

NATIONAL PAGODAS ARCHITECTURAL AND ARTISTIC RELICS IN NINH BINH IN THE CONTEXT OF TOURISM DEVELOPMENT IN RECENT YEARS

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Abstract

Ninh Binh is the ancient capital, a land rich in history and culture, and is one of the centers of Buddhism in Vietnam. In Ninh Binh, there are hundreds of ancient temples, many of which are ranked as national monuments with outstanding values of history, culture and art architecture. The development of tourism at these monuments contributes to the promotion and promotion of the value of the relics, making an important contribution to the socio-economic development in the locality. However, the development of tourism has negatively affected the temples: changing the size and structure of many temples; commercialization of temples; distort the nature and value of religious activities.

Keywords: *Artistic architectural relics, pagodas in Ninh Binh, spiritual tourism, promoting the value of relics*

1. Introduction

Tourism is a smokeless industry, a development trend of many localities today, including Ninh Binh province. Ninh Binh province has many advantages in tourism development. This is the ancient capital of many feudal dynasties, where there are beautiful natural landscapes, majestic mountains, many beautiful landscapes. With a rich history and culture, once the capital of a number of feudal dynasties when Buddhism was prevalent, Ninh Binh has many ancient temples with a history of thousands of years, which are ranked as national monuments, has many outstanding values in history, culture, religion, has typical values of the country in architecture and art. With those advantages, in recent years, Ninh Binh province has promoted the development of tourism associated with relics, especially with famous temples in the province.

Developing tourism in association with worship facilities and temples accounts for an increasingly large proportion of Ninh Binh's tourism industry, making an important contribution to local socio-economic development. Tourism at the monuments creates jobs and direct income for local people, promotes initiative and is active in exploiting, revitalizing and contributing to the preservation of tangible and intangible cultural values. Along with the opening of spiritual tourist areas, many temples have been restored, embellished, and

built spaciouly and superficially. On the contrary, tourism also changes the scale and structure of ancient works, disturbs religious and belief activities at temples, and turns temples into commercial areas. This article focuses on clarifying the two-way effects (positive and negative) of tourism development on the pagodas architectural and artistic relics in Ninh Binh in recent years.

2. Method

The article is the result of our research on the management of national architectural and artistic relics of pagodas in Ninh Binh, carried out from 2015 to present. The research method used includes observation, participant observation at a number of major temples, typically in Ninh Binh. In addition, we did in-depth interviews with some people working in the management of monuments, some monks, some researchers and tourists. Documentary research method is also used to be able to inherit other research results.

3. Results

3.1. National pagodas architectural and artistic relics in Ninh Binh province in the context of tourism development phát

3.1.1. Overview of the national pagodas architectural and artistic relics in Ninh Binh

Ninh Binh is located at the southernmost point of the Red River Delta, connecting the North and the Central region by the Tam Diep mountain range. Ninh Binh is 93km south of Hanoi capital, a place to continue the economy and culture between the Northern Delta and the Northwest mountains. This land still has many vestiges directly related to ancient civilizations in Vietnam such as Trang An culture, Hoa Binh culture, Da But culture, and Dong Son culture. Here is the Hoa Lu ancient capital, which was the capital of three dynasties of Dinh, Early Le and Later Ly dynasties. The rugged area in the mountains of Ninh Binh was the military base of the Tran and Tay Son dynasties. During the resistance war against foreign invaders, this place had the Tam Diep line, Quynh Luu war zone, Vu Lam palace and was a key area of the historic Ha Nanning campaign. The characteristics of history, culture, nature and people have created for Ninh Binh a rich and diverse system of relics, including many famous temples [3].

After being the capital, Hoa Lu gradually became the center of Buddhism, from which many temples were built. In Ninh Binh province, there are more than 350 temples, in which, many ancient temples were built during the reigns of Dinh Tien Hoang and Le Dai Hanh; Many pagodas were built during the Tran and Later Le dynasties [3].

