

An Analysis of the Religious Path for Hong Kong, Macao, Taiwan China and Overseas Chinese to Build a Common Spiritual Home for the Chinese Nation: an Observation Based on Taoism

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Abstract: Taking Taoism as the scope of analysis, the author briefly combs the historical context and current situation of Taoism's spread in Hong Kong, Macao, Taiwan and overseas, and analyzes the main paths for Hong Kong, Macao and Taiwan and overseas Chinese to jointly build the consciousness of the Chinese national community, also analyzes the collaborative mechanism of religious culture in Hong Kong, Macao and Taiwan to jointly build the common spiritual homeland of the Chinese nation, and the main path for overseas Chinese and overseas Chinese to jointly build the consciousness of the Chinese national community. The author holds that the Trinity mechanism of "the guidance of the party and government, the focus of the religious community and the advice of the academic community" can give full play to the unique role of religious culture in promoting national identity and help the great rejuvenation of the Chinese nation.

KeyWords: *Chinese Nation; Common Spiritual Home; religious path; Taoism; Hong Kong; Macao; Taiwan, China; Overseas Chinese.*

I. Introduction

In the construction of "the common spiritual home of the Chinese nation", religious culture, especially Taoist culture, has become an important spiritual link between overseas Chinese and compatriots in Hong Kong, Macao and Taiwan, China. As one of the roots of Chinese culture, Taoism has a long history. With the footprints of Chinese immigrants all over the world, it has formed a unique overseas communication network. Through the cross-border cooperation of religious organizations, the common identity of God beliefs, the collective participation of cultural ceremonies and the inheritance and sharing of classic texts, Taoist culture plays an irreplaceable role in promoting the cultural identity, emotional connection and value consensus between overseas Chinese and compatriots in Hong Kong, Macao and Taiwan China. Especially in the context of the "belt and road" initiative, Taoist culture has evolved from a simple belief activity to an important carrier to promote people to people communication and enhance cultural identity, providing a rich religious path for compatriots in Hong Kong, Macao and Taiwan China and overseas Chinese to build a common spiritual home for the Chinese nation.

II. literature review and evaluation

Macao compatriots love their motherland and their hometown, and the Chinese culture with a 5000 year history of civilization can be spread and carried forward in Macao. For example, the Macao Wuzui dragon originated in Shiqi Town, Zhongshan City, Guangdong Province. The original Wuzui dragon has disappeared, and only Macao has survived.^[1] Fu-Lai Tony Yu and Diana S. Kwan hold that Collective consciousness defines national identity and hence a nation.^[2]

The six major religions in Hong Kong have long been based on the Confucian idea of "harmony but difference", and the history of "harmony but difference" in Chinese culture as experience. In this special society of Hong Kong, they have played a positive social effect and broad social influence through equal dialogue, communication and exchange, and harmonious coexistence. They have made their own contributions to the peace and stability of Hong Kong and the realization of "one country, two systems".^[3] Bill K P CHOU argues that the relative strength of local identities explains the readiness of the people in the two Special Administrative Regions (SARs) of Hong Kong and Macao in embracing the state-defined national identity. The local identity of Hong Kong has been converging with the national one. In Macao, a distinctive identity centred on the city's cultural heritages is fostered.^[4]

Quan Linchun believes that the bridge from national identity to national identity is cultural identity.^[5] Through the intermediary of cultural identity, the realistic transition from national identity to national identity has been realized. In the practice of medical ethics, traditional Chinese medicine in Hong Kong and Macao have both the idea of traditional Chinese ancient medical ethics and the idea of the principle of patient autonomy and fairness in Western medical ethics, and their ethical judgments tend to follow the requirements of the law.^[6]

The mutual exchange, collision, selection, absorption and innovation between different ethnic cultures have gradually formed a unique cultural phenomenon in Hong Kong, which is dominated by traditional Chinese culture and habits, tolerant and absorbing the cultural characteristics of other ethnic groups. The vast majority of residents in Hong Kong and Macao are Chinese, and their names always retain the essence of traditional Chinese culture.^[7]

Based on the theory of national integration and from the perspective of analysis, scholars in Hong Kong conducted an in-depth study of China's United Front Work in Hong Kong's civil society in the article "United Front Work in China's civil society: Taking Hong Kong as an example".^[8] With a comparison of the modes, characteristics and reforms of religion administration in China's Taiwan and Hong Kong, the paper tries to summarize the tradition, structure and trend of religion administration in these aforementioned two regions, analyze legislation which created fierce controversy, such as the "Religious Group Act" in Taiwan China, charity legislative consultation and *Chinese temple regulations* in Hong Kong, and disentangle the complex interaction between religion administration and local social governance in detail.^[9]

