

# Integration concept of Taoist sites in Jiangxi province: Interpretation, analysis and sustainable tourism

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Received: 8 December 2023

Revised: 22 April 2024

Accepted: 2 May 2024

## **Integration concept of Taoist sites in Jiangxi province: Interpretation, analysis and sustainable tourism**

### **Abstract**

This paper aims to help Taoist heritage sites achieve sustainable tourism. Mount Longhu has been related to the Zhengyi sect of Taoism since the Song Dynasty, and the neighboring San Qing Gong and Tiezhu Palace temple complexes should be examined as part of the Taoist landscape for sustainable tourism. The cultural significance of the Burra Charter for sustainable heritage management will be used as principal methodology, supplemented by field study. Results show that integrating authentic Taoist sites in Jiangxi Province, China demonstrate the relative completeness of the Taoist landscape and form a solid basis for sustainable local tourism.

**Keywords:** sustainable tourism, authenticity, Taoist heritage

## 1. Introduction

Jiangxi Province, China, is full of Taoist heritages. The most famous heritage is the archaeological ruins of the Great Shangqinggong Temple Complex Ruins, Mount Longhu, Yingtan City, Jiangxi Province, China, and it related to the Taoism centre in the past even the site as the physical evidence shows successive development since Taoism's origin, or Taoism is tightly associated with Chinese civilisation. The other famous Taoist heritage sites are the Sanqinggong Temple Complex on Mount Sanqing and the Tiezhu Wanshougong Temple Complex in Nanchang City, and both are not far from Mount Longhu.

Mount Sanqing is named after the three towering peaks of Yujing, Yuxu, and Yuhua, which are reminiscent of the Taoist gods of Yuqing, Shangqing, and Taiqing, who perch atop the mountain. Yujing Peak, the highest point, rises 1,819.9 meters above sea level. Mount Sanqing comprises 2,373 species of higher plants and 1,728 species of wild animals, and it displays a cluster of granite peaks and canyons (Mount Sanqing Introduction, n.d.). Mount Sanqing was inscribed on the World Heritage list in 2008, based on criteria vii: “*to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance*” (UNESCO World Heritage Centre, 2021, p. 30).

The Nanchang Tiezhu Wanshougong is a Taoist Temple and Jiangxi immigrant guild hall that the people established to commemorate Xu Xun's contributions to water control and meritorious service; it was first constructed in AD 312 (the Western Jin Dynasty). Heavy repairs were done during the Qing Dynasty in 1675, 1724, 1843, 1870, and 1876. The renovation began in AD 1842 and lasted six years, ending in AD 1848 (Tiezhu Wanshougong Temple, n.d.). Tiezhu Wanshougong Temple is a Taoism legacy site in the city; unlike Mount Longhu and Mount Sanqing Taoism Heritage sites, the city's Taoism legacy emphasises its cultural aspect rather than others.

This paper aims to help Taoist heritages within Jiangxi Province achieve sustainable tourism, and it is vital to highlight the heritage's cultural significance and authentic conditions to achieve the goal of sustainable tourism.

## 2. Literature review

### 2.1 Sustainable tourism

The World Tourism Organization (2004) defines sustainable tourism as follows: “*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*” (Cernat & Gourdon, 2007, p. 1). Sustainable tourism implies the conjunction of sustainable development and tourism. Partners Organization is saying that tourism means more than itself. It had developed into a method of family connection, relaxation, and growth that revolves around travelling to locations outside of someone’s usual area. It relates to family beliefs, way of life, and economic advancement. It is a journey of self-discovery on a bodily and mental level (McNulty & Koff, 2014). The meaning of tourism is complex. Sustainability is not only just the enjoyment of passing on your genes to the next generation but also your responsibility to the other living forms on the blue planet (Tonn, 2007).

