




Comparison of Archaeological Values Between Buddhist and Taoist Monasteries in Manchuria in the Early 20th Century and Prediction of Cultural Tourism Value

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ABSTRACT

This paper explores the archaeological value and future economic role of Buddhist and Taoist monasteries in Manchuria and takes the monasteries in Heilongjiang, Jilin and Liaoning as examples. First of all, the literature search and comparison of CNKI, Wanfang and other websites were carried out to summarize the geographical location, history and culture of Manchurian Buddhist and Taoist monasteries. Then, with the help of high-definition microscopes and graphic analysis software, the archaeological indicators of the temple, such as building materials, shapes, and colors, are observed. Finally, based on the archaeological value of Buddhist and Taoist monasteries, the future economic development of Buddhist temples is predicted. Through the archaeological survey of modern equipment and the comparison of relevant documents and materials of temples, the results show that the Buddhist monasteries in Manchuria are mainly brick-concrete structures, the timber is Korean pine, oak and elm, and the architectural styles are Russian, Japanese and German. The colours are mainly red, blue, yellow and brown. At the same time, the Manchurian Buddhist monasteries are the places of worship of the Manchu, Mongolian, Hui and other ethnic minorities, and are influenced by Christianity and Islamic culture, with obvious architectural style and archaeological value, and have economic values such as patriotic education, tourism and academics. And in-depth study of the archaeological value of Manchurian Buddhist temples can improve the local popularity, provide research support for local tourism, Buddhist research and academic discussion, and promote the development of local economy and the adjustment of economic structure.

Keywords: Buddhism, Taoism, Archaeology, Economy, Manchuria.

INTRODUCTION

At the beginning of the 20th century (1932~1945), Manchuria was occupied by Japan, Germany and Russia, and many Buddhist and Taoist monasteries were built. The architectural styles of the temples were diverse, carrying the social and religious connotations of the Manchus, Mongolians (Barashkov, Begchin, & Davidov, 2021; Ermolenko, 2021), Hui and Han people, so they had strong religious connotations. As an important cultural relic, Manchurian Buddhist temples' architectural style and materials have rich historical and cultural value and connotation and can show high archaeological value. From the perspective of historical background, during the Puyi period, Manchuria has always been culturally inclusive, and it is an important cultural blending zone of Russia (Brooke, Edwards, Vandenabeele, Lycke, & Pepper, 2020; Leshchinskaia, Sitnikova, Sertakova, & Koptseva, 2022), Japan and Outer Mongolia, with multicultural attributes, and for a long time the integration of Han, Manchu, Mongolian, Tibetan and other ethnic traditions. Due to the occupation of Russia and Japan, Buddhism in Japan, Christianity in Russia, and Taoism in Japan have formed a very unique religious and cultural system because of the long-term spread (Iagafova, 2020; Lichman, 2021). As the center of religious belief and the carrier of cultural inheritance, the Manchurian Buddhist and Taoist monasteries have essential influences in terms of

economy, culture and social integration, especially their historical and cultural significance, religious inheritance and social influence, which have strong characteristics. At the beginning of the 20th century, Manchuria's Buddhist and Taoist monasteries were religious places, cultural and artistic exchange centers, and cultural exchanges between different ethnic groups. As a particular historical period, the Japanese puppet state of Manchukuo (1932-1945) had a certain sensitivity in the early 20th century. At this stage, the Manchurian Buddhist monasteries have surpassed the places of religious belief in the general sense and become a way of political, cultural and economic transmission. The Japanese puppet state of Manchukuo (1932-1945) was a puppet regime established after Japan invaded Jilin, Heilongjiang and Liaoning provinces. It was not recognized by the National Government, the Communist Party of China and the international community, so it was called the Japanese puppet state of Manchukuo (1932-1945). The Japanese puppet state of Manchukuo (1932-1945) took Pu Yi as the head of state, implemented Datong as the year number, and adopted the Republican system. In the monasteries of the Japanese puppet state of Manchukuo (1932-1945), a variety of art forms appeared, each with its own historical and cultural value, such as architectural style and architectural modelling, Buddha mural painting, Taoist cultural relics, etc., all of which can show social life, religious beliefs, and artistic expressions (Kovalenko, 2021; Mikhaylova, 2020).

From the point of view of archaeological value, the artistic methods displayed in the Buddhist monasteries of Manchuria in the 20th century belong to the Russian and Japanese styles, such as the architectural style, carving techniques, mural painting techniques, etc., all of which have particularities and have the significance of Christianity and Japanese Buddhism. Moreover, at the beginning of the 20th century, the Manchurian Buddhist monasteries adopted brick stone structures and wooden structures, integrating the characteristics of Tang Dynasty Buddhism and Tibetan Buddhist architecture, which can reflect the charm of diverse cultural blends. In addition, at the beginning of the 20th century, there were also quite a lot of mural paintings in Buddhist monasteries (Kyzlasov, 2020; Mogarichev & Ergina, 2020), which would depict the social life, clothing, religious beliefs, and spiritual outlook of Manchuria in the early 20th century. In addition to having a profound historical and cultural background, the Buddhist and Taoist monasteries in Manchuria actually have a strong social influence, mainly as a place of population gathering and a way of inheriting Chinese and Western cultures. The Buddhist monasteries in Manchuria are the places where the Manchus and Mongolians ask for the Tao, and they are the centers of religious belief of many ethnic groups, religious ceremonies, various prayers, and sacrifices have become very frequent, accelerating the cultural development of the regional society and playing a significant role. In addition, at the beginning of the 20th century, Manchurian Buddhist monasteries were a carrier of historical and cultural inheritance, carrying the historical memory of religion and social and cultural heritage and representing religious and cultural traditions. In the Buddhist monasteries in Manchuria, believers carried out Buddhist and Taoist religious activities, studied religious culture, and exchanged ideas and concepts, which played a positive role in mutual exchanges, cultural promotion, religious development and cooperation among all sectors of society at that time.

