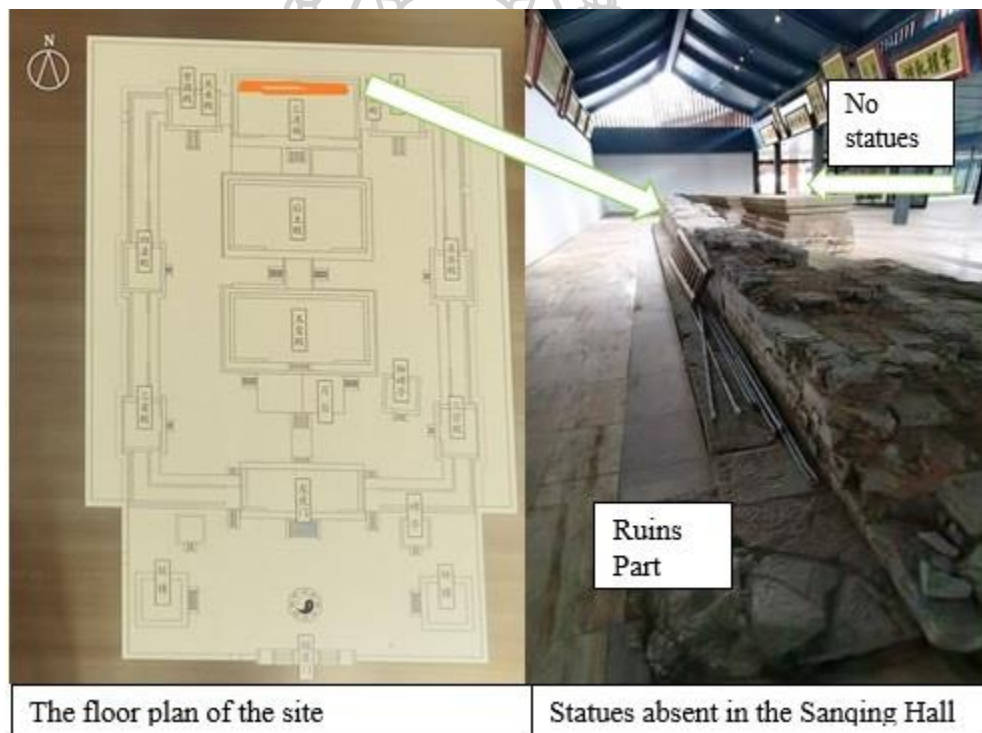


Figure 28 The Floor Plan of the Site and Statues absent in the Sanqing Hall Ruins
(Source: Author)



Figure 29 After the Statues Were Added in Sanqing Hall
(Source: Author)

Three newly added statuarities are not restorations based on the Burra Charter definition of restoration (See Chapter 1.6.1) or the restoration method in Cambodia and Indonesia; they are newly designed and created constructions based on some original pedestal constructions. This new-build construction redefines the original figures, which were already damaged or destroyed; it is improper in the archaeological site.

A more problematic case of inauthenticity is represented in Dragon-Tiger Gate, Yuhuang Hall, Houtu Hall and Sanqing Hall, where the approach has not been reconstructed⁶ because it doesn't meet the criterion. The Dragon and Tiger Gate is a newly designed and created construction combined with a magnificent new building base and roof structure, imitating ancient Chinese style.

While this would present as inauthentic, a more profound question is: what was the agenda or rationale for the approach? The rationale in the Seoul case was to be part of re-establishing national sovereignty and identity. So, what was the rationale behind the new constructions of Dragon-Tiger Gate, Yuhuang Hall, Houtu Hall, and Sanguan Hall?

⁶ Reconstruction is the third of the Burra Charter's category of actions, returning a place to a known earlier state if there is sufficient evidence.

The layout plan of the protection project is similar to a handscroll of the Taoist Temples at Dragon Tiger Mountain (Longhushan or Mount Longhu) from the Qing Dynasty (see Figure 18), based on the Burra Charter reconstruction definition, which implies returning a place to a known earlier state if there is sufficient evidence.



Figure 30 The Excavation Model
(Source: Author)



Figure 31 The Speculative Model
(Source: Author)



Figure 32 The Protection Project Layout Model
(Source: Author)

Renovation means that applies where the original purposes of ancient structures may no longer be able to suit the demands of today, and the enlargement of historical structures occurs to improve and modernize their use (Zhou and Yang, 2008). Houtu Hall and Yuhuang Hall (Figure 39) seem like renovations because the new building does not follow the layout of the original ruins and has a new function of holding Taoist rituals.

Preservation (Figure 13), Reconstruction (Figures 17, 32), and newly designed and created constructions (Figures 12, 15, 37, and 39) practices as exhibited in the Great Shangqinggong Temple complex raise a question: whose heritage is it? Is it public or private? Is it better to keep the original and remove the newly added element to keep its authenticity?

Like in the cases of re-establishing Dresden and Seoul, the objective is to rebuild a lost authenticity with appropriate proof. It is claimed that these two cases called into question validity according to the Burra Charter; nevertheless, in these cases of reconstruction, the new-build sections were accompanied by sufficient proof. In the case of the Great Shangqinggong Temple's ancient ruins, the government chose a protection project; however, certain areas are being newly designed and created – effectively as new construction. The primary purpose of archaeological ruins is to preserve old human physical evidence. Without first-hand physical evidence, how can people experience and think about the past through second-hand physical ruins after the protection project?

One thing that should be remembered is that original ruins always cause more questioning and rethinking than second-hand ruins. The newly built elements of the Great Shangqinggong Temple would defy that lesson.

The better purpose is to preserve the original ruins as a historical record instead of newly designing and creating them for a new function based on the original structures, or it also means adaptation, invoking the concept from the Burra Charter to change a place to suit the existing use or proposed use.

3.3 Assessing the Cultural Significance of a Heritage Place

UNESCO provided selection criteria for assessing OUV of cultural heritage and natural heritage. The cultural parts could identify whether a cultural heritage place is outstanding. For example, the Great Shangqinggong Temple Ruins represent the Taoism centre since the Song Dynasty; and accordingly some points of the selection will be suitable for the ruins "(iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;" and then "(vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (The Committee considers that this criterion should preferably be used in conjunction with other criteria)" (UNESCO, 2021, pp. 29-30). Even if this place is not a World Cultural Heritage, it will have a chance of becoming one someday.

The issue of cultural significance is the focus of the Burra Charter. The Burra Charter process involves assessing a heritage place in terms of aesthetic, historical, scientific (archaeological), social, and spiritual value. These values are to be read from the tangible and the intangible heritage inherent in the Great Shangqinggong Temple complex (in section 3.4). However, these values need to be discussed regarding their applicability to the present case as follows.

3.3.1 Aesthetic Value

The ancient Chinese adhered to the principles of Feng Shui, which were applied to graves and other architectural structures. An excellent example to clarify Feng Shui's ideas is the instance of the Great Shangqinggong Temple's archaeological ruins. The temple is close to Mount Longhu, one of the Danxia landforms that are included as World Natural Heritage Sites. It is situated in a beautiful area. According to the well-known Dongtian-Fudi theory of Taoism (See 2.1), Mount Longhu is located in the 32nd Fudi. All Dongtian-Fudi is located in an excellent Feng Shui.

Although Shangqinggong may show how spirituality could influence the aesthetics of ancient cultures, this would not be obvious to a modern

visitor. It is actually a derivation that needs to be understood. It is an interpretive and reflective activity for the present.

3.3.2 Scientific Value

The Great Shangqinggong Temple's archaeological remains have been excavated since 2014. The most current architectural protection scheme runs from June 2019 to March 2023 (Chinanews, 2023). (See 3.4)

3.3.3 Spiritual Value

Taoism as a philosophical school gave rise to Taoism as a religion and its philosophical ideas. Huang Lao, or Huanglao, was China's most important school of thought during the early Han period (2nd century BC). The central notion of Huang Lao's philosophical theory was *Dao or Tao*, which means that although it is empty and impermanent, anything may arise from it. The universe is governed by a law known as *Dao or Tao*, according to Taoist philosophy. The *Dao or Tao* is explained in the book *Dao De Jing*. Although the early Taoist doctrines were compiled in the *Taiping Jing*, a Taoist book, Taoism eventually adopted these ideas as its core theological tenet. This Taoist bible's valuable thoughts or ideas can be divided into five interrelated aspects.

1) Cosmological Thought

a) The fundamental element of chaotic energy is Yuanqi, which caused the separation of sky and earth (Yang, 2013, p. 47). Yuanqi is the primary energy of the universe.

b) Yuanqi is the thing used to nourish the lives of all things in heaven and on earth. The world relies on Yuanqi to nourish the lives of all things through the Eight Wind Flows of seasons (Yang, 2013, p. 1093). Eight Wind Flows are the winds from eight directions that could also represent the shift of four seasons.

c) All things sprout from their primordial energy (Yuanqi) and die in autumn from the same kind of annihilating energy (Yang, 2013, p. 870). It explains the circulation of life and death.

2) The Relationship between Heaven and Man

a) Natural Laws:

The natural law operates according to conventional rules that humans cannot change, so obeying it is auspicious, and disobeying it is dangerous (Yang, 2013, p. 620). Human behaviour should follow natural law.

b) The Will of Heaven:

b1) The will of heaven will never deceive someone. Once heaven is angry, there is no way to stop it. Offending heaven will cause people to die early (Yang, 2013, p. 97). This part describes the consequences of humans not following the will of heaven.

The responsibility for the mistakes of predecessors lies with the acceptance of their responsibility by future generations –it is- the educational function of religion.

b2) In the social activities of the world, some people vigorously do good deeds but often suffer misfortunes, while others blindly do bad deeds but have blessings. As a result, those who do good deeds say to themselves, it seems not worth striving to be virtuous. Those who vigorously do good deeds but suffer in the opposite direction are those who bear the blame of their ancestors, and the disasters that spread before and after come together to harm them. Those who do evil deeds but have blessings instead enjoy the significant contribution their ancestors have accumulated in the heavens. At this point, the ancestors will distribute that kind of benefit to this person

(Yang, 2013, p. 91). This part explains the societal phenomenon of those who do evil deeds still receiving good from humans in the way of the Taoism religion.

3) Viewpoints Containing Some Simple Dialectics

a) When Things Reach Their Extreme, They Will Turn Back:

Why exactly let the world have one Yin and one Yang? Yang can generate Yin when it reaches its limit, and Yin can generate Yang when it reaches its limit; the two are passed down from generation to generation, just like when the cold reaches its end, it returns to the heat of the sky, and when the heat reaches its end, it returns to the cold of the sky; this is precisely the original rule, so it can be passed down permanently, generation after generation, without breaking off the system of heaven and earth (Yang, 2013, p. 167). Yin and Yang are constantly moving and developing; they are not static but dynamic processes.

b) The Idea of the Unity of Opposites:

All things in the world are composed of one Yin and one Yang so that all things can be presented and nurtured (Yang, 2013, p. 765). All things are composed of Yin and Yang, which is the source of growing and giving birth.

c) The idea of stopping mistakes or bad things from developing at the first sign:

The initial mistakes were subtle, and all kinds of errors were as subtle as small grains of rice. The result would be almost a thousand miles apart if natural law deviation is only a few millimetres away. Tiny grains of rice accumulate one after another, expanding into large warehouses filled with grain storage, turning into trillions of grains. Rainwater drops drop by drop, falling to the ground and flowing continuously, forming rivers that converge into a vast sea of water

(Yang, 2013, p. 339). It is wise to stop the mistake at the beginning stage; as time goes by, the mistake at the beginning will develop into a massive mistake in the end.

4) Health Preservation Ideas

a) The Viewpoint of Valuing and Respecting Life:

The nature of heaven and earth has always valued people the most (Yang, 2013, p. 1281). Humans are the most valuable thing in nature, so their lives should be respected.

b) Diet Aspect:

Shouyi's method takes eating less as the primary step. God likes fragrance and cleanliness, and casually defecating, farting, and spitting dirty phlegm can make the gods feel that humans are filthy (Yang, 2013, p. 2516). Maintaining good personal hygiene and a moderate diet is the first step in preserving someone's life.

c) The Idea of Doing Good Deeds:

Thinking about beautiful things and perhaps receiving good stands against thinking about evil activities that, in turn, can bring harm to oneself; safety and danger are intertwined, like curling up hair and tying it on both sides. People should take a warning and not have complicated thoughts (Yang, 2013, p. 111). Positive thinking could receive positive results.

d) The heart is the ruler of the five internal organs, the foundation of the various deities within the body, and the most critical part of the entire human body; it controls people to do good deeds. The heart does not want people to act recklessly and incorporate evil. Anyone who can hold onto good deeds, remain calm and self-disciplined, does not think evil of the outside world, and straightens their heart will automatically see the heart and spirit inside; goodness can make people see one's heart! The heart and spirit are the masters

of life, and seeing them above will prolong one's lifespan. As long as one does something, one will achieve success. People who cannot see the Heart of God belong with evil people. If they do not communicate with the Heart of God again, they will all fail and die early (Yang, 2013, pp. 2256-2257). Evil thoughts can deceive the soul, but people can receive lots of benefits if they think about things in a good way.

5) Ideology of Governance

a) The natural law was something that everyone could understand and master, but when it met an unsagacious person, it was overthrown; when it met a sagacious man, it was orderliness. When emperors obtained a sagacious man, the natural law would flourish in their countries. Therefore, they dared not consider those who were inferior, ignorant, and not wise as their political assistants (Yang, 2013, p. 1050). Those with insight into reason may understand the rules of nature's movement and changes, which can assist the monarch in effectively ruling the realm. On the contrary, the outcome will not help the monarch administer the country effectively.

b) Adapting the natural law to govern the country, it is impossible to know all the situations involved, so it is impossible to listen to the opinions of only a single person (Yang, 2013, p. 953). In addition, a single person cannot grasp all the rules of nature's movement and changes, so an open-minded character is vital for the monarch.

c) Intending to donate a thousand catties⁷ of gold to the country is not as important as presenting a statement to it, relying on it to achieve political peace, eliminate disasters, and stabilise the whole country. Emperors in the past were more concerned with a lack of talent than money; they feared that great sages and people would not arrive, that they would all want to go elsewhere and that the population

⁷ a Chinese unit of weight, one catty equals five hundred grams

would steadily decline, going against the laws of nature. Even if the region reaches a thousand li⁸ and piles luxury goods like gold and jade to the horizon, we will ultimately be unable to recruit great sages, saints, and Xianren⁹, and rely on them to help the emperor in governance (Yang, 2013, p. 441). Talents and their beneficial words are more important than gold donations regarding country governance; even if someone has money, hiring talents who help govern the country is not always possible.

6) Attitude towards Learning/Epistemology

a) Learning is Necessary to Understand Things:

Before a person was born, the heavens entrusted all the true Tao to his complete body, so it was up to the teacher to open him up, teach him, and let him learn. In this way, he could have nothing that he did not understand. If the teacher did not show him the way, even though he had received the true Tao pre-bestowed by the heavens, he still would not understand anything. It is like putting a baby in a room after birth and letting him learn without teaching him anything: he will not understand anything (Yang, 2013, p. 886). Learning is beginning to understand everything; thus, he cannot comprehend anything if he does not study.

b) Endless Learning Perspective:

At the beginning of the opening up of heaven and earth, the great sages were knowledgeable about a specific aspect, familiar with a particular aspect, and no questions would be raised for this specific aspect. Therefore, they could each establish a theory so that future generations could study it and avoid making mistakes about this particular aspect. Thus, the great sages may only have advantages in the theory they founded. However, they will not be able to understand

⁸ a Chinese unit of length, one li equals five hundred metres

⁹ a classification of people in Taoism that is higher than Taoist

the completed laws of the movement and changes in nature, so their unique theories are different (Yang, 2013, p. 98). Every talent specializes in their field, not all the rules of nature's movement and changes; that is to say, learning is an endless behaviour.

c) Attitude towards Learning:

Learning was the focus of the ancient sages and wise people, who studied hard day and night without rest. They were aware of heaven and earth's lessons, so they dared not act immorally or study carelessly. They can thus constantly be safe and have good fortune (Yang, 2013, pp. 867-868). Given their keen awareness of natural laws, talented people would never act in a way that would violate the principles governing movement and changes in nature. Their only way to gain a deeper understanding is via constant study.

The current ruin sites also have the ability to arouse cultural and spiritual values; this is a meditative feature that can help clear the mind and promote reflection on beginnings and the passage of time, bringing the mind back to ideas of being and becoming and the core of the self in this instance. Additionally, their interpretation might serve as a creative inspiration.

3.3.4 Social Value

Taoism draws on ideas and concepts from a wide range of pre-Taoist Chinese civilizational achievements. Zhou Yi, whose works embody the belief that individuals who consistently perform good actions will eventually experience an everlasting stream of benefits, is one of the origins of the Taoist canon. People who frequently do wicked acts will undoubtedly face a sequence of calamities (Guo, 2010). The notion of the relationship between *heaven and man* is first explained in the book *Chunqiu Fanlu*. It states that the creators of Chinese characters in the past first penned three strokes and then joined them in the centre, which is known as the *king* in Chinese characters. The principle is the one stroke that unites the three strokes, which stand for

heaven, earth, and people. Who among us is not a king to be able to achieve this (Zhang, Zhong, and Zhou, 2012)? The above is an old Chinese mentalism theory, which states that *heaven and humanity* may interact. Heaven has the ability to affect personnel, forecast tragedies and good fortune, and influence human conduct, and this is the notion of heaven-human interaction.

With Taoism's appearance in Chinese history, some Taoism books inherited earlier thoughts and ideas, such as the book of Taiping Jing, where it is said that Cheng (承) is the antecedent cause, and Fu (负) is the consequence; it is the Cheng-Fu concept. The so-called *Cheng* refers to the fact that antecedent people initially followed the will of heaven to act but gradually deviated from the will of heaven without detecting it. Nowadays, people born later have suffered the punishment of those crimes innocently, continuing one after another and suffering the disaster. Therefore, those who occur in the front cause the Cheng, while those who appear in the back cause that consequence (Yang, 2013, pp. 249-250). The famous Taoist book Tai Shang Gan Ying Pian (太上感应篇) says, there is no way for a person's misfortunes and blessings; they are completely summoned by themselves. Good is rewarded with good, and evil with evil. Just like the figure closely following the body, never make a mistake (Li, 1988, p. 6). The reasons for a person's misfortunes can be found in this part.

In other words, Taoism emphasizes personal practice, and the longevity principle is one of its most well-known features. In the realm of intangible heritage, the longevity concept of Taoism evolved from the regimen of Taoism (as a philosophical school).

The regimen of Taoism (as a philosophical school) is divided into two parts: 1. motionless practice method that Cunsi (存思) refers to closing or slightly closing one's eyes and contemplating a specific object to concentrate attention; Cunshen (存神) refers to the contemplation of gods within or outside the body; Neiguan (内观) refers to the appearance of the five internal organs in mind with closed eyes; Shouyi (守一) refers to the concentration of thoughts to strengthen faith in Dao or Qi, in order to control physical and mental

tranquillity; Zuowang (坐忘) refers to forgetting everything in the world through sitting and contemplation, achieving a very peaceful condition without desire, gain, or loss, and utilitarianism; all these practices are the way to lead the practitioners being quiet in mind and heart. 2. Motion practice methods, like breathing exercises (导引) and martial arts for maintaining the body shape. The regimen should combine both the motion practice and the motionless practice method (Chang, 2017, as cited in Ye's book *The Essence of Taoism Regimen*, p. 81).

Baduanjin breathing exercise is one of the famous breathing exercises from the past till now, and it can be traced back to Tao Hongjing's book *Yang Xing Yan Ming Lu* (养性延命录) in the Liang Dynasty of the Southern - Northern Dynasties in Chinese history. Up to the end of the Qing Dynasty, Liang Shichang (梁世昌) attached the *Baduanjin breathing exercise Diagram* to the book of *Yi Jin Jing Waijing Tushuo* (易筋经外经图说), which was the earliest documentary record of the fixed vertical Baduanjin breathing exercise movement, it is a song formula and the model of the standing Baduanjin breathing exercise in later generations (Jiang, Guo, Wang, Chen and Sun, 2022).