*“Countries could develop systems for monitoring and evaluating progress towards achieving sustainable development by adopting indicators that measure changes across economic, social and environmental dimensions”* (The United Nations Conference on Environment & Development, 1992, p. 66). Sustainability and development issues converge urgently and globally. Indicators of sustainability that impact the environment must take time and/or level into account. Indicators of development should focus on effectiveness, adequateness, parity and standard of living rather than just growth (Meadows, 1998). The distinction between growth and development: development is about getting better, whereas growth is about expanding (Goodland et al., 1991). *“Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs* (Brundtland, 1987, p. 41)”. Sustainability and development seem contradictory in terms of concepts. The goal of sustainability assessment must be to strike a balance between the need for better living conditions and the demands of stewardship to the degree that these may be resolved (Kuhlman & Farrington, 2010, p. 3445).

## **2.2 Authenticity**

Although the visitor may think he is headed in this direction, the need for authentic experiences drives tourism awareness. However, it is sometimes hard to determine whether an experience is authentic (Dean, 1973). Almost the dialectic opposite of authenticity is nostalgia. It can be seen as a superficial covering for the loss of prior understandings (authenticity) and memories and denotes a temporal distance or detachment (King, 2018). Disneyland represents

nothing but commercialised fantasy. It displays a replica without an original, in Baudrillard's terms. Disneyland presents itself as a made-up place to convince us that everything else is genuine (Baudrillard, 1983). Disneyland or Disneyland-like places are imaginary places that should be excluded from any understanding of authenticity. Although the idea of authenticity appears inevitable and crucial in reality, its theoretical position has remained unclear after decades of dedicated work. It is crucial to understand that the term "authentic experience" can refer to experiences that are sincere, significant, and accurate in this particular setting and sentiments that one is performing genuinely (Moore et al., 2021). The heritages left behind by previous generations still stand today as enduring reminders of their long-standing customs; it was acknowledged as the oneness of human ideals to be protected. Our responsibility is to pass them down in all the depth of their authenticity (ICOMOS, 1964).

Integrity concept highlights its completeness; it is also a term of authenticity, as showed in World Heritage Operational Guidelines, which said that authenticity includes "*reflection of its true value, integrity, context, identity, use and function, as well as recommendations pertinent to different typologies of sites*" (UNESCO, 2021, p. 99). The meaning of integrity in World Heritage Operational Guidelines is "*a measure of wholeness and intactness of the natural and/or cultural heritage and its attributes*" (p. 31).

While buildings have variously been conserved, restored, and protected for millennia, the debates on conserving their authenticity began mainly in the nineteenth century in Western Europe. Holistic management should be applied in heritage places to preserve cultural significance (UNESCO World Heritage Centre, 2013). About the change, the Burra Charter encourages doing what is required to maintain the area and make it usable, but otherwise alter it minimally to preserve its cultural relevance (Australia ICOMOS, 2013A). Many heritage-related factors relate to the growth and longevity of a World Heritage Site, including prior knowledge of the location, visitors' emotional attraction to the area, authenticity, positive reputation, and UNESCO classification (Carreira, et al., as cited in Bagri & Kala, 2016; Pavlić et al., 2017).

### 3. The research question

Based on the characteristics of Taoism (a religion), some of them are located on famous mountains, like the case Sanqingshan Temple Complex and the Great Shangqinggong Temple Complex; both enlisted in the World Natural Heritage list, so it can be proven that the natural

resources are strong, but for its cultural part, it is relatively weak because the cultural significance of the heritage did not be embodied and further interpreted it to the public during its developing culture. It is difficult for tourists to understand its value properly and correctly. The Tiezhu Wanshougong Temple Complex also meet the same question. The cultural part of heritage is essential for achieving sustainable tourism.

#### **4. The scope and limitations of the study and realistic expectations**

There are huge Taoists heritages within Jiangxi Province; however, almost all of them do not comply with the authenticity and the cultural significance of the Burra Charter concepts, although the present study is limited to the Sanqinggong Temple Complex, the Great Shangqinggong Temple Complex Ruins and Tiezhu Wanshougong Temple Complex, it is helpful to observe these heritages of what might be seen as an extensive Taoist religious geography. The research demonstrates that the heritages' cultural significance and authentic conditions are intended to support sustainable tourism and development. Cultural significance and authentic conditions should be involved in the sustainability of heritage management.