Among the hundreds of temples in Ninh Binh, there are many that are ranked as national monuments. According to the provisions of the Law on Cultural Heritage (amended and supplemented in 2009), relics are classified into 3 classes: provincial-level relics, national relics, and special national relics. A national monument is a relic of typical national value. Temples that are ranked as national relic are those of typical national value in terms of history, culture, architecture and art.

Among the temples in Ninh Binh that are classified as national relics, there are many pagodas belonging to the type of architectural and artistic relics. Artistic architectural relic is an artistic architectural work, the overall urban and urban architecture of typical value in the development stages of the nation's architectural art. Complex of architectural works or single architectural works of typical architectural and artistic value of one or more historical periods.

Some temples in Ninh Binh are recognized as national architectural and artistic relics such as:

Bai Dinh Pagoda: Located in Gia Sinh commune - Gia Vien district. The present Bai Dinh pagoda complex is the second largest pagoda complex in Vietnam, after Tam Chuc pagoda complex, including the old temple dating from the Dinh dynasty and the new pagoda area with many Vietnamese and Asian records being established.

Bich Dong Pagoda: The pagoda belongs to Ninh Hai commune - Hoa Lu, located in a cave in the heart of Bich Dong mountain, which is known as the second most beautiful cave in Vietnam.

Nhat Tru Pagoda: Located in Truong Yen commune - Hoa Lu district. This is an ancient temple of the Early Le Dynasty, where there are national treasures of stone pillars with many vestiges proving the brilliant development of Hoa Lu Buddhism in the 10th century.

Dich Long Pagoda: Located in Gia Thanh commune - Gia Vien. The pagoda is located in Dich Long cave, which is known as the third most beautiful cave in Vietnam. The temple worships Buddha and national monk Nguyen Minh Khong.

Ban Long Pagoda: Located in Ninh Xuan commune - Hoa Lu, formed before the 10th century. Ban Long Pagoda is located in a mountain cave. When Lord Trinh Sam came to visit, he personally wrote three big words: "Ban Long Pagoda" on the wall of the cave door.

Kim Ngan Pagoda: Located in Truong Yen commune - Hoa Lu district. This is an ancient temple from the Dinh Dynasty, belonging to Chi Phong village - the western citadel of Hoa Lu capital, the birthplace of Ly Thai Tong king, and a famous temple of prayer in Vietnam.

Duyen Ninh Pagoda: Located in Truong Yen commune - Hoa Lu district. The pagoda was built in the 10th century under Dinh Tien Hoang king. Duyen Ninh Pagoda is considered one of the most famous temples in Vietnam [3].

It can be said that the above-mentioned temples are all religious establishments, but also national monuments with a long history, unique architecture, and typical values in the development of architectural art. architecture of the nation. In addition, many temples are located in areas with beautiful natural landscapes. Because of these special values, these relics have become attractive tourist attractions for tourists inside and outside Ninh Binh province.

3.1.2. Tourism development in Ninh Binh in recent years

Ninh Binh is home to rich tourism resources with many historical and cultural relics,

famous scenic spots and very valuable natural ecological environment. Not only famous for its beautiful landscapes, Ninh Binh is a land rich in historical and cultural traditions with 1,821 listed historical sites. Besides the historical and cultural relics, Ninh Binh also has many famous intangible values that are valuable for tourism development, such as festivals, culinary culture and traditional craft villages... Ninh Binh has a system relatively synchronous road and rail transport system connects tourist areas and attractions in the province and inter-region, creating many tours and tourist routes that are continuous and closed. The system of tourism facilities and services has developed quite rapidly. Currently, the province has nearly 700 accommodation establishments and thousands of food service establishments of quite good size and quality to serve the accommodation and shopping needs of tourists. Along with that, the human resources for tourism, especially the type of community-based tourism, have been interested in training and fostering knowledge and skills in tourism, cultural behavior and tourism civilization. Up to now, there are nearly 21,500 people working in the tourism industry. Thanks to these advantages, Ninh Binh can organize many types of tourism such as: Currently, the province has nearly 700 accommodation establishments and thousands of food service establishments of quite good size and quality to serve the accommodation and shopping needs of tourists. Along with that, the human resources for tourism, especially the type of community-based tourism, have been interested in training and fostering knowledge and skills in tourism, cultural behavior and tourism civilization. Up to now, there are nearly 21,500 people working in the tourism industry. Thanks to these advantages, Ninh Binh can organize many types of tourism such as: Cultural - historical tourism; Festival - spirituality tourism; Ecotourism - mountain climbing - craft village tourism; Tourism, convalescence, medical treatment; Tour discover; sport tourism (golf); travel to conferences, seminars...