Wu Ruilong argued that freedom of religious belief in Hong Kong under the "one country, two systems" policy is closely related to youth education. Religious figures need to play an active role. Educators need to guide young students to understand the general trend of development in the motherland and the world, enhance national pride and sense of ownership, and cultivate the roots and feelings of patriotism.^[10] Cultural identity helps to build a common spiritual home for the Chinese nation, providing a deeper and fundamental force of identity for the unity and development of the Chinese nation. It is the spiritual driving force for promoting the formation of a shared destiny, harmonious intimacy, and inseparable Chinese national community among all ethnic groups.^[11]

Some researchers advocate the sustained consolidation and deepening of a Chinese national community consciousness among Greater Bay Area youth through the activation of memory sites, narrative innovation and cross-border volunteer initiatives.^[12] Pong, H. Y., and J. H. D. Kang analyse Chinese history textbooks from several mainstream publishers in Hong Kong since the 1960s. They hold that Hong Kong's Chinese history textbooks reflect dual forms of Chinese nationalist consciousness: Han nationalism and Zhonghua Minzu nationalism. Over time, Zhonghua Minzu nationalism has supplanted Han nationalism as the prevailing nationalist ideology within the Chinese history curriculum. The historical and national perspectives of the new curriculum reflect Hong Kong's education and ideology, which are increasingly aligned with those of mainland China.^[13]

On the whole, scholars' existing research has made some relevant achievements and put forward some valuable views and conclusions, but few studies have analyzed the common spiritual home of the Chinese nation

in Hong Kong, Macao, Taiwan China and overseas Chinese from the perspective of religious sociology, especially Taoism. In the process of its development and inheritance, China's excellent traditional culture is the integration of Confucian culture, Taoist culture and Buddhist culture. Therefore, the common spiritual home of the Chinese nation itself contains religious and cultural genes such as Taoism and Buddhism. From the perspective of religious culture, especially Taoist culture, it is not only necessary but also feasible for Hong Kong, Macao, Taiwan China and overseas Chinese to build a common spiritual home for the Chinese nation.

III. Historical context and current situation of overseas spread of Taoism

Taoism, as a native religion of Chinese civilization, has an organized history of more than 1800 years, and its cultural heritage can be traced back to more than 4000 years ago. The spread of Taoism abroad began in the Eastern Han Dynasty, flourished in the Tang and Song Dynasties, and flourished in the Yuan and Ming Dynasties. Although it declined from the Qing Dynasty to modern times, it has entered a new stage of development in recent years. According to statistics, at present, the number of overseas Taoist temples has exceeded 2000, distributed all over the world, forming a huge overseas Taoist network. Taking Southeast Asia as an example, the Philippines has 135 Taoist temples with 38000 followers; Malaysia has 135 palaces with 12500 believers; Singapore has 198 palaces with 27000 believers. There are more than 300 Taoist temples in Hong Kong, with about 1 million believers. The Taoist Federation has 99 group members and about 800 Taoists; Taiwan's Taoist believers account for 33% of the total population, with more than 10 million followers of emperor *Guan. Mazu* belief is more widespread (about 60% of the total population in Taiwan China); Although the Macao Taoist Association is small, it has about 200 Taoist priests and a limited number of temples, but it actively participates in international exchanges.^[14]

The spread of Taoism in overseas Chinese communities presents a distinctive feature of coexistence of "mobility and change" and "stability and sustainability". On the one hand, Taoist culture is constantly deconstructed and reorganized in the process of adapting to the "new soil", showing a strong adaptability. "The history of overseas dissemination of Taoism for thousands of years is enough to show that because of the distinctive characteristics of harmony, diversity and inclusiveness, Taoism's thoughts and doctrines may remain true or be absorbed or integrated or updated in different places, that is, to spread and share the unique Taoist wisdom of Chinese cultural traditions in different ways."^[15] On the other hand, no matter how the times change, the constant incense in the temple and the clear genealogy on the tombstone always guard the core ethics and value system of overseas Chinese. This dialectical relationship of "change and in-variance" is one of the core propositions worth thinking about in the process of context inheritance.

