

DEVELOPMENT OF SPIRIT CULTURAL TOURISM AT DA NANG QUAN THE AM PAGODA

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Received: 11/9/2023; Reviewed: 16/9/2023; Revised: 18/9/2023; Accepted: 19/9/2023; Released: 30/9/2023

DOI: <https://doi.org/10.54163/ncdt/218>

Spiritual cultural tourism is a tourism trend that has attracted a lot of attention in recent decades, expressing in many different forms, including sightseeing, eco-spiritual resort, spiritual festival tourism... Quan The Am Pagoda (Da Nang city) emerged the form of spiritual festival tourism and sightseeing temple scenes. The eco-spiritual resort tourism has emerged in the form of training classes. In order to promote spiritual cultural values in tourism development, it is necessary to focus on further developing the existing forms and products of spiritual tourism at Quan The Am pagoda, Da Nang city.

Keywords: *Tourism; Culture; Spirituality; Quan The Am Pagoda; Da Nang city.*

1. Introduction

In today's era, the problems of natural disasters, epidemics... are becoming more and more serious in the modern social environment with loads of stress and pressure, which makes many people tend to seek tranquility and soothing the spirit in spiritual culture. Besides, also associated with the development of modern life is stability and improvement in life. This is the condition to promote and increase the demand for tourism, expressing in the travel need, in the desire to break out of one's familiar living space, in search of a new space, satisfying the desire to expand knowledge and understand the outside world. Spiritual tourism, as a combination of spiritual culture and tourism has been and will bring truly meaningful experiences to visitors. In Da Nang city, Quan The Am Pagoda is one of the destinations that can be exploited and further promoted to enrich the experiences for visitors.

2. Research overview

Although spiritual tourism appeared early, to be even considered the oldest form of tourism associated with pilgrimage activities, but until now this form of tourism has been more clearly positioned in the contemporary tourism industry and become a new topic in research. Around the world, a number of research works are interested in discussing the relationship between spirituality and tourism as well as giving the definition of spiritual tourism, trying to distinguish between spiritual factors and religious factors such as the research works of Singh, Sagar (2009), Dallen J. Timothy and Daniel H. Olsen (2008), Alex Norman (2008)... Although much ink has been devoted to defining and distinguishing between religion and spirituality, but they are still considered "fuzzy terms" because

it is difficult to define them clearly. Some other research works focus on motivations and needs of spiritual tourism such as research by Dowson, Ruth, Raj, Razaq, Yaqub, M. Jabar (2019), Cheer, Joseph M., Belhassen, Yaniv, Kujawa, Joanna (2017), Haq, Wong, & Jackson (2008), Sharpley (2009)... In addition to the researches on the motivations of spiritual tourism as mentioned, recently there has been a comprehensive research work on the concept and development of religious and spiritual tourism by Daniel. H. Olsen and Dallen J. Timothy (2021). The Routledge Handbook is a written guide to religious and spiritual tourism that provides a comprehensive and unambiguous review of this burgeoning tourism sector. A new topic also mentioned in the research of spiritual cultural tourism is social responsibility. Rahmawati, Putu Indah, Jiang, Min, Law, Alexandra, Wiranatha, Agung Suryawan, DeLacy, Terry (2018) showed a positive relationship between spirituality and the enterprise's social responsibility. This research's contribution is to provide an empirical narrative that demonstrates the strong multilayered connection between spirituality, business and the implications for tourism destinations in spiritually oriented cultures.

In the country in general and Da Nang city in particular, a number of seminars and research projects have been carried out such as the International Spiritual Tourism Conference "For Sustainable Development" in Ninh Binh Province (2013), "Research and propose solutions to develop spiritual-cultural tourism in Quang Tri province" of Da Nang Institute of Socio-Economic Development (2015) of Tran Tuan Hung (2015)... As for Quan The Am Pagoda in Da Nang, this pagoda is mentioned in researches by Trang Thanh Hien (2005), Vietnam General Department of Tourism (2005), Le Duy

Anh, Le Hoang Vinh (2006)... In addition, there is also some information related to Da Nang Quan The Am Pagoda scattered in some news articles...

3. Research method

The article uses a number of basic research methods such as documentary method, ethnographic fieldwork method, qualitative method. Using the documentary method, the author both learns about spiritual tourism in countries around the world, Vietnam and Da Nang city, researching about cultural values at Quan The Am Pagoda since its formation up to now. Using ethnographic fieldwork, the author went to the research site, observing each aspect and comprehensively, clarifying the typical values of Quan The Am Pagoda in terms of culture and tourism. Using qualitative methods, the author describes cultural and tourism activities at Quan The Am Pagoda.