Having identified these advantages, Ninh Binh province has actively invested and developed comprehensive tourism. Along with the promulgation of management mechanisms, administrative reform, investment attraction, training and retraining, and improvement of human resource quality, tourism products are being expanded in a diversified direction. . The tourist areas and attractions are improved in quality. The system of accommodation establishments in the area is gradually meeting the needs of tourists; amusement and entertainment spots are interested in expanding investment. The number of visitors to Ninh Binh is increasing day by day. People's income from tourism-related activities has also improved significantly compared to before... Currently, tourism has gradually become a key economic sector, accounting for an increasing proportion of the labor structure. and economic structure of the province.

The growth rate of tourist arrivals in the period 2015-2020 will reach 5.96%/year, especially international visitors will reach 11.4%/year. Tourism revenue increased by 27.2%/year. Particularly in 2019, the number of visitors to Ninh Binh reached over 7.65 million, revenue reached over VND 3,600 billion. In 2020, due to the Covid-19 epidemic, the number of tourists decreased, but Ninh Binh still received nearly 3 million visitors [4].

Vietnam's tourism development master plan to 2020, vision to 2030 identifies Ninh Binh as a national tourism center.

Besides many types of tourism, in recent years, the type of spiritual tourism close to religious relics has developed very strongly with many famous tourist attractions attracting a large number of domestic and foreign tourists. The most typical is Bai Dinh pagoda. Information from the master plan on tourism development in Ninh Binh to 2025, orientation to 2030 shows that from 2010-2016, domestic tourists to Bai Dinh pagoda grew continuously, accounting for a relatively high proportion of the total number of tourists. domestic tourists to Ninh Binh. In 2016, the number of tourists to Bai Dinh pagoda accounted for 48.5% of the total number of domestic visitors to Ninh Binh. Statistics from the Management Board of Trang An Scenic Landscape Complex also show that the number of visitors to Bai Dinh ranges from more than 200,000 to more than 800,000 visitors per month, of which February is the largest. In the remaining seven months, each month also reaches from more than 105,000 to more than 160,000 visitors [1].

Besides the achievements, the development of Ninh Binh tourism over the past time is still at the initial growth stage. It is an increase in scale to meet the needs of a rapidly increasing number of tourists. Tourism growth is mainly based on expansion investment. The value of tourism products is not high and the unique value of tourism resources has not been fully promoted.

In addition, the factors of tourism infrastructure and facilities for tourism are not synchronized and modern, along with the tourism workforce, which is largely unprofessional. The system of tourism businesses has been formed and expanded, but there is no travel business strong enough, competitive enough to reach far away markets to attract visitors. The lack of uniformity in policies, limited investment resources, inter-sectoral conflicts of interests with tourism, tourism awareness that has not yet adapted... are barriers and challenges for Ninh Binh tourism development.

In addition, the development of tourism, especially spiritual tourism in the past time, has had positive and negative effects on the architectural and artistic relics of pagodas in Ninh Binh in the following aspects: scale, structure, architecture, religious activities at the relics...

3.2. The influence of tourism development on the national pagodas architectural and artistic relics in Ninh Binh in recent years

3.2.1. Positive influence

Thanks to tourism development, many temples have been restored, embellished and expanded, typically Bai Dinh Pagoda: From a small temple, thanks to tourism development, it has been expanded into a massive, palatial temple.