The Sanqinggong Temple Complex, the Great Shangqinggong Temple Complex Ruins, and the Tiezhu Wanshougong Temple Complex cases will be analysed based on cultural significance and authentic conditions to understand the broader sacred landscape and help the heritage sites achieve sustainable tourism.

#### **5. Methodology**

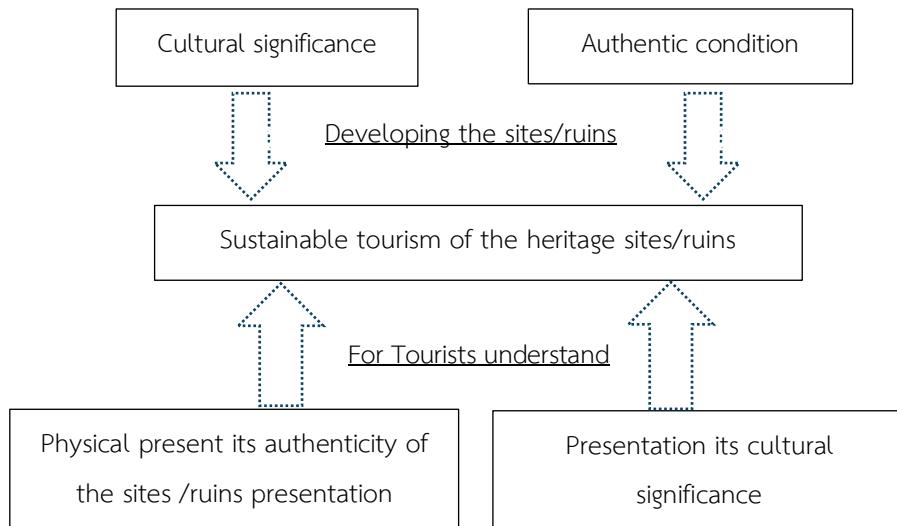
This research adapted qualitative methods, primarily by cultural significance from the Burra Charter [Specifically addressed are historical, scientific (archaeological), aesthetic, and social values; spiritual values] as a tool to analyse cases selected in the paper, listed as follows the Sanqingshan Taoist Temple Complex, the Great Shangqinggong Temple Complex Ruins and Tiezhu Wanshougong Temple Complex; as well as a literature review of Taoism history in China.

#### **6. Research Objectives**

6.1 To analyse the Sanqinggong Temple Complex, the Great Shangqinggong Temple Complex Ruins and Tiezhu Wanshougong Temple Complex in terms of authentic presentation for sustainable tourism;

6.2 To highlight the heritage's cultural significance and authentic conditions to achieve the goal of sustainable tourism;

## 7. Research Framework



**Figure 1** Research Framework

## 8. Cultural resource assessment

The Burra Charter (the Australia ICOMOS Charter for Places of Cultural Significance, 2013) establishes a values-based management system for heritage sites. It could be appropriate for native peoples and historical sites having cultural values. Following is the charter's precise definition of cultural significance:

“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. 10).

### The Sanqinggong Temple Complex



**Figure 2** Sanqinggong Temple on Mountain Sanqing in Shangrao City, Jiangxi province

**Source:** author

The Sanqinggong Temple Complex are analysed by cultural significance: five values: aesthetic value, historical value, scientific value, social value, and spiritual value in the below:

a) Aesthetic value:

The Saqinggong Temple is situated in the mountain basin on the top of Mount Sanqing; Mount Sanqing complies with the beauty of nature. It is a world heritage that complies with criteria vii: “*Superlative natural phenomena or natural beauty: Mount Sanqingshan’s remarkable granite rock 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

According to the further explanation from the Department of Environment and Heritage Protection Queensland, Australia (2013), scientific value is equipped to illustrate the development of history and advance historical comprehension. Scientific value means that when a location is said to have scientific value, it means that analysis or research might provide additional insight into a certain aspect of the past (Australia ICOMOS, 2013B). Some original heritage places on Mount Sanqing must be discussed here.



