The Preservation of Taiwan’s Historic Building: Lungshan Temple

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Abstract

After the devastating earthquake of September 21, 1999, the principal structure and decorative fixtures of one of Taiwan’s foremost historic buildings, Lungshan Temple in Lugang, were severely damaged. The debate on how to handle the reconstitution and preservation of Lungshan Temple has been a source of many conflicts. In this paper, the reconstitution process of Lungshan Temple will be used as a case study to investigate the contradictions and problems prevalent in the preservation of Taiwan’s historic buildings.

In this analysis, the influences of Taiwan’s preservation strategies (this includes reconstitution and the structural preservation process) for Lungshan Temple are investigated. What must also be considered was the role of the public (private citizens, private organizations, business groups) in the preservation work on this historic building. This makes the entire preservation system even more complicated. Therefore, the behavior and interactions of the participators involved in the reconstitution process are explored. The issues concerning in the reconstitution process for Lungshan Temple are categorized into the following aspects:

1. Experts and Theory
2. Ethics of Conservation
3. Materials
4. The Participation of Private Citizens and Organizations

Keywords: historic building; preservation strategy; authenticity; component of preservation

I. Introduction

After the devastating earthquake of September 21, 1999, the principal structure and decorative fixtures of one of Taiwan’s foremost historic buildings, Lungshan Temple in Lugang, were severely damaged. The debate on how to handle the reconstitution of Lungshan Temple has been a source of many conflicts. In this paper, the reconstitution process of Lungshan Temple will be used as a case study to investigate the contradictions and problems prevalent in the process of preserving Taiwan’s historic buildings. Furthermore, this analysis will probe into the influences in the different stages involved in the preservation work of ancient Taiwanese historic sites.

Lungshan Temple in Lugang is one of the national historic buildings in Taiwan. It was built in the 51st year of the Qing Emperor Qianlong’s reign (1786 A.D.). The form and structure of the Lungshan Temple that we see today was actually completed in the 11th year of the Qing Emperor Daoguang’s reign (1831 A.D.). Since then, Lungshan Temple has undergone seven reconstructions, one of which was after the devastating September 21, 1999, earthquake. A management committee established by Lungshan Temple organized the first five reconstructions and hired experts to repair the Temple. In 1986, “The Preservation of Cultural Heritage Property Law” was enacted. The federal government recognized Lungshan Temple as a “historic building.” Moreover, the Temple received financial aid from the federal government to be used for the Temple’s reconstitution and preservation. However, the law restricted the scope of this work.

The most recent reconstitution work, which is still in progress, was begun in 2001. In this most recent reconstitution, the local community was given the opportunity to participate. The Ministry of the Interior organized an advisory committee for Lungshan Temple that would administer the reconstitution work on the Temple after earthquakes. The advisory committee hired experts and a reputable architectural company to explain the goals and concepts of the reconstitution process during a meeting that was open to the local community. The local community responded enthusiastically to what they heard. Hoping this reconstitution to be expansive, the local community suggested obtaining government support. They expanded the reconstitution budget to $150,000,000NT. A month afterward, the president of the International Pouchen Organization expressed his organization’s intention to make a donation towards Lungshan Temple’s reconstitution. This is the first time in Taiwan’s history that a private business organization participated in a historic building’s preservation process.
The participation of a private business organization in a historic building preservation process can be considered a milestone in Taiwan’s history. It must be noted that it seemed contradictory for a private organization to participate in and contribute financially to the reconstitution of a public architectural site. In the past, it was the public (individuals and families in the local community) that had always financially supported and repaired the Temple. Undoubtedly, the survival of the Temple depended on the participation of the public. With their donations and their own labor, the local residents preserved and maintained the physical structure of Lungshan Temple.

However, today the Lungshan Temple is no longer simply regarded as local community property but as a national historic building. We must consider how this new identity, given to the Lungshan Temple by the federal government, has influenced its reconstitution. Now Lungshan Temple is not only a religious site but also a memorial hall, education center and tourist attraction, making any reconstitution even more complex. From an optimistic point of view, this is the essence of active cultural participation and this event takes us to another stage in the history of preservation work.