Taoist temples are not only religious places overseas China, but also cultural heritage centers and community service hubs. Take Qingsong temple in Hong Kong as an example. As the ancestral court of *Quanzhen* Sect, the temple not only provides religious services, but also undertakes multiple functions such as charity (schools, clinics, homes for the elderly), education (youth activities) and community services. Hong Kong's Pengying Fairy Hall has formed a trinity of Taoist culture dissemination mode, including academic research (Publishing Taoist books and journals), cultural inheritance (festival activities), and public welfare (medical treatment and education). These temples reflect the inclusiveness and adaptability of Taoist culture through the integration of multicultural elements, such as *Guan Di*, *Guan Yin* and Confucius enshrined in Wong Tai Sin Temple in Hong Kong.

IV. The main path for the Taoist community of Hong Kong, Macao, Taiwan and overseas Chinese to jointly build a common spiritual home for the Chinese nation

1. Transnational networks of religious organizations: institutionalized cooperation and exchange mechanisms

Taoist organizations have established a perfect transnational exchange network and formed an important bridge between overseas Chinese and compatriots in Hong Kong, Macao and Taiwan China through institutionalized cooperation and exchange mechanisms. The Hong Kong Taoist Federation, as the largest joint organization of the Taoist community in Hong Kong, has been actively participating in international Taoist exchanges since its establishment in 1961. In 2025, Leung Tak Wah, chairman of the Hong Kong Taoist Federation, led a team to Beihai Doumu Palace in Malaysia for a return visit and exchange. The two sides

conducted in-depth discussions on Taoist cultural exchanges and charity services. In the same year, the Hong Kong Taoist Federation also jointly held the 16th Summer Seminar on Taoist culture and management with the local religious community, inviting the heads of Taoist temples in Taiwan China to participate, which promoted in-depth exchanges between the three local religious communities on both sides of the Taiwan Strait of China.

(1) The cooperation between Taoist temples in Taiwan and ancestral courts in the mainland has become an important institutionalized path for cross of the Taiwan Strait of China Taoist exchanges.

Take Quanzhou Tonghuai Guanyue Temple as an example. As the ancestral hall of many Guandi Temples in Taiwan China, the temple has completed 7 batches of 119 *Fenling* temples certification since 2024, including 61 *Fenling* temples in Taiwan China. In June, 2026, the seminar for the principals of Taoist temples in Taiwan China was held at Wudang Mountain Taoist College. 50 principals from more than 20 Taoist temples in Taiwan China completed an 11 day seminar course and cultural exchange activities, which deepened the exchanges and mutual learning between the Taoist circles on both sides of the Taiwan China Strait through "taking Taoism as the medium and culture as the bridge". Through immersive cultural experience, it has effectively enhanced the mutual trust and identity of compatriots on both sides of the Taiwan Strait of China. It is an important practice to deepen cross-strait cultural exchanges and jointly promote the inheritance, prosperity and development of Chinese culture.

(2) The transnational network of Taoist organizations not only promotes religious exchanges, but also becomes an important platform for cultural identity and national unity.

The Hong Kong Taoist Federation and Taiwan China Taoist groups have continuously strengthened the ties between the Taoist circles on both sides of the Taiwan China Strait through regular exchange of visits, joint holding of Dharma meetings, and joint publication of Taoist books. This institutionalized religious exchange mechanism provides a stable basis for cultural identity for compatriots in Hong Kong, Macao and Taiwan China and overseas Chinese. "Leaders of the six major religions in Hong Kong are invited to visit Beijing every year to participate in the National Day celebrations of the people's Republic of China. These activities have played a positive role in promoting the spirit of the Chinese nation, enhancing the sense of identity of the Chinese nation, and promoting the prosperity, stability and development of Hong Kong society."^[16] A symposium on experience exchange and a conference for the Islamic community in Guangzhou, Hong Kong and Macao on forging a strong sense of the community of the Chinese nation was held online to enhance the traditional friendship among the Islamic communities in the three places. After the return of Hong Kong's sovereignty to the mainland of China, the Islamic communities in Hong Kong and overseas Islamic groups also had frequent exchanges. The world Islamic union successfully held a religious dialogue seminar in Hong Kong and the Asia Pacific Islamic Missionary Association held an annual conference in Hong Kong, which fully reflected the superiority of 'one country, two systems'. The harmony of Islam in Hong Kong is an epitome of religious harmony in Hong Kong and a model of religious harmony in the world."^[17]