Bai Dinh Pagoda is located at the western gateway of Hoa Lu ancient relic site, on National Highway 38B, in Gia Sinh commune - Gia Vien - Ninh Binh, 15 km from Ninh Binh city, 95 km from Hanoi. The current Bai Dinh pagoda complex covers an area of 1,700

ha, including an ancient pagoda area and a newly built pagoda area.

Ancient Bai Dinh Pagoda was built in the Ly Dynasty, located on the top of Bai Dinh Mountain, is a very sacred ancient temple. The founder of Bai Dinh pagoda was the national monk Nguyen Minh Khong (the national monk of the Ly dynasty). Legend has it that, in the Ly dynasty, Saint Nguyen Minh Khong went to Bai Dinh mountain to find medicine for the king's illness and then he realized that this was a fairyland with the mountain position facing the West as if worshipping the land of Buddha. The mountains here are vast with many precious medicinal plants, that's why he decided to stop and build a temple here. In 968, Dinh Tien Hoang put down the rebellion of 12 warlords and ascended the throne. At that time, he went to the mountain of Bai Dinh Pagoda - a sacred mountain to set up an altar to sacrifice to heaven, pray for favorable rain - wind harmony - national Thai - people's peace and ordained a servant to worship a general. After that, King Quang Trung also came here to set up a chess altar to encourage soldiers before going to Thang Long to destroy the Qing army.

The main items of the ancient Bai Dinh pagoda include: Buddha worshipping cave, mother worshipping cave, Saint Nguyen Minh Khong shrine and Saint Cao Son shrine. In general, like most other ancient temples in Vietnam, the architectural features of the ancient Bai Dinh pagoda are not large in scale, hidden among nature.

The new Bai Dinh pagoda was built by a private company in 2003, based on the foundation of the old temple. The new Bai Dinh pagoda has an area of 80ha, located on the other side of the mountain compared to the old pagoda. This is a large work including many items: Tam The Palace, Phap Chu Palace, Quan Am Palace, Bao Thap, Bell Tower, Maitreya Buddha Statue and other infrastructure and auxiliary works, Buddhist academy area, Tam Quan outside, Tam Quan inside... were built in many different stages.

The architecture of the new temple area stands out with large, monumental blocks bearing the impression of Vietnamese architecture such as using main local materials (Ninh Binh green stone, Tu Thiet wood), brown Bat Trang glazed tiles... The most distinctive thing about the architecture of Bai Dinh pagoda is reflected in the dark brown dome, which is curved in the shape of a phoenix's tail, which is not the same as the rough straight lines of Chinese pagodas.

The architectural details of the pagoda also bear the imprint of famous traditional craft villages in Vietnam. When it was built, Bai Dinh Pagoda was called a "great construction site" with 500 artisans including many workers' groups from famous craft villages in Vietnam. These artisans used local materials such as ironwood, Ninh Binh green stone, Bat Trang glazed tile... to create a pure Vietnamese character in the architecture of Bai Dinh pagoda.

Bai Dinh Pagoda is a combination of the sacredness and contemplation of the ancient Bai Dinh temple, and the magnificence and magnificence of the most massive new Buddhist architecture in Vietnam, setting many Asian records and Southeast Asia region.

Besides Bai Dinh pagoda, in the complex of Trang An tourist area, there are also many newly built pagodas as stops on the sightseeing journey.

In addition to the restoration, embellishment and new construction of temples, the development of tourism associated with temple relics has promoted the economic potential of the heritage in association with tourism, spreading the values of the temples. heritage to the community at home and abroad. Ninh Binh people have been more active with local authorities in preserving and protecting spiritual and cultural values, religious architectural works, both to serve the spiritual life of the community and at tourism development.

Recently, people's material life has been improved, spiritual life is more and more focused. The psychology of most Vietnamese people respects religion, so the demand for spiritual tourism tends to increase. It can be said that visiting, sightseeing and worshipping at worship facilities is not a strange activity for people. However, the orientation and exploitation of this activity for tourism development is a new job in Vietnam. Along with the strong development of tourism, in recent years the number of tourists and Buddhists coming to the temple has increased; Religious activities became active. Besides the sacred ancient temples, new large-scale, elaborately designed and superficial temples always make a strong impression on visitors.