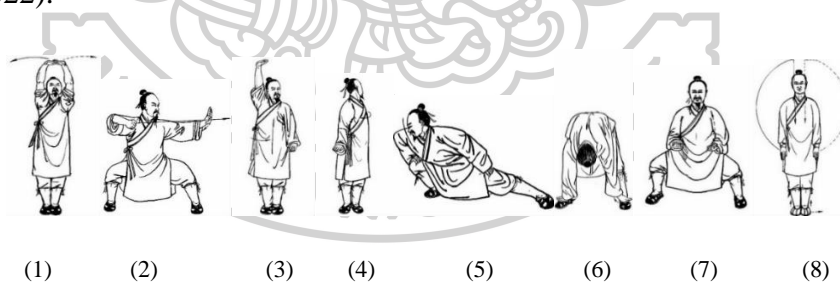


Figure 33 Illustrations of Baduanjin
(Liang, 2016, pp. 51-132)

There are eight steps to practice Baduanjin: (1). Raising the hands aloft with the palms up for nursing Sanjiao (掌托碧天理三焦), (2). Acting as an archer to draw the bow both on the left and right (左右开弓似射雕); (3). Holding one arm up in each to regulate the spleen and stomach (调理脾胃需单举); (4). Looking back on action could help adjust the functions of each part of the body (五劳七伤往后瞧); (5). Swivelling your head and descending your body to dispel the internal heat (摇头摆尾去心火); (6). Pressing the back and legs to the

toes using your hands to strengthen your kidneys and waist. (双手攀足固肾腰); (7). Clenching your fists and glaring with your eyes to enhance your strength and energy (攥拳怒目增气力); (8). Heels up and down to eliminate the illnesses. (背后七颠百病消) (Liang, 2016, pp.51-132). Baduanjin has many styles; the above is Zhang Shouxin's style from the Wudang sect of Taoism. Baduanjin is a popular exercise in society nowadays. The General Administration of Sport of China also provides a version on the official website for the public to help people improve their health.

With its impact beyond the official record of Chinese history, the archaeological ruins of the Great Shangqinggong Temple serve as the oldest official documentation of the Zhengyi Sect as the hub of Taoism in China. It may stand for Taoism's intangible values, as suggested by the Burra Charter's social values. It could represent the intangible values of Taoism as indicated by the social values of the Burra Charter.

3.3.5 Historical Value

A thorough study of Chinese history is necessary to comprehend Taoism, as the religion is closely associated with Chinese culture and civilization.

There are four stages of Taoist cultural emergence, evolving from primitive society to the rebellion period in the late Eastern Han Dynasty, which formed the basis of Taoist culture.

1) The Stage of Primitive Society

Primitive societies from the Palaeolithic to Neolithic periods could not be considered civilisations but instead regarded as cultures. When a community's clan structure leads to social disintegration and the development of an organized nation with a class society, that era of development is known as civilisation (Ye, 2011, p. 34). The definitions classify culture and civilisation, where civilisation is the developed culture. China's Paleolithic and Neolithic archaeological discoveries show evidence of animism, ancestor worship, totem worship, nature worship, and other ancient beliefs. These ideas

had an impact on taboo, prayer, sacrifice, witchcraft, and so on (Meng, 2009, p. 114). Taoism (as a religion) has inherited the witchcraft traditions of primitive societies, and it has enriched and completed itself by constantly absorbing local' cultures.

The Tangjiagang Site, which was established 7000 years ago in Tangjiagang Village, Anquan Township (安全乡), Anxiang County (安乡县), has a total area of around 40,000 square meters. Thousands of items were recovered during three periods of excavations by the Provincial Museum and Archaeological Research Institute in 1978, 1990, and 2007. The site was initially discovered in August 1977. The significant findings made by the Provincial Archaeological Research Institute during the third three-month deep excavation in October 2007 included the discovery of a primitive human skull and the overall infant remains in the altar container used for the sacrifice of the living. (See Figure 34) Tangjiagang archaeological ruins provide evidence of primitive societies, showing the reality of sacrifice in the primitive period.



Figure 34 Tangjiagang Archaeological Ruins, Changde City, Hunan Province
Source: (1) Google Maps, Tangjiagang Archaeological Ruins Location, retrieved on 19 December 2022; (2-4) Author

Sacrifice connects closely with the Wu craft. In the context of the Chinese, the Wu craft is different from witchcraft in the Western sense, as the function of the Wu craft is a method to invite God to come to the earth to respond to the specific intention of the inviter. The Wu craft mixed with sacrifice in the Pre-Qin Dynasties (Xu, 1997, pp. 5-9). In the context of the Western world, witchcraft is something like magic power, using this power to achieve a particular goal. However, in the Chinese context, the Wu craft is something like borrowing power from God to accomplish a specific goal.

The earliest dynasty in China was the Xia Dynasty, according to the book *Zhu Shu Ji Nian*, but this is a time belonging to prehistory, and the positive evidence is still in the process of interpretation, so the present introduction will begin with the Shang Dynasty.

2) The Animal Bones Writing Era (animal bone fossils from the Shang Dynasty)

The written inscription about the earliest Chinese civilisation was directly verified by animal bone fossils, which were discovered by Wang Yirong (王懿荣) in 1899. The principal materials used in divination during the Royal Shang were turtle shells and animal bones, and animal bone fossils served as written proof of the results.



Figure 35 Oracle-bone Inscriptions

Source: Information board from National Museum of Chinese Writing (online), n.d.

Xiaotun village (小屯村) and Houjiazhuang village (侯家庄), both located 2.5 kilometres away from Anyang County, Henan province, are where the unearthed animal bone fossils were first discovered. Based on the history of the Shang Dynasty, which dates from around 1395 BC to 1122 BC. The subjects of the animal bones writings covered a wide variety, including conquering,

military, agriculture, production, sacrifice activities, rites, sicknesses, good and evil fortunes, marriage, giving birth, hunting, travelling, activities, wind and rain, dreams, or others (Hu, 2002, p. 549). It can be said that divination culture was prevalent during the Shang dynasty.

Shang people believed that their ancestors when they died, their spirits would come to heaven and near the Heaven of God, and the Shang people would offer sacrifices to their ancestors for rain; this is the earliest recording of ancestor worship. In terms of worship of nature, Sun worship was found in the animal bone fossils as well, and it was also started in Zugeng (祖庚) and Zujia (祖甲) period. The moon's eclipse was reckoned as an inauspicious phenomenon at that time. Star worship included partial stars of the twenty-eight lunar mansions (二十八星宿) system. The Shang people will offer sacrifices to the God of clouds for rain based on the animal bones' writing. A phenomenon that Shang people in mind were suspicious of was the rainbow, as they treated it as a creature, expecting unlucky things when the rainbow came. There were also the Gods of Four Directions, where Shang people observed the phenomenon of rain blowing from all directions, which were the origins of the Gods of four directions (pp. 219-241). It was necessary to explain all the phenomena that occurred in primitive life, like thunder, rain, wind, the sun rising and setting, the moon, beasts attracting, and others. For the things that primitive man could not understand at that time, the witch or wizard was in the position to provide an explanation. Its practitioners in primitive society became professional mental labourers taking on education responsibilities. The people of primitive society would be educated about their clan's history, totem history, herbs, and curing of diseases by the Wu craft practitioners. The Wu craft is similar to divine judges, also known as *divine judgment*, referring to people when we cannot use our wisdom to deal with disputes. It is a mechanism to deal with disputes through awe and worship of natural forces (Zhang and Li, 2010, p. 52). The Wu craft and offering sacrifice activities accounted for a considerable portion of the Shang Dynasty.

The character for the word doctor in ancient Chinese is 醫 - the upper part means curing people who are almost dying, and the lower part means the Wu craft. The book of Shuo Wen Jie Zi explains that witches or wizards in the Chinese character are persons who pray to the gods for their favour. Witches are women who may serve unseen spirits and gods by dancing to make them emerge (Xu, 1963, p. 100). In short, witches (or shamans in North China) form an *aura* through dancing to make diseases *disappear*. Of course, there were quite a lot of superstitions in ancient times when medicine and the Wu craft were indistinguishable. Objectively speaking, many medical practices at that time were Wu craft; in other words, *Wu craft* was another form of medicine in the past. In ancient times, dance played an important role in *connecting heaven's will with human feelings* in ritual activities like offering sacrifices for the ancestors, welcoming gods and exorcising ghosts, praying for wind and rain, marrying and funerals; thus, witches or wizards used dance as a medium to talk with God to obtain God's will. Witches and wizards used medicine plus dance as the primary method to cure diseases, and faith power was strong then. It might be the origin of superstition in later times.

3) The Era of Hundred Schools¹⁰ of Thought Contending (the Eastern Zhou Dynasty)

As time passed, Chinese society moved into the civilisation level, the most influential cultural period in Chinese history starting around the seventh to third centuries BC, or the periods of the Chunqiu and Zhanguo. There were many rival schools of thought, and this period was also known as the Era of Hundred Schools of Thought Contending in Chinese history. Many bamboo writing slips were written in this period, as well as written in other materials. Lots of historians have tried to group these *Hundred Schools*. Matan Si (died 110 BC) was the father of Maqian Si (145- ca.86 BC) and wrote the essay *The Concise Ideas of the Six Schools* at the end of the book of Shi Ji¹¹; the Confucian school (儒家), Taoism (as a philosophical school 道家), the Mohist

¹⁰Hundred schools (or Baijia in Chinese) does not mean there are actually one hundred, but refers to many

¹¹ This is the first time in the history to conclude the thoughts from the periods of the Chunqiu and Zhanguo and six of them are indicated in his essay

School (墨家), the School of Names (名家), the Legalist School (法家), the Yin-Yang School (阴阳家). The book of Shi Ji also indicated the Doctrinal Fangxian (方仙道), which pursued immortality (Editorial Department of China Book Company (Ed.), 1959, pp. 1368-1369, 3288-3293). The Doctrinal Fangxian was the group of people who presided over offering sacrifices and developed gradually into wizards or witches for immortality through a long continuous process, whereby they believed that immortality could be achieved by medicine making (alchemy) and taking Daoyin exercise, meditation, spells, and sacrifices. The concept of immortality appeared gradually during the Eastern Zhou dynasty, and historians mentioned that a group of people tried to achieve immortality through specific practices; this group was developed gradually from witches or wizards in the early dynasties.

4) Rebellion Period in the Late Eastern Han Dynasty and Taoism's Emergence

In the post-Qin dynasty, doctrines and thoughts evolved in completeness and complexity. Religion was beginning to emerge in China, especially during the Han Dynasty. The book of Dian Lue records that various groups revolted against the Eastern Han Dynasty through AD 172 -184. The *Five Pecks of Rice Rebellion* and the Great Peace Rebellion are outstanding among the rebellious groups.

Zhang Jiao was the leader of the Great Peace Rebellion, and Zhang Xiu was the leader of the Five Pecks of Rice Rebellion, with both groups having religious overtones. The Great Peace Rebellion was an organized group, with Taiping Jing as the bible of this group, the Jiu Jie stick as the magic instrument, water, and incantations as the way to treat diseases and also a way to attract its followers, and people who returned to health was a criterion for the judgment of who is a believer or not. The Five Pecks of Rice Rebellion was similar to the Taiping group, with its bible being Dao De Jing. The ways for disease treatment were repentance and praying to heaven, earth, and water by writing one's name and admission of guilt on a paper, and five pecks of rice

as the payment (Chen ¹², 1959, p. 264). When it can be seen that a group has evolved into a religious organisation, a book filled with teachings is necessary. The Taiping Jing was a book that was created at that time, and this book contains many thoughts and concepts from *The Hundred Schools*, like the Dao De School, the Yin-Yang School, the group of literati, witchcraft, as well as the natural science knowledge at that time.

The core concepts of the book of Taiping Jing were the following:

- a. The Yuan Qi concept, whereby the book explains the universe's origin as being from Yuan Qi, where all things are born from it.
- b. Bringing up the prototype of an ideal society as being fair, happy, disaster-free, and setting the relationship between the monarch and its subjects.
- c. Coming up with a theory and method of immortality centred on essence, breath, and spirit.
- d. Proposing a spirit system where the highest god is in heaven and many subordinate officials are under heaven (Qing and Tang, 2020, pp. 31-32).

The four core concepts above established the ideological foundation of the Chinese nation for thousands of years.

The social background of the Eastern Han Dynasty was a period of chaos, along with infectious diseases and frequent pandemics. During Liu Hong's reign (AD 157 – AD 189), the twelfth king of this dynasty, the government adopted eunuch politics and *bureaucratic literati* (官僚士大夫) *party confinement*, where *confinement* referred to a permanent ban from holding public office, because of bureaucratic literati party failed in the political struggle with eunuch party. Furthermore, the policy of selling official positions led to mismanagement by the local people, and rebellions were happening everywhere. Concerning the national defence of the Eastern Han Dynasty, the Qiang people (羌) invaded the western border, and the Xianbei (鲜卑) people frequently invaded the northern border, so the Han people suffered greatly during that time. Infectious disease pandemics occurred five times, including

¹² Chen collated and punctuated Chen Shou's book the History of the Three Kingdoms

twenty natural disasters (Editorial Department of China Book Company (Ed.), 1962, pp. 327-360). The Han people had a terrible time surviving; they finally turned to their religions for assistance. Believing that the Great Peace Organisation and the Five Pecks of Rice Organisation could rescue their lives, an increasing number of people joined them. The leaders Zhang Jiao and Zhang Xiu used these people to launch rebellions in AD 184, although the results failed. Later, Zhang Lu annexed the Five Pecks of Rice organization of Zhang Xiu, and he absorbed, adapted, and transformed this into a Tianshi organization which his grandfather had created (Chen and Wu, 2002, pp. 118-119). That was the first time that the Tianshi sect of Taoism (or Zhengyi Sect) appeared in Chinese history, which is the origin of the history of the Taoism Zhengyi sect.

The most significant school of Chinese thought in the early Han Dynasty of the second century BC was Huang Lao or Huanglao. The philosophy of Huang Lao was metaphysical, where the core concept of Huang Lao was *Dao or Tao*; it means empty and intangible, but it can give birth to everything. Taoism philosophy holds that there is a law in the universe, which they call *Dao or Tao*. *Dao De Jing* is a book describing the *Dao or Tao*. Taoist religion borrowed these concepts as its religion's bible, while at the same time, it drew ideas, concepts, and thoughts from Fuxi Bagua.¹³ Thoughts from the Mohists, the School of Names, the Legalist School, the Yin-Yang School, as well as others, benefitted later Taoism (as a philosophical school) in ancient China (Jiang, 2003, p. 67) as it developed into Taoism (as a religion) theory system later.

3.4 Assessing the Shangqingong Complex

As observed in section 3.1, the present excavation at the Shangqingong site covers nine principal components. In the following analyses, the assessment will relate to the five values outlined above, also focusing on the question of authenticity.

¹³ Bagua is the eight diagrams (eight diagrams symbolizes eight natural phenomenon – masculine group or Yang (sky, fire, thunder and mountain) and feminine group or Yin (earth, water, swamp and wind), Yin and Yang are mutual generation and restriction, each diagram is the combinations of three whole or broken lines, and it be used in divination. There are two types of the eight diagrams, one is Fuxi Bagua, another is Wenwang Bagua, the difference between them is the sequence of each diagram.

There will be attention to the assessment of Taoist heritage, that is, spiritual value in the Burra categories.

1) Dragon-Tiger Gate



Figure 36 Dragon-Tiger Gate

(Source: National Cultural Heritage Administration China, n.d., retrieved on 2 August 2023 from http://www.ncha.gov.cn/art/2022/5/23/art_2614_174441.html)

It was founded in the 24th year of the Ming Hongwu period (AD 1391) at the most southern point of the Archaeological Restoration Plan of the Great Shangqinggong Temple. The length is 29 meters, and the breadth is 11.85 meters. The protecting cornerstone on the east side of the gate is well-maintained, and the ground is paved with square bricks. There are two steps, one north and one south, made of bricks and stones (National Cultural Heritage Administration China, n.d.).



Figure 37 The New-Build Dragon-Tiger Gate and the Six Gods of Thunder
Source: (1) Author; (2) Longhu Gate of the ARGs Temple, n.d.



Figure 38 The Ruins of Dragon-Tiger Gate after the Protection Project
(Source: Author)

Figure 38 is a newly designed construction based on the original archaeological ruins of the Dragon-Tiger Gate. It raises the dilemma of authenticity; the protection project is not simply adding some roofed structure on the top of the ruins; moreover, the present project is built based on the original ruins, so it is hard to see any protection on the ruins, and it is the reuse of the ruins into a new construction instead.

Based on the protection project's Virtualization Technology¹⁴, there are six Gods of Thunder inside of Dragon-Tiger Gate, namely Deng Bowen (邓伯温), Xin Hanchen (辛汉臣), Zhang Yuanbo (张元伯), Tao Gongji (陶公济), Gou Liuji (苟留吉), and Bi Zongyuan (毕宗远). According to Taoist mythology, a government in the sky governs everything in the world, much like humans do. There is a department in command of thunder, and 36 generals in this department are in control of the natural phenomena of thunder; among them, there are six well-known individuals, the names listed above; they guard the heavenly court and the altar of Taoism, with the power to drive away evil spirits, ward off evil, and cut off evil; they can also assist in cultivating and upholding precepts (Longhu Gate of the ARGs Temple, n.d.). These and their stories can be seen as part of the religious context in which the protection project is displayed and interpreted for visitors to the site; this Virtualization Technology on the site is a good practice.

¹⁴ It is a good part of the protection project, by scanning the QR code provided on the information board in each place

2) Yuhuang Hall and Houtu Hall

On the north side of Dragon-Tiger Gate are the Yuhuang Hall and Houtu Hall. Yuhuang Hall was first built in AD 1367. The length from east to west is 36.5 meters, and the width from north to south is 19.5 meters; the building base is 1.04 meters high. Houtu Hall was first built in AD 1391. The length from east to west is 36 meters, and the width from north to south is 19.4 meters; the base of the building is 1.09 meters. A girder-shaped corridor connects Yuhuang Hall and Houtu Hall (National Cultural Heritage Administration, n.d.). The Yue Tai (a platform ruin) is in front of Yuhuang Hall, and a circle of red stones is outside. It is slightly lower than the building base of Yuhuang Hall and forms a *convex* shape with the overall south-facing direction of Yuhuang Hall. The platform ruin is about 20 meters long, 9.5 meters wide and 0.98 meters high. No building remnants are on the surface, and stone railings and other components were unearthed nearby.

The original ruins cannot be seen after the protection project. Figure 39 shows the archaeological site of Yuhuang Hall, Houtu Hall, after a protection project. The new ancient Chinese-style building base and roof of the newly designed building are creations of the designer, different from the original ruins.

Yuhuang Shangdi was traditionally worshipped in Yuhuang Hall and was known as the Lord of the heavens. Taoism believes that the Yuhuang is the king of the gods, with high status and the greatest divine power. As the emperor of the Heavenly Realm, he is in charge of all Yin and Yang, disasters, and blessings in the Three Realms, Ten Directions, Four Lives, and the Six Destinies (ways) (Yuhuang Hall of the ARGs Temple, n.d.). He should be central to the display and interpretation of the Hall. The Yuhuang Deity and the Houtu Deity images are from QR codes on the information board; this is also a good practice for the Protection Project, as the visitors can get information about Gods from here.