Since ancient times, Buddhism and Taoism have been closely related to philosophy, and based on this, it is found that the Buddhist and Taoist monasteries in Manchuria in the early 20th century also have a certain connection with the development of philosophy. The influence of Manchurian Buddhist monasteries on the development of philosophy in the early 20th century is mainly manifested in the fact that Buddhism and Taoism have become the main places of worship in Manchuria (Mainicheva, 2021; V. V. Tsys & Tsys, 2021). Buddhism and Taoism have been recognized in Buddhist monasteries, and their ideological and religious concepts have been widely disseminated and promoted. In this, Buddhism talks about liberation, the cycle of birth and death, and the pursuit of inner peace and wisdom. Compared with Buddhism, Taoism is a traditional Chinese religion that emphasizes allowing people to conform to nature and attaching importance to self-cultivation. In Manchuria at the beginning of the 20th century, Buddhism and Taoism positively impacted values and lifestyles. Moreover, in the Buddhist monasteries of Manchuria, many contents involve philosophical thought and spiritual culture. Based on the protection and research of the monastery, inherit and promote the philosophical ideas advocated by it, and understand and recognize the social changes in Manchuria at that time and the evolution of humanistic thoughts, spiritual outlook, and philosophical outlook. At the same time, in the Buddhist monasteries in Manchuria at the beginning of the 20th century, there are many cultural relics related to the social environment, economic development, and political environment, which can provide people with more physical objects that show the historical situation of social life in Manchuria at that time, which is of great significance for the study of Buddhist and Taoist monasteries in Chinese history. Moreover, from the perspective of archaeology and history, it is possible to excavate and analyze the remains systematically and better understand the political and cultural exchanges and religious belief systems of Manchuria in the early 20th century. In terms of the protection and inheritance of cultural heritage, it is necessary to restore and protect the relevant relics and, at the same time, make appropriate use of them to strengthen people's awareness and understanding of the traditional culture of

Manchuria and carry forward the traditions of Chinese civilization (Mogarichev & Ergina, 2022; Veselovskaya, Rasskazova, Konev, & Koneva, 2021).

This paper explores the historical overview of Manchurian Buddhist monasteries in the early 20th century and compares their archaeological value. The specific situation of Manchurian Buddhist monasteries at that time is revealed by comparing the differences between local Buddhist and Taoist monasteries. The research content of this paper includes the historical background and cultural value, religious influence, and social esteem of Manchurian Buddhist and Taoist monasteries in the early 20th century. Through the analysis and research of Buddhist and Taoist monasteries, it can be realized that in the early 20th century, the Buddhist faith in Manchuria was more prevalent, and its cultural inheritance was more complete than that of Taoist monasteries (Olles, 2021; Wang & Zhang, 2023). Through a comparative analysis of the Buddhist and Taoist monasteries in Manchuria in the early 20th century, this paper concludes that the famous Buddhist and Taoist monasteries all have incredibly high religious status and historical and cultural significance, and have a great impact on social development, people's spiritual life, local cultural history, and religious pluralism. Buddhist monasteries not only carry people's religious beliefs but also promote the historical and cultural development of Manchuria in the early 20th century, which shows that more in-depth research on the history and culture of Buddhist monasteries is needed (Sharaeva, 2022; Q. Y. Zhang, 2024). Finally, this paper also makes predictions about the economic dimension of the development of Manchurian Buddhist monasteries in the early 20th century. From the forecast, it can be seen that the local needs to use the resources of Manchurian Buddhist monasteries to revitalize the local economy, and through the development of local tourism and cultural industries, the resources of Buddhist and Taoist monasteries can be truly transformed into considerable economic benefits, so as to promote local economic development and promote the inheritance of social and cultural history.

RESEARCH METHODS AND RESULTS

Research Methodology

Through CNKI, Wanfang and other websites, search for the literature and materials of Buddhist monasteries in the early 20th century, understand the location, form and content of temple materials, and make statistics and comparisons. Then, with the help of a high-definition microscope (Toshiba, Japan, 5x magnification), the construction materials and colours of the Buddhist temple were observed, the modelling was drawn with visio 2010 version, and the modelling statistics were carried out with SPSS 17.0, and the colour, modelling form and other indicators were compared. The test samples are all samples obtained from on-site investigations, and the materials and contents are free of copyright disputes and meet the actual survey standards.

The Shape and Structure of the Building

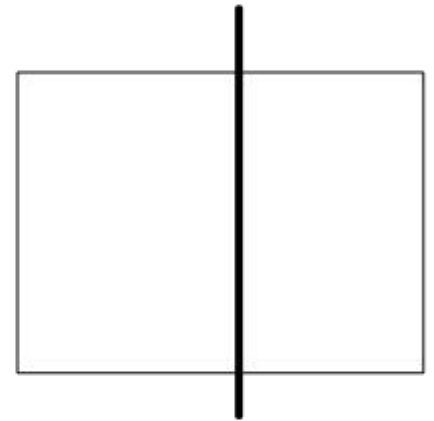
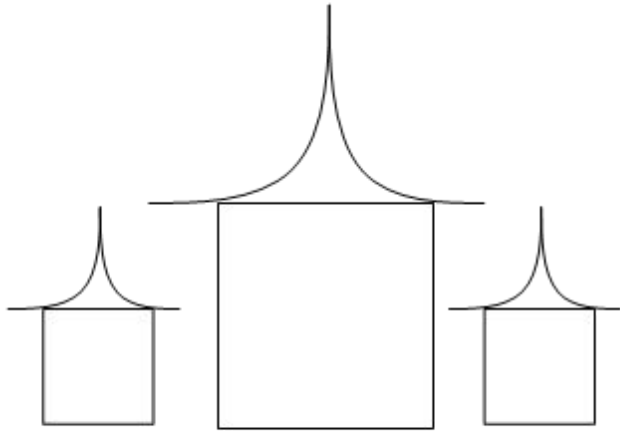
Taking the Buddhist and Taoist temples of the Japanese puppet state of Manchukuo (1932-1945) in Heilongjiang Province, Shenyang and Changchun as the research object, the modelling structure is observed, as shown in Table 1.