The Macao Taoist Association has established a normalized exchange mechanism with the local religious circles in Guangzhou, Hong Kong and Macao through platforms such as the "seminar on Taoist culture in Guangzhou, Hong Kong and Macao". In October 2025, the sixth Guangzhou Hong Kong Macao Taoist culture seminar, with the theme of "the development and current situation of Taoism today", brought together people, experts and scholars from the three religious communities in Guangdong, Hong Kong and Macao to exchange with each other on the same stage, focusing on promoting the collation and Research of Taoist culture across the Taiwan Strait of China and in the Greater Bay area of Guangdong, Hong Kong and Macao, and promoting the creative transformation and innovative development of Taoist culture.

2. the identification function of God belief: the spiritual link of Mazu, Guan Gong and other common worship.

The belief in gods is the most direct and universal spiritual sustenance of overseas Chinese in China. The common worship of *Mazu*, *Guan Gong*, *Wong Tai Sin* and other deities has become an emotional link between overseas Chinese and ancestral countries. As a world intangible cultural heritage, *Mazu* belief is an important spiritual link connecting compatriots on both sides of the Taiwan Strait of China. In April, 2026, representatives of 20 Taoist temples in Taiwan China, and more than 100 Taiwan believers gathered at *Guanyue* Temple in

Tonghuai, Quanzhou, Fujian Province to participate in the ancestral tracing and soul dividing certification ceremony to express their respect and worship for the spirit of *Guan Gong*. Caiguangming, chairman of the Tianhou temple in Penghu, Taiwan China, said: "Guan Gong is a symbol of loyalty and righteousness. There are many believers in Taiwan China." The *Guan Gong* spirit of "loyalty, righteousness, benevolence, bravery, courtesy, wisdom and faith" carries the common value pursuit of both sides of the Taiwan Strait of China, and is the spiritual link to enhance the emotional, cultural and national identity of compatriots on both sides of the Taiwan Strait of China and the global Chinese.

Mazu belief has a wide influence in Taiwan China, covering almost the whole island of Taiwan China. There are nearly 1000 *Guandi* Temples in Taiwan China, which are separated from the *Guandi* Temple in Dongshan, Fujian Province. The architectural layout and sacrificial rites of these temples are in the same line with those of the ancestral temples, reflecting a strong identity of "homology and common ancestor". In 2024, the golden body of the *Guandi* Temple in Dongshan went to visit Kinmen Island in Taiwan China, reached a consensus with the *Guandi* Temple in Kinmen Island, committed to inheriting the *Guangong* culture and deepening the friendship between the people on both sides of the Taiwan Strait of China. Since 1992, Dongshan has held the "Guandi Cultural Tourism Festival across the Taiwan Strait of China" every year. By 2026, it has been held for more than 30 consecutive sessions, with a total of more than 800 *Guandi* Temples in Taiwan China, and more than 100,000 believers coming to participate in activities such as pilgrimage and ancestor worship. These activities have become the most frequent and longest lasting cultural festival activities involving Taiwan China in mainland China. These cultural exchange activities based on the common belief have vividly confirmed the deep kinship of compatriots on both sides of the Taiwan Strait of China, which is an important spiritual belt to carry forward the excellent traditional Chinese culture and enhance the national and cultural identity of compatriots on both sides of the Taiwan Strait of China.

The belief in gods in Taoist temples not only has religious significance, but also contains profound cultural connotation. When overseas Chinese worship gods in temples and burn incense in front of tombs to worship their ancestors, they practice the spirit of "returning to the past" in the culture of the Yellow Emperor, highlighting human relations and rituals. Through annual rituals and daily incense, they re-weave the scattered overseas Chinese individuals into a community based on cultural identity and social mutual assistance. This cultural identity based on the belief of common gods is an important link to maintain the emotional connection between overseas Chinese and their ancestral country.

3. the cohesive function of cultural rituals: the cultural identity of sacrificial activities and religious festivals.

