

UNDERSTANDING HERITAGE CONSERVATION CHALLENGES IN TAIWAN: TRADITIONAL CHINESE THINKING THROUGH CLASSICAL TEXTS

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ABSTRACT: Despite Taiwan's active engagement with global heritage preservation standards since the 1964 Venice Charter and the implementation of various preservation concepts over the past fifty years, cultural heritage preservation in Taiwan faces persistent challenges. Historic buildings are demolished faster than preserved, while preservation professionals struggle to communicate the importance of preservation to the public, raising questions: "Why preserve, and for whom?"

This research examines whether these challenges stem from a fundamental disconnect: Does traditional Chinese culture in Taiwan inherently lack a framework for cultural heritage preservation, or are current preservation concepts merely Western transplants failing to connect with local culture?

Chinese cultural thinking was selected for analysis because it remains mainstream in Taiwan's multicultural environment. Some scholars, citing Liang Sicheng, argue Chinese culture developed a concept of "non-permanence of original materials" due to timber-frame construction allowing component replacement.

Through systematic keyword analysis of pre-Qin classical literature in Academia Sinica's electronic database, this research discovers that traditional Chinese thinking contains a multi-layered view of preservation—integrated into daily life practices and seasonal rhythms rather than existing as professional intervention. This traditional approach combines practical maintenance with moral cultivation and governance, viewing preservation as part of natural cycles.

By analyzing architectural elements, maintenance, and preservation concepts, this research provides new perspectives on cultural sustainability for Taiwan's heritage and bridges communication between preservation professionals and the public.

KEY WORDS: Cultural heritage preservation, traditional Chinese thinking, conservation concepts, Taiwan heritage, classical text analysis, preservation behavior

1. Introduction: Research Motivation

Taiwan's engagement with formal heritage conservation began in the 1970s¹, following the promulgation of the Venice Charter², which established international standards for preservation practice. Despite four decades of effort, Taiwan continues to face significant challenges in implementing effective conservation programs³. Historical buildings are demolished faster than they can be preserved, and conservation professionals struggle to communicate the importance of preservation to the general public⁴.

This persistent disconnect raises important questions about the cultural foundations of conservation practice in Taiwan. As a society predominantly influenced by Chinese cultural traditions⁵, Taiwan's approach to the built environment has been shaped by conceptual perspectives that may differ fundamentally from Western conservation theories. The scholars have addressed this potential cultural divergence in conservation thinking⁶.

Liang Sicheng, in his groundbreaking "History of Chinese Architecture", proposed that Chinese architectural tradition, based primarily on wooden structures, embraces the concept of "non-permanence of original materials"⁷. He observed that Chinese buildings were designed with the expectation of regular renewal and replacement of components, similar to replacing clothing or vehicles, accepting the natural cycles of decay and renewal as part of life.

Building on this cultural distinction, Hsia Chu-joe questioned whether Western heritage conservation concepts might fundamentally conflict with Chinese cultural perspectives. His critical inquiry "Why preserve, and for whom?"⁸ highlights the potential disconnect between

¹ Ye, N. G. (1989). *The development of discuss of heritage conservation: Heritage conservation movements after oncoming of nationalist China government in Taiwan*. Taipei: National Taiwan University.

² Jokilehto, J. (2005). *A history of architectural conservation*. Oxford: Elsevier Butterworth-Heinemann.

³ Chao, C. H. (2003). *The historical process of monuments in Taiwan: A study based on Ching's gazetteers "Monument"*. Zhongli: National Central University; Ye, N. G. (1989). *The development of discuss of heritage conservation: Heritage conservation movements after oncoming of nationalist China government in Taiwan*. Taipei: National Taiwan University; Shiao, W. P. (1997). *A review and critique on the crucial issues of historic preservation in Taiwan*. Yunlin: Yuntech; Lee, F. Y. (2010). *Introduction of cultural heritage*. Taipei: Showwe Information Co., Ltd.

⁴ Shiao, W. P. (1997). *A review and critique on the crucial issues of historic preservation in Taiwan*. Yunlin: Yuntech; Hsia, C. J. (1995). Why preserve, and for whom?. *Constructing and re-constructing the meaning of heritage conservation* (57-62). Taipei: Echo(74).

⁵ Brown, M. J. (2004). *Is Taiwan Chinese? The impact of culture, power, and migration on changing identities*. USA: University of California Press; Damm, J., & Schubert, G. (Eds.). (2007). *Taiwanese identity from domestic, regional and global perspective*. Münster: Lit Verlag Dr. W. Hopf.