Table 1. Comparison of the Structure and Shape of Buddhist Temples in Different Regions

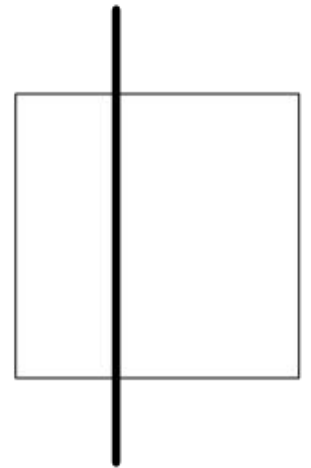
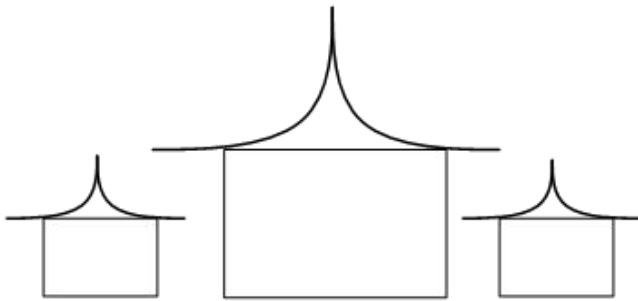
Region	Representative Sample	Structure	Sculpt
Heilongjiang	Jizo Temple, Kek Lok Temple, Sovia Church, Nicholas Church	Brick-Concrete Structure, Wooden, Partially Concrete	Alpine Glyph Shape, Square Distribution, Central Axis Through, Left And Right Symmetry
Changchun	Higashi Hongan-ji Temple, Daibutsu-ji Temple, and Hannya-ji Temple	Concrete, Wooden Structures	The dwarf mountain shape is rectangular and asymmetrical, with the central axis to the left.
Shenyang	Chang'an Temple, Manchurian Spiritual Temple	Brick-Concrete, Wooden Structure	Square Shape, Rectangular Distribution, Central Axis Through, Symmetrical

As can be seen from the contents in Table 1, the Buddhist temples in Heilongjiang are integrated with the Russian style, and the Sovia Church is a dome structure, but it is influenced by Chinese culture and presents a mountain-shaped distribution. The Russian style influences the Heilongjiang Buddhist temple, and the mountain shape presents a tall form, but the original symmetrical structure is preserved. Therefore, the Russian architectural style influences Buddhist temples in Heilongjiang, and they have peculiar shapes. Influenced by Japanese culture, Changchun has a dwarf mountain-shaped structure, and the structure is changed from brick to concrete, but it retains the original Chinese cultural characteristics and has a symmetrical central axis. Higashi Honganji Temple itself has the architectural characteristics of the Tang Dynasty. However, it is influenced by Western culture and Chinese culture of the Japanese puppet state of Manchukuo (1932-1945) and presents an

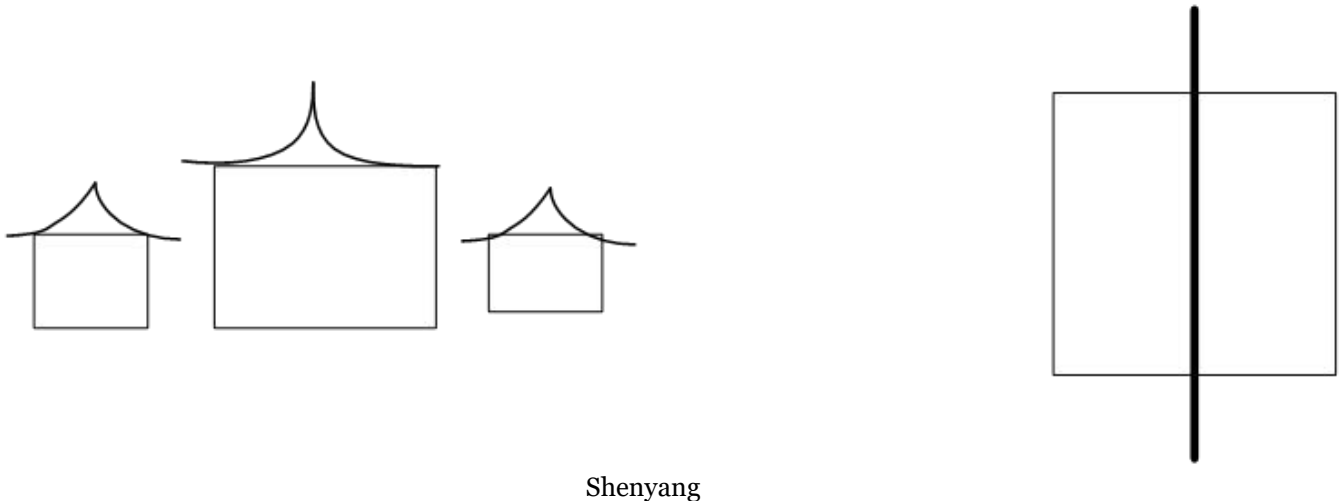
asymmetrical distribution on the left side of the central axis. Shenyang was the birthplace of the Manchus and Jurchens, so the architectural features maintained the characteristics of the Qing Dynasty. The temple presents a square shape, and the building distribution is rectangular, but some Japanese culture also influences it, and the upper end of the building is in the shape of a low mountain. Influenced by the Shenyang culture, the Manchurian Spiritual Temple presents a square distribution and a small deflection of the central axis, as shown in [Figure 1](#).



Heilongjiang



Changchun



Shenyang

Figure 1. Architectural Shapes in Different Regions

As can be seen from the contents of Figure 1, the Buddhist and Taoist temples in the Japanese puppet state of Manchukuo (1932-1945) were fused with the cultures of Russia, Japan and other regions and influenced each other in the shape of the temples, showing the characteristics of fusion. After Russia and Japan occupied the Japanese puppet state of Manchukuo, they colonized them in the form of religious exports, influencing the religion and culture of the Japanese puppet state of Manchukuo. The temple buildings in Heilongjiang are mainly large-scale Chinese-style buildings and tall and extensive Russian temple buildings, and the proportion of Russian temple buildings is relatively high, which shows that the temple architectural style in this place has a significant influence on Russia. The temple buildings in Changchun are mainly small and exquisite temple buildings, and the colors of architectural dyes are gorgeous and exquisite, and the center line of the building is left-biased, which is mainly influenced by Japanese culture. The temple buildings in Shenyang are mainly large-scale Chinese-style buildings with relatively moderate colors. The central axis is the axis of Shenyang architecture, and the architectural heights are patchwork, with distinct primary and secondary, which fully reflects Chinese Confucian culture and has obvious characteristics of the Qing Dynasty.