4. Research result

4.1. Some forms of spiritual tourism

Based on the documents mentioned in the above overview, it can be generalized that spiritual tourism has many different forms today. The earliest and most popular appearance is tourism activities associated with visiting religious and belief sites. This tourism activity is to visit buildings, architecture, sculpture, painting, landscape gardens, or enjoy music... at religious and belief sites. It is a bit more about the need to learn about culture - history, enjoying art and the feeling of comprehending spiritual mysticism is just a very small part. This form of tourism puts visitors in a space imbued with spirituality for each individual to contemplate, feel the mystical spirituality, create for themselves interesting feelings after the journey.

Quite popular today is a form of tourism associated with spiritual ecological relaxation. This tourism activity fully combines spiritual tourism elements and resort tourism elements. The organization of visits to eco-tourism sites related to spiritual elements aims to help visitors understand more about spirituality as well as the beauty of sacred ecological spaces when placing themselves in pure space of nature. In particular, in this form, it is possible to exploit the good values of meditation, yoga,... Tourists during the time participating in the program will be completely separated from the stressful daily life. This form of spiritual tourism is considered quite popular in Japan, also known as *zen house*. Visitors will participate in tea ceremonies, engage in meditation, or other pursuits in which they experience and perceive directly a distinct culture or tradition. After Japan, China, Korea, and Thailand also embarked on organizing and successful with meditation tourism. Currently, China is famous for its tourism programs to visit, practice martial arts and learn about the lives of Zen masters at Shaolin Temple. This trend can be attributed to changes in

the social structure and lifestyle of people, reflecting in the transformation of tourism form from group tourism to individual tourism.

Different from the peacefulness of the above two forms of spiritual tourism is the form of spiritual tourism associated with festivals (religious festivals, cultural festivals) and customs. This tourism activity is based on holidays of religions and beliefs during the year, or events bearing the divine color of a certain spiritual space to combine and organize sightseeing tours and activities for worship. Spiritual festivals often attract a huge number of visitors, to be an important tourism product creating the characteristics of many localities such as Bai Dinh pagoda festival (Ninh Binh), Spring Festival (Ba Den mountain - Tay Ninh), Dien Hon Chen Temple (Hue)... This form of tourism creates conditions for tourists and local residents at spiritual sites to have the most natural connection.

In addition to the three main forms above, there are also complementary forms of spiritual tourism such as shopping for spiritual souvenirs and entertainment activities related to spirituality. The special feature of this form of support is the secularization of religion and belief.

4.2. Spiritual tourism at Quan The Am Pagoda, Da Nang city today

Quan The Am Pagoda is associated with the name of monk Thich Phap Nhan. In 1950 the monk Thich Phap Nhan discovered a cave located deep in the mountain overlooking the river. In the cave, there are countless colorful and multi-shaped stalactites, including the statue of Bodhisattva Quan The Am. In 1957, Quan The Am Pagoda was established, located right at the foot of Kim Son mountain, one of the five Ngu Hanh Son Mountains. Currently, that position corresponds to the address of 48 Su Van Hanh, Ngu Hanh Son district, Da Nang city. The pagoda is built in a high, bright and beautiful place of a charming landscape space. In front of the pagoda is the Co Co river flowing through. According to folk beliefs, the water below is considered to have a negative element, while the floating relics are considered to be positive elements, the whole combination becomes a pair of yin and yang. Unlike many pagodas, especially pagodas in the North with ancient features, Quan The Am Pagoda has a more modern look. With such a spacious and peaceful landscape, the pagoda is not only a suitable place for practice and study but also favorable for developing spiritual cultural tourism.

Like many other spiritual spots, the initial form of spiritual tourism that has continued until now at Quan The Am Pagoda is a form of sightseeing tourism and sightseeing at the temple. Except for the cold winter, all year round, Quan The Am pagoda always welcomes visitors to the pagoda, from local people to visitors. In particular, from the Lunar

New Year to the 19th day of the second lunar month (the time of the Quan The Am festival) is the most crowded time for visitors to the pagoda. According to estimates by the current abbot, during the three days of Lunar New Year, every day there are about 1000-2000 people coming to visit, sightsee and worship at the pagoda, including local people, people from other provinces and cities, foreigners and overseas Vietnamese to visit their homeland.

There are tourists who come to the pagoda from New Year's Eve just to walk around in the temple, sit on a stone bench to take pictures and wait for the moment of transition between the old year and the new year.