⁶ Fu, C. C. (2007). The new trend of preservation and maintenance on historical heritage in Twenty-first century, [in:] *Taiwanese cultural theory and methodology* (1-12). Tainan: National Tainan University; Chen, M. H. (2014). Authenticity and immortality in favor of heritage preservation. *International Journal of Liberal Arts and Social Science*, 2(4), 118-128.

⁷ Liang, S. (1989). *The history of Chinese architecture*. Taipei: Min-Wen.

⁸ Hsia, C. J. (1995). Why preserve, and for whom?. *Constructing and re-constructing the meaning of heritage conservation* (57-62). Taipei: Echo(74).

imported preservation theories and local cultural understandings⁹. Together, these scholars suggest that effective heritage conservation in Taiwan requires approaches that resonate with traditional Chinese thinking about materiality, time, and cultural continuity.

These observations present a critical research question: Does the Chinese cultural sphere truly lack concepts of heritage conservation, as suggested by some interpretations of Liang's work? Or might there be indigenous preservation concepts embedded within traditional Chinese thinking that simply manifest differently from Western approaches?

This research seeks to address this question by examining classical Chinese texts from the pre-Qin period (before 221 BCE), when various schools of thought including Confucianism, Daoism, Mohism, and Legalism were actively developing fundamental concepts about the relationship between humans, objects, and the built environment. Since terms directly equivalent to "heritage conservation" did not exist in ancient texts, this study employs a keyword analysis approach to identify¹⁰ and interpret related concepts through the Scripta Sinica database, exploring how traditional Chinese thought might have conceptualized preservation within broader frameworks of daily life practice and moral cultivation.

By uncovering these original preservation concepts, this research aims to provide a more culturally appropriate foundation for heritage conservation practice in Taiwan, potentially bridging the gap between conservation professionals and the general public by connecting contemporary preservation efforts with deeply rooted cultural values and practices.

2. Research Methodology

2.1. Research Methodology

This study adopts text analysis methodology, searching for keywords related to architectural heritage preservation through the Scripta Sinica electronic database maintained by Academia Sinica. These keywords include terms such as "ancient", "dwelling", "object", "door", "room", "house", "repair", "reside", "thatch", "sleeping quarters", "wall", "utensil", "build", "enclosure", and "mend".

Since traditional craftsmen rarely left written records, this research primarily explores human-object relationships from Confucian thinking and various schools of thought during the Spring and Autumn and Warring States periods (770-221 BCE), extending these insights to architectural heritage preservation concepts.

⁹ Wang, F. C. (2005). Why bother about school textbooks? An analysis of the origin of the disputes over Renshi Taiwan textbooks in 1997, [in:] J. Makeham, A. C. Hsiao (Eds.), *Cultural, ethnic, and political nationalism in contemporary Taiwan: Bentuhua* (55-99). UK: Palgrave Macmillan.

¹⁰ Williams, J. F. (2003). Who are the Taiwanese? Taiwan in the Chinese diaspora, [in:] L. J. C. Ma, C. Cartier (Eds.), *The Chinese diaspora: Space, place, mobility, and identity* (pp. 163-189). USA: Rowman & Littlefield.

Through relational analysis of these keywords, this research categorizes preservation-related concepts into several levels: principles of objects, definitions of objects, attitudes toward objects, and views on history and tradition. This layered analysis helps understand the overall conceptual framework of architectural heritage preservation in Chinese cultural traditions.

2.2. Methodological Limitations

This research employs keyword analysis methodology to examine classical literature. Although these texts were primarily written by later scholars rather than craftsmen, they still convey important attitudes toward building use and maintenance during the pre-Qin period. While these texts mainly represent the perspectives of philosophers and intellectuals rather than architects, they reflect broader cultural attitudes that continue to influence Chinese cultural thinking today, helping this research understand contemporary preservation challenges in Taiwan, where Chinese culture remains mainstream.

Therefore, evaluating this research through the lens of Chinese philosophical discourse might lead to interpretive discrepancies, as this research primarily aims to identify attitudes toward preserving old buildings rather than providing philosophical exegesis. Consequently, this research anticipates future opportunities for interdisciplinary collaboration between preservation specialists and philosophers to develop more in-depth interpretations.