At the same time, in order to resist cultural aggression, local residents promoted local culture, Manchu and Mongolian culture, which is reflected in the religious worship of temples and architectural modelling. This paper conducts in-depth analysis and research on the archaeological value of Manchurian Buddhist and Taoist monasteries in the early 20th century, and at the same time, applies them to various fields to explore their significance and influence, so as to better study the social, economic, cultural, religious and other histories of Manchuria in the early 20th century, and promote the development of society and culture. After archaeological Buddhist monasteries in Manchuria, it has been found that in Manchuria in the early 20th century, many Buddhist monasteries with different needs were established, and there are many Buddhist and Taoist cultural relics. Among them are many Buddhist relics, many of which are made of copper, stone, and clay statues. Among the Buddha statues, there are Shakyamuni Buddha and Guanyin Bodhisattva. From the style characteristics of the Buddha statues found in Manchuria, it can be found that the society highly respects the Buddhist faith, attaches great importance to religious ceremonies, and often holds various religious activities. The Buddha statues have unique religious significance and high archaeological value. In addition, in the early 20th century Manchurian Buddhist and Taoist monasteries, there were also many murals, scriptures, utensils, and other Buddhist and Taoist cultural relics, which can be described as rich. For example, although the number of cultural relics in Taoist temples is not as large as that of Buddhist temples, there are also many well-preserved high-value cultural relics, such as Taoist scriptures, stone carvings, talismans, etc., which are basically related to Taoist practice ceremonies. Compared with the Buddhist relics in Manchuria in the early 20th century, the Manchurian Taoist cultural relics are more mysterious and used in rituals, such as talismans and stone carvings, which can reflect the importance of Taoist practice and mystical beliefs in Manchuria in the early 20th century. Therefore, the Buddhist monasteries in the Japanese puppet state of Manchukuo (1932-1945) showed a trend of multi-ethnic integration and Sino-Western exchanges, which was a process of occupation and resistance.

Architectural Insulation and Timber for Buddhist Temples

Comparing the building materials of the pseudo-Manchurian Buddhist monasteries and the dyed materials, it will be found that the building materials are mainly concrete and brick concrete structures, building wood is

weathered, soaked in oil, painted and so on, as shown in Figure 2.

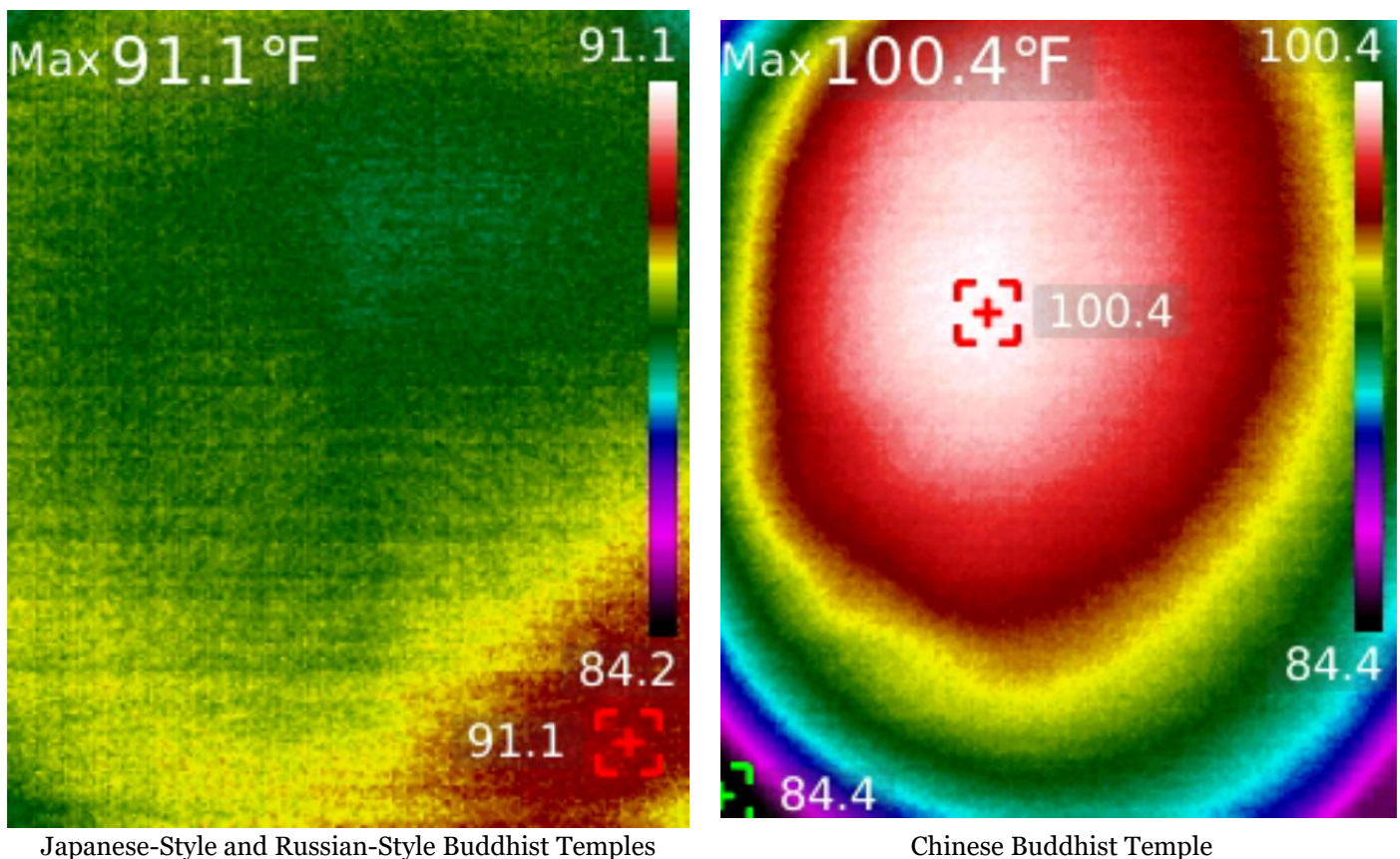
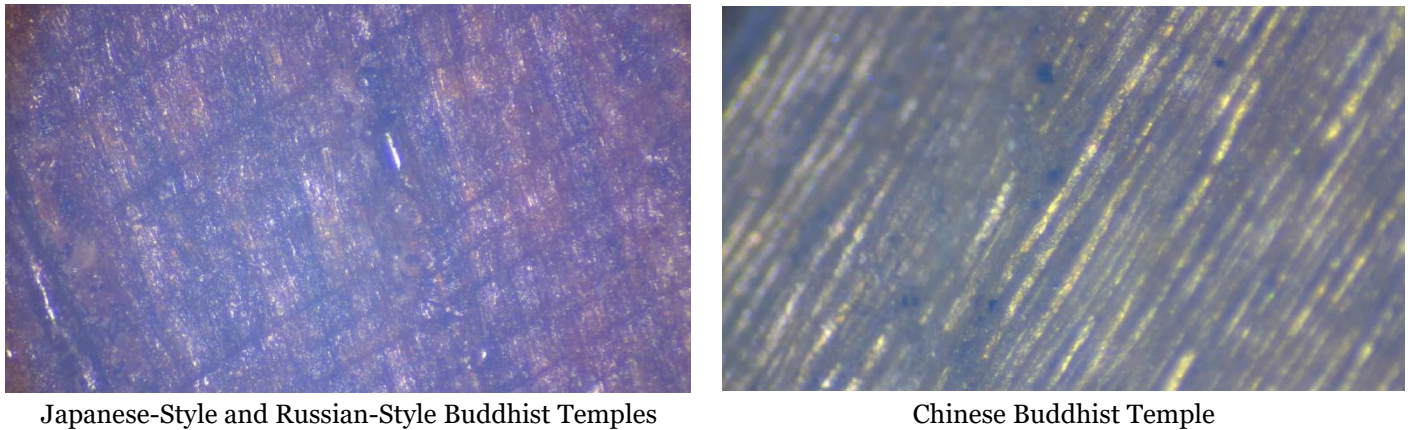