This analysis will investigate the following issues:
1. The influence of the development of Taiwan’s historic building on the preservation strategies of Lungshan Temple
2. The viewpoints on the preservation structure of ancient history
3. The participatory role of private citizens and private organizations in the preservation structure/ process of historic building

II. The Development of Historic building “Guji” Preservation in Taiwan

1. The Definition of “Guji” in Taiwan

It is clearly defined in Taiwan’s “The Preservation of Cultural Heritage Property Law” that Culture Heritage means items with historic, cultural and artistic significance and values. It comprises ancient relics, ancient buildings, ethnic art, folk related objects, natural and cultural landscapes, and historic buildings. This research follows the definition of “Guji” in this law. Historic Building refers to older buildings, conventional communities, ancient streets, archaeological ruins and other historic and cultural sites that are recognized and proclaimed by this law. In Taiwan, the term “Guji” can also be translated into “historic building,” “ancient architecture,” or “cultural heritage property.” “Historic Building” is a more appropriate term to use due to the purpose of this analysis and its international recognition.

The origins of “Historic Building” preservation in Taiwan stem from the Japanese occupation. During the 11th year of Dazheng (Japanese calendar), the “Administration of Various Laws Governing Taiwan Edict” was enacted. The “Various Laws Edict” that included “The Preservation of the Historical and Famous Memorial Objects Act” was enacted in 1919. This immediately affected the investigation and documentation of historical and famous objects in Taiwan. “Guji” in Japan, included “important tangible cultural property” as well as ancient relics. Therefore, the preservation system and style tended toward antiques, which deeply influences Taiwan’s preservation system and preservation legislation (Zhang, 2002).

After World War II, the Taiwanese government was faced with many domestic problems that had yet to be resolved. While there were preservation laws for cultural objects, they were ineffective. It was not until the renovation of the “Lin Antai” site in 1978, which gradually lead to the “Cultural Property Preservation Law” of 1982, that there was a formal federal preservation law. Depending on a site’s historical structure and importance, the law would recognize and designate an architectural site as a “historic building”. This site would then come under the management of the federal government. After a site was designated a “historic building” by the federal government, it generally lost its’ original role and became a memorial site. Only those sites that were originally religious centers continued to serve as religious centers as well as taking on the role of memorial site. The “Cultural Property Preservation Law” was amended on May 14, 1997, to include the concept of “adaptive reuse” so that a designated historic building could maintain its’ original role. However, the effects of this change have yet to be seen.

2. The Preservation Stages for Taiwan’s Historic buildings

Because the preservation of historic buildings and the daily lives of the Taiwanese people are closely related, it is necessary to understand the development process for responsible preservation strategies for Taiwan’s historic buildings. In his master’s thesis written in 1989, Naiji Ye noted that after World War II, there were four important stages in the preservation of historic buildings in Taiwan:

1. First, the concept of preserving historic buildings in Taiwan came under Western influence
2. The preservation of historic buildings before local community involvement
(3) The preservation of historic buildings after local community involvement
(4) The systematization and cultural commercialism period in the historic building preservation movement

Since the devastating earthquake of September 21, 1999, great importance has been attached to the preservation of historic buildings. Thus, it is not surprising that it was after the 1999 earthquake that the greatest number of historic architectural sites were designated “historic buildings” since the enactment of the 1982 “Cultural Property Preservation Law.” It is hypothesized that the change in attitude toward what was considered “historic architecture” is likely the reason for this.

For instance, many contemporary Taiwanese buildings that are now identified as national “historic buildings” are rendered in the Japanese architectural style. This is because early in Taiwan’s history, the country was occupied by Japan. Naturally, Taiwanese architecture came under Japanese influence. In Taipei, some examples of historic buildings are the President’s Office, the Taipei Hotel, and the Zhongdufu Museum. All are different from the “historic buildings” that had been identified earlier by the government. The historic buildings listed above are all actively open and used for their original purposes, and are not just “memorial sites.”

3. New Trends in the Preservation of Historic buildings in Taiwan

Even today, there is a rich and meaningful discourse on preservation and its related issues. In this analysis, the positive aspects of historic building preservation methods have been emphasized. In this section, the gradual leading role of preservation documentation is discussed, such as the directional trend in using digitization in the preservation process. The issues related to this trend are organized into the following:

1. The history of historic buildings and their reconstitution (preservation) work plans
2. Simulated Virtual Preservation - Multimedia Image Recording
3. Simulated Virtual Reconstitution/Renovation Simulated virtual preservation and reconstitution/renovation are facilitated using computers and related technology.