3. Research Findings: Architectural Heritage Conservation Perspectives in Chinese Cultural Traditions

3.1. Principles of Objects: Human-Nature Relationship

In Chinese thinking, the concept of "object" is extensive, encompassing humans and all things in nature. In Daoist thinking, humans and objects are viewed as parts of nature, following the cycle of life and death. Zhuangzi believed in "no separation between object and self", where humans and objects coexist in nature without needing to pursue permanence. According to Zhuangzi, things are like humans, will be born and die, like four seasons or a circle of day and night (Zhuangzi: Inner chapters: Book 3-1., The great and most honored master). If humans and things are combined with harmony, there is nothing more to pursue (Zhuangzi: Inner chapters: Book 3-1., The great and most honored master). If there is no difference between humans and things, humans are like things as a part of nature as one (Zhuangzi: Inner chapters: Book 1-2., The adjustment of controversies). When humans and things are no different, the discussion about morals and the question of achievement are not a topic (Zhuangzi: Inner chapters: Book 1-2., The adjustment of controversies).

In contrast, Laozi emphasized that all things would perish without life, stressing the preciousness of life itself. Furthermore, Laozi thinks that when things are without names, it is chaos, a beginning of all. So giving names for all things in chaos starts the function of all things and humans (Laozi: Dao Jin, Chapter 14).

The Lüshi Chunqiu expresses that "Humans are the same as Heaven and Earth in this regard. Though the external shapes of the myriad things are diverse, their essential natures have a single structure" (Lüshi Chunqiu: Chi Bu: Book 2., Chapter 3: Desire).

This thinking, which places humans and objects within nature as a whole, forms a unique ecological conservation perspective in Chinese culture, suggesting that preservation should follow the natural course rather than forcing permanence. Zhuangzi advises not to be trapped by things; understanding their principles will free the mind (Zhuangzi: Outer chapters: Book 7-2., Tian Zi Fang).

3.2. Classification and Characteristics of Objects

Regarding object classification, various schools of thought offered different interpretations. The substance of Zhuangzi's thinking from ethics is to discuss "things" by classification principles. "Every phenomenon that appears must have a cause," characterized by its composition. Every thing has its character which is original. Things have traits, sounds, and colors (Zhuangzi: Outer chapters: Book 7-1., The Full Understanding of Life).

Xunzi, a Confucian scholar, thinks that there are category criteria. Knowing the character of things is knowing all creatures (Xunzi: Chapter 21: Discovery). Giving name is to categorize things (Xunzi: Chapter 22: Giving name). Besides distinguishing the traits of things, it is necessary to compare things with others to know the same or different things. This is a scientific method (Xunzi: Chapter 22: Giving name). If someone knows the category of things, he will not lose things (Xunzi: Chapter 17: The theory of nature).

Han Feizi, a Legalist thinker, implies that the principle of categories depends on shape, length, size, hardness and softness, lightness and heaviness, and color (Hanfeizi: Book 6., Chapter 20: The explanation of Lao Zi). This scientific classification method demonstrates a systematic understanding of the material world in Chinese culture.

Confucian thinking discusses the status of objects from an ethical perspective. Mencius proposed a hierarchical view of "loving one's relatives, then showing benevolence to the people, and then caring for objects," placing objects below humans but still affirming their value. As a student of Confucius, Mencius is considered a gentleman. It can be said that a gentleman is a moral ruler; for loved ones and for the people, there are different levels of love. He who loves his family will love people, he who loves people will love things with the attitude of the people, which is an ideal level of ethical leadership (Mencius: Book 13., Chapter 13., Jin Xin). Mencius' idea is that men with substance are separate beings from people, based on the idea of human-centered thought. It means all things exist for humans (Mencius: Book 13., Chapter 13., Jin Xin).

Mozi, founder of Mohism, considered that giving names to things is classification. When they have the same traits but different sizes, such as four-legged species, they are still the same (Mo Zi: Book 10., Chapter 10-41., Canon/ Canon II). In addition to the scientific classification of things, there is value orientation in ethical selection.

3.3 Attitudes Toward Objects: Use and Maintenance

Han Feizi and the "Lüshi Chunqiu" both emphasized the importance of proper use and maintenance of material possessions for state governance. Hanfeizi thought things imply the moral attitude of a ruler. Knowing the principle, the leader will not be too tired to govern a country

(Hanfeizi: Book 2., Chapter 8: The extension of power]). That is similar to the description in Lüshi Chunqiu: knowing the difference of things and controlling the difference well, the country will not perish (Lüshi Chunqiu: Chi Bu: Book 10., Chapter 5: Difference and usage).