**Figure 3** Tomb of Zhan Biyun

**Source:** author

b1) Tomb of Zhan Biyun is in the direction of Xun 巽 (Eight Trigrams of Wenwang version southeast orientation, Sanqinggong Temple is in the centre), who was a Quanzhen Taoist and administered Sanqing Temple during the reign of Zhu Qiyu (朱祁钰 AD 1428-1457) Ming dynasty (Tomb of Zhan Biyun, n.d.). Quanzhen differs from the Zhengyi sect of Taoism, which combines Taoism, Confucianism, and Buddhism in one. The Quanzhen sect was created by Taoist Wang Chongyang in Shandong Province, China, around AD 1167.

b2) Tomb of Wang Gu

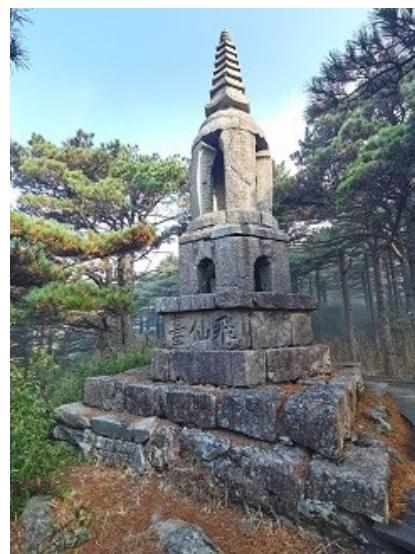


**Figure 4** Tomb of Wang Gu

**Source:** author

AD 1170 (Song Dynasty), Wang Lin (王霖 the ancestor of the surname Wang in Fenshui Village 分水村 today) founded the Sanqing Temple on the mountain and worshipped the Sanqing, hence the mountain named “Mount Sanqing”. Later, due to social unrest, the buildings were abandoned and collapsed. AD 1456 (Ming Dynasty), Wang Gu 王诂, a descendant of Wang Lin, raised funds to rebuild the Sanqinggong Temple and build landscapes along the way. Since then, the mountain’s name has dramatically improved and has become one of South China’s blessed areas of Taoism (Editorial Committee of Dexing Local Chronicles (ed.), 1993).

b3) Feixian Pagoda (飞仙台)



**Figure 5** Feixian Pagoda (飞仙台)

**Source:** author

Feixian Pagoda is located in the northwest of Sanqinggong Temple. It was built under Emperor Zhu Qiyu's (朱祁钰) reign of the Ming Dynasty. The style of Feixian Pagoda copied the early Indian style that had three stories and four doors, represented the Sanqing Siyu (三清四御), which means the inaction of nature and the creation of all things in the universe (Sanqing), and the deities who operate and command heaven and earth with purpose (Siyu). (Feixian Pagoda, n.d.)

b4) Sanqinggong Temple Complex

Sanqinggong Temple is located in the central area of Sanqing Blessed Land, facing south. With an altitude of 1532.8 meters, it is a stone wood structure, 10.4 meters wide and 19.8 meters deep, and covers a total area of about 500 square meters. It is one of the main buildings of the Mount Sanqing Taoist Temple and the centre of the Eight Trigrams of Mount Sanqing Taoist Temple. It was built in AD 1170 for the first time in history. The temple enshrined the deities of Yuqing, Shangqing, and Taiqing. Sanqinggong Temple complex includes an artificial well with a dragon stone relief, a stone burner, a passageway, a Paiyunqiao stone, a memorial arch, Lingguan Hall, and Kuixing Hall on both sides of the passage (Sanqinggong, n.d.). Kuixing worship represents star worship in astronomy; Kui could be the first star in the Big Dipper or from the first to fourth stars of the Big Dipper (Han Dian, n.d.). As the imperial examination (科举考试) was created in the Sui Dynasty, the Chinese character Kui has various meanings. One meaning is the first, and the other is the name of stars from the first to the fourth of the Big Dipper; thus, people associated Kui with the meaning of first in the imperial examination. Li Shuyuan (ed), 1987, explained that Lingguan Hall enshrined Wang Lingguan, which is a god of thunder and the god of protection in Taoism