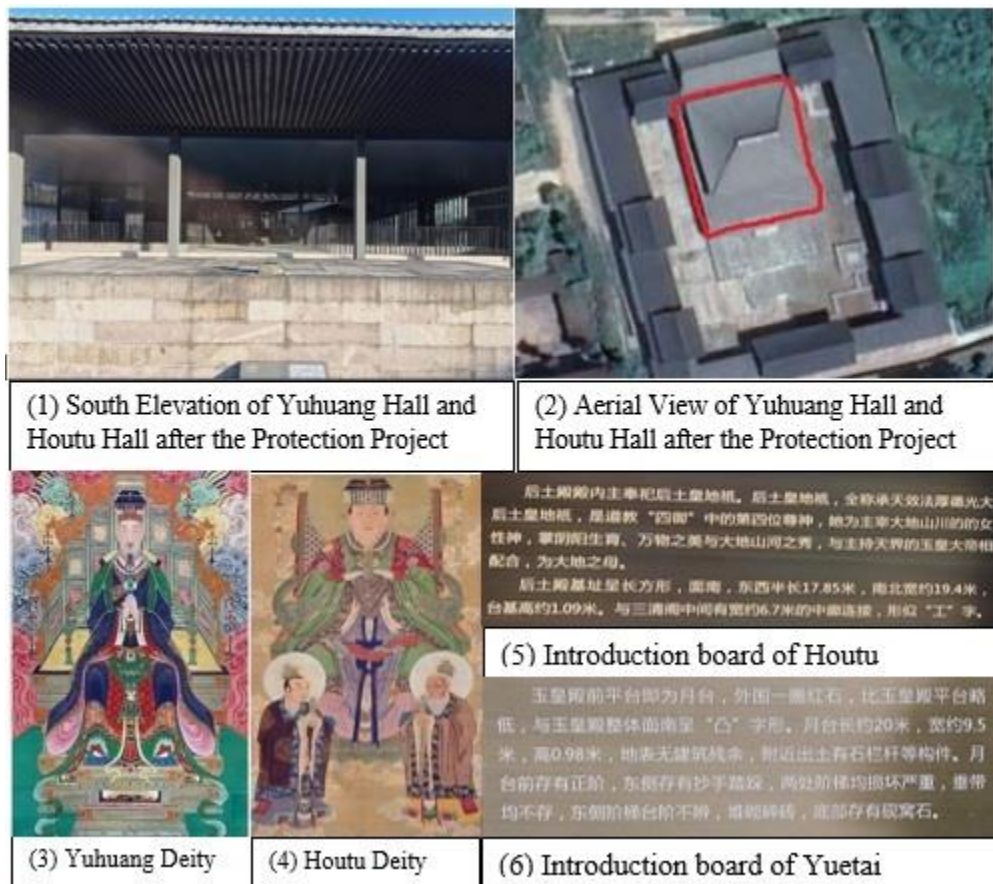


Figure 39 Houtu Hall and Yuhuang Hall after the Protection Project and its Deities
 Source: (1,5,6) Author; (2) Google Maps, 2024, Aerial View of Yuhuang Hall and Houtu Hall after the Protection Project; (3) Yuhuang Hall of the ARGS Temple, n.d.; (4) Houtu Hall of the ARGS Temple, n.d.

The main deity in Houtu Hall's worship was the great god in charge of the land. Houtu Huangdi is the fourth deity in the *Four Deities* of Yuhuang, the highest God. Houtu is the female deity in charge of the earth, mountains, and rivers, responsible for Yin and Yang, giving birth to all things, the beauty of all things, and the beauty of mountains and rivers in the great earth. Houtu Deity cooperates with the Yuhuang, who is in charge of the heavenly realm, and the Houtu Deity is the mother of the earth. The new construction of Houtu Hall and Yuhuang Hall are combined into one large hall for holding the Taoist rituals in the future, and this is a part of the protection project.

3) The Sanqing Hall Ruin

Sanqing Hall Site only has a partial ruin remnant of the north wall. This remaining wall is 18.6 meters long, with a thickness of 0.9 meters, and the height is approximately 0.95 meters. Two pedestals for worshipping deities are discovered away from the north wall to the south, around 0.8 meters. The west pedestal is 3.6 meters long, 1.35 meters wide, and has a residual height of 0.2 meters; the east pedestal is 4.25 meters long, 1.35 meters wide, and 0.55 meters high. The original Sanqing Hall building is seven rooms wide¹⁵, divided into two floors, with the upper floor worshipping the highest deity of Taoism, Sanqing Daozu¹⁶. The lower floor worships the Shexiao Jiuchen Gods (神霄九辰上帝), and the east and west sides of the hall enshrine 36 thunder gods. Sanqing Daozu is the highest deity of Taoism. The trinity of Sanqing is the divine manifestation of ultimate truth, symbolizing that the Tao or Dao contains the two things (Yin and Yang) and the intersection of Yin and Yang to form a state of balance in which all things arise (Sanqing Hall of the ARGS Temple, n.d.). However, the Sanqing Hall ruin has two pedestals, and a new modelling pedestal was added to present the three new Sanqing statues; this was a breach of authenticity in this case, and the Sanqing Hall ruin was changed into a newly designed one.

¹⁵ Professional terminology of ancient Chinese architecture, four columns encircling a space is a room or Mian kuo (面阔 in Chinese)

¹⁶ Sanqing Daozu are the Yuqing Yuanshi Tianzun, the Shangqing Lingbao Tianzun, and the Taiqing Daode Tianzun



Figure 40 Sanqing Hall Ruin

Source: (1) National Cultural Heritage Administration China, n.d. (2,3) Author

4) Imperial Stele Pavilion from the Qing Dynasty

The new construction platform encircles the ruins of the imperial stele pavilion, so visitors cannot see the original ruins anymore.

Image (1) is the ruin of the imperial stele pavilion from the Qing Dynasty after the protection project. The image (2) is of the 3D electronic information board that shows the possible virtual structure of the pavilion and possible introduction (image 3) that in the 26th year of the Kangxi reign (1687), Kangxi bestowed the title of *Bi Cheng* (meaning the residence of immortals) to be bestowed on this place. It awarded the *Da Shang Qing Gong* plaque, allocating funds from the national treasury to restore Great Shangqinggong. Starting from May of the ninth year of the Yongzheng (雍正) reign (1731), the temple was completed in July of the following year. The emperor also granted more than 3,400 acres of land, which will always be an inheritance for future generations. The information above was written in the

tenth year of the Yongzheng reign of the Qing Dynasty (1732), Emperor Shizong of the Qing Dynasty Aixinjueluo Yinzhen (爱新觉罗·胤禛), this is a good practice; however, the maintenance needs battery charge or change for the electronic boards, so why can't we use a similar information board in the Phung Tien Temple World Heritage Sites (See Figure 9).

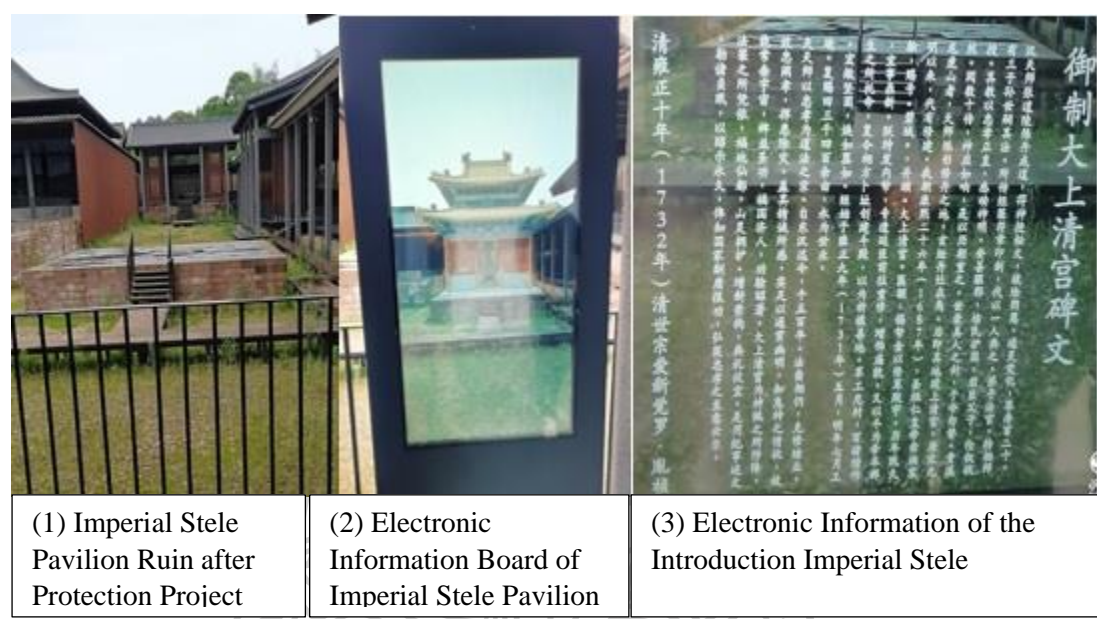


Figure 41 Imperial Stele Pavilion in Qing Dynasty after the Protection Project
 Source: (1-3) images were taken by the Author on 26 May 2022

5) Sanguan Hall

The new-build construction covers the Sanguan Hall ruins, so visitors cannot see the original ruins anymore; only a new pedestal and the information board in front of it are shown to the visitors.

Sanguan Hall's ruin is 12.5 metres long from north to south and 8.85 metres broad from east to west, with a foundation height of 0.66 metres. The destruction was extensive, with no column cornerstones remaining. Only a few floor tiles remained in the hall, which measured 33x17x7.5 cm. The structure faces west, and a step in the middle of the west wall is severely damaged, measuring 2.5 metres in width. Three bluestones extend the bottom of the step, while the middle is paved with pebbles. The Sanguan deities—the Heavenly Official, the Earth Official, and the Water Official—are the primary

objects of worship in Sanguan Hall, which is located on the east side of Yuhuang Hall. They are responsible for overseeing the three realms of heaven, earth, and water, as well as for examining the virtues and vices of both man and heaven and for the blessings and misfortunes that befall all living things. Nowadays, visitors can no longer see the original ruins, only the description board and the newly created construction. In terms of integrity, this protection project ruined the whole completeness of the site. However, authenticity compromise in China is widespread, such as in the Wulong (God of Guang Ren Wang) Temple case in Ruicheng County, Shanxi Province.



Figure 42 Sanguan Hall after the Protection Project (1) and Sanguan Deities (3-6)
 Source: (1,2) Author; (3-6) Sanguan Hall of the ARGS Temple, n.d.

Wulong Temple was built in AD 832 (Tang Dynasty), and the core value is the Tang Dynasty Wooden structure, which remained unchanged after several repairs in history. Nowadays, this Dragon King (Wulong) Temple's rain-paying culture has disappeared due to improved agricultural technology, and the Wulong Spring (near Wulong Temple, now dried up) has turned into a garbage dump. The National Cultural Relics Department has restored the Wulong Temple, but the Wulong Temple has still gradually become marginalized due to the improvement of surrounding farmhouses. That is the reason for raising the environmental remediation of Wulong Temple. Wang

(2016) said that the practice could not be treated in a way of authenticity because there are no reliable resources to infer the appearance of the historical environment in which the Wulong Temple is located; the method adopted is to transform an isolated ancient temple into a museum about ancient Chinese architecture, based on the reasons below: 1. convenient transportation comparing with other places to study Tang Dynasty wooden structures. 2. due to its small scale, the extended information around the wooden structure of the Wulong Temple was added. 3. An open outdoor museum is suitable for this rural cultural heritage due to lacking maintenance costs, so an indoor exhibition is impossible. Through environmental remediation, the local villagers are willing to come, and the Wulong Temple can be used again in the villagers' daily lives (pp. 110-114). In the case of Wulong Temple, the remediation project is for the local villagers; this is the advantage of the project, contrasting with the protection project of the Great Shangqinggong ruins complex; it is for whom?

6) Wuyue Hall Ruin

Based on The introduction board of Wuyue Hall Ruins, Wuyue Hall is a rectangular ruin with dimensions of 12.8 metres long by 12.8 metres wide by 8.7 metres east to west and a ruin foundation height of 0.66 metres. It is relatively well preserved. Inside the hall, there are four rows of column cornerstones. The second row has four complete column cornerstones preserved, and the other two rows have three column cornerstones preserved. The hall is covered with floor tiles and has a clear structure. A section of the northeast corner wall, with a height of about 0.8 meters, is preserved. The structure faces west and has three bluestone strips that stretch to the bottom, with cobblestones in the middle and downward steps about 2.5 meters wide in the middle of the west wall. The primary worship in the hall is the Gods of the Wuyues, namely, the Holy Emperor Tianqiren (天齐仁圣帝) of Mount Tai in the east, the Holy Emperor Jintianshun (金天顺圣帝) of Mount Hua in the west, the Holy Emperor Sitianzhao (司天昭圣帝) of Mount Heng (衡山) in the south, the Holy Emperor of Antianxuan (安天玄圣帝) of Mount Heng (恒山) in the

north and the Holy Emperor Zhongtianchong (中天崇圣帝) of Mount Song in the centre. All things with various functions are under the jurisdiction of the gods of the Five Mountains. Mount Tai is in charge of human life and death, wealth and poverty, and the length of life; Mount Hua is in charge of gold, silver, copper, and iron, and the biological laws of birds and beasts; Mount Heng (衡山) is in charge of astrology, dividing the fields (corresponding to the starry regions in the sky and the states on the ground), and aquatic organisms; Mount Heng (恒山) is in charge of the Yangtze River (长江), the Yellow River (黄河), Huai River (淮水), and Jishui River (济水), and master the quadrupeds of organisms to bear their body weight. The food, drink, and pasture belonging to sheep and cattle are all under the authority of Mount Song.



Figure 43 Wuyue Hall Ruin

Source: (1,3) Author; (2) Wuyue Hall of the ARGS Temple, n.d.

The ruin of Wuyue is one of the original ruins presented after the protection project. Visitors can understand the original or authentic ruin. It confirms the mountain worship in ancient society and verifies the continuation of natural worship from primitive society until now.

7) Tianhuang Hall Ruin and Wenchang Ruin

Tianhuang Hall is an east-side hall of Sanqing Hall, located east of Wenchang Hall. The dimensions of the Tianhuang Ruin are 10.5 metres from east to west and 7.4 metres from north to south, giving it a rectangular shape. Twelve-column foundations may be seen inside the hall. The south wall is severely damaged, with only about 0.2 metres of height and 0.42 metres of wall thickness left. Furthermore, the north wall is fractured; the east side is a 5.5-meter residual wall that reaches a maximum height of one meter, while the west side is a 2.6-meter remnant wall that reaches a maximum height of 1.2 meters, and the average thickness is 0.7 meters.

A deity-worshipping pedestal is on the south side of the north wall's centre portion. It is 0.6 meters tall, 2.98 meters long, and 1.28 meters wide. There are columns on both sides of the pedestal. Outside the hall are stone steps measuring 4.7 meters long, 3 meters wide, and 1.8 meters high. Drainage ditches are in the hall foundation ruin's western and northern outer areas. The Tianhuang Hall worships the Tianhuang. Tianhuang is one of the four deities who assisted the Yudi in the Heavenly Realm of Taoism. Star worship was the source of Tianhuang's worship. His task was to assist the Yudi in ruling the stars, managing all battles and wars, and supervising the Yin and Yang, heaven, earth, and human beings.

Located on the east side of Sanqing Hall, Wenchang Hall is the side hall of Sanqing Hall. With a length of 7.7 metres and a width of almost 3 metres, the direction from north to south is rectangular. A north-south direction drainage pipeline is constructed beneath the square bricks that make up the pavement, devoid of carved embellishments (Institute of Archaeology, Chinese Academy of Social Sciences (Online), 2018).

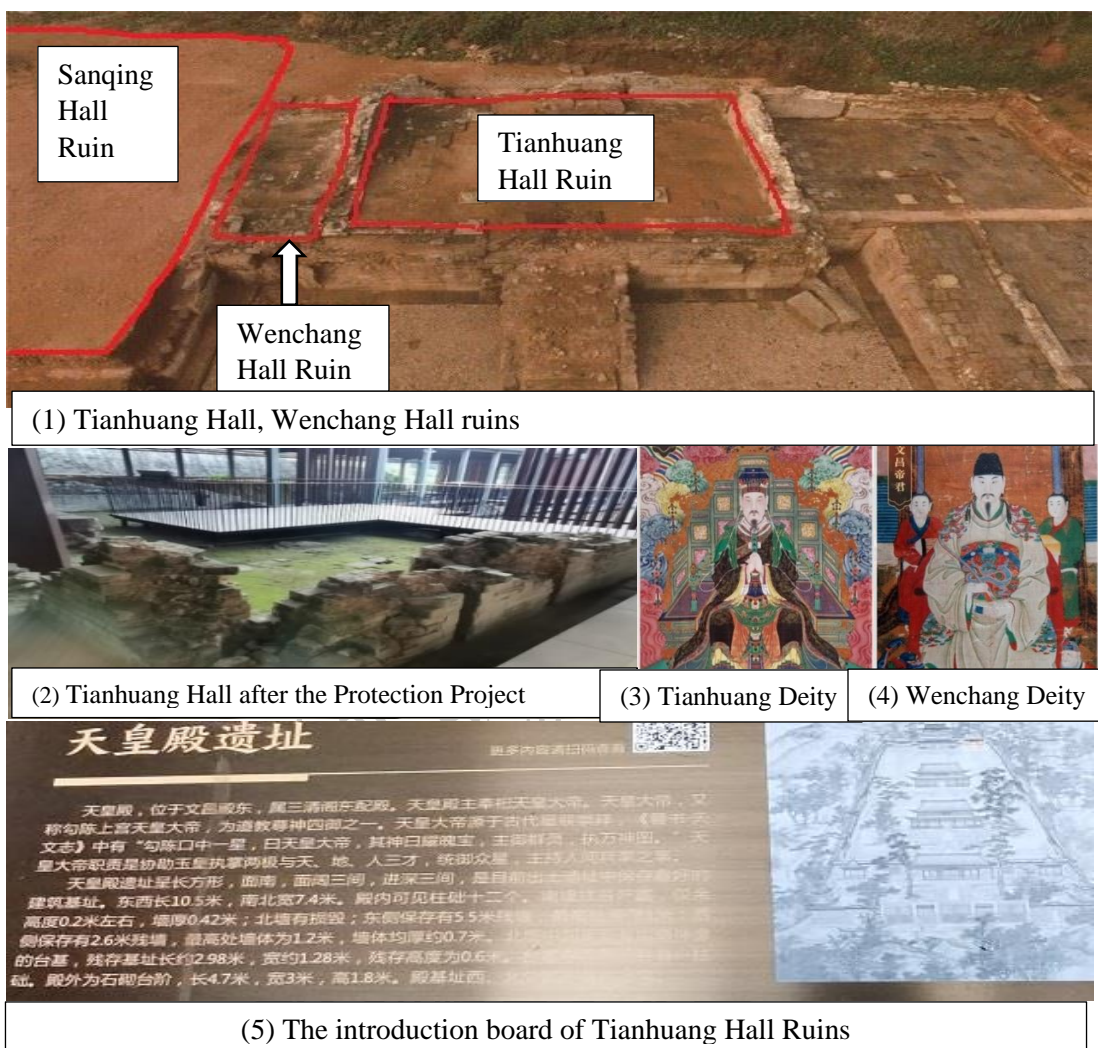


Figure 44 Tianhuang Hall, Wenchang Hall and related Deities

Source: (1) National Cultural Heritage Administration China, n.d.; (2,5) Author; (3) Wenchang Hall of the ARGs Temple, n.d.; (4) Tianhuang Hall of the ARGs Temple, n.d.

Wenchang Dijun, also known as Zitong Dijun, was the god in charge of the world's fame and position. The Wenchang faith originates from the ancient constellation faith. Wenchang Dijun was also named Zitong Dijun due to his historical residence in Zitong, Sichuan. It is said that the Yuhuang Deity ordered Zhangshizi (张氏子) to take charge of the Wenchanggong and the human registry (Wenchang Hall of the ARGs Temple, n.d.).

The interpretative task for the Shangqinggong complex should be to use the ruins to display its history without compromising the integrity and authenticity of the ruins themselves. In this sense, the roofed structures and

building bases of Dragon-Tiger Gate, Yuhuang Hall, Houtu Hall, Sanqing Hall, and others are intrusive and anomalous. It is not to be called preservation as based on the Burra Charter (See 1.6.1), the existing state has been changed after the protection project, or it could be only called protection of retarding further deterioration. Rather, it is a hybrid of some preservation, protection, and a large part of the redesign and creation of the ruins.