Figure 2. Thermal Conductivity of the Temple Building

As can be seen from Figure 2, during the Japanese puppet state of Manchukuo (1932-1945), Chinese-style Buddhist monasteries mainly used brick-concrete structures or rammed earth forms, so their thermal conductivity was poor, while Japanese-style and Russian-style Buddhist monasteries used concrete or stone as building materials, which had better thermal conductivity. It can be seen that the technology of Russian and Japanese architecture is more advanced, and there are also advantages in the material and production of cultural relics in the temple. Through comparative analysis, it can be seen that there were many Buddhist monasteries in Manchuria at the beginning of the 20th century, and from the comparison of the number of cultural relics, Buddhist cultural relics are obviously more valued by the society, and they are also more abundant and diverse. This is mainly because Buddhism, as the main religion in Manchuria, is more closely linked to the Manchurian socio-political and cultural environment of the imperial family, and is more supported. Moreover, from the beginning of the 15th century to the beginning of the 20th century, the Buddhist cultural heritage in Manchuria has been significantly more completely preserved, and although the Taoist cultural heritage has also been preserved to a certain extent, the number of monasteries and cultural relics left behind is significantly smaller. This also shows that Manchuria is significantly more Buddhist. In the social environment, due to political influence and support, the Buddhist cultural heritage in Manchuria was better preserved, inherited and promoted (Slobodchikova, 2022). This shows that Buddhism influenced Manchuria's social values, life, and political activities in the 20th century.

For example, in Manchuria at the beginning of the 20th century, there were a large number of Buddhist monasteries, and among the Buddhist monasteries, there were very rich Buddhist relics. Among them, the most important Buddhist relics are Buddha statues, such as the statue of Shakyamuni Buddha and the statue of Guanyin Bodhisattva, each with hundreds of statues. In addition, there are dozens of statues of Manjushri Bodhisattva, Fugen Bodhisattva, Jizo Bodhisattva, etc. Moreover, in many Buddhist monasteries, there are also many exquisite 15th- 19th century Buddha statues and murals, and cultural relics that have been completely preserved after the restoration and protection of professionals, which can represent the superb skills of religious art. In addition, there are also differences in the wood used in the building, and the Russian-style and Japanese-style Buddhist temples not only use valuable trees such as larch and pine sylvestris, but also the wood is treated with antiseptic treatment, so it is more durable, as shown in Figure 3.