c) Spiritual value

Wang Chongyang created the Quanzhen sect of the Taoism religion in Jin Dynasty. There are some thoughts from (Wang Chongyang: 1) Everyone has an equal disposition by practising to achieve mind calmness. 2) Wang Chongyang focuses more on the awakening of the soul and the eternity of the spirit instead of an immoral body. 3) The practisers should do good deeds to achieve a satisfactory life. 4) Treating people and dealing with things should have an equal mentality. 5) People should be kind to all things (Shi Bingchuan and Kong Youzhuan, 2008). The Taoism Quanzhen Sect began to pursue a life in this world rather than pursuing illusory physical immortality.

d) Social value

Taoism is more focused on individual life; for example, Quanzhen Taoism, which Wang Chongyang created in the Jin Dynasty (金朝), the name of Quanzhen is the combination of Confucian loyalty and filial piety, Buddhist precepts, Taoist cultivation, and health preservation together. (Li Shuyuan (ed), 1987). Wang Chongyang's Quanzhen sect absorbed the essence of Buddhism, Confucianism and Taoism into one religion; in a certain sense, Taoism has gradually evolved from unrealistic illusions to serving reality.

e) Historical value

According to the interview on November 12 2022, with abbot assistant Taoist Mr Miao in the Sanqinggong Temple, the temple belongs to the Quanzhen Sect, not the Zhengyi Sect of Taoism. Quanzhen is more focused on reality, not the immortal body anymore. It is a guideline for people to achieve a satisfactory life by awakening the soul and the eternity of the spirit (Taoist Mr Miao, 2022).

### **The Tiezhu Wanshouhong Temple Complex**

The Tiezhu Wanshougong Temple Complex are analysed by cultural significance: five values: aesthetic value, historical value, scientific value, social value, and spiritual value in the below:

a) Aesthetic Value:

The other name of Wanshougong Temple is Jiangxi Immigrant Guild Hall, the common place to worship Xu Xun, who controlled floods in history. The guild hall originated from the Song Dynasty; the features combined three different functions: Confucian temples and shrines, academies and post-houses (Luo Xingji, 2018). The architecture of Wanshougong Temple everywhere in China represents ancient Chinese buildings in beautiful architectural styles.

b) Scientific Value

During the project of Ganpo (赣鄱) Historical and Cultural Blocks from 2013 to 2021, some of the ruins have been unearthed.

b1) Tiezhu Wanshougong Temple Ground Faults

The present Tiezhu Wanshougong Temple exhibits the Archaeological Layers of Tiezhu Wanshougong Temple Ruins Layers for the visitors. The ruins show the Ming, Qing, and Republic of China periods. The ground faults exhibit the chronological sequence of Tiezhu Wanshougong's history for tourists.

b2) The Well of Locking Dragon by Iron Pillar



**Figure 6** The Well of Locking Dragon by Iron Pillar

**Source:** author

The Well of Locking Dragon by Iron Pillar is the core centre of Tiezhu Wanshougong Temple, located at the southeast corner of the Tiezhu Wanshougong Temple (east side of the gate). During excavation, the well is divided into two wellheads, with a distance of 222cm between them, both of which are regular octagons. The upper wellhead has a side length of 100cm, the lower wellhead has a side length of 87cm, and there is a square straight shaft wall between the two wellheads, with a side length of 250cm. The upper end of the square straight shaft wall is supported by a horizontal frame of stone strips at four corners, forming an octagonal shape of the upper shaft (The Well of Locking Dragon by Iron Pillar, n.d.). This well is preserved from the past until now.

b3) The Reconstruction of Xu Xun Hall and its Ruin Parts

The new reconstruction of Xu Xun Hall preserved some parts of the original ruins of the Tiezhu Wanshougong Temple, such as the Tiezhu Wanshougong Temple Stone Pillars.