3.5 The Shangqinggong Complex and the *Five Rules*

In Chapter 2, five rules for a sustainable heritage site were outlined: 1) Avoid seeing the heritage places as a tool for revenue generation, 2) Avoid over-commercialization compromising (even destroying) Outstanding Universal Value, 3) Avoid compromising (even destruction) of authenticity, 4) Avoiding a lack of balance between the two goals of authenticity and conservation in the cause of sustainable tourism and 5) Heritage places do not merely service a small group of people (that is, avoid elitism).

Regarding the first rule, there is always an ambiguity in the idea of *sustainable tourism*. At one level, revenue generation is inherent in any goal of sustainable tourism – a tourist place's proprietor will demand revenue to cover the costs of maintenance, management, tourist guides, promotion, and others. Paying tourists will be sought; however, excessive numbers will threaten damage and impact the tourist experience itself, thereby damaging the very commodity being marketed.

Both revenue raising and commercialization provide an incentive to rebuild components of the Shangqinggong complex, to present it as an imagined version of what the complex might once have been – to present what is essentially fake. Thus, we have the newly built Dragon-Tiger Gate and Houtu Hall, Yuhuang Hall, and Sanqing Hall – a stage set to attract tourists. It is a kind of revivalism, but the third rule is infringed. Authenticity is compromised. The balance between authenticity and protection is easily disrupted, and for both of them, it is easy to fall into one extreme. The Great Shangqinggong Ruins are an example of protection that goes to extremes (the fourth rule) by compromising authenticity. This, however, invokes consideration of the fifth rule at one level: The rebuilding of these components to appeal to a mass

audience can be seen as a democratic gesture not just for archaeologists and students of Taoism.

The chapter suggests an interim conclusion, namely that values of authenticity are in some tension with the legitimate goal of sustainable tourism. One calls for minimum intervention, while the other calls for marketing display and enhancement.

To balance these competing demands is ultimately the task of the site's promoter, in this case, the Yingtan City administration. It is to this agency that attention will now turn to Chapter 4.



Chapter 4

Analyzing Yingtan City Master Plan for Cultural and Tourism Development

The administration's plan for Cultural and Tourism Development primarily addresses the archaeological ruins of the Great Shangqinggong Temple and Mount Longhu as the main driving force to achieve sustainable tourism, which is understood in part as contributing to economic sustainability.

This chapter analyses the Yingtan City Master Plan for Cultural and Tourism Development and the archaeological ruins of the Great Shangqinggong Temple in light of a suggested Nature-Culture model, which means the archaeological ruins of the Great Shangqinggong Temple as the core cultural resources and Mount Longhu providing the primary natural resources, with the UNESCO listed Mount Longhu as world geographical heritage in the name of China Danxia within Yingtan city administrative area. That heritage status serves to promote Mount Longhu for nature tourism, but for the cultural part, it is pretty weak.

4.1 Analysing Yingtan City Master Plan for Cultural and Tourism Development

4.1.1 Yingtan City Introduction

The total area of Yingtan City is 3556.7 square kilometres, accounting for 2.15% of the total area of Jiangxi Province. It is 143 kilometres (railway mileage) away from the provincial capital of Nanchang City. Yingtan had become an essential base for ceramic production in China as early as the mid to late Shang Dynasty from the 16th to 11th century BC. It was called Yingtan Fang (鷹潭坊) in the Tang Dynasty, and in AD 765, Guixi County was established. Yingtan was designated as the jurisdictional seat of Guixi County. In AD 1864, Yingtan Town was established. In July 1983, with the approval of the State Council, it was upgraded to a provincial-level city (the People's Government of Yingtan City, n.d.). Fang was the smallest living unit of

administrative planning in ancient times, at least in the Tang Dynasty. People have been living in Yingtan since then. However, it was not until the Song Dynasty in AD 1012 that the name Shangqing Temple first appeared in history, and it gradually became the centre of Taoism religion throughout the country. Taoism religion played a significant role in the city's development.

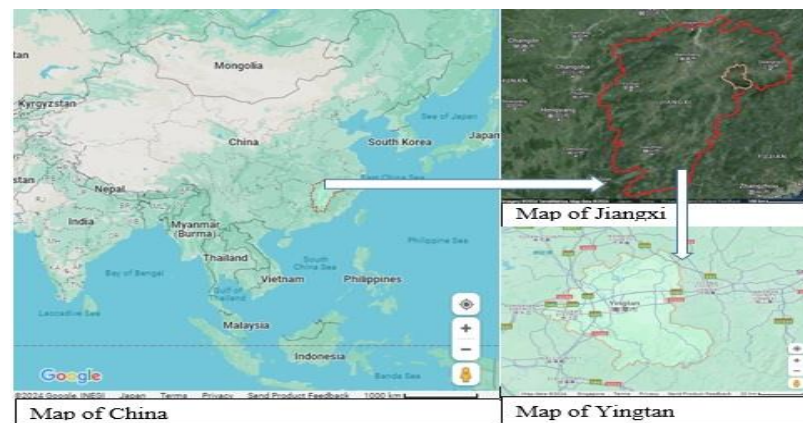
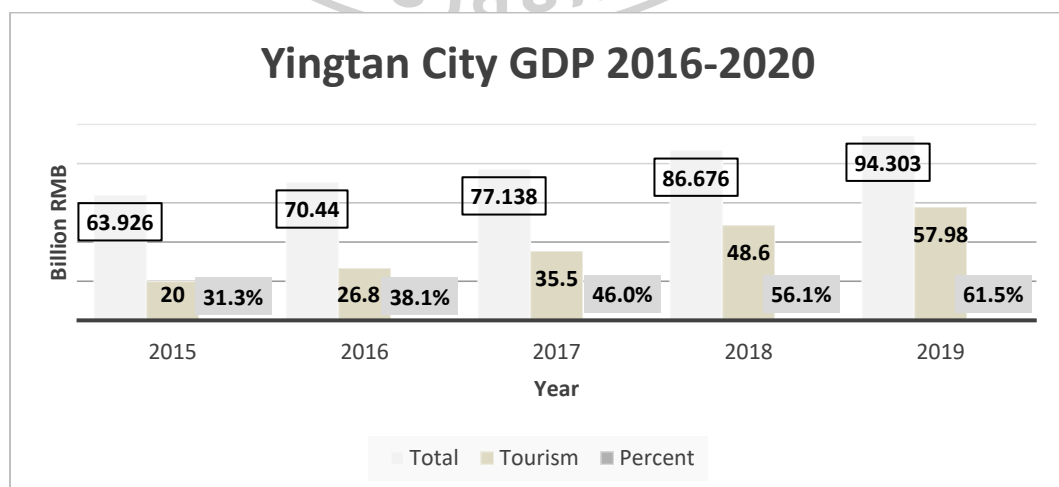


Figure 45 Maps of China, Jiangxi Province, and Yingtan City
Source: Google Maps, 2024

Comparing two of Yingtan City's GDP types between 2015 and 2019 as shown in Table 1. The data show an apparent trend for GDP increasing yearly; in terms of total tourism GDP, the highest tourism figure on the chart is 2019, when tourism this year takes a significant figure of the city's GDP, 61.5%.

Table 1 Yingtan City GDP 2015-2019



(Source: Data extracted from the People's Government of Yingtan City, n.d., retrieved on 25 August, 2023, from <http://www.yingtan.gov.cn/col/col26/index.html>)

Overall, tourism accounts for a significant portion of Yingtan City's GDP. By contrast, the non-tourism portion accounted for 38.5% in 2019. Tourism has become a pillar industry in Yingtan City.

4.1.2 Reviewing the Plan

Macleod (2006) has argued that globalization can harm culture standardization. Yingtan City Master Plans did not focus on visitors' cultural understanding and experience; it emphasized too much infrastructure.

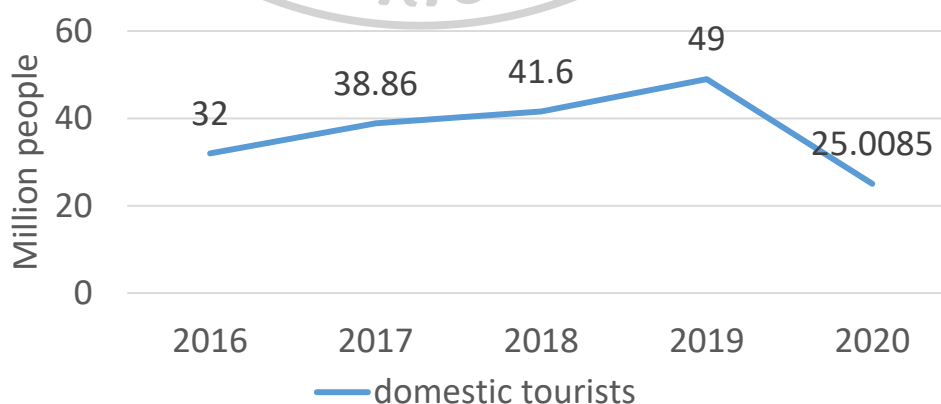
4.1.2.1 Economic Aspect: Incomes from Tourism 2016-2020

Table 2 Yingtan City Domestic Tourism Income

Yingtan City's domestic tourism income		
Year	Trip/visit	Total income of tourists (RMB)
2016	32 million	26.81 billion
2017	38.86 million	35.5 billion
2018	41.6 million	48.6 billion
2019	49 million	57.98 billion
2020	20.85 million	24.545 billion

(Source: Yingtan Municipal Bureau of Culture, Radio, Television, Press, Publication and Tourism, 2021, retrieved on 25 August 2023, from http://wgxlj.yingtan.gov.cn/art/2021/9/2/art_2527_1135887.html)

Table 3 Yingtan City Tourists Number Statistics



(Source: Yingtan Municipal Bureau of Culture, Radio, Television, Press, Publication and Tourism, 2021, retrieved on 25 August 2023, from http://wgxlj.yingtan.gov.cn/art/2021/9/2/art_2527_1135887.html)

The number of tourists has increased yearly based on this table, and the government has enough funds to support their investment in the future. Based on the Yingtan City Culture and Tourism Urban-Rural Integration Development Plan 2021- 2030, future investment in infrastructure will be 18.7 billion RMB, future investment in public service projects will be 10 billion RMB, and future investment in cultural tourism industry projects will be 60.1 billion RMB (Yingtan Municipal Bureau of Culture, Radio, Television, Press, Publication and Tourism, Jiangxi Fuxin Ecological Engineering and Tourism Research Institute Co., Ltd., Development Plan 2021-2030, 2021). The total investment above in Yingtan City is 88.8 billion RMB, which means that Yingtan City will have an excellent foundation and that it is possible to achieve future sustainable development.

The strategy of Yingtan City's plan will drive the Mount Longhu Scenic Area, extending to the areas around Yingtan City to upgrade and build the tourism industry. For example, the planners try to alter ticket income to the cultural tourism industry and shorten the travelling time to within 30 minutes to Mount Longhu Scenic Area. The tourist toilets, consultation service points, signs, tourist safety facilities, and 4G network coverage will be built to upgrade the tourist landscape. The tourism industry, as well as the carving culture and the eyeglass industry, will be developed in the future (Yingtan City Tourism Development Committee, Longhushan Tourism Culture Development (Group) Co., Ltd., Beijing Dingfeng Zhiye Tourism Culture and Creativity Co., Ltd, 2018, p. 15).

The Mount Longhu Scenic Area is a core tourism focus of Yingtan City. Taoism culture is not only for the archaeological ruins of the Great Shangqinggong Temple but for the future development of Yingtan City as a whole. It can be argued that appropriately presenting Taoism culture can help economic and cultural understanding.

4.1.2.2 Sociocultural Aspect

Mount Longhu Scenic Area is rich in tourism resources, such as the ancient Yue people's Cliff Graves as follows:

Over 200 unique hanging coffins from the periods of the Chunqiu and Zhanguo have been discovered in the Longhu Mountain Park, which covers an area of more than 50 square kilometres. The Yue people in the southwest traditionally place the deceased's coffins high in the cracks of dry rocks. The tomb's height from the water's surface is usually between 30 and 80 metres. The Guixi Cultural Department worked with the Jiangxi Provincial Cultural Relics Inspection Team to unearth and organise Cliff Graves from October 8, 1978, to January 17, 1979. Two hundred fifty burial objects and 37 coffins are spread among the 14 cliff graves. It is discovered to be a cultural remnant from the late Chunqiu period to the early Zhanguo period based on C14 research. Some of the unique cultural relics include a thirteen-stringed ancient qin, two peach wooden swords, double-eared black pottery, a three-legged red ceramic tripod, and weaving machinery that is protected at the second level by the national government. The rock tomb also included bamboo writing slips and finely woven linen. Except for the ARGS Temple, the Ancient Yue Mummies and Coffin for Cliff Graves are other remarkable cultural resources in the Mount Longhu area, and the Cliff Graves have over 2700 years of history, even older than Taoism religion history.



Figure 46 Ancient Yue Mummies and Coffin from Cliff Tombs
(Source: Author)

The archaeological ruins of the Great Shangqinggong Temple were introduced in Chapter 3. The resources in other districts of Yingtian City are the ruins of the Xia and Shang Dynasty ceramic production workshops (the ancient kiln); Xiangshan Shuyuan Guixi City (County level city) heritage in Southern Song Dynasty has around 1000 years of history, it is the birthplace of Chinese philosophy Xin Xue¹⁷(Yingtian City Tourism Development Committee, Longhushan Tourism Culture Development (Group) Co., Ltd., Beijing Dingfeng Zhiye Tourism Culture and Creativity Co., Ltd., 2018, p. 6). The primary cultural driving sources could be Mount Longhu and the archaeological ruins of the Great Shangqinggong Temple, the ruins of the Xia and Shang Dynasty ceramic production workshops, and Xin Xue culture as the auxiliary supporting cultural sources in Yingtian City. Yingtian City exhibits multiple cultures and has excellent resources, and it is a good practice to create a whole-year festival from the Master Plan; visitors could enjoy travelling at every time throughout the year when they visit the city.

Grand festivals include mountain bike races, Taoism culture tourism, and tent music. Traditional festivals might be the Longhu Tianshi temple fair, the *She* minority culture festival on 3rd March, the Food *Laba* festival, the theme festival, the self-driving festival, the Yingtian intangible culture festival, the Yingtian food festival, the vegetable picking festival, and a carving culture festival (Yingtian City Tourism Development Committee, Longhushan Tourism Culture Development (Group) Co., Ltd., Beijing Dingfeng Zhiye Tourism Culture and Creativity Co., Ltd, 2018, p. 6, 46). According to the sustainable development concept, festival creators might especially consider the local culture as the driver for future development.

4.1.2.3 Environmental Aspect

Mount Longhu is one of six Danxia landforms in China, and it was named by UNESCO as a Geopark in 2010. Luxi River is one part of the Mount Longhu area. This river in the Mount Longhu area is 43 kilometres long, ranging from Yangshupai (杨树排) in Niwan Village (泥湾村), Shangqing

¹⁷ Xin Xue is about brain and conscience in Lu Jiuyuan's Philosophy or Lu Doctrine

Town to Zhenbijia Bridge (镇毕家大桥) in Longhushan (Mount Longhu) Town, with coordinates between 117 ° 06'42"-116° 57'36" ' in the east and 28 ° 00'57' '-28 ° 07'20' 'in the north. The core area is located from Caijia Bridge (蔡家桥) in Shangqing Town to Sijia Bridge (四甲大桥) in Longhushan (Mount Longhu) Town, with coordinates of 117 ° 00 "00" -117 ° 06'28 "E and 28 ° 01" 40 "-28" 03'30 "N. The Government approved the National Aquatic Germplasm Resources Protection Zone of *Mystus macropterus* in Luxi River in 2009.

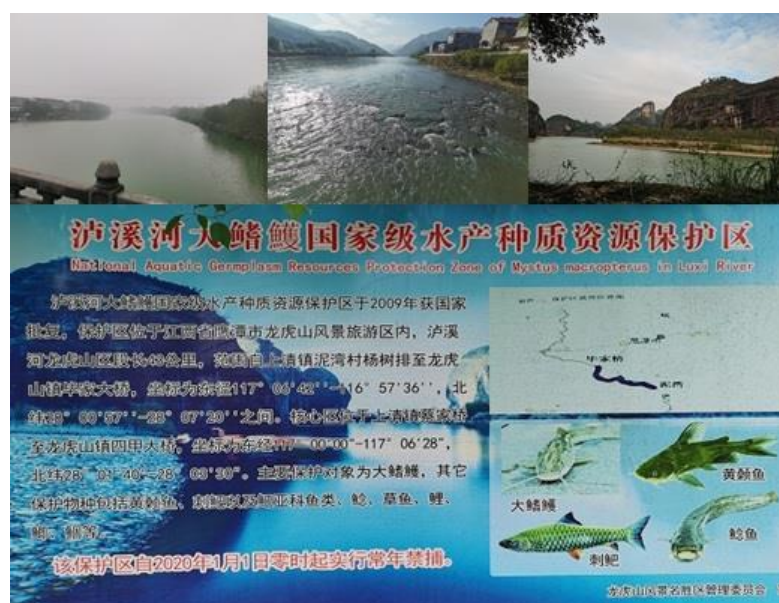


Figure 47 Luxi River and the introduction board of the National Aquatic Germplasm Resources Protection Zone of *Mystus macropterus* (Source: Author)

The protection zone is in the Longhu Mount Scenic and Tourism Area of Yingtan City, Jiangxi Province. The main protected species are the *Mystus macropterus* (大鳍鲩). In contrast, other protected species include *pseudobagrus fulvidraco* (黄颡鱼), *spinibarbus caldwelli* (刺鲃), catfish (鲟鱼), grass carp, common carp (鲤), crucian (鲫), *xenocypris argentea* (鲴), and so on. In a word, Mount Longhu is full of water resources, beautiful scenery, and cultural resources. It was named a UNESCO Global Geopark in 2010 and was entitled 29th Fudi in the Dongtian-Fudi system. The nature-culture Model could be applied in the Mount Longhu area due to its significant natural and cultural resources.

4.1.2.4 Political/Legal

The Chinese Government has made *five-year master plans* since 1953, and now it is a fourteenth five-year plan to improve the whole country after the master plan was designed. It was a law for the city's future development. The archaeological ruins of the Great Shangqinggong Temple are highlighted in the Yingtan City Culture and Tourism Master Plan 2021-2025 as the project of a high-level archaeological garden (Yingtan Municipal Bureau of Culture, Radio, Television, Press, Publication and Tourism, Jiangxi Fuxin Ecological Engineering and Tourism Research Institute Co., Ltd., 2021, p. 13). The protection project of the Great Shangqinggong Temple ruins is the result of the master plan.

4.1.2.5 Technological Aspect

The master plan engaged with technological methods, such as Weibo, WeChat, Toutiao Client, TikTok and Kuaishou, Bilibili Video tube, Facebook, and Twitter in order to promote the *Dragon Tiger World* tourism brand and Taoism cultural experience tourism, Taoism cultural health care, and others (Yingtan Municipal Bureau of Culture, Radio, Television, Press, Publication and Tourism, Jiangxi Fuxin Ecological Engineering and Tourism Research Institute Co., Ltd., 2021, p. 55).

4.1.3 Critical Discussions/Evaluations: Towards Sustainable Tourism

Outcomes

4.1.3.1 SWOT Analysis -- Current Issues

a) Strengths:

-Multiple cultures inside Yingtan City especially, such as Ancient Yue culture, the ruins of the Xia and Shang Dynasty ceramic production workshops (the ancient kiln); Xiangshan Shuyuan Guixi City heritage in Southern Song Dynasty has around 1000 years of history, it is the birthplace of the Chinese philosophy Xin Xue.

- Mount Longhu Scenic Area is the place where Taoism developed after Zhang Ling created it. It is now a brand name for Yingtan City.

- Tourism accounts for a very high percentage of GDP yearly.

b) Weakness

--The ARGS Temple protection project has damaged the integrity and authenticity of the archaeological site.

-The ARGS Temple museum inside the temple does not have enough authentic objects; many of them are copies and fakes, and the original objects are altered for display in other museums in Jiangxi Province.