Sacrificial activities and religious festivals are important carriers for religious culture to promote national identity. Overseas Chinese maintain cultural ties with their ancestral countries and strengthen national identity through regular sacrificial activities. On April 12, 2026, the seventh grand ceremony of honoring the ancestors of hundreds of Indian and Chinese families was held in Jakarta, Indonesia. Chinese representatives from all walks of life in Indonesia gathered together to worship the cultural ancestor Huangdi Xuanyuan and ancestors of all surnames. Compared with previous sessions, the number of young people at this ceremony has increased significantly, with many people taking part with their families. The "surname" and "Yellow Emperor" have been frequently mentioned, reflecting the intergenerational continuity of overseas Chinese cultural heritage. This grand ceremony is also an important part of a series of activities for overseas Chinese and Chinese people around the world to worship the Yellow Emperor Xuanyuan. On the same day, Sao Paulo, Brazil, London, England and other places also held a ceremony to pay homage to the Yellow Emperor Xuanyuan, which jointly demonstrated the deep feelings of overseas Chinese to "be cautious in pursuing the future, respect their ancestors and think about the origin", as well as the vigorous vitality of Chinese culture across mountains and seas and passed down from generation to generation. Such collective sacrificial activities not only strengthen the overseas Chinese's recognition of Chinese culture, but also enhance their sense of belonging to the Chinese national community.

As a religious festival officially recognized by Hong Kong, Hong Kong Taoist day has become an important platform for promoting exchanges between Hong Kong Taoist community and the mainland and overseas Taoist communities. On March 8, 2026, the "opening ceremony of Hong Kong Taoism day in the year of the fifth lunar

month" was held at the Maple Street amusement park in Sham Shui Po, attracting more than 1200 people from 38 teams to participate in the blessing parade. This day coincides with the "Taoism day" on the second Sunday of March every year recognized by the Hong Kong SAR government since 2013. Representatives of the home affairs and Youth Bureau, the Central Liaison Office in Hong Kong, the Heung Yee Kuk in the new territories, the Legislative Council and other institutions were invited to attend the event, which fully reflected the important role of the Taoist community in Hong Kong in promoting social harmony and national identity. In addition, the Hong Kong Taoist Federation also regularly organizes religious activities such as the "Xiayuan jieerwan Yuansheng meeting" to strengthen cultural identity through collective participation.

Taoist temples in Taiwan China, attract believers from Taiwan China to participate in activities such as "the birthday commemoration of emperor Guan". According to statistics, since 2024, Quanzhou Tonghuai Guanyue Temple has received more than 20000 people from more than 600 groups in Taiwan, reflecting the profound recognition of the Taoist community in Taiwan to the culture of the motherland. The seminar for directors of Taoist temples in Taiwan China, was held in Wudang Mountain. The students said that they would further promote the cultural exchanges of Taoism across the Taiwan Strait of China and jointly guard the cultural roots.

The collective participation in religious ceremonies has strengthened the cultural identity and national belonging of overseas Chinese and compatriots in Hong Kong, Macao and Taiwan China. These activities connect overseas Chinese scattered around the world into a cultural community through common rituals, languages and values, providing a solid cultural foundation for building a common spiritual home for the Chinese nation.

4. the cultural carrier of characters and Classics: the inheritance link between Chinese characters and Taoist Scriptures.

Characters are an important carrier of religious and cultural heritage. Especially in overseas Chinese communities, Chinese characters, as a "hyper dialect linker", provide a unified semantic space. Taking the burials of overseas Chinese in Indonesia as an example, the shape and system of the burials are integrated with the regulations of the Ming and Qing Dynasties. Although there are changes, the core value of "cautiously pursuing the future" has never changed. Each tombstone is a unique space-time coordinate: it connects the remote ancestral homeland backward; The branches and leaves that guide the descendants forward. Indonesian Chinese come from different dialects such as Fujian, Guangdong and Hakka. They may not be able to communicate with each other in spoken language, but Chinese characters provide a unified written semantic space - whether speaking Minnan, Cantonese or Hakka, the meaning of the four words "cautious in the end and pursuing the future" is common. It is this writing system that transcends dialects that enables the Chinese diaspora in Southeast Asia to maintain their common cultural memory and value identity. This kind of cultural identity maintained through words and classics is the most lasting spiritual link for overseas Chinese.