III. Looking Back on the Preservation of Lugang’s Lungshan Temple

Concerning Lugang and its significance in Taiwanese history, there is no question of its importance. One of the foremost historic buildings in Taiwan, Lungshan Temple, is located in Lungang in Zhanghua province. This Temple contains numerous important gods and deities such as the Guanyin Bodhisattva, Jing Zhugong God, Zhushen Goddess, the eighteen Lohans, and the Eastern Sea Dragon King, making Lungshan Temple one of the most famous historic buildings in Taiwan. Legend has it that the original construction for Lungshan Temple began near the river in 1653 and was built by Chan Buddhist Master Zhao. The original structure that Zhao built was very small. It took him eight years to renovate the original Temple in brick. However, this is only legend and there is no documentation to prove this.

The Lungshan Temple we see today is the result of the reconstitution completed in 1831. The Temple has undergone seven other reconstructions since then, one of which was to restore the Temple after the September 21, 1999 earthquake. When examining the history of the previous reconstructions and the Temple offerings/donations made by the local congregation (Table 1), it is evident that Lungshan Temple is not only a local religious center but also an important social community center.

| Year | Change/Reconstitution to Lungshan Temple |
|------|-----------------------------------------|
| ??  | First construction of Lungshan Temple   |
| 1786| Bangguang Cheng and others build a new temple structure on the original site. |
| 1798| Huatang Liu from Wenling and Kejing Xu from Pengjiang donate a pair of stone lions to the Temple. |
| 1804| Wenzun Lin donates money for the Temple’s reconstitution. |
| 1831| Tingzhang Lin (son of Wenzun Lin) donates money to the Temple’s reconstitution. The results of this reconstitution are the structure of the temple we see today. |
| 1852| The owner of the Taishun boat donates a pair of both stone and dragon columns to Temple for the worship hall. |
| 1858| Bajiao Heli Company from Quanxia renovates the structure. |
| 1859| The Temple acquires a bell; it is 2 meters high and 1.2 meters in circumference. It is considered an important cultural object of the Temple. |
| 1923| The Posterior Sanctuary is damaged in a fire. |
| 1936| Administrator Qiu Huang suggests building a new Posterior Sanctuary and renovating the Main Sanctuary and gateway. It takes two years to complete. |
| 1958| Renovation continues with the Five-Gate Hall, Zhongmen gate, and Main Sanctuary. The Temple’s funds are insufficient and the renovation is left incomplete until 1965. |
| 1972| A follower donates a set of nine stone dragons to the Temple. |
| 1973| Donghai University Professor Baode Han is hired as an architect to design a reconstitution plan. |
| 1983| Lungshan Temple is designated as an important national historic building in December. |
| 1986| The federal government funds an expansive reconstitution. |
| 1988| Expansive reconstitution is completed. |
| 1994| Zhanghua local government hires the architect Han Guang and his company to record and research the history of Lungshan Temple’s reconstructions. |
| 1999| The September 21st earthquake severely damages the principal structure and gateway. The Temple is declared an “emergency site” by the Zhanghua local government. Supporting structures are needed to maintain the Temple’s stability. |
IV. Viewpoints on the Structure of Lungshan Temple's Preservation

When investigating the preservation and reconstitution structure, research found that the participants had an interactive relationship (Lin, 1996). The participants in Lungshan Temple’s preservation structure included the government (federal and local government), community organizations (Pouchen Organization, Lugang Cultural and Educational Financial Association, Yuyuan Education Financial Association, Lungshan Temple Reconstitution Engineering Committee), the public, experts, architects, and Lungshan Temple’s employees and clients (Lungshan Temple Management Committee).

This analysis looks at the various participants in the preservation structure very much in the same manner as James Marston Fitch in his research. This analysis organized the various issues in the preservation structure into separate components as listed below:

1. Component One of the Preservation: Professional and Theory

Before designing the reconstitution/preservation of ancient buildings, research must be planned first. These two tasks are the responsibilities of the professional ancient building reconstitution/preservation groups. A very careful investigation should be carried out before the mission begins. In Taiwan, the emphases lies on fixing the damage parts or producing replicas, if repair is not possible. However, the strategies for reconstitution/preservation are usually ignored. As a result, historical objects are rendered brand new after reconstitution/preservation. The historical “authenticity” and “originality” of “original historical structure” can no longer be recognized.