Another form of spiritual tourism at Quan The Am pagoda is participating in retreats. At Quan The Am pagoda there are many retreats of different scale, on average there are about 6 large retreats per year, usually held in November of the year and small courses are held monthly on one day of Sunday of the month. The retreats are designed to suit many different audiences such as businessmen, intellectuals, teenagers... The content of the retreat includes general content such as meditation, reciting Buddha's name, learning the teachings and some specific content for each object, for example, teenagers will participate in a skill learning program, entrepreneurs will participate in seminars to share difficulties in life, work, family... It is worth emphasizing that the number of participants in these retreats is quite large, with the highest number of popular retreats reaching 6,000 people. These retreats can be considered the foundation of a form of spiritual eco-resort tourism.

The form of spiritual tourism associated with festivals is the highlight of Quan The Am pagoda, with the festival called Quan The Am festival. The first Quan The Am Festival was held in 1960, on the occasion of the inauguration of the Quan The Am Bodhisattva statue in Hoa Nghiem cave at Thuy Son mountain (in Ngu Hanh Son district, Da Nang city). This traditional folk festival originated from the ceremony of Quan The Am Buddha. In 1962, on the occasion of the inauguration of Quan The Am pagoda in Da Nang, the Quan The Am festival was held for the second time. From then until 1991, the Quan The Am festival was restored and is held regularly again up to now. The Quan The Am festival was classified by the General Department of Tourism as one of the 15 major festivals of the country in 2000 and was officially recognized by the Ministry of Culture, Sports and Tourism as an Intangible Cultural Heritage in Da Nang in 2000 in February 3rd, 2021. The official ceremony is on the 19th day of the 2nd lunar month every year, but the festival program is usually held for 3 days with ceremonies imbued with Buddhist rituals such as the light procession, the opening ceremony, the diacritic altar ceremony, lecture ceremony about Bodhisattva

Quan The Am and the nation, procession of Quan Am statue... combined with the festival are folk cultural activities. The value of the Quan The Am festival exists not only for the Buddhist religious community but also for the people of Da Nang city, creating a key foundation to attract tourists from all parts of the country and abroad. According to the current abbot of this pagoda, each festival season has from 400,000 people to 600,000 people coming to the festival from provinces in the country and countries around the world, especially Asian countries such as Korea, Japan, Taiwan, China, Cambodia, Laos, Nepal, India...

5. Discussion

Coming to Quan The Am pagoda, visitors can choose to experience spiritual tourism through visiting, sightseeing or spiritual tourism associated with festivals and participating in retreats. However, compared to the landscape potential and cultural value of the pagoda, current forms of spiritual tourism are still not in sync with current spiritual tourism needs. The highlight of Quan The Am pagoda is its eponymous festival, when this festival of the same name develops, it leaves an impression on the hearts of people and visitors, at the same time it also creates a natural attraction for activities, other events at the pagoda. Although a religious establishment has its cultural and religious functions, but if it is closely linked with social life, its existence role is more marked. In the trend of promoting spiritual cultural values to develop tourism, with what Quan The Am pagoda currently has, it is thought that it is not necessary to diversify more forms of spiritual tourism at the pagoda but focusing on developing, further enhancing existing or emerging forms of spiritual tourism at Quan The Am pagoda on the basis of preserving culture and the natural environment.

Tourists today come to religious and belief sites not simply for the purpose of visiting, admiring or learning about a cultural architectural feature, hearing about a legend associated with the relic, but also need to have actual experience at the destination. Therefore, expanding and prolonging the duration of retreats at the pagoda, aiming at spiritual ecological relaxation for many days is the way that it is thought that Quan The Am pagoda can be implemented on the basis of upgrading capacity and current infrastructure of the pagoda, at the same time ensuring human resources. Although the campus pagoda is quite spacious, but to ensure long-term retreats, it is necessary to further improve the facilities (living space), perhaps even expanding the campus and arranging space accordingly.

The advantage of Quan The Am pagoda in developing spiritual cultural tourism is still great, it can continue to be exploited from the Da Nang Buddhist museum, from the Quan The Am festival, from the existing landscape of the pagoda. For Da

Nang Buddhist Museum, this is the advantage of Quan The Am Pagoda in comparison with other pagodas in the area. Da Nang City Buddhist Culture Museum located at Quan The Am pagoda was opened in 2015 and considered the first Buddhist museum in our country with about 500 artifacts including Buddha statues, woodblocks of Buddhist scriptures, worship things, musical instruments... dating from the VII-VIII centuries and there is unique cultural and artistic values. This museum needs to be introduced more to tourists through promotional programs, connecting culture and tourism of Da Nang. As for the Quan The Am festival, this is a festival that originated from a simple celebration of Quan The Am's soul day, over time has continuously developed and become increasingly large in scale. The attraction of the Quan The Am festival in addition to religious and belief factors also because the festival is associated with the relic area - Ngu Hanh Son scenic spot, with the watery beach and charming natural landscape. Therefore, it is completely reasonable to develop the Quan The Am festival in the direction of growing stronger, beyond the framework of a local festival as it has just been achieved.