The plaques of Taoist temples, merit records on stone tablets, and inscriptions on tombstones jointly build a stable cultural information system. No matter how the dialect evolves, the values carried by the characters are always clear, and the context inheritance across time and space is realized. The "Tao Te Ching wall" of Hong Kong's Pengying Fairy Hall is one of its important attractions. On the front of the wall is engraved with 81 chapters of the Tao Te Ching, on the side is the 14 character health preserving formula of the Supreme Lord Lao Jun, and on the back is Xu Beihong's "Eighty seven immortals". It integrates faith, health preserving and Taoist philosophy, and becomes a window for the dissemination of Chinese culture. "Taoism is a religion bred from the soil of China and is inseparable from Chinese culture. Most of Hong Kong's Taoist temples and monasteries originate from Guangdong and come down in one continuous line." [18]

The translation and dissemination of Taoist classics is also an important way to promote cultural identity. In recent years, the Hong Kong Taoist Association has actively promoted the digital dissemination of Taoist classics. In 2010, it established a Book Workshop publishing house and launched the e-book "Lao Tzu after 2000", which is the first e-book of iPad, iPhone and iPod touch published in the Taoist community. It provides a convenient way for the younger generation to learn and creates a precedent for the digital dissemination of Taoist classics. In addition to Lao Tzu after 2000, the book workshop publishing house has also published a number of Taoist cultural works, such as Hong Kong Temple annals, a systematic record of Hong Kong Temples and deity beliefs, Hong Kong Folk deities and temples, an in-depth study of the cultural connotation of Hong Kong folk beliefs, and Lu

Zu's hundred character stele, which interprets the important practice classics of Taoism.

The Taoist community in Taiwan China, has also actively participated in the translation and interpretation of Taoist classics. For example, Wu Youneng, a professor of the History Department of Taiwan Normal University, participated in the "exhibition and forum on Chinese culture and Taoist belief" hosted by the Hong Kong Taoist Federation, and delivered lectures such as "why moral judgment can not be outsourced to artificial intelligence: theoretical dilemma of artificial intelligence moral decision-making and Reflection on Chinese ethical thinking" to promote the integration of Taoist culture and modern science and technology.

The combination of Taoist classics and Chinese characters forms a cultural link across time and space. This link not only connects overseas Chinese and their ancestral countries, but also connects the compatriots in Hong Kong, Macao and Taiwan China and the people in the mainland of the motherland, providing a profound cultural heritage for building a common spiritual home for the Chinese nation.

5. religious and cultural path of youth participation: innovative mode of education and digitalization.

(1) "Taoism education" and experience.

Youth groups are the key to the inheritance of religious culture and an important force to promote national identity. In recent years, Taoist culture has actively explored in attracting young people's participation and formed an innovative mode of education and digitization.

Taoist temples in Taiwan China, attract young people to participate in Taoist cultural experience by holding the activity of "a journey to find the roots of youth's beliefs and customs on both sides of the Taiwan Strait of China". For example, the "journey of seeking the roots of youth's beliefs and customs across the Taiwan Strait of China" has been held for several times since 2022, and has become an important brand for youth's cultural exchanges across the Taiwan Strait of China. Only more than 30 people participated in the first session (2022), increased to more than 60 people in the second session (2023), and reached 120 people in the third session (2024). In 2026, more than 100 young people from both sides of the Taiwan Strait of China participated in the fifth session, including 50 or 60 young people from Taiwan of China, covering all walks of life and expanding their influence year by year.

In July, 2026, the 11th seminar for the principals of Taoist temples in Taiwan China, was held in Wudang Mountain Taoist College. Through classroom study and field investigation, the students deepened their understanding of Taoist culture and enhanced their recognition of the Chinese national community. Such study activities not only deepened the recognition of Taiwan compatriots on Chinese culture and enhanced the friendship between compatriots on both sides of the Taiwan Strait of China, but also showed the unique role and mission of folk cultural exchanges in promoting the peaceful development of cross strait relations and the reunification of China.

The Hong Kong Taoist Federation actively promotes "Taoist education" and cultivates young people's recognition of Taoist culture and Chinese culture through school education. The Hong Kong Taoist Federation operates five government subsidized secondary schools and six primary schools, with a total of more than 14000 students. These schools adhere to the school running purpose of the mother's Association of "taking Tao as the priority, taking morality as the orientation, taking cultivation as the teaching, and taking benevolence as the education", promote "Tao education", take "knowing Tao and Building Morality" as the school motto, and through the holistic education of both morality and learning, enable students to achieve comprehensive development in morality, intelligence, physique, mass and beauty.

The school running practice of the Hong Kong Taoist Federation is an important carrier for the inheritance of Taoist culture in modern society. Through "Daoism education", the core concept of "morality" is integrated into the whole stage of education from kindergarten to middle school, so that more than 10000 students can imperceptibly accept the influence of Chinese traditional culture while learning modern knowledge. This mode of deep integration of religious beliefs and the modern education system provides an institutionalized guarantee for the intergenerational inheritance of Chinese culture in Hong Kong, and also cultivates a new generation of strength for building a common spiritual home for the Chinese nation.