More than 10 years ago, Bai Dinh was a land unknown to tourists. However, in recent years, the number of visitors to Bai Dinh has increased dramatically, accounting for nearly half of visitors to Ninh Binh. As mentioned above, the number of visitors to Bai Dinh ranges from more than 200,000 to more than 800,000 visitors/month, of which February is the most. The remaining seven months, each month also reaches from more than 105,000 to more than 160,000 visitors. According to statistics of the Management Board of Trang An Scenic Landscape Complex, in 2016, the total number of visitors to Bai Dinh Pagoda reached over 3.2 million, while the total number of visitors to Trang An Scenic Landscape Complex was more than 5,7 million. The corresponding figures for 2017 are approximately 3.2 million and over 6.1 million.

3.2.2. Negative influence

Understanding the social movement as well as the spiritual needs that many investors and businesses have invested in building and developing spiritual resorts and destinations on a large scale. Based on the trend of "heritage" and policies on preserving and promoting the cultural values of the nation, freedom of religion and belief, cultural heritage such as temples, communal houses and pagodas are invested. restored, embellished, granted the title of heritage. Along with the development of media, information, and tourism services that attract a lot of tourists to participate in spiritual tourism. Vietnamese people have a fondness for what is majestic and popular, so a tourist resort built big, beautiful and eye-catching is often easy to attract visitors. During the restoration process, the ancient monuments in many parts of the country were "expanded" for more. The pursuit of titles has distorted the legacy, both materially and spiritually. Worship facilities were enlarged, cultural and spiritual heritages

were also upgraded and upgraded, sometimes deforming the heritage in many manifestations.

Public opinion from the people as well as the voices of researchers have also raised many questions in the massive development of temples, communal houses and other pagodas such as Bai Dinh pagoda (Ninh Binh), Tay Thien (Vinh Phuc). Is it possible that cultural heritage has become something for business, despite deforming the heritage, losing its identity with hybrid architecture?... Particularly, the construction of large works than the original has received special attention from the public and there are many mixed opinions.

Some people support the construction of a large pagoda because they believe that "The relics must also be of the era". Little pagoda is suitable for the old times, when Vietnam had only a few million people, and now, the country has nearly 100 million people. People in the past were small in size, people are now taller and larger. So why take the effort to repair exactly the same as the old one, but not build a new one in the direction compatible with the times. It would be a pity if the country opened up and innovated without any cultural and spiritual works worthy of its stature [8].

Opponents said that: Our ancestors had a very good idea of architecture such as temples, pagodas, and communal houses that nestle and blend in with nature. The ancients created a separate architectural language in a spiritual space, a space that is in harmony with nature and cozy, making people's hearts become peaceful and relaxed... If the new construction was not beautiful than traditional values should also be reconsidered. The concept of building as big as Bai Dinh pagoda is an example. It is essentially a Chinese temple built in Vietnam. That structure is entirely of a Chinese temple, not a Vietnamese one [8].

With this same view, Venerable Thich Tho Lac, Standing Deputy Head of the Central Committee of Culture of the Vietnam Buddhist Sangha admitted: Recently we see a disorientation. Some temples are built in some strange motif, not according to Vietnamese tradition. Even at the 2014 Vesak celebration, he was asked by international friends if a temple in Vietnam was built by the Chinese [9].

With the view of preserving the traditional values left by his ancestors, heritage researcher - Assoc. Prof. Dr. Tran Lam Bien said: Relics are extremely important in proving the development of the nation's history. . Improper remodeling is ruining the monument, smearing history. What has belonged to the ancestors, please leave it to the ancestors, and we will go there to admire. The communal house, the temple blends in with the trees, because our ancestors thought to blend in with the nature of the universe to survive, but now, if we want to meet the increasing worship requirements of the people, let's build a temple on another land [8].