-The layout and interpretation of the ARGS Temple museum are not based on visitor orientation.

- The Shangqing Ancient Street is a new shopping street with an ancient name. It is a commercial street; most premises are shops, stalls, and restaurants.

- The newly constructed Tianshi Mansion is a newly created scenic spot. It is also a commercialised spot where the believer can pay for the special Taoist ritual on demand.

- Many limitations are directed towards visitors, like photo recording.

c) Threats

-Commercialization prevails around Mount Longhu's scenic spots

-The Mount Longhu Scenic Area focuses too much on natural heritage, such as the *UNESCO Danxia* and the Luxi River, as well as its protected organisms. At the same time, the Taoism culture is not quite outstanding in its presentation like the natural part of Mount Longhu.

d) Opportunities

-Increased government investment can encourage more visitors to come because of government efforts.

-The brand name of China Danxia from UNESCO carries weight

-The newly founded archaeological ruins of the Great Shangqinggong Temple are the earliest physical evidence of the nationwide Taoism centre

since the Song Dynasty.

4.1.3.2 SOAR Analysis -Future Challenges

a) Strengths: Selling points

- Authenticity of the Great Shangqinggong Ruins
- Taoism intangible culture
- Multiple cultures inside Yingtian City, like *Ancient Yue culture* and *Xin Xue* are good selling points.

b) Opportunities

- Government promotes Taoism tourism.
- China Danxia UNESCO World Natural Heritage.

c) Aspiration

- Connecting Taoism spots around cities as a route of travel
- Making the archaeological ruins of the Great Shangqinggong Temple Museum as the learning centre.
- Publicizing the Five Rules into the master plan to prevent the Great Shangqinggong Ruins case from happening again in other cases.

d) Results

- Tourists could get a better understanding of Taoism culture.
- Sustainable Tourism in Yingtian City will be developed.
- Protection in other archaeological ruins will be considered to maintain their integrity and authenticity.

4.2 Mount Longhu and the Archaeological Ruins of the Great Shangqinggong Temple in the Yingtian City Master Plan for Cultural and Tourism Development

Development goals: by 2025, we will explore a model of integrated culture and tourism development, optimize the development's physical layout, enhance the public service system, continuously offer high-quality culture and tourism products, strengthen the capacity for culture and tourism development, and turn it into a

strategic pillar industry (Yingtian Municipal Bureau of Culture, Radio, Television, Press, Publication and Tourism, Jiangxi Fuxin Ecological Engineering and Tourism Research Institute Co., Ltd., 2021, pp. 12-13).

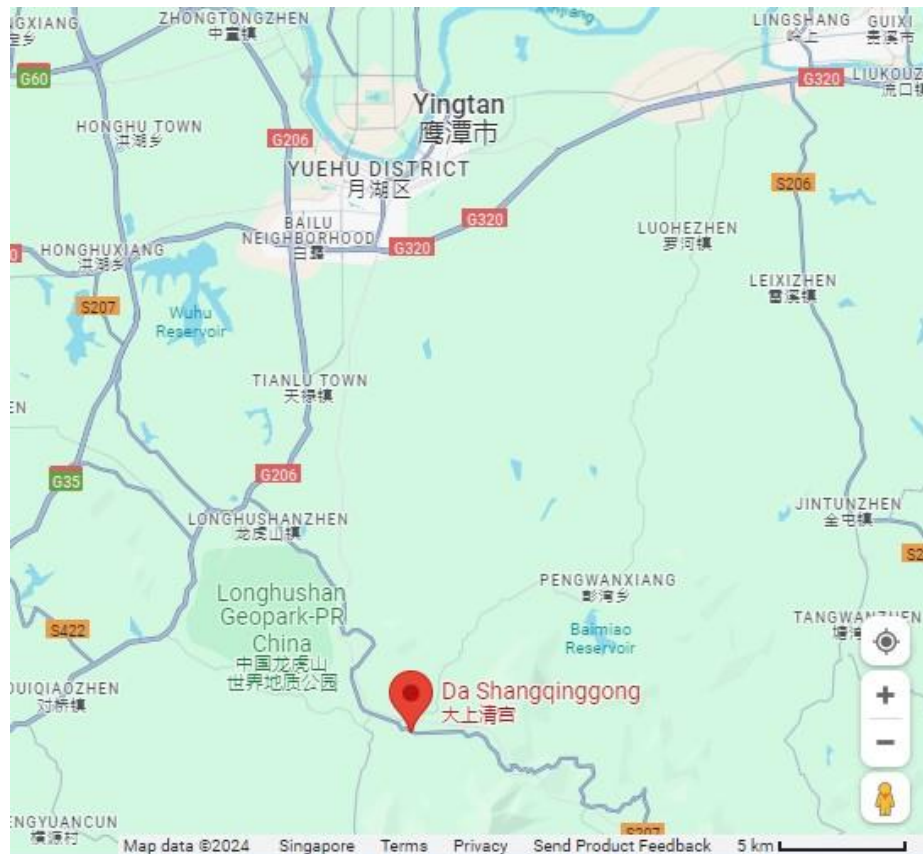


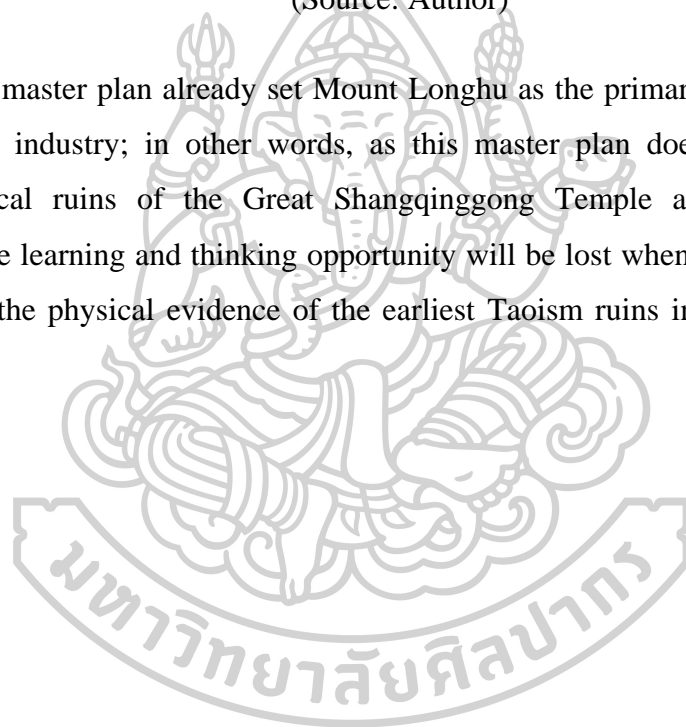
Figure 48 Map of the Administrative Areas of Yingtian City, Mount Longhu, and the Archaeological Ruins of the Great Shangqinggong Temple
Source: Google Maps, 2024

Overall layout: Leading by *One Body*: The scenic area and urban integration with Mount Longhu are the leading forces, and the central urban area is the main body. Continuously promote the construction of the cultural and tourism brand of Yingtian as the *Taoism City of China*. By integrating Taoism culture, folk culture, and ecological resources with Mount Longhu as the core of Taoism culture tourism, we aim to develop a range of differentiated, distinctive, and diversified public cultural service facilities and cultural tourism industry projects (Yingtian Municipal Bureau of Culture, Radio, Television, Press, Publication and Tourism, Jiangxi Fuxin Ecological Engineering and Tourism Research Institute Co., Ltd., 2021, p. 16).



Figure 49 China Danxia - Mount Longhu
(Source: Author)

The master plan already set Mount Longhu as the primary driving source for the tourism industry; in other words, as this master plan does not highlight the archaeological ruins of the Great Shangqinggong Temple as the core Taoism resource, the learning and thinking opportunity will be lost when the visitors want to experience the physical evidence of the earliest Taoism ruins in the area of Mount Longhu.



Chapter 5

Management Guidelines for Sustainable Tourism

This Chapter highlights lessons from the analysis, discussing specific lessons relevant to heritage management locally and more widely.

5.1 Discussions of Policy and Suggested Actions

In light of the issues of authenticity (in the 3.2 section) and of the values attributed to the site (3.3 and 3.4 sections), it is helpful to consider a policy for the complex's development here. The vital thing that needs to be done is to safeguard the values of the heritage place, like historical value, aesthetic value, social value, scientific value, and spiritual value.

5.1.1 Constraints and Opportunities

A necessary step in this task is to identify future needs, opportunities, external constraints, and conditions.

a) The Owner's Needs:

All of the heritage places within Chinese territory belong to the government; the Longhushan (Mount Longhu) Taoism Association is the lower unit under the government; it administers the Great Shangqinggong Temple because this temple is related to Taoism (as a religion). To some extent, the protection project of the archaeological ruins of the Great Shangqinggong Temple reflects the leader(s)' opinion(s) of the Longhushan Taoism Association. That might be a reason why this protection project reserved a function for holding the rituals for Taoism (as a religion). Longhushan Taoism Association is responsible for sending Taoists to run Taoism resources and for daily management. The leaders in the association might want to reuse the archaeological ruins for their Taoist activities, such as Taoism rituals, for a particular purpose.

Figure 50 illustrates the Taoism ritual of dissolving Taisui. Taisui is related to a way of numbering the years in ancient China by a specific time, and it refers to a cycle around the sky in the twelve years of Taisui. *Sui refers*

to *Da (Tai) Sui*. Ancient people believed that Jupiter, the zodiac sign, travels for one cycle every twelve years (actually 11.86 years). Therefore, they divided the zodiac into twelve equal parts and named the part where Jupiter is located as the name to record the year; this is called the *Sui Star Chronology* (Xu and Chang¹⁸, 2014, pp. 555-556).



Figure 50 Dissolving Taisui in Taoist Ritual on the 2 February 2022 Chinese New Year (斋醮科仪)
(Source: Author)

Scholars from Yin-Yang School believe that Taisui is a god of the year, and its location and opposite directions are both ominous, so some things should be avoided, such as the building of civil engineering, migration, and marriage (Hu (Ed.), 1995, p. 746). The people born in the year of offending Taisui should dissolve Taisui. (As Figure 50 shows)

b) Opportunities:

The Law of China on the Protection of Cultural Relics was adopted at the 30th Meeting of the Standing Committee of the 9th National People's Congress on October 28, 2002. Article 13 states that the State Council's administrative department in charge of cultural relics shall select sites from those protected at the provincial, city, or county level and designate them as major sites to be protected for their historical and cultural value at the national level, or shall directly designate such major sites and report them to the State Council for verification and announcement. The Great Shangqinggong Temple is on the list of the eighth batch of national key protected cultural relic

¹⁸ Xu and Chang's annotated the book of Zhou Li

units, and in terms of expertise and finance, the Government will respond to future issues.

c) External Constraints:

The attitude of the decision maker(s) will significantly affect the status of the archaeological ruins of the Great Shangqinggong temple now and in the future. The policy and standard for the way of protection project are not clear. It is vital to avoid harming the authenticity and integrity of the heritage place. The five rules should be used as a tool to help protect cultural heritage places.

d) Its Physical Condition:

The status of the archaeological ruins of the Great Shangqinggong temple is under protection by way of the protection project. The nine ruins inside of the heritage place are described in 3.4.

Some parts of the protection project breach the authenticity, such as Dragon-Tiger Gate, where it is hard to see the original ruins. It is the work of new construction. Yuhuang Hall, Houtu Hall, and Sanqing Hall ruins could not be distinguished as to whether these were archaeological ruins. The protection project destroyed the current condition of the archaeological ruins of the Great Shangqinggong temple, and further destroyed the authenticity of the ruins.

5.1.2 Resources, Responsibilities, and Timing

The National Cultural Heritage Administration of China and the local government should take responsibility for running the archaeological ruins of the Great Shangqinggong Temple as an archaeological museum and use resources like expertise and finance to support this critical heritage place by replacing Longhushan Taoism Association to administer this heritage place, setting one year as the experimental period first.

5.1.3 Developing a Policy

The five rules suggested in Chapter 2 are intended to ensure architectural heritage management and sustainable tourism. Figure 11 shows the

procedure of the model, prohibition factors, implementation, and achievement. The prohibition factors include five elements: 1. Avoid seeing the heritage place as a tool for revenue generation. 2. Avoid over-commercialization compromising (or destroying) Outstanding Universal Value. 3. Avoid the compromising (even destruction) of authenticity. 4. Avoid overbalancing, where the two elements (authenticity, protection) of sustainable tourism go to extremes. 5. The heritage places are not merely to serve a small group of people – avoid elitism.

The implementation procedure consists of two parts: the analysis of the case by the five rules previously outlined and the management adjustment based on the analysis result. The procedure is the outcomes the heritage places should achieve, outlined previously in Figure 11.

In developing a plan for the archaeological ruins of the Great Shangqinggong complex, it is helpful to cast the mind back to the lesson from Chapter 1 that Taoism essentially presents as a layered history across eras and dynasties. That layered history is expressed in the ruins of Shangqinggong, and the task of representation (interpretation) can be seen as revealing that reality – in effect, to reveal the passage of time.

The archaeological ruins of the Great Shangqinggong Temple should retain their authenticity as a built text of the evolution of religion and philosophy of life, avoiding any compromise of Outstanding Universal Values.

It is necessary to restore the previous status of the ruins, such as the ground fault illustrated in Figure 51.



Figure 51 Ground faults of the Archaeological Ruins of the Great Shangqinggong Temple
(Source: Pengpai News, 2018)

Nowadays, it is not easy for visitors to identify the layers from different dynasties of the archaeological ruins of the Great Shangqinggong Temple, in comparison with other heritage places like Tiezhu Wanshougong Temple ruins, which is a heritage place related to Taoism. In the Tiezhu Wanshougong Temple ruins, visitors will intuitively understand the different archaeological layers of the construction, as the Ground Faults show.

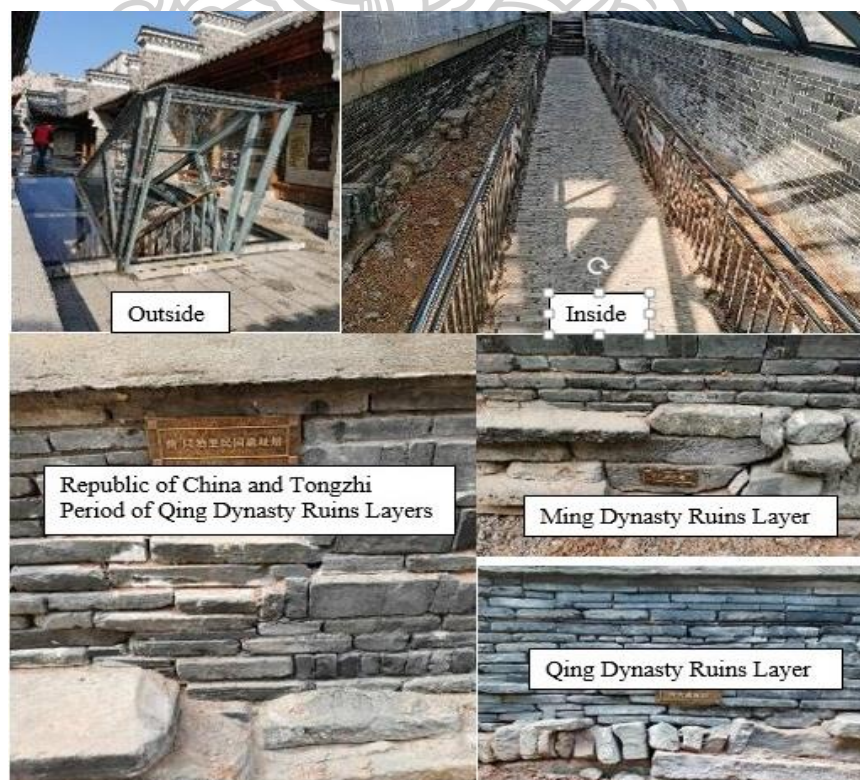


Figure 52 The Archaeological Layers of Tiezhu Wanshougong Temple Ruins Layers

Source: Author

In conclusion, some parts of the archaeological ruins of the Great Shangqinggong Temple should not be changed to their original statuses, such as Dragon-Tiger Gate, Houtu Hall, Sanqing Hall, Wenchang Hall, and Ground Faults. Regarding official history records and authenticity concepts, the archaeological ruins of the Great Shangqinggong Temple are the critical centre of Mount Longhu, not the Tianshi Mansion, as most people think. Even though Taoism has around 1800 years of history, the history of Mount Longhu as the centre of Taoism is not as long as Taoism history; in this way, clear evidence should be shown on the archaeological ruins, which is very necessary. Besides, as the Taoism centre in the past, the Great Shangqinggong Temple could inspire visitors to think about the philosophy of Taoism and its origin. The original ruins might also be a suitable environment for visitors to meditate about themselves, but not the newly designed temple ruins after the protection project.

5.1.4 Developing Implementation Actions

The Archaeological ruins of the Great Shangqinggong Temple could be a core and outstanding part of the Yingtan City Master Plan, especially for the City Tourism Master Plan; this is a name card of the city while, at the same time, an opportunity to analyse this heritage place by the five rules to prohibit hurt to this heritage place as the listed in the following:

a) Prohibit heritage places from being used as a tool for revenue generation (or, in short, naming it a generator machine). There is a reconstruction part of the Great Shangqinggong Temple in front of the archaeological ruins area, where visitors must buy tickets to go inside; the archaeological ruins part of the temple should be non-profit when open to the public.

b) Prohibit over-commercialization to protect Outstanding Universal Value otherwise destroyed by over-commercialization.

No shops or commercial facilities be found in the archaeological ruins of the Great Shangqinggong Temple right now, and it should be continuous.

c) Prohibit destruction of authenticity; utilise authenticity as a tool for holistic heritage management.

Some parts of the ruins have been constructed in the name of a protection project based on the top of the original sites, like Dragon-Tiger Gate, Houtu Hall, Sanqing Hall, Yuhuang Hall, and Ground Faults. The original ruins have been damaged.

d) Achieve an appropriate balance between authenticity and protection by avoiding the two elements of sustainable tourism to go to extremes. The protection project is appropriate for imitating ancient-style architecture and displaying the grand effect of the building through the elevation of the building base. However, this new architecture reflects the idea of the designer, not the original ruins that brings information to the visitors even if only some parts of the ruins are preserved such as Wuyue Hall, Wenchang Hall, and Tianhuang Hall as well as two paths that connected these three halls in the east side of the floor plan as shown in Figure 13.

e) Prohibit the heritage places from servicing only a small group of people.

The new protection project has combined Houtu Hall and Yuhuang Hall into one big hall to hold Taoism rituals in the future, and this is a newly created function after the protection project. This part of the layout plan involves modifying the original ruins' layout.

5.1.5 Monitoring the Results and Reviewing the Plan

The feedback should be adapted to monitor and adjust the plan in the future. A QR code should be designed to respond after visitors end the tour, and questions should be asked regarding authenticity, commercialization, non-profit, and public orientation. The feedback should be applied in the future adjustment of the heritage place.

5.2 Architectural Heritage Management and Sustainable Tourism in the Case of the Archaeological Ruins of the Great Shangqinggong Temple

1) Introduction

The Great Shangqinggong archaeological site was discovered in 2014, with 30 places from the Song Dynasty to the Qing Dynasty. The archaeological ruins of the Great Shangqinggong Temple were built along with the protection project, including a new museum that exhibits relics, pictures, and graphs directly related to the Great Shangqinggong archaeological site, a conservation part, and a newly designed part. (See 3.1)

2) A Brief Description

This archaeological site revealed a chronological sequence of Taoism architecture in each period. Unearthed relics could be the evidence to help discover the relationship between Taoism and politics, central government and local government, state cult and Taoism, Taoist rank system, Taoist official positions system, and architecture style merging with official type and the local one. The museum is part of a protection project on the west side of the central line. Parts of the objects evacuated here were exhibited in the Museum, and other objects were transferred to museums like Yingtan City Museum.