Japanese-Style and Russian-Style Buddhist Temples

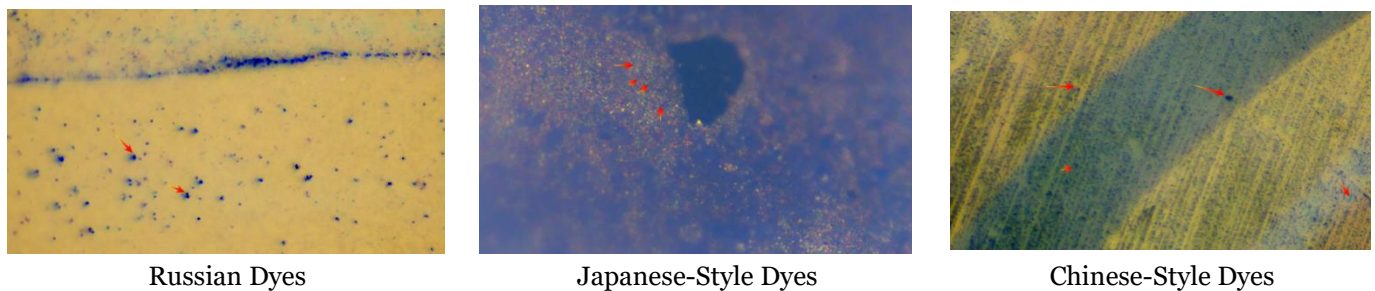
Chinese Buddhist Temple

Figure 3. Comparison of Building Timber

Through comparison, it is found that Russian-style and Japanese-style building timber pay more attention to corrosiveness, while Chinese-style temples use inferior oak trees, elm trees and other materials, mainly because Russia and Japan occupied a large number of forest resources at that time, and significant locals carried out wood collection. However, the wooden shape of the Chinese temple still has a high cultural connotation. At the beginning of the 20th century, there were many Buddhist monasteries in Manchuria, such as Jile Temple, Ci'en Temple, Dabei Temple, Prajna Temple, etc., which were widely distributed, and the rise of Buddhist monasteries made the religious belief in Manchuria more and more intense, so Buddhist monasteries gradually became the religious and cultural exchange centers in Manchuria, which was extremely important. In addition to being a place for blessings, sacrifices, and religious ceremonies, Manchurian Buddhist monasteries also carry many valuable cultural heritages and have become a precious memory of Buddhism's continuous development and spread in Manchuria in the early 20th century. In the Buddhist monasteries, through various artistic expressions, they entrust their beliefs; therefore, some local religious relics and scriptures have been extremely well preserved. Through the study of the preservation of cultural relics and related relics of Manchurian Buddhist monasteries in the early 20th century, it can be proved that the Buddhist faith activities and religious art level are displayed by displaying exquisite works of art such as sculptures and murals. Based on this, it can be seen that the Buddhist monasteries in Manchuria at the beginning of the 20th century had rich artistic and cultural connotations, had the status of religious belief centers, and were important places for uniting the people of Manchuria and promoting social development, economic and cultural exchanges. At the same time, through the excavation of the archaeological value of Manchurian Buddhist monasteries in the early 20th century, we can better understand the significance of Buddhism in cultural inheritance.

Comparison of Dyes

Comparing the dyeing materials of the pseudo-Manchurian Buddhist monasteries, it is found that the dyes of Japanese, Russian and Chinese buildings are basically the same, mainly because of the blue, yellow and so on colour emphases, as shown in Figure 4.



Russian Dyes

Japanese-Style Dyes

Chinese-Style Dyes

Figure 4. Comparison of Dyes in Temples

Chinese Buddhist temples mainly embody the characteristics of majesty and piety, so they use many yellow dyes, such as Fe_2O_3 , Cu_2SO_4 , Al_2O_3 , etc. Russian-style Buddhist temples mainly use Fe_2O_3 , Cu_2SO_4 and cobalt as dyes to highlight their blue color, and the dye particles are more delicate. Fe_2O_3 is a common red inorganic dye produced after iron oxidation, which has strong adhesion and is widely used in paint and building dyeing Cu_2SO_4

belongs to blue inorganic dye, which has strong oxidation in dyeing and plays a role in dye catalysis and is one of the main dyes for architectural dyeing. Al_2O_3 is a white pigment produced by aluminium combustion, with a variety of crystal forms, high-temperature resistance, wear resistance and corrosion resistance, and is an inorganic architectural dye discovered in modern times. It can be seen that Cu_2SO_4 and Al_2O_3 are relatively complex dyes and are used in Russian and Japanese temples, while Fe_2O_3 is mainly used in Chinese temples.

The dyes of Japanese Buddhist temples are mainly Cu_2SO_4 and Al_2O_3 , as well as compounds such as zinc, cobalt and magnesium, highlighting a brilliant and crystal-clear effect. In addition, the use of blue, yellow, and so on dyes is closely related to social culture. At the beginning of the 20th century, Manchurian society highly respected both Buddhist and Taoist beliefs, but there were certain differences in their admiration. The diameter of the particles used in dyes in Japanese temples is small, and the fusion force between the dye particles is relatively obvious, so the dyes show colorful glass characteristics, highlighting the grandeur of Buddhist temples. In addition, the crystallization rules used in Japanese temples make the reflection effect better in sunlight, highlighting the majesty of Buddhism and Taoism. Therefore, through the use of dyes, Japanese temples enhance the majesty and grandeur of the temple and integrate with the preferred modeling features to make the temple more vivid. Chinese temple dyes show the characteristics of coarse and fine doping, and in delicate dyes, large particles of dye are added to show a characteristic of color flow. The doping of coarse and fine particles can make the color of the temple more vivid and enhance the connotation of color. Coarse and fine dyes are doped, and the integration with the regular Chinese architecture reflects a kind of golden mean, containing the beauty of Chinese philosophy, and is a typical representative of Confucian culture. Comparatively speaking, Russian dye particles are large in diameter and vary in thickness, forming a messy distribution characteristic. At the same time, Russian churches are mainly coarse and tall in form, showing a kind of flamboyant and rough characteristics, which also fully shows the simplicity of Russia's religious beliefs, especially the Christian doctrine of struggle, freedom, democracy, etc., reflecting a kind of extensive aesthetic characteristics. For example, the glazed tiles of Japanese temples are more colorful.



Japanese-Style Glass

Chinese Glaze

Russian-Style Architecture

Figure 5. Staining Effects of Japanese, Chinese, and Russian Temples

As can be seen from Figure 5, Japanese temples are the most vividly dyed, followed by China and finally Russia, and the color effect is consistent with the form of their architecture. Japanese temples are low and brightly colored, displaying a bright, radiant character, Chinese architecture is larger, moderately tall, and relatively dull in color, showing a kind of middle-of-the-road beauty, and Russian temples are tall and magnificent, with dull colors, showing a kind of majesty. Therefore, the use of colors in Japanese, Chinese, and Russian temples is related to the design form of the temple and the religious content it contains.