As noted in Table 1, Lungshan Temple has undergone seven reconstructions and restorations. The offerings/donations made by local congregation were the major contribution to the reconstitution/reconstruction. This fit in with the procedures of building ordinary temples. In accordance with the eras of these buildings, certain era characteristics of the structure and the style can be understood. This is called “architectural historical characteristics,” and differs from the theoretical development of historical “originality” and “authenticity” of western attitudes toward reconstitution although they show the same respect for history. Therefore, the research project and the related professionals (research project host or architects) that design the reconstitution and reconstruction project should be familiar with and probe into the architectural characteristics representing the relevant time for that specific structure. Only if construction history is being respected can the research project provide appropriate reconstitution strategies and suggestions. In addition, better methods and skills can be applied in terms of the design.

The role of reconstitution/preservation theory plays in executing ancient building reconstitution is to explain the attitude and concept of the strategies. These concepts include the dialectical reconstitution legibility and reversibility:

(1) The reconstitution legibility: the government expended effort and money in the reconstitution of certain construction structures in 1986 (Fig. 2). Unfortunately, an irreversible material such as reinforced concrete was used as filler to replace the original structures for lack of the knowledge needed for preservation. The poor strategy made the following estimation on the exact styles of the original structural fixtures incompatible. Replication of other parts with similar fixtures became the only way to reconstitute.

(2) Reversibility: as the government pays more attention to preservation policies, international preservation concepts have brought significant influence to Taiwan. Figure 3 is an example. To fill in the damaged parts, reversible material, wood, was put in use, so the original appearance could be restored in the future. Should the day come when preservation technology becomes advanced, the maintenance materials could be removed.

Fig.2. 1986 Reconstitution using Concrete to Replace the Wood Structure

Fig.3. In 2003, only Minor Repairs were Needed to Fix Lungshan Temple Pillars. Though Seriously Decayed, the Structural Function was not Affected
2. Component Two of Preservation: Ethics of Conservation

The September 21, 1999 earthquake was the basis for Article 30, Rule 2 of the "Cultural Property Preservation Law." This states that a draft of reconstitution plans must be submitted within thirty days and the final plans must be submitted within six months. This type of work schedule is incompatible with the ethics of conservation that emphasize caution and accurate documentation.

In August of 1990, the private business organization International Pouchen Organization announced its intention to participate in and make a donation toward the Lungshan Temple reconstitution work. Therefore, the government immediately drafted the "Lugang Lungshan Temple Reconstitution Investigation System Investment Authority" so that operating processes could be applied efficiently. The "Historic building Reconstitution Administration Process" was also drafted. However, the pace of Lungshan Temple's reconstitution was still slow. The reason was that great importance was attached to the participatory roles of the public (private individuals and private organizations) in the reconstitution process and the conservation ethics. Both the local public figure and government investigation system had high standards for the Lungshan Temple reconstitution.

The government's pressure for a speedy submission of the reconstitution application caused private citizens and businesses to become involved with the reconstitution process. The involvement of private citizens and business simplified the related administrative processes by participating in property procurement and supervision issues. Moreover, private citizens and organizations established the Reconstitution Engineering Committee. In its numerous meetings, the International Pouchen Organization, Lugang local workers, Lungshan Temple Management Committee, Government Supervising Organization Department, and an enthusiastic public all discussed the related reconstitution issues. One of the important issues discussed were the roles of the government and the private individuals in the reconstitution process. The participants believed that both sides should cooperate together and discussed how each side should be involved in the reconstitution work plans.

In September 2002, the large International Lugang Lungshan Temple Reconstitution Conference was held. Attending the Conference were not only those mentioned above but also domestic and foreign reconstitution experts who provided many suggestions and participated in a meaningful discourse.

"Conservation ethics" was the blueprint for the government investigation. This was the foundation for the preservation structure, which the public follows. While it is the blueprint for the investigating system, it currently is delaying the reconstitution process. According to Reconstitution Engineering Committee explanations, there are often conflicts between the architect’s plans and the other expert suggestions. For example, there are some experts who believe that the walls of the Temple’s Posterior Sanctuary should be reconstituted using brick but others believe there are safety issues concerned with this suggestion.