3) A Brief History

The Great Shangqinggong archaeological site is the original and official place of the Zhengyi sect of Taoism after the Song Dynasty.¹⁹ The Taoism culture, especially the Zhengyi Sect, might be traced via field study to this place, which was related to Zhang Ling and their heirs until the end of the 63rd generation in their history, where all the heirs are the leaders of the Zhengyi sect of Taoism in each period.

¹⁹ Around AD 25-220, when Zheng Yi Wei Meng Dao (Wu Dou Min Dao) emerged in Chinese history, it had an altar to hold Taoism rituals and the ritual to welcome and enrol the new Taoists. Around the Tang Dynasty, the altar was upgraded to the temple named *Zhen Xian*, but the Great Shangqinggong construction is the matter around the Song Dynasty, as this time, the temple had been upgraded from a temple in the past to a palace (gong in Chinese). The Great Shangqinggong Heritage's archaeological site could show the continued sequence of history.

4) Statement of Significance

Taoism originated in China, and many places have Taoism-related architectures, like Taoist palaces, temples, archaeological sites, and others. Taoism (as a religion) has evolved from Zhengyi Weimeng Dao (Wu Dou Min Dao or Five Pecks of Rice movements). Some 1900 years ago, it was established by Zhang Ling, who studied Dao or Tao on Mount He Ming, Sichuan Province, and later, in AD 141, he created Taoism (Hu (Ed.), 1995, p. 75). The historical records do not show in a clear way where Taoism (as a religion) was created, so nobody knows where Taoism's birthplace is, but the history of Tianshidao introduced that from the fourth generation to the end of the sixty-third descendants of Zhang Ling had settled down in Shangqing Town, Mount Longhu area, nearby the Great Shangqinggong Temple. Therefore, many people have thought that Mount Longhu is also related to the origin of Taoism. That is the point of significance of this place.

5.2.1 Situation Analysis

1) Current Interpretation

a) Background: The Great Shangqinggong Archaeological Site shows a chronological sequence of Taoism architecture from around 1000 years, including the Song Dynasty, Yuan Dynasty, Ming Dynasty, and Qing Dynasty layers of different relics.

b) Source of Information: The Mount Longhu Scenic Area is famous in Chinese society, and it is publicized by many works of literature, especially in the famous novel *Shui Hu Zhuan*²⁰ written in the Yuan Dynasty, and then most people know it as it relates to Taoism (as a religion).

c) Visit Satisfaction: This is the most effective and official way to learn about Taoism culture from the site. There is no mutual interaction between the staff and the individual tourists, and the group tours are not included in this visit satisfaction.

²⁰ *Shui Hu Zhuan* is one of the Four Great Classical Novels of China

d) Opportunities: Mount Longhu has encountered two favourable circumstances. First, Mount Longhu was selected as a UNESCO Global Geopark in 2010. Secondly, Yingtan City aims to shape the Longhu Mount Scenic Area as the top Taoism cultural tourism destination (Yingtan City Development and Reform Commission, 2021, p. 36). The future development of the Great Shangqinggong archaeological site will be considered for both opportunities.

e) Challenges: Yingtan City was famous for its Taoism culture. Especially, Shangqing County has abundant resources connected with Taoism cultures, such as the Tianshi Mansion, the Shangqinggong Temple, the Shangqing ancient town, the Zhengyi Taoist temple, the Great Shangqing archaeological site and others, but only the Great Shangqinggong archaeological site is the original one; all the others are new.

Besides this, according to the observation in Tianshi Mansion, where the Longhushan Taoism Association is located, some of the Taoists' behaviour inside the Tianshi Mansion is not good regarding smoking, saying bad words, and not being professional enough. Photo recording is limited too much, not only for the statues of God but also for the architecture itself.

The government focuses too much on the economic aspect and is not careful enough about the socio-cultural aspect. In some newly constructed Taoism buildings, such as the Tianshi Mansion, believers could pay for particular Taoism rituals as needed.

As for the interpretation and presentation, the Great Shangqinggong archaeological site was not outstanding; the people who are not specialists could not enjoy and get the core knowledge or ideas of the place, such as its cultural significance. The themes and information in the exhibition were not communicative, and the museum did not embody the importance and status of Taoism (as a religion) as revealed in the ruins.

f) Recommendations: Regarding the limitation of the staff's knowledge, it is impossible to let the staff interact all the time when visitors

come. Providing staff training and applying interactive interpretation in the museum, such as altering the narrative information board to a question-type information board via QR code on each board, are required to help solve this obstacle.

- Produce an Interpretation Plan for the Great Shangqinggong archaeological site.

- Produce a small Interpretation Plan that sets out key themes and stories and plans them spatially within the Great Shangqinggong archaeological site.

- Remove existing signage and replace it with interpretive signage.

- Design and create new themed interpretive signage for the visit paths that depicts the site's environmental, social, and cultural histories.

- Devise and develop an interpretation that conveys the significance of the World Heritage listing and encourages a sense of pride and ownership by local people.

- Ensure that critical preservation and educational messages are embedded in and conveyed through the interpretation.

2) Heritage Features and Stories.

Identify the key features or attributes (heritage and non-heritage, its setting, and tangible and intangible) associated with the values.

a) The Great Shangqinggong reconstructed area: The Jiu Long Path (Figure 23) inside the Great Shangqinggong Temple is the S-shaped street that embodied the Tai Chi Diagram, which expresses the Taoism philosophy of Yin and Yang; it shows the core philosophy of Taoism, which could be the intangible value of this reconstruction area.

For the whole of the Great Shangqinggong site, the cultural significance of the site expresses its intangible value on a whole scale.

b) The Great Shangqinggong archaeological site is a heritage place of Taoism, as the introduction board displays that the unearthed relics show this

is a nationwide Taoist centre temple from around the Song Dynasty to the Qing Dynasty. It took the function of the teaching place of the Taoist leaders, converting non-Taoists to Taoists and holding Taoist religious rituals.

Taoism's history relates to politics and people's lives, which can provide abundant material resources for the public to research and represent the evidence of Taoism culture in the past.

The site's setting is Longhushan (Mount Longhu) UNESCO Global Geopark. It is one of six Danxia landforms in China. The Taoists called it the heaven cave and a blessed region (Dongtian-Fudi) in their own Taoism knowledge system.

3) An evaluation of issues and constraints related to on-site versus off-site interpretation:

a) Evaluation of the Issues of On-Site Interpretation and Off-Site Interpretation

Indicator 1: Interpretation should be based on the visitor's experience.

Indicator 2: Interpretation should use the authenticity of the place for enhancement of short and long-term economic growth.

Indicator 3: Interpretation should make use of technological ways, such as QR codes, to interact with the visitor.

Indicator 4: Interpretation should focus on both tangible and intangible history.

Indicator 5: Interpretation should promote culturally sustainable development.

b) Evaluation of the Constraints of On-Site Interpretation and Off-Site Interpretation

The on-site interpretation could not present the overall view to the visitors due to its vast area coverage. The protection project provides a QR code on each information board to exhibit VR scenes of the temple by mobile phone scanning.

The off-site interpretation could not give a touchable reality compared with the on-site interpretation.

5.2.2 Managing the Museum of the Archaeological Ruins of the Great Shangqinggong Temple as the Interpretive Learning Centre

ICOMOS (2008) has described that the **interpretation plan** is to be designed as interactive and divided into several interdependent sections, which can be viewed as a whole or separated for various purposes.

1) Principles, Goals (intended outcomes)

Creating the visitor experience principles:

a) Interpretation will enhance visitors' experience at the Great Shangqinggong archaeological site, Shangqing Town, and Yingtan City.

b) All interpretations and presentations of the Great Shangqinggong archaeological site should be based on evidence gathered through accepted scientific and scholarly methods.

c) The interpretation and presentation of the Great Shangqinggong archaeological site should relate to their broader social, cultural, historical, and natural contexts and settings.

d) The interpretation and presentation of the Great Shangqinggong archaeological site should respect the basic tenets of authenticity in the spirit of the Nara Document (1994).

e) The Great Shangqinggong archaeological site interpretation plan should be sensitive to its natural and cultural environment, with social, financial, and environmental sustainability among its central goals.

f) The interpretation and presentation of the Great Shangqinggong archaeological site should result from meaningful collaboration between heritage professionals, hosts, associated communities, and other stakeholders.

g) Continuing research, training, and evaluation are essential to interpreting the Great Shangqinggong archaeological site.

2) Key Heritage Features Included in the Plan and the Target Audience

Unearthed relics could be considered the core and critical heritage feature of the Great Shangqinggong archaeological site; the interpretation and presentation relating to the Great Shangqinggong archaeological site should encircle this core and key heritage feature to commence. The interpretation and presentation should coincide with the target audience, which means the audience is divided into two parts: religious and non-religious. The information, via both the information board and virtual media in the presence of the Great Shangqinggong Temple ruins, should be redesigned as a communication tool with the audience.

3) Theme

Taoism is not only a religion, but it also plays an essential part in Chinese civilisation and Chinese culture.

4) Methods

Due to the limitation of knowledge and staff, the staff in the archaeological ruins of Great Shangqinggong Temple cannot always interpret the site for all tourists, which means that tourists should help themselves, and information boards should take their functions on.

All the information boards should be designed as interpretative ones instead of the present descriptive ones. The signage should also be designed more interpretatively to guide tourists to visit the Great Shangqinggong Temple ruins.



Figure 53 The Archaeological Ruins of the Great Shangqinggong Temple Museum (ARGS Temple Museum) (Source: Author)

5.2.3 Managing the Archaeological Ruins of the Great Shangqinggong Temple as the Authenticity of Historical Evidence of Taoism Ruins

First, some concepts should be clarified here: restoration, revivalism, and renovation. The restoration concept is already discussed in Chapter 2.2.3, but revivalism and renovation have not yet been discussed. Chen and Cao (2014) illustrated that archaizing buildings or revivalism of old architectural aspects are prevalent, with modern business practices forming commercial avenues in urban China. Without culture and tradition, revivalism will not succeed. This type of Commercial Street is revivalism or archaizing buildings (Fu Gu 复古/Fang Gu 仿古 in Chinese). Zhou and Yang (2008) listed the reasons for renovation (Gai Zao 改造), where the original purposes of ancient structures may no longer be able to suit the demands of today, and the enlargement of historical structures occurs to improve and modernise their

use. In most cases, when restoring or regenerating the damaged part of a historical building, the continuance of the historical building form can provide an effect comparable to the original structure, generating a visual link.

Banteay Srei Temple, Siem Reap, Cambodia, is an excellent example of restoration; it was first introduced in his book (真腊风土记 a record of Cambodia) by Zhou Daguan after he came back to China (Yuan Dynasty AD 1297), this a Shivaite temple. Banteay Srei in Khmer is the city of women, and in Sanskrit, Isvarapura is the city of Shiva. It was built from AD 944 to 1000 under two Angkorian Kings, King Rajendravarman and King Jayavarman V.



<p>គោលគំនិត Anastylose</p> <p>កាលពីខាងក្រោម Anastylose មកអនុវត្តនៅបន្ទាយស្រីនោះ គេជួសជុល ប្រាសាទទាំងអស់ដោយធ្វើការទល់ទុក្ខក្រោយពេលស្តារពីដីមក។ ធ្វើរបៀបនេះអាច ជួយឱ្យកែលម្អកម្រិតប្រយោជន៍បាន តែក៏អាចធ្វើឱ្យខូចខាតទ្រទ្រង់មូលដ្ឋានមាំបាទ ជាអតិថិជនឡើយ។ ឯបច្ចេកទេស Anastylose វិញ គឺធ្វើឱ្យអគារដែលរលំទាំង ស្រុងឬរលំដោយផ្នែកខ្លះ ឈរឡើងវិញដោយយកស្រទាប់ដើមរបស់អគារនោះ មកប្រើ ហើយ ដោយការពិចារណាច្បាស់លាស់សំងំដើមនៃអគារនោះផ្ទាល់ក៏ម្តង។ ករណីខ្លះដើមពិត គេកាត់ប្រើខ្លះខ្លះសុទ្ធ៖ តែធ្វើជាដំណាក់ក្រិចឡើយស្រុងពេក។</p>	<p>Anastylosis</p> <p>Before large-scale anastylosis was first implemented at Banteay Srei, the restoration of Angkorian temples consisted of propping up cleared structures. While such work could retard degradation, it could not sustainably resolve structural damage. Anastylosis reinstates or repairs a monument that has wholly or partly collapsed, using its own materials and construction methods. When original stones are missing, sparse use is made of new material.</p>
<p>(1)The Induction Board of Restoration Work in Banteay Srei Temple</p>	
	
<p>(2) Banteay Srei Temple</p>	<p>(3) Banteay Srei Temple</p>

Figure 54 Banteay Srei Temple
(Source: Author)

The French naturalist Henri Mouhot’s travelogue, *Travels in Siam, Cambodia, and Laos*, attracted Europeans to learn about Angkor. EFEO, French School of Asian Studies, was created in 1900 and supported scientific studies, site cleaning, and monument restoration. The work began in 1907, and Banteay Seri was discovered in 1914. The first restoration started between 1931- 1936 and 1952. Due to political reasons, no restoration was

implemented on Banteay Srei from 1972 to 1992. Anastylis was implemented in the restoration of Banteay Srei, the Anastylis in the Introduction Board was introduced by employing its own building materials and techniques, it restored or rebuilt a monument that had collapsed completely or in part; when the original stones were absent, new material was used sparingly. (See Figure 54)

Borobudur Temple, Yogyakarta, Indonesia, is another example of restoration; this is a vast Buddhist monument; it was built firstly under the reign of Syailendra in AD 782 to 812 of the Syailendra Dynasty, with five phases included in Borobudur Temple construction completion, phase 1 (around AD 780), phase 2 (around AD 792), phase 3 (around AD 824), and phases 4 and 5 (around AD 833). The temple ruin was discovered by British Governor General Sir Thomas Stamford Raffles in AD 1814. There were two restorations before the temple was inscribed in the World Heritage list in AD 1991. The first period was from 1907 to 1911 by Theodore van Erp; the three circular terraces and central stupa were among the top portions that received the most attention throughout the repair. The less desirable aspects include levelling halls and restoring relief walls and balustrades without disassembling them. The second period was from 1973 to 1983 by the Soeharto government; the primary repair goals were to improve the foundation, empty the four square terraces above the base of the temple and tidy the 1460 relief panels. When the building was expanded, streams, filters, and waterproof layers were added.



(1)The Introduction Board of history of Borobudur Temple

(2)The Introduction Board of Second Restoration

(3) Borobudur Temple

(4) Top of the Borobudur Temple

Figure 55 Borobudur Temple
(Source: Author)

Archaeological ruins of the Great Shangqinggong Temple were discovered in 2014, and the government spent three years excavating later. Its status right now is the result of a government protection project. According to the definition of excavation in the Venice Charter (1964):

Article 15: All reconstruction work should however be ruled out "*a priori*". Only anastylosis, that is to say, the reassembling of existing but dismembered parts can be permitted. The material used for integration should always be recognizable and its use should be the least that will ensure the conservation of a monument and reinstatement of its form. (Article 15)

However, it is a new style of work with the devastation of some ruins

like the ground faults (Figure 51), Dragon-Tiger Gate (Figure 56), and the statues added in Sanqing Hall (See Figure 29).

1) The Dragon - Tiger Gate

The archaeological ruins of the Great Shangqinggong Temple should retain their authenticity, avoiding the destruction of outstanding universal values.



Figure 56 Dragon-Tiger Gate before and after the Protection Project
Source: (1) National Cultural Heritage Administration China, n.d.; (2) Author

Figure 56 (1) illustrates the original ruins before the Protection Project. Figure 56 (2) is a new construction based on the original archaeological ruins of the Dragon-Tiger Gate.

By comparing Figures 56 (1) and 56 (2), it is easy to see that the ruin of Dragon-Tiger Gate, which was the original status before 1930, and all the buildings had been destroyed by fire. The new gate Figure 56 (2) could not make people feel that there was a ruin.

2) Ground Faults (See Figure 51)

The archaeological ruins of the Great Shangqinggong Temple do not provide visitors with an intuitive chronological stratification of the sites. In this aspect, the heritage place of Tiezhu Wanshougong Temple (Figure 52) in Nanchang Jiangxi Province is an excellent example of an intuitive chronological stratification of the site.

In conclusion, the ground faults of the Great Shangqinggong Temple ruins should be preserved as their original status (See Figure 51) and be

marked to indicate the layers in corresponding dynasties like in Tiezhu Wanshougong Temple presented; also formulate a law to avoid ruins destruction in other similar archaeological sites in the future.

3) The Overall Protection Project

Tourist sites like archaeological ruins can achieve both sustainable tourism and authenticity as one point to attract tourists to see what it was like here in the past; protection is a method to keep ruins retained longer. It is easy to go to extremes when failing to balance these two elements: authenticity and protection. (See 2.1.1)

5.3 Recommendations for Future Policy, Planning, and Legislation Framework

The archaeological ruins of the Great Shangqinggong Temple are the core learning centre for tourists to acquire knowledge of Taoism in the Mount Longhu area. In this way, future policy, planning, and registration should be associated with the archaeological ruins of the Great Shangqinggong Temple Museum. The action plans should be divided into two parts: short-term and long-term.

1) The short-term should focus on the archaeological ruins of the Great Shangqinggong Temple Museum as the learning centre of Taoism, incorporated with the interpretation design inside the Museum by replacing the old narrative information.

2) The long-term includes the Museum as the learning centre of Taoism, the linkage between Taoism culture and Mount Longhu as a world heritage place, a title from UNESCO. Furthermore, the Nature-Culture Model should be applied to the long-term plan, and the cultural part of Mount Longhu should include the archaeological ruins of the Great Shangqinggong Temple and the Yue culture Cliff Graves. Lastly, the ruins here should focus on cooperation with the cities with similar tourism resources, Such as Sanqinggong Temple on Mount Sanqing in Shang Rao City, Jiangxi province. This temple is near Yingtan City but inside the Jiangxi Province. Therefore, the religious route could help the local government's tourism further to achieve sustainable development.

<p>Table 4 Short-term Six-Month Action Plans</p> <p>Justification: Design the archaeological ruins of the Great Shangqinggong Temple Museum (ARGS Temple Museum) as the learning centre of Taoism and incorporate the interpretation design inside the museum by replacing the old narrative information.</p>	Processing		Strategy	To develop tourists' experience with Taoism culture in ARGS Temple Museum	
	Indicators		To develop ARGS Temple Museum as the primary learning centre		
	Work plan		<ol style="list-style-type: none"> 1. The four parts of themes in the archaeological ruins of the Great Shangqinggong Temple should be rearranged in the way of interaction by asking Qs instead of narrative information. 2. To set out key themes and stories spatially based on reliable historical resources as well as the cultural significance part of 5 values (aesthetic, historical, social, scientific, and spiritual value) 3. Remove existing signage and replace it with interpretive signage for the visit paths that depict the site's environmental, social, and cultural histories. 		
	Budget		4*6*7000 Yuan =168,000 Yuan (based on the standard salary in college)		
	Time		2024 July-2025 January		
	Participants		The interpretation team, at least four people, one part in each		
	Responsibility		The local government tourism department officials		
	Short-term Project Activity		<ol style="list-style-type: none"> 1. Organize the critical information into several parts of the museum to edit it in an interpretative way for the visitors, such as the relationship between Taoism and Chinese civilisation. 2. The key themes and story setting should be based on reliable historical resources, such as curing the sickness in the background of Taoism, which was the first to emerge in Chinese history. 3. The signage design should consider modern interpretations, like environmental protection, doing good deeds, and philosophical thinking. 		