**Figure 7** The Original Stone Pillars of the Xu Xun Hall Building

**Source:** author



**Figure 8** The Ruin inside the Reconstruction Xu Xun Hall Building

**Source:** author

Xu Xun temple pillar is one of the historical architectural relics unearthed during the archaeological excavation of the Tiezhu Wanshougong Site in 2015. Four of the better-preserved architectural relics were selected as the new temple pillars. Based on the height of this column and historical photographs, it was possible to reconstruct the Zhenjun Hall according to the map from the tenth year of the Tongzhi reign of the Qing Dynasty (Temple pillar in front of Xu Xun Hall, n.d.). Burra Charter (2013) defined reconstruction as “*returning a place to a known earlier state and is distinguished from restoration by the introduction of new material*” (p. 2). The new hall building is the reconstruction of Xu Xun Hall in the image of the tenth year of the Tongzhi reign of the Qing Dynasty (AD 1871).

Another ruin was retained in the reconstruction of Xu Xun Hall, as shown in Figure 8 above.

c) Spiritual Value

Xu Xun relates to the Taoism sect Jingming, which adopted the filial piety concept as the core principle that originated around the Song and Yuan Dynasties; Xu Xun is a worshipped figure of the Jingming Sect of Taoism. Wanshougong Temple enshrines Xu Xun and promotes the concept of filial piety.

d) Social Value

The Wanshougong Temple built by Jiangyou Business Group is equivalent to a Jiangxi guild hall, which integrates multiple functions. It is not only a sacred space for Jiangxi immigrants far away from their homeland to worship and engage in other religious activities but also a venue for discussions, public welfare and charity activities, and commercial intermediaries. It has the nature and function of a hometown guild hall (Jiao, 2018). Tiezhu Wanshougong Temple is the main guild hall for the Wanshougong Temple in the whole country. It is the centre of the Wanshougong Temple for local businesses and Jiangyou Business Group; this Group and its Wanshougong Temple facilitated local business.

e) Historical Value

The people built Tiezhu Wanshougong Temple to commemorate Xu Xun's contribution to flood control and commendable service. For Jiangxi People, Xu Xun made a significant contribution to the locals; for the Taoism Jingming sect, Xu Xun was the worship object to enshrine in the Wanshougong Temple.

### The Great Shangqinggong Temple Ruins Complex



**Figure 9** The Archaeological Site of the Great Shangqinggong Temple Complex Ruins after the Protection Project by the Government

**Source:** Google Maps, 2024

a) Aesthetic Value

Ancient Chinese believed in Feng Shui thought, which was applied in architectural buildings, cemeteries, and others. The case of the archaeological ruins of the Great Shangqinggong Temple Complex Ruins was a good case to explain Feng Shui's thoughts. The temple was located near Mount Longhu and is on the list of World Natural Heritage regarding Danxia landforms. It has a picturesque environment. In Taoism, the theory of Dongtian-Fudi is very famous; Mount Longhu is in the 32nd Fudi.

While Shangqinggong might provide a demonstration that in ancient culture, the aesthetic might derive from the spiritual, this would not be self-evident to the modern visitor. Rather, it is a derivation that is to be interpreted. It is a task for present interpretation and reflection.

b) Scientific Value

The excavation of the archaeological ruins of the Great Shangqinggong Temple Complex Ruins was started in 2014, and the present program of architectural protection was constructed in June 2019 and finished in December 2022 (Chinanews, 2023); more than 10,000 pieces of various building materials and living utensils from various dynasties were unearthed, now forming a part of the exhibition inside of the archaeological ruins of Great Shangqinggong temple.

c) Spiritual Value

Philosophical thought from Taoism (a religion) evolved from Taoism (a philosophical school). The most significant Chinese school of thought was Huang Lao or Huanglao in the early Han dynasty of the second century B.C. The philosophy of Huang Lao was metaphysical, where the core concept of Huang Lao was “Dao or Tao”, which 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 core religious concept, while Tai Ping Jing, as a Taoist bible, drew together the earliest ideas of the Taoist religion.