3. Component Three of Preservation: Materials & Construction

The Lungshan Temple was constructed out of a large wooden chuan-dou frame. During its long history, it naturally became vulnerable to disintegration and has been reconstituted numerous times. The wooden structure was exposed to moisture and termites, affecting the safety of the entire building. This analysis is concerned with questions surrounding the reconstitution of the disintegrating materials in the structure.

A question is raised when attempting to resolve the disintegration of Lungshan Temple’s Posterior Sanctuary (Fig. 4). Should the two dilapidated brick walls be reconstituted or should they be completely replaced with new brick and wood? Currently, there is no resolution to this problem. However, one should know that the existing walls are made of brick and that the interior and roof are made of wood. The exterior is made of both wood and brick.

In the development of Taiwanese architecture, this use of both brick and wood in one structure is very common. Therefore, there is a conflict involved if the two brick walls at Lungshan Temple are replaced, for they represent and document a unique historical stylistic trend in Taiwanese architecture and carry much significance. A matter such as the preservation or the replacement of the two brick walls cannot easily be resolved.

If the two brick walls are completely replaced, even though this would be a failure in following the ethics of conservation, it is a preservation method that was and still is practiced. In the past, complete replacement of original materials in a building was done because there was not enough money to finance a reconstitution that adhered to the ethics of conservation. If the historical structure were to be removed or new contemporary fixtures were to be added, like concrete molds made to look like wood, this would also be a new contemporary trend.

![Fig.4. The Brick Structure after the Earthquake that in the Posterior Sanctuary of Lungshan Temple](image)
4. Component Four of Preservation: The Participatory Role of Private Citizens and Private Organizations

When looking back to the history of Lungshan Temple, we learn that it has undergone seven reconstitutions. The first five reconstitutions were funded by private citizens and organizations. It was not until 1983, when it was designated an important historic site, did the government give funding toward the Temple’s reconstitution projects. Therefore, in this section, the participatory role of private citizens and organizations will be discussed. It must be noted that when the national government decided to recognize “cultural property,” Lungshan Temple became the first national preservation case, involving more than just the local citizens and business groups.

The participatory role of private citizens and organizations in the preservation process, according to the “Wenzi Law” in Chapter 3, Article 28 clearly states, “…for the management and protection of a privately owned historic building and for the good of the people, entrusted people or groups registered with the government can be hired.” Therefore, the law supports the participatory role of private citizens and organizations in the preservation structure.

The International Pouchen Organization provided 55% of the funds necessary for the reconstitution of Lungshan Temple. The other 45% came from the government. In accordance with The Preservation of Cultural Heritage Property Law, the government still supervised the organization, though it used the authority of the law to facilitate the public’s participatory role. Truthfully, reconstitution of Lungshan Temple could not have been completed by the public alone. Though, it is ideal to have a grassroots-like reconstitution, the government was needed to supervise and fund the Temple’s reconstitution as well.

The International Pouchen Organization is one of the most successful enterprises in construction in Taiwan. After the September 21st earthquake, the Ministry of the Interior organized an advisory committee to encourage the public and the local community to participate in government affairs. The International Pouchen Organization promised to donate and devote to the reconstitution. To those seriously damaged areas, it has provided enormous help such as an amount of $150,000,000 donation and 500 huts for the victims of the earthquake. Its devotion has been approved by the government and people. Due to the enthusiasm for the society and the fact that its president came from Lugang, the Pouchen International Organization took part in the reconstitution of Lungshan Temple. This is considered a milestone in Taiwan’s history.

From another perspective, the participatory role of private citizens, groups and businesses in the preservation process of historic buildings represents a type of public involvement. However, because private businesses and experts were involved, it seems as if this raises another issue that must be discussed. The government provided 45% of the funds needed for the reconstitution while the Department of Cultural Affair of Zhanghua County was in charge of the examination and executive of the reconstitution project, as well as setting up organizations and groups related to the task. The participatory roles of private citizens and organizations are as follows:

1) International Pouchen Organization: a major contributor
2) Yuyuan Educational Foundation: supervision of the reconstitution and disburse for the expenses
3) Lungshan Temple Reconstitution Engineering Committee: provision of funds for major reconstitution of Lungshan Temple, a national level historic building
4) Lungshan Temple Management Committee: supervision of the major reconstitution of Lungshan Temple