<p>Table 5 Long-term (5-year Action Plan) Justification: The long term should focus on the linkage between Taoism culture and Mount Longhu as a world heritage place, a title given by UNESCO. Furthermore, the Nature-Culture Model should be applied to the Long-term plan; the cultural part of Mount Longhu should be the archaeological ruins of the Great Shangqinggong Temple and the Yue Cliff Graves culture. In addition to serving and benefiting the public in the long term, visitors can learn and deeply understand Taoism culture. The most important thing is to make this religious place sustainable for development in terms of cultural understanding.</p>	Processing	
	Strategy	<ol style="list-style-type: none"> 1. Combining the cultural resources, such as the archaeological ruins of the Great Shangqinggong Temple and the Yue Cliff Grave culture on Mount Longhu. 2. Apply the nature-culture model in the Mount Longhu area and other cities, such as Sanqinggong Temple in Shangrao City.
	Indicators	<ol style="list-style-type: none"> 1. To develop Longhu Mount Museum as a learning centre, 2. To develop Longhushan Geopark Museum as a Yue culture learning centre 3. Learning or interpretation centres should be established in each place with Taoism resources
	Work plan	
	<ol style="list-style-type: none"> 1. The four themes in ARGS Temple should be rearranged in terms of interaction by asking questions instead of using narrative information. The two big themes in the Longhushan Geopark Museum should be rearranged for interaction, such as asking questions instead of using narrative information. 2. To set out key themes and stories spatially based on reliable historical resources as well as the cultural significance part of 5 values (aesthetic, historical, social, scientific, and spiritual value) 3. Remove existing signage and replace it with interpretive signage for the visit paths that depict the site's environmental, social, and cultural histories. 	
	Budget	4*12*7000 Yuan=336,000 Yuan(one years budget)
	Time	2025Jan- 2030-Jan
	Participants	The interpretation team, at least four people, one part in each, as well as the administrators in both Mount Longhu and Mount Sanqing
	Responsibility	The local government tourism department officials
	Long-term Project Activity	<ol style="list-style-type: none"> 1. 1-year Organize the critical information into several parts of the museum to edit it in an interpretative way for the visitors, such as the relationship between Taoism and Chinese civilisation. 2. The key themes and story setting should be based on reliable historical resources, such as curing the sickness in the background of Taoism, which was the first to emerge in Chinese history. 3. The signage design should consider modern interpretations, like environmental protection, doing good deeds, and philosophical thinking. 4. 5-year Linking Sanqinggong Temple in Shangrao City regarding the Taoist cultural route.

Moreover, the present Protection Project of the archaeological ruins of the Great Shangqinggong Temple has damaged the authenticity of the ruins themselves; some parts of the ruins should be preserved at their original status to reduce the intervention on the ruins, such as Figure 36 shows the Longhu Gate, Figure 51 shows ground faults part, the newly constructed ground part of the centre line of the site, such as Yuhuang Hall, Houtu Hall as well as the newly built base in front of Yuhuang Hall, Figure 53 showing the museum part is hard to imagine that this is the protection of the archaeological ruins because the museum is built on the west ruins part of the central line, which is not excavated, so why not build a museum nearby the ruins instead on top of it. Alternatively, the case of the archaeological ruins of the Great Shangqinggong Temple could be an example of over-intervention; the government should rethink how to construct. The past cannot be removed, but mistakes should not happen again.

5.4 Heritage Route Relating to Taoism

5.4.1 Mount Sanqing

The Taoist gods of Yuqing, Shangqing, and Taiqing, who sit atop Mount Sanqing, are symbolised by the three lofty peaks of Yujing, Yuxu, and Yuhua. Situated 1,819.9 metres above sea level, Yujing Peak is the highest peak in the region. A collection of granite peaks and valleys can be seen atop Mount Sanqing, which is home to 1,728 species of wild animals and 2,373 kinds of higher plants. In 2008, Mount Sanqing was added to the list of World Heritage sites. The choice was made using criteria vii: "to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance" (UNESCO World Heritage Centre, 2021, p. 30). The Nature-Culture Model could be applied in the Mount Sanqing case analysis.

1) Assess the Tourist Place of Its Nature and Cultural Resources by OUV and Cultural Significance:

UNESCO World Heritage Centre (2021) defined what could be an Outstanding Universal Value of natural and cultural (i-x) heritage places (See 2.1) and gave selection criteria for cultural heritage (i-vi) and natural heritage

(vii-x). Mount Sanqing is a World Natural Heritage site, but for its cultural part, it is pretty weak. The Sanqinggong Temple complex represents the core cultural part of Mount Sanqing, and it belongs to the Quanzhen Sect of Taoism²¹ culture. Mount Sanqing is not the origin place of Quanzhen Taoism. However, it could be a part of the Taoism heritage landscape with Mount Longhu and other important Taoism Heritage groups applying for World Cultural Heritage in the future.

Cultural Resource Assessment:

The Australia ICOMOS Charter for Places of Cultural Significance, 2013, also known as the Burra Charter, creates a values-based management framework for historical places. It could be suitable for historical places of cultural significance and native populations. The specific definition of cultural relevance given by the Charter is as follows:

Cultural significance means aesthetic, historical, scientific, social, or spiritual value for past, present, or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places, and related objects. Places may have a range of values for different individuals or groups. (Australia ICOMOS, 2013A, p. 2)

Five values are used to assess the cultural relevance of the Sanqinggong Temple Complex: historical, aesthetic, scientific, social, and spiritual. These are listed below:

a) Aesthetic Value:

Perched atop Mount Sanqing in a mountain basin, the Sanqinggong Temple Complex is a harmonious blend of natural beauty. It met criterion vii and was included in the World Heritage List in 2008: "Superlative natural phenomena or natural beauty: Mount Sanqingshan's remarkable granite rock

²¹ This sect is more focused on the reality of life, not like the Zhengyi Sect of Taoism, which pursues the immortal

formations combine with diverse forest, near and distant vistas, and striking meteorological effects to create a landscape of exceptional scenic quality" (UNESCO, 2008).

b) Scientific Value

Scientific value may effectively demonstrate the evolution of history and promote historical understanding (Department of Environment and Heritage Protection, 2013). According to ICOMOS Australia (2013B), a location is considered to have scientific value if analysis or research could shed further light on a particular aspect of the past. This is further explained in the Practice Note of Understanding and Accessing Cultural Significance (pp. 3–4). It is necessary to talk about a few original Mount Sanqing historical sites here.

b1) Tomb of Zhan Biyun

As the Information board in Figure 57 indicates, Zhan Biyun, a Quanzhen Taoist and administrator of Sanqing Temple during the reign of Zhu Qiyu (AD 1428-1457) Ming dynasty, is buried in the direction of Xun²². Quanzhen is not the same as the Zhengyi Taoist sect, which combines Taoism, Confucianism, and Buddhism. Taoist Wang Chongyang founded the Quanzhen sect in Shangdong Province, China, circa AD 1167.

²² Wenwang version Eight Trigrams of southeast orientation, Sanqinggong Temple at the centre



Figure 57 Tomb of Zhan Biyun
 (Source: Author)

b2) Tomb of Wang Gu

The peak known as *Mount Sanqing* got its name from Wang Lin, who established the Sanqing Temple in AD 1170 (the Song Dynasty) and worshipped the Sanqing. Wang Lin is the progenitor of the Wang family in Fenshui Village (分水村) today. The structures were eventually abandoned and collapsed as a result of societal turmoil. A Wang Lin's descendant, Wang Gu (王诘), gathered money in AD 1456 (Ming Dynasty) to reconstruct the Sanqinggong Temple and create sceneries along the route. Since then, Mount Sanqing has grown in prominence and has progressively established itself as one of South China's blessed land of Taoism (Editorial Committee of Dexing Local Chronicles (Ed.), 1993).



Figure 58 Tomb of Wang Gu
(Source: Author)

b3) Feixian Pagoda (飞仙台)

Northwest of Sanqinggong Temple is Feixian Pagoda. It was established during Emperor Zhu Qiyu's (朱祁钰) reign in the Ming Dynasty. The Feixian Pagoda was modelled after the early Indian form, which included three floors and four doorways. It portrayed the Sanqing Siyu (三清四御), which symbolises the top three gods in heaven (Sanqing), and Siyu denotes four gods under the Sanqing gods who oversee the three realms.



Figure 59 Feixian Pagoda (飞仙台)
(Source: Author)

b4) Sanqinggong Temple Complex (See Figure 2)

Sanqinggong Temple faces south and is situated in the middle of Sanqing Blessed Land. It is a stone and wooden construction that is 1532.8 metres high, 10.4 metres wide, and 19.8 metres deep and takes up around 500 square metres of space overall. It is the centrepiece of the Mount Sanqing Taoist Temple's Eight Diagrams and one of the temple's principal structures. First constructed in AD 1170. The gods of Taiqing, Shangqing, and Yuqing were housed at the temple. The Sanqinggong Temple complex consists of Lingguan Hall and Kuixing Hall on both sides of the passage, a stone burner, a corridor, a Paiyunqiao stone, and an artificial well with a dragon stone sculpture.

As in astrology, Kui might be the first star in the Big Dipper or any star from the first to the fourth star (Han Dian Online Dictionary, n.d.). Kuixing worship is a representation of star worship. One interpretation of the Chinese character Kui is the first, while another is the name of the stars in the Big Dipper constellation, ranging from the first to the fourth; this led people to associate Kui with the Sui Dynasty's invention of the imperial examination (科举考试), which means *first*.

Li (Ed.) (1987) described that Wang Lingguan, the Taoist deity of thunder and protection, was housed at Lingguan Hall.

c) Spiritual Value

Wang Chongyang created the Quanzhen sect of the Taoism religion in the Jin Dynasty. The Quanzhen integrates Taoist cultivation, Buddhist precepts, filial piety, Confucian loyalty, and health maintenance (Li (Ed.), 1987). Taoism is more focused on individual life; here are some ideas that Wang Chongyang has expressed: 1. Everyone has the same temperament since they all practise being quiet in their minds. 2. Wang Chongyang places greater emphasis on the immortality of the spirit and the awakening of the soul than he does on

an immoral body. 3. The practitioner should have a fulfilling life by performing good actions. 4. There should be an equal mindset while handling things and treating people. 5. All things deserve kindness from people (Shi and Kong, 2008). Wang Chongyang's Quanzhen sect absorbed the essence of Buddhism, Confucianism and Taoism into one religion; in a certain sense, Quanzhen Taoism started focusing on living in this world as opposed to the false goal of physical immortality.

d) Social Value

Since the fall of the Eastern Han Dynasty, Taoism as a religion has blended into Chinese culture. Its concepts of good and evil have shaped every Chinese person and have contributed to the identification of the Chinese people worldwide. Taoism also embodies the emblem of the Chinese group in international society.

e) Historical Value

The Quanzhen Taoist Temple, not the Zhengyi Taoist Temple, is known as the Sanqinggong Temple (Taoist Mr Miao, 2022). Quanzhen is more concerned with the material world than the hereafter. It serves as a manual for waking the soul and realising the eternal nature of the spirit in order to lead fulfilling lives.



Figure 60 Mount Sanqing in Shangrao City, Jiangxi Province
(Source: Author)

2) Analysis of the Tourist Place Regarding Core Natural and Cultural Resources

As observed above, Mount Sanqing has strong natural but relatively weak cultural resources because the core part of the heritage is the cultural significance, and its developing culture did not follow it and further interpretation to the public. It is difficult for tourists to understand its value properly and correctly. Sanqinggong Temple complex is a newly built construction. However, the other parts, such as an artificial well with a dragon stone relief, a passageway, a Paiyunqiao stone, a memorial arch, Linguan Hall, and Kuixing Hall on both sides of the passage, are the complex's original.

Sanqinggong Temple was first built in the Song Dynasty (AD 1170) and was named after the Taoist Sanqing deities. Shangrao Government invited bids in AD 2021 to repair Sanqinggong Temple; the presented Sanqinggong Temple is new.

3) Strengthen the Weak Point or Optimize the Specific Resource

Sanqinggong Temple belongs to the Quanzhen sect of Taoism, and there is no Museum or learning centre on Mount Sanqing or Sanqinggong Temple. It is necessary to create a learning centre for the visitors to

understand Mount Sanqing's cultural resources based on the historical relics of Mount Sanqing; the theme could set the type of Quanzhen sect. Banteay Srei interpretation centre is an excellent example.



Figure 61 Information in the Banteay Srei Interpretation Centre
(Source: The images were taken by the author on 6 June 2023)

At the Banteay Srei Interpretation Centre, visitors can learn information details including excavation of different eras, the knowledge of construction techniques, the knowledge of materials used, and an introduction detail. Based on the reality of different cases, Sanqinggong Temple could create its interpretation centre based on Quanzhen sect Taoism knowledge, the history of Sanqinggong, and the relics on Mount Sanqing.

5.4.2 Tiezhu Wanshougong Temple

Tiezhu Wanshougong Temple was destroyed during the period of the Cultural Revolution in Chinese history, and the present one is the result of the Project of Ganpo (贛鄱) Historical and Cultural Blocks from 2013 to 2021, an investment by the Nanchang Government of around two billion Yuan.

The Nature-Culture Model could be applied in the Tiezhu Wanshougong Temple case analysis as follows:

- 1) Assess the Cultural Significance of Tiezhu Wanshougong temple

Cultural Resource Assessment (Five Values from the Burra Charter)

a) Aesthetic Value

Jiangxi Immigrant Guild Hall is another name for Wanshougong Temple. It is a popular shrine housing Xu Xun, the historical flood-controlling figure. The Confucian temples and shrines, academies, and post-houses were the three distinct types or roles incorporated into the guild hall's features, which dates back to the Song Dynasty (Luo, 2018). The architecture itself embodies the elegance of traditional Chinese construction.

b) Scientific Value

The Ganpo (贛鄱) Historical and Cultural Blocks project, which is underway from 2013 to 2021, has resulted in the discovery of certain ruins.

b1) Ground Faults of Tiezhu Wanshougong Temple (See Figure 52)

Visitors may see the Tiezhu Wanshougong Temple Archaeological Layers within the current temple. Figure 52 shows the ruins of the Ming, Qing, and Republic of China. Ground Faults provides visitors with a historical timeline of Tiezhu Wanshougong.

b2) Iron Pillar's The Well of Locking Dragon

The heart of Tiezhu Wanshougong Temple is the Well of Locking Dragon by Iron Pillar, which is situated on the east side of the gate at the southeast corner of the temple. The well is split into two wellheads during excavation; there are 222 cm between them, and they are standard octagons. Between the two wellheads is a square, straight shaft wall with a side length of 250 cm. The higher wellhead measures 100 cm in length, while the lower wellhead measures 87 cm. The top shaft is

shaped like an octagon because it is supported at its upper end by a horizontal frame of stone strips at each of its four corners. This well has been conserved throughout time.

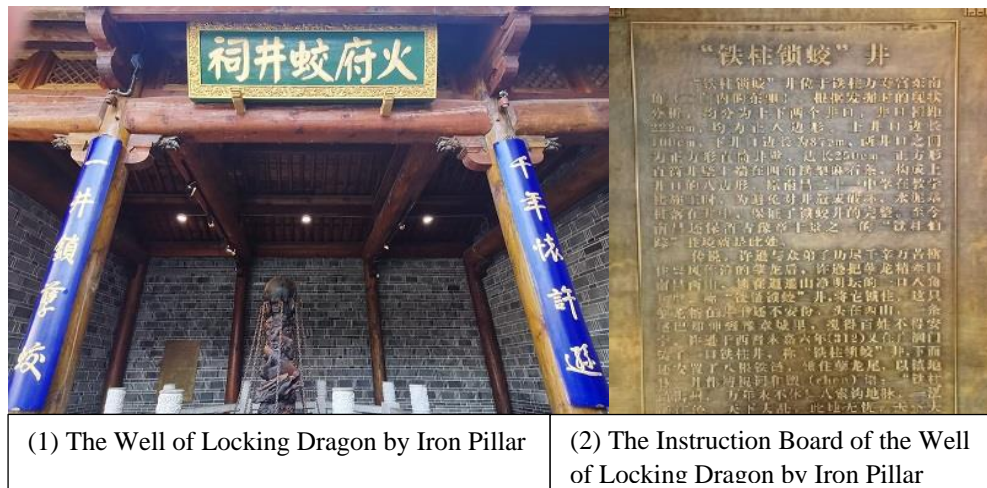


Figure 62 The Well of Locking Dragon by Iron Pillar
(Source: Author)

b3) Rebuilding Xu Xun Hall and Aspects of its Ruins

Certain ancient Tiezhu Wanshougong Temple ruins, such as the Tiezhu Wanshougong Temple Stone Pillars, were maintained in the new Xu Xun Hall renovation.

One of the ancient architectural artefacts discovered in 2015 during the archaeological excavation of the Tiezhu Wanshougong Site is the pillar from the Xu Xun temple. The new temple pillars are made out of four of the better-preserved architectural treasures. It was feasible to recreate the Zhenjun Hall in accordance with the map from the tenth year of the Tongzhi reign of the Qing Dynasty (AD 1871) based on the height of this column and historical images. The Burra Charter (2013) describes reconstruction as "returning a place to a known earlier state if and is distinguished from restoration by the introduction of new material" (p. 2). The new hall building

is a rebuild of Xu Xun Hall, designed to resemble the tenth year of the Qing Dynasty's Tongzhi reign.



(1) Xu Xun Hall Main Building



(2) The Introduction Board of the Pillars in front of Xu Xun Hall

(3) Pillars in front of Xu Xun Hall

Figure 63 The Original Stone Pillars of the Xu Xun Hall Building
(Source: Author)

As seen in Figure 64 below, another ruin has been kept in place for the rebuilding of Xu Xun Hall.



Figure 64 The Ruin inside the Reconstruction Xu Xun Hall Building
(Source: Xin, L., 2024)

c) Spiritual Value

The Jingming Sect of Taoism, which embraced the filial piety idea that emerged during the Song and Yuan Dynasties as its central tenet, is associated with Xu Xun. Xu Xun is a revered figure within the Jingming Sect. The notion of filial piety is promoted, and Xu Xun is worshipped at Wanshougong Temple.

d) Social Value

The Jiangyou Business Group constructed the multifunctional Wanshougong Temple, also known as the Jiangxi Guild Hall. Jiangxi immigrants use it as a holy place to worship and do other religious rituals when they are distant from home. It also serves as a meeting place for debates, a hub for charitable and public welfare initiatives, and a marketplace. Its functions and design are like a hometown guild hall (Jiao, 2018). The principal guild hall for Wanshougong Temple nationwide is located in Tiezhu Wanshougong Temple. For the Jiangyou Business Group and nearby companies, it serves as the hub of the Wanshougong Temple. The Wanshougong Temple of Jiangyou Business Group promotes local trade.

e) Historical Value

To honour Xu Xun's valuable assistance and dedication to flood management, the people constructed the Tiezhu Wanshougong Temple. Xu Xun was revered by the Taoism Jingming sect and was enshrined at the Wanshougong Temple. The Jiangxi People saw Xu Xun as a great gift to the locals.

In conclusion, collaborating with Taoism tourist places such as Mount Longhu and Tiezhu Wanshougong Temple could also help the related areas to develop as the Taoism cultural route for the visitors to harvest rich and various Taoism cultural experiences.

Chapter 6

Conclusion

This chapter presents the conclusion of this research, along with a discussion of research findings and recommendations from the author for future studies.

6.1 Conclusion

In Chapter 1, the complex of the Great Shangqinggong Temple was introduced. It also presented the problem: the current interpretation and *protection* program for the complex and its tendency to commercialization challenge the authenticity of what is presented. The nub of the problem is that a scientific, archaeological approach to ancient ruins would call for minimal intervention – no more than is needed to stabilise the ruins for future research – whereas the revenue-focused attitude of a tourism authority would look to the benefits of enhancement, even re-building, for the delectation of the tourist horde.

Expressed differently, the problem is one of the different audiences: the general populace and its preferences (for tourism consumption) versus communities of Taoists, scholars, and other elites who see such ruins as a venue for research and holding rituals; this, however, oversimplifies the problem. The purpose of visiting historic sites is ultimately education – to learn about the past, stand in awe at its achievements, and widen our understanding, even enlightenment. There are likely to be two components to this awakening: the first is the power of ruins themselves to leave us awe-inspired, the experience of melancholy, and the sense of the sublime. The second is interpretation – to narrate the stories of the past and to search for underlying meaning. The two components must be balanced – interpretation must be guarded, unintrusive, *soft*, and not disturb the *experience* of a place. Ultimately, this comes down to an ongoing task: to define what constitutes authenticity, given its likely instability as a concept, and to manage (balance) the conflicts and contradictions it brings.