Additionally, the present ruins can evoke the spiritual values of the culture; there is a meditative quality that can settle the mind and inspire reflection on origins and the passage of time, in this case, returning the mind to thoughts of being and becoming and the nature of the self. There is also a place for their interpretation- to spark the imagination.

d) Social Value

Taoism absorbs the thoughts and ideas from many parts of the civilised achievements of Chinese ancestors from before Taoism was created. Zhou Yi is one source of the Taoist

canon; the book expresses the thoughts and ideas that people who often do good deeds will inevitably have endless blessings to enjoy. People who often do evil things will inevitably have a series of disasters (Guo Yu, 2010). Regarding the interaction between Heaven and Man, the book Chunqiu Fanlu first describes the theory of it, saying that in ancient times, people who created Chinese characters first wrote three strokes and then connected them in the middle, called the ‘king’ in Chinese character. The three strokes represent heaven, earth, and humans; the one stroke that connects them is the principle. Choosing the middle of heaven, earth, and human beings to combine the three, who can achieve this without being a king (Zhang et al., annotated Chunqiu Fanlu, 2012, p. 422)? Above is an ancient Chinese mentalism philosophy, which means heaven and humankind can interact with each other. Heaven can influence personnel, predict disasters and good fortune, and influence human behaviour, and it is the concept of the interaction between heaven and man.

Taoism (a religion) has merged into the Chinese culture since the end of the Eastern Han Dynasty; the ideas and thoughts about good and evil have influenced every Chinese, which could help to identify the Chinese's identity; it embodied the symbol of the Chinese group in the world societies.

The archaeological ruins of the Great Shangqinggong Temple Complex Ruins are the earliest official record of the Zhengyi Sect as the centre of Taoism in China; its influence in China is over the official record in Chinese history. So, it could represent the intangible value of Taoism, such as the social value of the Burra Charter.

e) Historical Value

Taoism (religion) culture is closely associated with Chinese culture and civilisation; hence, people must be familiar with Chinese history to understand Taoism better. There are four stages of Taoist cultural emergence, evolving from primitive society to the rebellion period in late Eastern Han, which form the basis of Taoist culture.

## **9. A link among the Great Shangqinggong Temple Complex Ruins, Tiezhu Wanshougong Temple Complex and the Sanqinggong Temple Complex on Mount Sanqing**

Taoism (a religion) relates to the Zhengyi and Quanzhen Sect; they are differentiated, and most of Taoism (religion) heritages lack interpretation to visitors. The Taoism heritages should be combined as a travel route, including the earliest official Taoism centre -- the Great Shangqinggong Temple Complex Ruins on Mount Longhu and probably the earlier Quanzhen

Sect Sanqinggong Temple on Mount Sanqing. Tiezhu Wanshougong Temple in Nanchang City is the Jingming Sect of Taoism religion. The three heritage places share in common their authentic conditions, and the visitors can see their original ruins at each site/ruins, which is a physical presentation of the authenticity of the sites /ruins. The other one is the heritage's cultural significance, as the conceptual framework in part 7 shows that this is another element to achieve the goal of sustainable tourism; thus, the presentation of their cultural significance is a necessary step in sustainable tourism. Both elements above are concerned with tourists' or visitors' understanding, which is a vital step in measuring whether the heritage place is sustainable.

The selected heritage places represent a vast Taoism landscape within Jiangxi Province, combining the Quanzhen, Zhengyi Sect and Jingming Sect of Taoism religion. It is helpful for tourists to understand the vast concepts of Taoism, and it will further help sustainable tourism in the locality.