The participation of International Pouchen Organization in the Lungshan Temple case was not limited simply to financial contributions but was active in all stages of the preservation process. As a result, it was required by the government to hold meetings so opinions from every aspect (including an enthusiastic public and Lugang local history workers) could be discussed, and that doubts toward reconstitutions from local community could be resolved. Doubts were brought up by Lugang local history workers. It is their expectation that the public participation can be carried out because Lungshan Temple is considered community property. Messages regarding reconstitution should be offered adequately. As the previous five reconstitutions were participated spontaneously by the local community, this customary practice is also a form of cultural property and should be respected and continued. Therefore, the private business organizations’ assigning experts and few local authorities to establish Reconstitution Engineering Committee was believed bureaucratic and served little function.

V. Conclusion

The analysis above raised the following issues and has reached these conclusions:

1. The conflicting viewpoints in the preservation of historic building:

The participatory roles in the preservation structure of historic building has become rather complex, such as was the case of Lungshan Temple. While the structure was complete with experts, preservation theories, the ethics of conservation, financial support from private citizens and organizations, design plan, and other participants in the preservation process, there were still problems. Though the participants did not directly cause the delay in Lungshan Temple’s reconstitution. The participants were not unified in their suggestion or ideas, which was one of the factors that affected the preservation process.

2. The Influence of the Lungshan Temple’s Preservation Strategies on the Development of Taiwanese Historic building Preservation:

The preservation of Lungshan Temple followed government’s system. The two amendments to the
“Cultural Property Preservation Law” were announced in 1982. Not long after in 1986, the government funded the reconstitution of Lungshan Temple. On September 21, 1999, the Taiwanese history and cultural heritage represented in Lungshan Temple were severely damaged in a massive earthquake. The “Cultural Property Preservation Law” was amended again in 2000, and Lungshan Temple’s reconstitution became a national matter, even attracting international attention.

3. The Role of Private Citizens and Organizations in National Historic building Preservation

The participation of private citizens and organizations in the reconstitution case of Lungshan Temple is a first in Taiwanese history. The participators had no precedent to follow and learned by trial and error in each stage of the preservation process. Even though the International Pouchen Organization funded much money and greatly supported Lungshan Temple’s reconstitution, they were not the only participants in the process. However, they did have considerable say in the matter and could represent the public and other groups in a dialogue with the government. This is one example of a private business group using their financial strength to become involved in the preservation of an historic building.

Another group called the Acer Technology Organization, which also has many members from Lugang, was inspired by the International Pouchen Organization’s involvement in Lungshan Temple’s reconstitution process. Inspired to help, they digitized a multi-media virtual version of Lungshan Temple and a simulation of its reconstitution on a CD.

Notes
1) Reconstitution: to repair the original architectural structure that has been damaged. Reconstitution includes repairs made to the original structure on the original site. It also includes repairs made to the original structure but at another location. The difference between “reconstitution” and “reconstruction” is that in “reconstruction,” there is no original structure remaining to repair. Rather, a new structure is created in the original’s likeness.

2) This includes the gateway, Five-Gate Hall, theatre stage, worship hall, Main Sanctuary, Posterior Sanctuary (Wang Kangshou, 2002, p. 45).
3) The first five renovations occurred in 1786, 1852, 1936, 1962 and 1974.
4) The money for the reconstitution came from the donations of the people in the local community and from the Lungshan Temple management committee.
5) This analysis believes that the above listed participators in the preservation process can be defined as “clients.” It is the client’s demands and suggestions that most influence the reconstruction/preservation plans and process.
6) This includes preservation, restoration, conservation or consolidation, reconstruction, reconstruction, replication.
7) The international standard for preserving historic building is called the “ethics of conservation,” which is defined by Dr. B.M. Feilden in his Conservation of Historic Buildings. The ethics of conservation consist of the five points listed below:
   a. Before the reconstitution of any building, the structure of the building must be documented.
   b. Historical objects and fixtures in the building must not be destroyed, replicated or removed.
   c. Any reconstitution must be kept to a minimum.
   d. The beauty, cultural property and historical essence of a building must be preserved in any reconstitution.
   e. The materials and methods used during a reconstitution must be documented.
8) This included the Lugang Lungshan Temple Management Committee, Lugang Educational Financial Association, and others.

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