As we all know, Buddhism is the most influential and status religion in China's mainstream religion, and in the early 20th century, the Buddhist faith was widely respected in Manchuria (now the three northeastern provinces). Buddhist monasteries are the religious centers of Buddhism in Manchuria, carrying the mission of holding religious ceremonies, blessings, and sacrificial activities to attract Buddhist believers to come and worship. In Buddhist monasteries, you can see many cultural relics with cultural and artistic connotations and religious connotations, such as Buddha statues and murals, scriptures, etc., the comprehensive display of cultural relics is very comprehensive and can show the unique ideas and religious concepts in the Buddhist faith. It can be seen from the display of Buddhist cultural relics with cultural and artistic connotations and religious content that the development of Buddhist monasteries in Manchuria in the early 20th century and the preservation of various Buddhist cultural relics were supported by all strata in Manchuria and were influenced by factors such as political and cultural environment and historical background. Therefore, in Manchurian society at the beginning of the 20th century, the Buddhist faith was always the most dominant faith, and it was the first religion in Manchuria at

the beginning of the 20th century. In Manchurian society at the beginning of the 20th century, the number of Taoist monasteries was far inferior to that of Buddhist monasteries. Although Taoist monasteries did form a certain scale in Manchuria and became some people's religious beliefs, actively spreading Taoist ideas and practices, they still failed to form an impact compared to Buddhist monasteries. For example, in Manchuria at the beginning of the 20th century, well-known Buddhist monasteries often held various religious ceremonies and prayer activities, incense was flourishing, and people came and went. During the festive season, some well-known Buddhist monasteries (such as Pranya Temple, Kek Lok Temple, etc.) will come to Manchuria, worship the Buddha devoutly, and pray for the safety, health, and wealth of the family and even in individual festivals (such as the Spring Festival), forming a situation where crowds of people worship and pray for blessings. However, in the Taoist monasteries in Manchuria at the beginning of the 20th century, it was difficult to see a large number of believers coming to hold various prayer activities during the festive season. Moreover, there are not enough rich Taoist cultural relics in some Taoist monasteries, especially some of the preserved Taoist cultural relics, and few relevant studies. It can be seen that in the early 20th century, although the Manchurian society paid attention to the Taoist faith, it was far from it, and the vast majority of the Manchurian Buddhist monasteries in the early 20th century were able to preserve Buddhist cultural relics and various Buddhist scripture texts, etc., and it can be seen that the Buddhist monasteries received support from many aspects. In contrast, in the early 20th century, Taoist monasteries did not preserve cultural relics well. This is because the popularity and reverence of the Taoist faith in society is not as great as that of Buddhism, especially because of the lack of political support for Taoist monasteries. Because of this, it can be found that although the Taoist monasteries in Manchuria in the early 20th century had a certain number of cultural relics, their degree of protection was far from in place. For example, some stone carvings have been seriously damaged in the ruins of individual Manchurian Taoist monasteries due to long-term weathering and unmanaged. Based on this, it can be seen that at the beginning of the 20th century, Manchuria paid more attention to Buddhist culture, and the degree of respect and protection of Taoist culture was insufficient. and the admiration of Buddhism. This may be due to social values, political situations, and cultural traditions. Taoist monasteries also have high historical value, and based on this, it is necessary to understand the general situation and development of Taoist monasteries in Manchuria in the early 20th century. Compared with Buddhist monasteries, the number of cultural relics preserved in Manchurian Taoist monasteries in the early 20th century is relatively small, and there are only a few dozen precious cultural relics. Taoist monasteries are important places for spreading Taoist beliefs and cultivating people (X. Zhang, 2023). In Manchuria at the beginning of the 20th century, Taoist monasteries left a certain historical and cultural heritage with unique value. Through the analysis and excavation of Taoist temple sites, we can realize the degree of belief in Taoist culture in Manchuria in the early 20th century, its fundamental attitude, and cultivation methods. This can reflect the social environment of Manchuria in the early 20th century, which respected and protected Taoist ideas and traditions and showed that the society was in a state of coexistence and complementarity of multiple religious beliefs.

THE ARCHAEOLOGICAL VALUE OF MANCHURIAN BUDDHIST MONASTERIES IN THE EARLY 20TH CENTURY

Enhance the Inheritance Value of Buddhist Monasteries

At the beginning of the 20th century, the Buddhist monasteries in Manchuria had great archaeological value and historical and cultural inheritance value, and at the same time, for modern people, the protection and development of Buddhist and Taoist monasteries also had certain value, especially great economic value. This paper argues that Buddhist monasteries can be used as local tourist attractions for further development to exert great social and economic effects — cultural heritage value. At the beginning of the 20th century, Manchuria's Buddhist and Taoist monasteries were well-protected and developed in the current society (Bruntz, 2021). The Buddhist and Taoist monasteries carry the preservation and research value of the historical and cultural features of the early 20th century, and at the same time, they are also precious historical and cultural heritage. For example, a large number of Buddha statues and murals, scriptures, etc., preserved in Buddhist temples are cultural relics with great historical and cultural charm and religious characteristics, and precious cultural relics can attract many historical and cultural lovers and related scholars to visit and worship, thereby driving the development of regional tourism. Cultural relics can be used to show the religious beliefs, artistic expressions and living customs of Manchuria in the early 20th century and have great historical and cultural research value; in the early 20th century, Manchurian Buddhist and Taoist monasteries have great cultural value, so they also have a great influence on the local cultural industry, and enter the modern society, the local Buddhist and Taoist monasteries still have great cultural industry value. From the perspective of the development of the cultural industry, the local Buddhist temples are bound to play a role in creating great economic value for the cultural industry in the future (D. X. Zhang, Lai, Zhang, & Kang, 2020). First of all, cultural inheritance and innovation.

Buddhist temples are the key carriers of local historical and cultural heritage, carrying the local people's religious beliefs, living customs and artistic expressions. For example, it can be used to develop various related cultural products, such as Buddhist souvenirs, Buddhist handicrafts, Buddhist books, Buddhist temple tourism commemorative books, etc., to carry out sales promotion or free drainage, online sales, etc. In this way, it will increase the added value of local products, promote the continuous development of various local industrial chains, and organize various cultural events. Buddhist monasteries have always had the function of holding various cultural activities, so if the local area wants to increase its economic value, it can hold various activities, such as exhibitions and lectures of Buddhist works, religious temple fairs, etc., to attract the participation of outsiders (D. X. Zhang, Kong, Zhang, & Meng, 2020).