In Chapter 1, this concern was distilled into a question: How do we manage heritage places like archaeological ruins in terms of sustainable tourism? The answer emerging from the present case has been *by respecting the integrity (authenticity) of*

ruins, by educative interpretation, and by creating a Taoism Heritage Trail to expand a Taoism Heritage Landscape. Three objectives were suggested to explore this question and the difficulties of its answer. The first was to study the ruins of the Great Shangqinggong Temple on Mount Longhu, especially in Chapter 3 and part of Chapter 5. Two findings are especially significant: first, the Shangqinggong Temple complex ruins have been the core and official department since the Song Dynasty, not the Tianshi Mansion. Second, the ruins reveal the passage of time and the passing of dynasties and ages over millennia; they reveal the evolution of Taoism and, therefore, of Chinese thought itself.

The second objective was to address the gaps in heritage management and sustainable tourism, especially from the Shangqinggong case. The major gap – almost a chasm – is between the goal *to conserve* and the *urge to restore*. Do we respect the past or attempt to bring it back? Do we leave people to learn (from that experience of awe and calmness), or do we seek to teach them actively?

The third objective was to investigate policies, planning, and legislation concerning sustainable tourism relevant to the Shangqinggong case, and this was the focus of Chapter 4. A difficulty in pursuing this objective was the relative inaccessibility and lack of transparency in public administration at a provincial level in China. Insights were available, however, from Taoist circles at the local level.

6.2 Implication

The Shangqinggong complex provides a museum as part of the ruins, protections, preservations and reconstructions. However, a learning centre is needed to cover both the complex and its components, as well as the history of Taoism and its centrality in the evolution of Chinese thought, culture, and civilisation, and this is the *educative interpretation* referred to above. The learning centre should be remarkable in the way the visitors can get well educated and have fun at the same time. As Taoism has been misunderstood by the public for a long time, especially in novels and legends, this is an excellent opportunity for the Chinese to understand their own culture, and it should be done in the city's development plan.

The Taoist religious landscape extends well beyond the Great Shangqinggong Temple and Mount Longhu (though this is undoubtedly its most significant site historically). There are other Taoist temples nearby. The city's tourism planning could usefully expand to embrace a *Taoist Heritage Trail* linking mountain temples, city temples, and shrines so that a Taoist landscape – and a vaster experience of a Taoist sublime – becomes comprehensible.

6.3 Suggestions for Future Research

This research has not included many stakeholders, especially the local villages. Even if the Temple complex *belongs* to the government, and the Longhushan Taoism Association is responsible for its management, it is still within their traditional, local world. In this case, the local villages as the stakeholders were significantly weakened; it represents a research limitation that should be addressed in future studies.

Dongtian-Fudi is an ancient system of Taoism; it is a kind of list of beautiful scenery in China. However, as time went by, Taoism resources fell into ruin, so Taoism heritage places were abandoned. A Taoist Heritage Trail has been suggested above, linking other Taoist temples and shrines on the various mountains of the district. Accordingly, the study reported here needs to be repeated for those other temples and shrines. The ancient theory about nature and culture should be combined with modern theories such as a nature-culture model, which is summarized from OUV, cultural significance and the Dongtian-Fudi concept. Not all Dongtian-Fudi could be world heritages. However, after being selected by a culture-nature Model, the results might be a promising finding by strengthening the weak part to achieve sustainable tourism.

Finally, at a more theoretical level, there is the question of operationalising the authenticity judgment. The *protection project* is neither simply protection, such as adding a pedestal, three Sanqing statues in Sanqing Hall, new Taoist rituals performing place (new Yuhuang Hall and Houtu Hall) and building bases, nor a reconstruction based on historically documented form. However, the results are the reuse of the ruins and protection for revitalisation, especially holding Taoist rituals;

there is a tendency towards commercialisation because of market demand. Nevertheless, regarding the objectives of the Longhushan Taoism Association to reuse the venue and recall tradition via the protection project's new design and creation construction, the intervention would be judged authentic – people are acting *authentically* to enhance what they see as *the tourist experience*. A more conceptually focused study of the term *authentic* can bring greater clarity to architectural protection and tourism communication.



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APPENDIX

APPENDIX I

Interview

1. Longhu Taoists Association

--Informal interview with the deputy director of the association, Mr Qin Wei, on 4 Feb 2022.

1.1) The Taoism management of Mount Longhu

The Municipal Religious Affairs Bureau of Yingtan City is the upper unit of the Longhushan (Mount Longhu) Taoist Association (a first-class religious management organization with only the director and deputy director but no committee members); it manages more than ten Taoist temples under its management. Each Taoist unit has a management committee (committee members, deputy director(s), and director (s): is responsible for overall affairs, equivalent to a manager), such as Zhengyi Temple (new), Tianshi Mansion (new), Doushuaigong Temple(new), the Great Shangqinggong Temple (new + ruins), Chenghuang Temple (new), and others.

Each subordinate unit has the right to transfer personnel within its unit, but functions such as recruitment and finance are vested in the Taoist Association. For example, in the Longhushan (Mount Longhu) Taoist Association (1 director -2 deputy directors, one deputy is responsible for academic affairs, including Taoism ceremonies and hall management; the other deputy is responsible for internal matters such as fire safety, office affairs, moral conduct, and mental outlook)

1.2) Longhushan (Mount Longhu) Taoist Association: There are less than 50 officially appointed personnel, more than 20 three-year length apprentices, as well as 5-6 permanent volunteers (cleaning, checking incense, receiving guests, taking messages, and other job content), and around 40-50 temporary employees.

2. Sanqing Taoist Temple on Mount Sanqing in Shangrao City, Jiangxi Province.

--Informal interview of Taoist abbot's assistant Taoist Mr Miao of Sanqingshan Temple on November 12, 2022.

2.1) Is Sanqingshan (Mount Sanqing) similar to Longhushan (Mount Longhu) or not?

Mount Sanqing belongs to the Quanzhen sect of Taoism of Zhengyi, and they are different.

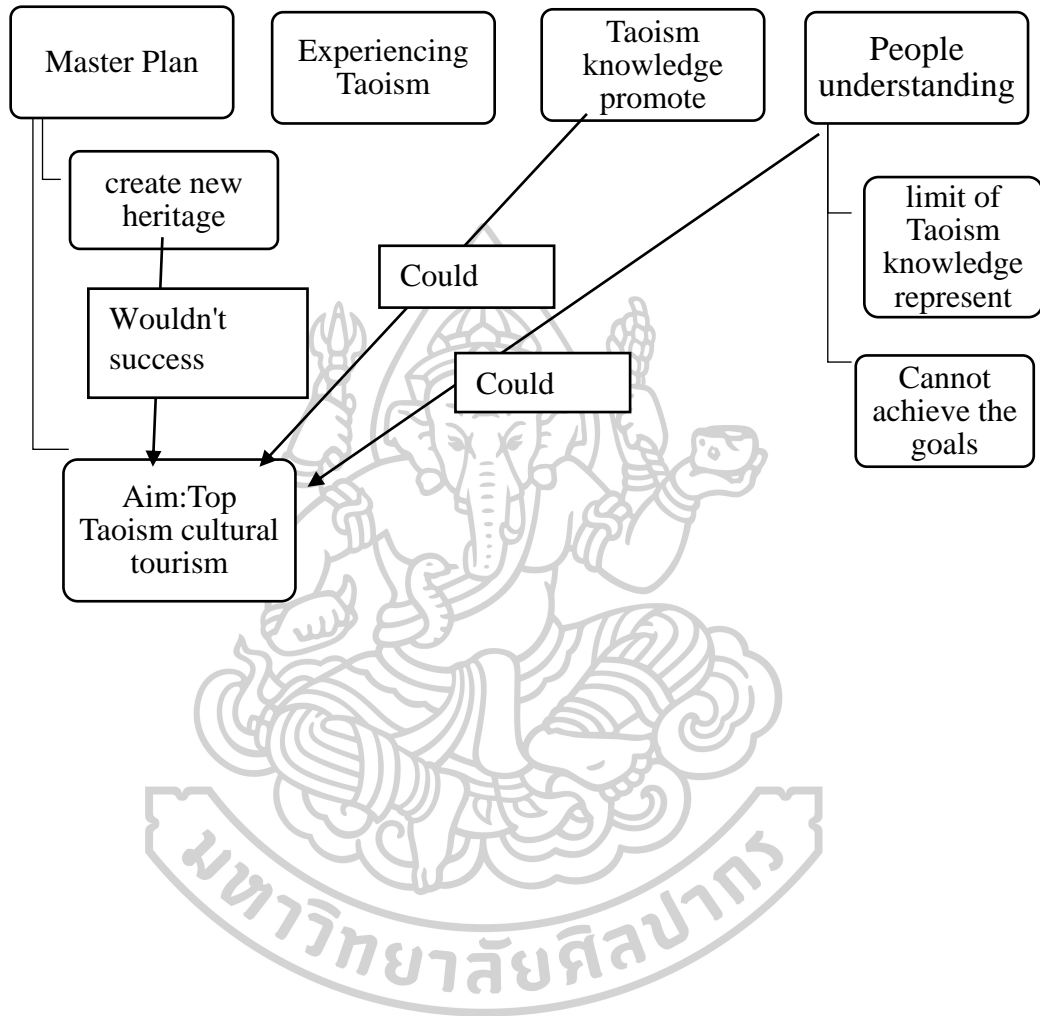
2.2) who manages Sanqinggong Temple at present?

Shangrao City Taoists Association managed Sanqinggong Temple on Mount Sanqing.

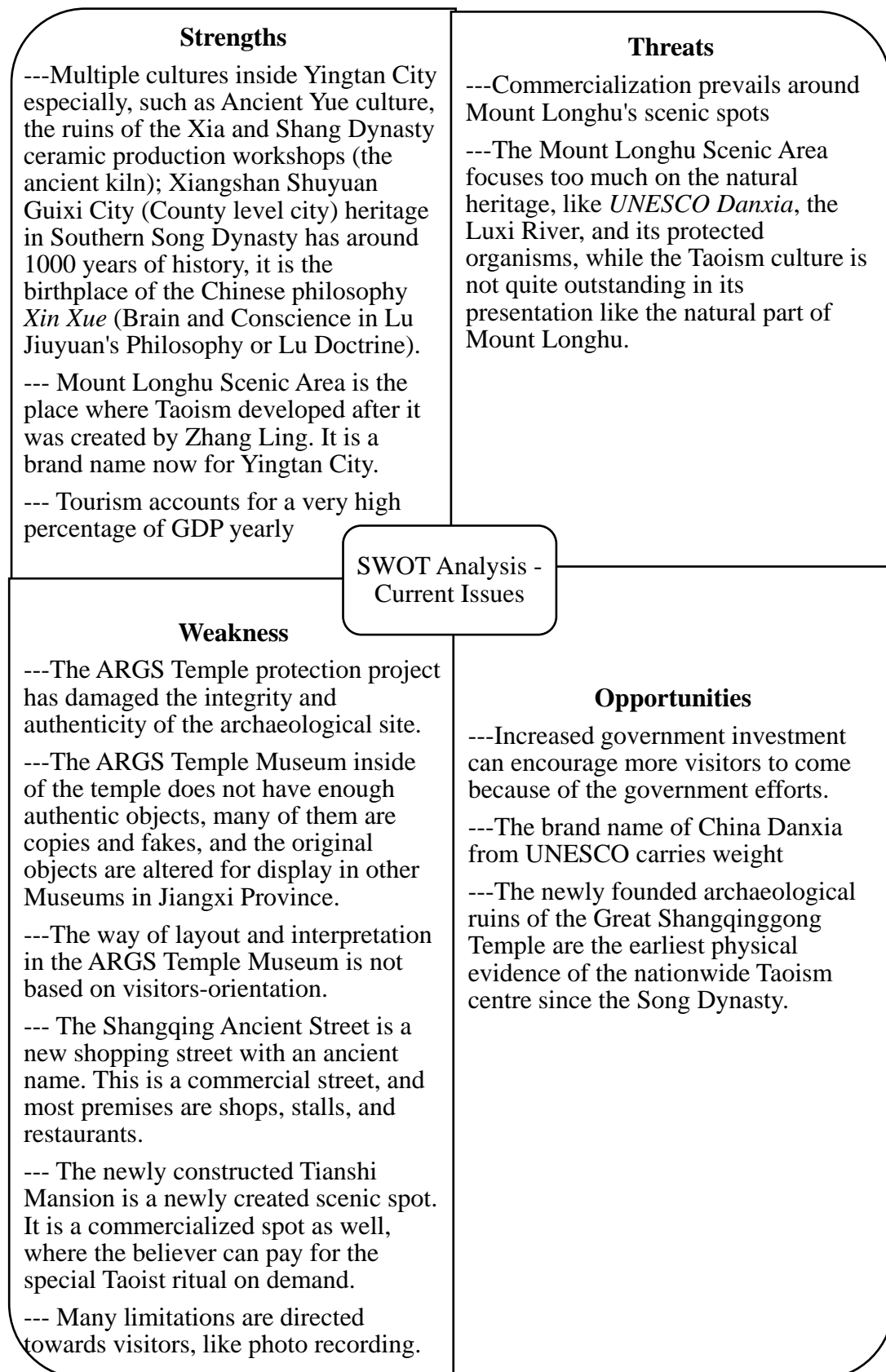


APPENDIX II
Relevant maps

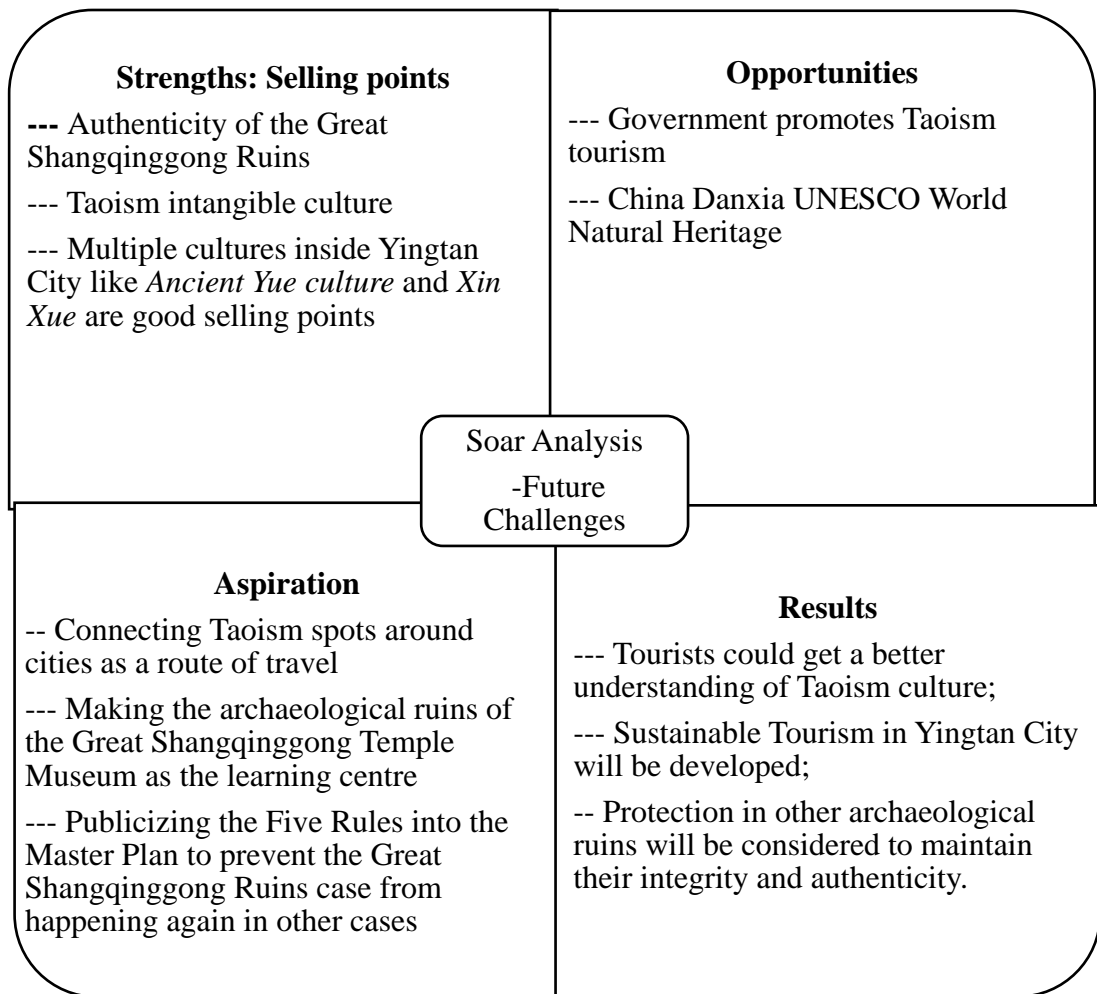
1. Mind map of proposal



2. Mind map of Analysis- SWOT



3. Mind map of Analysis- SOAR



APPENDIX III

Field Studies

1. Field studies in Jiangxi Province, China, during the year of 2021-2023

Nanchang City	Tiezhu Wanshougong Temple Complex (new + ruins)
	Xishan Wanshougong Temple Complex (new)
Shangrao City	Mount Sanqing and Sanqinggong Temple Complex (new + ruins)
Yingtian City	Tianshi Mansion Building Complex (new)
	Doushuaigong Temple (new)
	Zhengyiguan Temple Complex (new)
	Longxu Well---Heyuan village
	Changqingfang House—Shangqing Town (new)
	Ancestor Hall of Surname Zhang—Shangqing Town (new)
	Dongyue Temple --- Shangqing Town area (new)
	Guigu Cave— Guixi county-level city
	The Great Shangqinggong Temple Complex Ruins (new + ruins)
	The Great Shangqinggong reconstruction part (new)
Fuzhou City	Mount Magu and Xiandu Temple Complex (new)
Ji An City	Mount Yusi and Qingzhengong Temple Complex 清真宫 (new)
Yichun City	Mount Gezao and Da Wanshou Chongzhengong 大万寿崇禎宫 Temple Complex (new + ruins)

2. Field studies in SEA during the year of 2023-2024

Cambodia	Angkor Wat Temple
	Banteay Srel Temple
Indonesia	Borobudur Temple Compounds
	Prambanan Temple
Vietnam	the Imperial City 顺化皇城
Laos	Luang Prabang City

APPENDIX IV LIST OF CONCEPTS

Taoism (as a philosophical school)

Taoism (as a philosophical school) originated from the periods of the Chunqiu and Zhanguo. Later, it drew ideas, concepts, and thoughts from the Mohist School (墨家), the School of Names (名家), the Legalist School (法家), the Yin-Yang School (阴阳家), and others. These ideas, concepts, and thoughts later benefitted Taoism (as a philosophical school) in ancient China.

Taoism (as a religion)

The most significant Chinese school of thought was Huang Lao or Huanglao in the early Han dynasty of the second century BC, and it was developed from Taoism philosophy during the seventh to third centuries BC. The philosophy of Huang Lao was metaphysical, where the core concept of Huang Lao was *Dao*; Dao or Tao means empty and intangible, but it can give birth to everything. Taoism philosophy holds that there is a law in the universe, which they call *Dao*. Dao De Jing is a book describing the *Dao*. Taoist religion borrowed Huanglao concepts as its religion's bible and Doctrinal Fangxian as the method of practice (such as medicine making alchemy and taking Daoyin exercise, meditation, spells, and sacrifices) to achieve immortality. Later, Taoism religion evolved into a distinct theory system over time.

The Great Shangqinggong Temple (Da Shangqinggong)

It includes two parts. One is the Fudi Gate to Drum Tower and Bell Tower, constructed in 2000. The archaeological ruins are behind Drum Tower and Bell Tower.

The archaeological ruins of the Great Shangqinggong Temple (**ARGS Temple, in short**) were discovered in 2014, and the total area is approximately 180,000 square meters, with a construction area of over 20,000 square meters. From 2014-2017 three years of excavation, more than 30 archaeological ruins were discovered, and over

10,000 pieces of various building materials and living utensils from various dynasties were unearthed.



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