Against the turbulent backdrop of the Warring States period, protecting households and maintaining national strength became primary considerations, making building repairs critical to national survival. Lüshi Chunqiu describes repair as preparation for war (Lüshi Chunqiu: Chi Bu: Book 8., Chapter 1, The second month of fall).

Chinese culture's attitude toward utensils emphasizes appropriate use and careful maintenance. Xunzi considered treasuring utensils a manifestation of good virtue, connecting material maintenance with moral cultivation. Morally, Xunzi says not to put so much attention on things, otherwise the mind will be trapped by things (Xunzi: Chapter 2: Cultivation of moral character).

Confucius advocated mutual respect and coexistence between humans and objects, suggesting that if people do not harm objects, objects will not harm people (Zhuangzi: Outer chapters: Book 7-2., Knowledge Rambling in the North).

Mencius thinks that if a house is settled, people will feel safe and their minds will be free (Mencius: Book 8., Chapter 8.: Li Lou). The Mohist school notes that if a country has good relations with other countries, it is not necessary to make too much effort for defense (Mo Zi: Book 6., Chapter 25, Simplicity in Funerals II).

Regarding building repairs, ancient texts specify seasonal norms, typically conducting repairs during agricultural off-seasons to avoid interfering with farming. The work of reparation should depend on the calendar; only in the idle time of farming can the reparation work be started. It implies that the work of reparation cannot interfere with farming work (Lüshi Chunqiu: Chi Bu: Book 2., Chapter 1, Second month of spring).

The difference between Wu (house) and Shi (room) is: repairing a house keeps a country safe, as a representative of morality. But decorating a room is wasteful behavior. Because the country will become endangered and a target of war, leading to the invasion of the country which has house decoration by enemies (Mencius: Book 6., Chapter 6, Teng Wen Gong; Mo Zi: Book 1., Chapter 5, Seven disasters).

Repair techniques included filling gaps, surface plastering, and pest prevention—methods reflecting an understanding of and respect for building lifecycles. The repair technique was mostly filling with stucco (Chun Qiu Zuo Zhuan: Duke Zhao, Book 50, Zuan 23) and white painting on wall surfaces (Guanzi: Guanzi: Chapter 57, Du Di); a powdered material which was floured from oyster to paint the white wall was particularly used (Erya: Zang Tzu). The use of charcoal and toxic alcohol for expelling insects hiding in walls and preventing insects from staying in walls is noted (The Rites of Zhou: Chiu Kuan Su Ko: Shi Ba Shi).

Some construction elements, doors and walls, are mentioned in Chinese literature to imply tradition. "Door repair" does not mean only an access to tradition (Mencius: Book 10., Chapter 10, Wan Zhang but also repair work of buildings (Guanzi: Guanzi: Chapter 8, Yo Kuan). Wall also means a unit of a building (Erya: Shu Kon). And the people inside the wall are family who

should not quarrel and break family harmony (Classic of Poetry: Chiao Ya: Chang Li).

The types of construction: the nobles' homes are called palaces. Normal people's homes are called Wu whose material is mostly straw and called "Chi Wu" (The explanation of rites of Zhou: Book 42., Chapter: Craftsmen). They can be destroyed by animals (Classic of Poetry: Lessons from the states: Odes Of Shao And The South: XingLu), fire (Guanzi: Guanzi: Chapter 22, Throughout power) and war, that is to say by humans.

3.4 Attitudes Toward History and Tradition

Confucian thinking closely links "antiquity" with tradition, viewing history as a mirror from which to discern the present and predict the future. This perspective holds that human development has commonalities; by understanding the past, one can grasp the future. Repair can extend a building's lifetime, a practice described in historical books (Mo Zi: Book 9., Chapter 38-39, Anti-Confucianism II).

Confucian thinking links old as tradition, as ritual. Ku: old, antique) is a mirror through which nowadays and future can be seen because the trace of human history has the same principle (Lüshi Chunqiu: Chi Bu: Book 11., Chapter 5, Foresight). Laozi said: knowing old and future is also knowing Dao (Laozi: Dao Jin, Chapter 14).

This foundation in traditional thinking supports respect for and preservation of ancient buildings—not because of their material permanence but because of the historical memory and cultural significance they carry.