To Meet the Religious Tourism Needs of the Region

The acceleration of social and economic development and the rise of various living costs generally face extremely high mental pressure, increasing the probability of them paying attention to religious beliefs and improving their spiritual pursuits. Many believers and devout people want to visit Buddhist monasteries for pilgrimage, Buddha worship, and meditation activities to experience the beauty of religion in depth and then take travel and leisure vacations. Buddhist temples have a long history and can provide a beautiful environment with a quiet and peaceful atmosphere, which can attract a large number of tourists who want to come for leisure, self-cultivation, and relaxation. In Buddhist monasteries, visitors can feel peace of mind and learn how to meditate with bated breath, reduce excessive mental exhaustion, and experience a way of life that is natural, tranquil and full of religious atmosphere to abandon distractions and gain peace of mind and body, and finally, cultural exchange and educational activities. Visiting the Buddhist monasteries in Manchuria at the beginning of the 20th century can teach visitors about the historical and cultural traditions, religious beliefs, and various artistic expressions of the Manchurian region (Atungbou, 2022). In this way, it is possible to promote mutual understanding and exchange between various regions, promote the development of local tourism, promote a virtuous cycle of the economic environment, and revitalize the local economy. In other words, in the next few years to more than ten years, the local government can use the Buddhist monasteries as tourist attractions, give full play to the economic potential of the Buddhist temples and become famous tourist destinations in China (Huang & Chen, 2022). The local area can comprehensively promote the development of local tourism and economic growth by excavating Buddhist temples' historical and cultural value, improving tourism services, and strengthening promotion and marketing while creating more employment opportunities for local people. The local Buddhist monasteries can serve as important tourist attractions to attract many tourists, thus boosting tourism development. At present, the combination of cultural and tourism products is generally attached, so the relevant industrial chain also has the opportunity to develop after a large number of tourists pour into the local Buddhist temples, such as catering services and accommodation, transportation, etc., to promote local economic development and revitalize the regional economy, and then, the development and sales of cultural products. From the economic prospect of cultural product development, the Manchurian Buddhist and Taoist monasteries in the early 20th century had good development prospects because of their rich historical and cultural resources.

Strengthen Cultural and Creative Exchanges in Northeast China and Southeast Coastal Provinces

Cultural and creative activities are a popular form of cultural exchange, which can promote cultural exchanges and interactions between different places, revitalize the local economy, and inject new vitality into it (Li et al., 2022). The local area should actively protect and study the cultural value of Buddhist and Taoist monasteries, and cultivate a large number of professional talents, such as relevant archaeologists and historians, to promote the study of local Buddhist and Taoist monasteries, and build a reasonable education and training system, to maintain the value of local historical and cultural assets, and cultivate local talents, and improve the competitiveness of the local tourism market and cultural product market. In the future, the role of cultural industries in its economy can be used to achieve economic growth better and promote local prosperity. In this way, we can promote the protection and inheritance of the historical and cultural value of Manchurian Buddhist monasteries in the early 20th century. For example, in the early 20th century in the Taoist monasteries of Manchuria, there were many Taoist talismans and stone inscriptions, which showed the mystical colour and practice of Taoism and the reverence for Taoist beliefs in society. From the respective archaeological work of Buddhist and Taoist monasteries in Manchuria in the early 20th century, It can be seen that they have historical values, played the role of cultural symbol and regional symbols in the Manchuria environment at the beginning of the 20th century, and occupied an important position and influence in archaeology, culture and economy (Wongphaisalsirikul, Mannoradit, Jangsuwan, & Charoensup, 2022). In comparison, within the same area, the quality or quantity of cultural relics preserved in Buddhist monasteries is far superior to or higher than that in Taoist monasteries. Based on this, it can be seen that in the early 20th century, Buddhist monasteries in Manchuria developed differently, but in comparison, they were more inclined to value and protect Buddhist

cultural heritage. Nevertheless, the development of Buddhism and Taoism in Manchuria in the early 20th century still significantly impacted the pluralistic construction of religious beliefs, the influence of the former is more significant. In order to better protect and inherit the historical and cultural resources and religious resources of the Buddhist and Taoist monasteries in Manchuria in the 20th century, the local government needs to develop the economy with the help of rich historical and cultural resources, for example, through reasonable planning and effective management, the local economy can be developed, and the spiritual life needs of the local people can be improved, so as to inject new vitality into the local economy.

CONCLUSION

At the beginning of the 20th century, both Buddhist monasteries and Taoist monasteries in Manchuria contained vibrant resources of great historical and cultural value, and Buddhist and Taoist monasteries also had rich archaeological value, which could play a huge potential in the future economic development of the local area, especially in the fields of tourism industry and cultural industry. The results of this paper show that the Buddhist and Taoist monasteries in Manchuria are characterized by diversity, mainly in terms of modelling, dyes and building materials, and the local Buddhist and Taoist culture is integrated with foreign Japanese and Russian cultures, forming a form of integration between China and the West. Among them, Japanese and Russian-style Buddhist temples have better technology in terms of building materials and dyes, but Chinese-style Buddhist temples show deeper cultural connotations. Therefore, the Buddhist and Taoist monasteries in Manchuria at the beginning of the 20th century have archaeological, tourism, economic, cultural, and creative value and should be protected and developed. At the beginning of the 20th century, various tourism resources, historical and cultural resources, and religious resources in Manchurian Buddhist and Taoist monasteries were used for economic development and construction and to fully tap the regional potential, promote the healthy development of local Buddhist and Taoist monasteries in the fields of tourism and cultural product development, and improve the overall economic benefits, so as to facilitate the preservation, preservation and sustainable development of traditional culture. However, this study has some limitations, mainly because it is difficult to collect relevant data, and there is a lack of standards for measurement data, so only qualitative comparisons can be made. In the later stage, the collection of relevant data will be strengthened and relevant materials will be improved.

CONFLICT OF INTEREST

No conflict of interest.

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