Considering the size of the pagoda, the old Bai Dinh cannot be compared with the new one. This is also a pity because most tourists are stunned by the magnificence of the new temple and ignore the ancient Bai Dinh temple, while this is the place that keeps the

soul of the temple's nearly thousand years of history.

Admittedly, once spiritual factors are exploited to serve the tourism economy, the monuments, places of worship, beliefs and spirituality will no longer simply serve the spiritual purposes of tourists, which have become more or less *the tools of economic exploitation*.

Over the past ten years, many beliefs and religious buildings (mainly temples) have been growing more and more and more, with the reasonable listening purpose of developing spiritual tourism. If you know that nearly half of the visitors to Ninh Binh in the past few years have come to Bai Dinh pagoda, people will understand why so many great spiritual tourism projects have been born and continue to have Spiritual tourism projects trillion VND is under construction or "asking for approval".

One thing is easy to see, when the spiritual tourist destination aims to profit, things like collecting fees, placing dense donation boxes, offering offerings, making prayers, offering stars for good luck... become normal story. The business element is evident when the investor has implemented many services at tourist pagodas, including reasonable services, some services are "thought out", forcing tourists to use. Unlike traditional pagodas, right in the basement of Tam The building, Bai Dinh pagoda and Tam Chuc pagoda is a large restaurant with thousands of square meters, can serve food for thousands of people and there are many working rooms, conference room. And like a regular tourist destination, Bai Dinh pagoda has a large area selling souvenirs and catering services near the gate; Parking is quite expensive and electric car service, cleaning service...

One point to note is that these huge spiritual projects and projects with the investment capital of trillions VND billion come from the capital of large private corporations. However, speaking of the words of Venerable Thich Tam Thuan - abbot of Sung Phuc Zen Monastery (Hanoi) - although acknowledging the merit of the temple-building enterprise, it also points out a sad thing at these tourist pagodas, that's not doing a good job of a temple: Propagating Buddhist teachings. Because, in these pagodas, there is almost no figure of a monk and there is a lack of research and propagation of Buddhist teachings - which are the main purposes of a pagoda. According to Venerable Thich Tam Thuan, a large pagoda like Bai Dinh should have 500-1,000 learners. Meanwhile, Venerable Thich Quang Minh, representative of the Vietnam Buddhist Church, directly cares for the two temples of Bai Dinh and Tam Chuc, saying that Bai Dinh pagoda often has 300-400 people working at the pagoda but not must be monk [7].

The development of spiritual tourism services in recent years on the one hand meets the spiritual needs of tourists, but on the other hand also distorts the nature and value of religious-spiritual activities, promoting the phenomenon of "spiritual profiteering" when a large number of tourists go to sacred relics just for the purpose of begging for fame and fortune.

From the materialistic purpose of the ceremony, many people no longer know how to keep themselves in a sanctuary, leading to the scene of burning votive papers, buying a full tray to "bribe" the gods... If before Here, praying to the gods comes from pure faith, as long as the subject is sincere, it doesn't matter whether the ceremony is small or big, today, the supplication has brought commercial thinking with the concept that there must be a big ceremony. If you have a lot of money to donate, you can expect to receive the favor of the gods and gods. The cultural space, the sacredness of the festival and the worship space are therefore distorted and distorted.

It can be said that the above-mentioned acts of profiteering are manifestations of the phenomenon of "spiritual corruption" stemming from the pursuit of personal benefits, lack of understanding and being attracted to crowd psychology. From here, the deformed acts have been replicated, become popular, creating opportunities and conditions for some organizations and individuals to turn some worship establishments into "god-trading, semi-holy" addresses, taking advantage of people's trust to cheat to gain profit.

In addition, the massive tourism development at the temples makes the human spirit of festivals as well as religious activities distorted with many objectionable behaviors.