However, during the process of organizing tourism, especially on the occasion of the Quan The Am festival, problems arise of security, order and the environment. One of the worrisome issues is that the space of belief and religion is being encroached on by "follow-up" services, even those that are not suitable for sacred spaces. The large number of tourists, lack of strict management, poor awareness of visitors, lack of infrastructure... have caused problems such as littering, destruction of the environment and monuments. Compared with the pagoda sites located in the relic area such as Linh Ung pagoda (in Non Nuoc, Da Nang city) or the pagoda sites located in the paid tourist area such as Linh Ung pagoda (in Ba Na, Da Nang city), Quan The Am pagoda is located being in a residential area has advantages but also faces security problems because the pagoda itself is difficult to protect while the intervention of civil defense or security forces is not frequent. These security issues include prostitution, solicitation, begging, selling released birds and fish, selling prohibited children's toys, issues burning incense and lamps

at pagodas... Therefore, it is necessary to strengthen state management of culture, environment, and security at pagoda sites. It is possible to research and develop a code of conduct for tourism activities at spiritual sites in the city, including Quan The Am pagoda, including how to behave with the environment, with surrounding people, with relics... to limit waste, noise, improper dress and behavior in the sacred space of the spiritual destination. The code of conduct for spiritual destinations must be regularly disseminated on local media, at the same time to be the content of activities of groups and teams in the area where the destination is located. Through that, the healthy cultural environment of the spiritual destination is propagated and implemented, to honor the good values of spiritual life for today and tomorrow.

6. Conclusion

Quan The Am pagoda is one of the destinations that attracts a large number of tourists to participate in cultural and spiritual tourism at the pagoda. Currently, tourism is one of the three main pillars expressed in the viewpoint of Resolution No. 43-NQ/TW dated January 24th, 2019 of the Politburo on the construction and development of Da Nang city until 2030, vision to 2045. Spiritual cultural tourism is considered a specific feature of cultural tourism, a tourism product that "... includes activities of people whose main motive is to research and explore culture such as programs studying and learning about the performing arts, about festivals and various cultural events, visiting monuments and temples, traveling to study nature, folk culture or art and pilgrimage" (According to UNWTO), "... based on national cultural identity with community participation to preserve and promote traditional cultural values" (According to Vietnam's Tourism Law). Up to now, cultural tourism is considered a specific product of developing countries, attracting many international tourists who want to collect new information, learning and experiencing different cultures everywhere in the world. Therefore, developing spiritual cultural tourism at Quan The Am pagoda is both in line with the development orientation of Da Nang city and in line with the current tourism trend in Vietnam in particular and the world in general.

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PHÁT TRIỂN DU LỊCH VĂN HÓA TÂM LINH TẠI CHÙA QUÁN THỂ ÂM ĐÀ NẴNG

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Nhận bài: 11/9/2023; Phân biện: 16/9/2023; Tác giả sửa: 18/9/2023; Duyệt đăng: 19/9/2023; Phát hành: 30/9/2023

DOI: <https://doi.org/10.54163/ncdt/218>

Du lịch văn hóa tâm linh là một xu hướng du lịch thu hút nhiều quan tâm trong những thập niên trở lại đây, thể hiện ở nhiều hình thức khác nhau, bao gồm tham quan, văn cảnh, nghỉ dưỡng sinh thái tâm linh, du lịch lễ hội tâm linh... Chùa Quán Thế Âm (thành phố Đà Nẵng) nổi lên hình thức du lịch lễ hội tâm linh và tham quan, văn cảnh chùa. Hình thức du lịch nghỉ dưỡng sinh thái tâm linh mới được manh nha dưới dạng các lớp tu học. Đề phát huy giá trị văn hóa tâm linh trong phát triển du lịch, cần tập trung phát triển hơn nữa các hình thức, sản phẩm du lịch tâm linh hiện có tại diêm chùa Quán Thế Âm, thành phố Đà Nẵng.

Từ khóa: Du lịch; Văn hóa; Tâm linh; Chùa Quán Thế Âm; Thành phố Đà Nẵng.