4. Literature Review

Differences in Eastern and Western Architectural Preservation Concepts

Chinese architectural historian Liang¹¹ documented and interpreted the characteristics of Chinese architecture through field measurements. Having received Western architectural training, he observed that Western architecture was predominantly stone-based while Chinese architecture was primarily wood-based. Since wooden structures are more susceptible to damage than stone structures, he initially concluded that the thinking behind Chinese wooden architecture did not prioritize the preservation of original materials. This view was based on material considerations. However, many well-preserved wooden structures still exist in China, with destruction more often resulting from dynastic changes rather than natural deterioration. Therefore, this research argues that the issue is not an unwillingness to preserve original materials, but rather a preservation perspective that differs from the Western material-centric approach.

Zhang (2008) found that the concept of "non-permanence of original materials" is sometimes misinterpreted. When misused, it can become an excuse for damaging cultural heritage, as evidenced by the inappropriate restoration of Beijing's Yuanmingyuan (Old Summer Palace), which resulted from a misapplication of Liang's theory. This highlights the need for caution when applying theoretical discourse to cultural heritage preservation practices, especially given

¹¹ Liang, S. (1989). *The history of Chinese architecture*. Taipei: Min-Wen.

the irreversible nature of historical artifacts. Therefore, understanding Liang's thinking within the broader Chinese cultural background is essential to prevent the misleading application of conservation practices and to develop preservation approaches that truly resonate with traditional cultural values.

Community Participation and Preservation Values

Hsia¹² employed social movements to catalyze community involvement, positioning cultural preservation as a means to deepen community meaning. For the general public, however, participation in cultural heritage preservation movements often occurred before they fully understood the underlying principles. This gap between concept and practice led Hsia to pose the fundamental questions: "Why preserve, and for whom?" As people learned through participation in cultural preservation movements, preservation values have become increasingly influenced by differences in national identity. This research therefore seeks to identify preservation concepts within core Chinese cultural thinking that can be widely accepted in Taiwan.

Rethinking Eastern and Western Preservation Concepts

Akagawa¹³ examined Japan's Ise Shrine as a case study, exploring how this example has been viewed as a symbol of "Eastern" preservation methods in international heritage discourse, particularly following the 1994 Nara Conference on Authenticity. Akagawa argued that this case, closely connected to Shinto beliefs and the imperial system, represents an exception rather than a rule. Akagawa contended that simplified East-West binary oppositions fail to reflect the complexities of reality, as Eastern and Western heritage preservation practices share many commonalities. Understanding and protecting these complex cultural aspects requires diverse forms of communication. Similarly, Gao and Jones¹⁴, in comparing Chinese and Scottish cultural preservation practices, also suggested that Eastern and Western approaches should share preservation concepts. This research therefore attempts to articulate Chinese cultural perspectives on heritage preservation, with the goal of identifying commonalities with Western discourse.

Evolution of International Cultural Heritage Preservation Concepts

Regarding the development of architectural cultural heritage preservation theory and practice over the past century, Fayeze¹⁵ conducted detailed research analyzing preservation theories from the 19th century to the present, the Venice Charter, and official documents issued by ICOMOS,

¹² Hsia, C. J. (1995). Why preserve, and for whom?. *Constructing and re-constructing the meaning of heritage conservation* (57-62). Taipei: Echo(74).

¹³ Akagawa, N. (2015). Rethinking the global heritage discourse – overcoming 'East' and 'West'? *International Journal of Heritage Studies*, 21(4), 14-25. <https://doi.org/10.1080/13527258.2014.982686>

¹⁴ Gao, Q., Jones, S. (2021). Authenticity and heritage conservation: Seeking common complexities beyond the 'Eastern' and 'Western' dichotomy. *International Journal of Heritage Studies*, 27(1), 90-106. <https://doi.org/10.1080/13527258.2020.1768578>.

¹⁵ Fayeze, H. (2024). From 'Objects' to 'Sustainable Development': The evolution of architectural heritage conservation in theory and practice. *Buildings*, 14(8), 2566, 1-28. <https://doi.org/10.3390/buildings14082566>

UNESCO, and ICCROM, revealing changes in international cultural heritage preservation concepts. The research shows that architectural heritage preservation initially adopted an object-centered approach emphasizing material authenticity and integrity, viewing preservation as an objective activity primarily focused on individual monuments or sites vulnerable to the effects of time, stylistic restoration, and war damage. This concept is reflected in the Venice Charter, which defined cultural heritage as "historic monuments" carrying messages from the past that must be preserved in "the full richness of their authenticity." Over time, environmental, social, and economic considerations have gradually shifted this perspective, placing architectural objects within sustainable environments and urban symbiosis. This evolution in preservation concepts reflects broader trends in cultural preservation.