For example, in the Bai Dinh pagoda festival. After each Lunar New Year, on average, thousands of tourists visit Bai Dinh Pagoda every day. This is also the time when all kinds of photography services, street vendors, gold incense, change money ... race to operate. In two rows of Arhat corridors, the statues are mottled with two contrasting black and white colors. Due to being newly carved, the statues are all white in color, but the positions such as the knees, elbows, and hands of the statues have become black because of being touched by thousands of tourists. Many statues are also blatantly broken by tourists to bring home to get lucky. More importantly, all 500 Arhats, each one of them "hugs" in their lap a bag of change from tourists. Not only put in the lap, the money is also put in the hands, mouth or anywhere that can be put by the donors. From time to time a gentle breeze blew, causing change to fly down the corridor. Many tourists casually stepped on the bank of money, while trying to reach up to stuff money into the statue's hand [6].

Ninh Binh province has deployed interdisciplinary inspection teams to Bai Dinh pagoda to maintain security and order, ensure environmental sanitation, prevent and handle objects that solicit, force customers to buy goods, take pictures, ride motorbike taxis, illegally park cars, ensure the safety of tourists coming to spring. However, the new forces have only partially suppressed the active beggars, and most of the services at Bai Dinh pagoda have not been properly adjusted and managed.

4. Discussion and Conclusion

Researching on the influence of tourism development on the architectural and artistic relics of pagodas in Ninh Binh, an important issue is raised: How to reconcile the needs of economic development and conservation traditional cultural - religious values of the nation?

It can be said that the negative impacts of spiritual tourism on the above-mentioned belief-religious traditions are partly due to the laxity in management organization of functional agencies as well as authorities at all levels. Sometimes, because they attach too much importance to economic benefits, they ignore the stages of supervision and inspection, making the organization still spontaneous and messy. In recent years, the culture - tourism industry has issued many documents to limit the manifestations of profiteering and superstition in the festival. The work of inspection, inspection and handling of violations before, during and after the festival has been promoted by industry and local inspection forces. As a result, chaos, jostling, and various manifestations such as offering for hire, vowing for hire, burning votive paper, etc., were initially prevented in places of religious practice during the festival. But it seems that these solutions only solve the "top" of the situation, because if we do not strengthen the inspection and handling of violations, when conditions permit, spiritual profiteering can still erupt. The above issues pose a requirement for State agencies to further improve their roles and responsibilities in managing tourism activities at relics.

It is necessary to take drastic measures to protect ancient architectural works and ancient temples when expanding spiritual tourist areas. The investment and construction of spiritual tourism works are often associated with places with national monuments and heritages, so they need to be managed closely. Competent agencies only grant permits when investment procedures are open and transparent, on the basis of ensuring the consistency between science and history - culture, with consultation from the central government to the locality, and experts on religious culture, environmental impact assessment experts... In order to limit the occurrence of illegal construction spiritual works, the most essential solution is to strengthen the role and management function of local authorities, in which special attention is paid to the role of detecting, People's supervision to promptly take measures to handle and prevent. On the other hand, it is also necessary to strictly handle mistakes in all stages from the construction of spiritual resorts, to the organization and administration of all activities in this field, especially not to let this happen. the state of taking advantage of spiritual factors for profit.

In addition, people in many places, due to not being aware of the value of sustainable tourism, have taken spontaneous and arbitrary actions for the main purpose of attracting tourists and earning more income. Therefore, the fundamental and long-term solution must still be to focus on propaganda to change the public's perception when participating in religious practice, as well as to increase the knowledge and understanding of local people and the community. tourists about spiritual culture, how to behave when participating in festivals or visiting places of worship.

Temples, especially ancient ones, are not only places of worship and religious practice of believers, but also preserve cultural values and the "soul" of the nation. The development of tourism to these monuments contributes to the promotion and promotion of

the value of the relics, thereby meeting the spiritual needs of the people. Monuments are an important resource in tourism development. However, if exploited indiscriminately, without methodical, snatching, for immediate benefit, the long-term consequences will be the loss of traditional religious-spiritual values, which also means the loss of factors that make up the value of spiritual tourism.

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