**Figure 10** Route Mount Sanqing, the Great Shangqinggong Temple Complex Ruins and Tiezhu Wanshougong Temple Complex

**Source:** Baidu Maps, 2023

## 10. Discussion

Sanqinggong Temple Complex on Mount Sanqing, the Great Shangqinggong Temple Complex Ruins and Tiezhu Wanshougong Temple Complex can be analysed by the cultural significance of five values: aesthetic value, historical value, scientific (archaeological) value, social value, and spiritual value. All three places are satisfied with the World Tourism Organization's definition of sustainable tourism: “*Sustainable tourism development meets*

*the needs of present tourists and host regions while protecting and enhancing opportunities for the future*" (Cernat and Gourdon, 2007).

Authenticity can be explained in two parts: one is authentic experiences that drive touristic consciousness (Dean, 1973). The other includes "*reflection of its true value, integrity, context, identity, use and function, as well as recommendations pertinent to different typologies of sites*" (p. 99). The meaning of integrity is "*a measure of wholeness and intactness of the natural and/or cultural heritage and its attributes*" (p. 31). Due to the needs of economic development, the authenticity and integrity of many heritage sites in China have been damaged or destroyed to varying degrees during the development process; fortunately, all three heritages in this paper have authenticity in common, even though they are only partly remained; this is also objectives number one and two in this paper: authentic presentation for sustainable tourism and highlighting the heritage's cultural significance and authentic conditions to achieve the goal of sustainable tourism.

This paper aims to help heritage places (Taoism religion) achieve sustainable tourism. Mount Longhu has been related to the Taoism religion centre (Zhengyi Sect) since the Song Dynasty, and its nearby place, Sanqinggong Temple Complex, Tiezhu Wanshougong Temple Complex, should also be focused as a part of the Taoist Landscape for sustainable tourism. The cultural significance of the Burra Charter for sustainable heritage management will be used as the main methodology in this paper, and field studies were also concluded.

Most Taoist religious heritage places are declining, and reconstruction is common everywhere; some heritage sites maintain their original parts, as represented in this paper. Visitors could see the authenticity of the original objects, which will help them understand the Taoism intangible and tangible cultures and how the ancient Taoists lived their lives. The ideological connotations, religious rituals, and longevity cultivation functions contained in Taoist culture are enough to make tourists explore. Taoism culture could facilitate the local economy, inherit Taoism culture, publicise Taoism culture and help preserve Taoism heritages (Kong, 2005). The value of cultural tourism is not limited to the economic aspect, and its traditional culture has a profound impact on the spiritual value of tourists (Cheng et al., 2017).

The results show that integrating authentic Taoist sites within Jiangxi Province, China, will show the relative completeness of the Taoist landscape and form a solid basis for sustainable local tourism.

## 11. Conclusion

This paper has analysed the Sanqinggong Temple Complex, the Great Shangqinggong Temple Complex Ruins and the Tiezhu Wanshougong Temple Complex in terms of authentic presentation. It highlights the cultural significance of all three heritages and their authentic conditions to achieve the goal of sustainable tourism. The common problems of the Taoism heritage sites are the lack of cultural significance and further interpretation to the public, making it difficult for tourists to understand its value properly and correctly. The author chose only three Taoism heritages within Jiangxi Province as the case studies and all the data was collected from field studies and literature reviews. The findings of the three places have one thing in common: they partly preserve some original or authentic ruins in the sites; even if the ruins have undergone reconstruction or revitalisation, newly designed and invented buildings mix in the sites. Three heritages above the Taoist landscape will form a solid basis for sustainable local tourism.

## 12. Recommendation

Sustainable tourism of the heritage places is the vital element that determines its heritage's future; in order to achieve sustainable tourism, the cultural significance and their authentic conditions should be considered of the selected heritage places as consisting of a heritage tourism route; the authentic conditions should keep retaining while the heritage places are not developed; the authentic conditions should be preserved well while the heritage places have plans to develop; and the intending heritage route should exclude cases where the heritage places have developed and not preserved their authentic conditions well.

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