Research Significance and Direction

Reviewing the literature above, it is evident that cultural heritage preservation concepts have evolved with changing times and environments, moving from material-centered approaches to more comprehensive social and cultural considerations¹⁶. The challenges facing Taiwan's cultural heritage preservation work partly stem from misunderstandings or simplifications of traditional Chinese cultural preservation concepts¹⁷. Liang's discourse on the "non-permanence of original materials" in Chinese wooden architecture needs to be understood within a broader cultural context, rather than interpreted solely from a material perspective. In fact, Chinese traditional thinking contains rich preservation concepts¹⁸, though these ideas are often integrated into daily life and governance practices rather than presented as professional interventions¹⁹. This research attempts to uncover these overlooked preservation concepts within traditional thinking, which may provide more inclusive and sustainable answers to the fundamental questions of cultural heritage preservation²⁰.

¹⁶ Ibidem.

¹⁷ Shiao, W. P. (1997). *A review and critique on the crucial issues of historic preservation in Taiwan*. Yunlin: Yuntech; Zhang, C. Y. (2008). Comment on "Not pursuing the original things forever": From the discourse of rebuilding Yuan Ming Yuan to give a comment about 'fake antiques' architecture. *Architectural Journal* (12), 84-86.

¹⁸ Chao, C. H. (2003). *The historical process of monuments in Taiwan: A study based on Ching's gazetteers "Monument"*. Zhongli: National Central University; Lee, F. Y. (2010). *Introduction of cultural heritage*. Taipei: Showwe Information Co., Ltd.; Sun, C. W. (1990). *Space-time in Chinese architecture*. Taipei: Chan's Arch-Publishing Co., Ltd.; Chang, C. N. (2004). Establishing a system of architectural theory with Chinese character. *Architectural Journal* (1), 7-9.

¹⁹ Fu, C. C. (2007). The new trend of preservation and maintenance on historical heritage in Twenty-first century, [in:] *Taiwanese cultural theory and methodology* (1-12). Tainan: National Tainan University.

²⁰ Fayeze, H. (2024). From 'Objects' to 'Sustainable Development': The evolution of architectural heritage conservation in theory and practice. *Buildings*, 14(8), 2566, 1-28. <https://doi.org/10.3390/buildings14082566>

5. Conclusion: Modern Implications of Chinese Cultural Preservation Thinking

Traditional Chinese preservation concepts view preservation as a natural part of life, closely related to moral practice and state governance. To the questions "Why preserve, and for whom?", traditional thought provides answers different from Western approaches: preservation embodies ritual spirit and demonstrates virtue, serving both self and society.

Compared to Western systematized, scientific preservation methods, Chinese cultural preservation concepts are more internalized, practical, and embedded in daily life. Liang Sicheng's statement about "non-permanence of original materials" does not deny preservation but proposes an attitude of preservation that follows nature and respects the essence of materials.

Understanding this traditional preservation thinking has significant implications for contemporary heritage conservation work in Taiwan. Integrating traditional cultural perspectives with modern preservation methods may help bridge the cognitive gap between professional conservators and the public, developing preservation strategies more aligned with Taiwan's cultural context. As Laozi stated: "Grasp the way of antiquity to manage present affairs. Understanding the beginning of antiquity is following the principle of the Dao".

In Taiwan, where Chinese culture remains mainstream, this research suggests that heritage conservation practices should return to daily life, helping people understand that properly maintaining their original houses is not only a fundamental practice of cultural conservation but also transcends mere considerations of residential safety and wealth preservation, serving as cultural heritage inheritance for future generations. This preservation practice combines traditional Chinese preservation concepts with modern conservation needs, making cultural heritage preservation an expression of moral practice and social responsibility.

By rediscovering traditional Chinese preservation perspectives, Taiwan's cultural heritage conservation work might find a more balanced path that respects cultural diversity while meeting the needs of modern society, achieving sustainable preservation and development of architectural heritage.

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Author Contributions

The author was responsible for conceptualization, methodology, formal analysis, investigation, data curation, writing—original draft preparation, and writing—review and editing. The author has read and agreed to the published version of the manuscript.

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