(2) Digital technology provides a new way for the youth to spread Taoist culture.

The Hong Kong Taoist Federation innovates the form of Taoist culture communication through digital

means, such as holding Taoist culture lectures and exchange activities on the social media platform to attract the participation of the younger generation. On July 25, 2026, at the invitation of the Hong Kong Taoist Federation and the Taoist culture research center of the Chinese University of Hong Kong, Wu Chengzhen, vice president of the China Taoist Association, gave a special lecture at the site of the Taoist Federation with the theme of "keeping the integrity of the foundation and responding to the changes of the times". In addition to more than 100 people attending the lecture, the lecture was also broadcast online at the same time, attracting a large number of believers to participate, and the response was enthusiastic, broadening the communication boundary. This is the typical practice of the Hong Kong Taoist Federation to expand the coverage of Taoist culture by using the network platform.

Taoist circles in Taiwan China also actively participate in digital communication. The "Taiwan youth e-home" promoted by the Taiwan Affairs Office of the Central People's Government of China was launched online in Taiwan China on July 15, 2026. Its core functions focus on the four major sectors of "internship and job search", "exchange", "school selection" and "Taiwan youth experience discussion", aiming to provide one-stop services for Taiwan's youth.

As of July 29th, 2026, nearly 2000 enterprises have settled in the online service platform and nearly 6000 posts have been released. Although "Taiqing E-Family" is not a special religious and cultural platform, its "to exchange" section does provide a convenient information channel for Chinese Taiwan youth to understand and participate in various cultural exchange activities across the Taiwan Strait of China (which may include studies and visits on Taoist cultural topics). From this point of view, the platform has objectively lowered the threshold for Chinese Taiwan youth to obtain information about exchange activities in the mainland, and played a role in unblocking information service channels.

It should be noted that the launch of the platform triggered a strong reaction from the DPP authorities. According to the latest news on August 7, 2026, the DPP authorities have blocked the "Taiwan youth e-home" platform, which has hindered the normal exchanges of youth across the Taiwan Strait of China.

(3) The religious and cultural path of youth participation is an important channel to promote the national identity of compatriots in Hong Kong, Macao and Taiwan China and overseas Chinese.

Through various forms such as education, digitization and cultural exchange, Taoist culture is attracting youth groups in innovative ways and injecting new vitality into the construction of the common spiritual home of the Chinese nation.

From the perspective of path level, education (Daoist education system of the Taoism federation, Wudang Mountain Seminar), digitalization (e-book Lao Tzu after 2000, ai+Taoism forum, online live broadcast) and cultural exchange (root seeking journey, spirit sharing certification, concert) - the three paths have their own emphasis and complement each other.

At the object level, it covers young people from Hong Kong, Macao and Taiwan China (more than 10000 students from schools affiliated to the Hong Kong Taoist Association, young participants in Taiwan's root seeking journey, and students from the Wudang Mountain Seminar) and overseas Chinese (intergenerational inheritance carried by Indonesian tombs and tablets) - from near to far, from within the system to civil spontaneity.

From the perspective of objectives, we should take youth as a bridge and pass on the core concepts of "cautiousness at the end and pursuing the long term", "morality building", "loyalty, righteousness, benevolence and courage" from generation to generation, so as to inject sustained vitality into the construction of the common spiritual home of the Chinese nation.

In short, the religious and cultural path of youth participation is an important channel to promote the national identity of compatriots in Hong Kong, Macao and Taiwan China and overseas Chinese. From the Hong Kong Taoist Association to cultivate more than 10000 students with "Taoist education", to the Wudang Mountain seminar to provide immersive cultural experience for the heads of temples in Taiwan China; From the e-book "Lao Tzu after 2000" to the "ai+Taoism" forum to explore the new possibility of technology enabled cultural inheritance; From the 300 kilometer pilgrimage of youth on both sides of the Strait to the ancestral inscriptions solidified on the tombstones of overseas Chinese in Indonesia, Taoist culture is attracting generations of youth to approach the root and soul of Chinese culture in the form of educational infiltration, digital innovation, cross

regional exchanges and other forms. This bond, which is written in Chinese characters, carried by classics and maintained by faith, crosses the barrier of dialects, the distance across the Taiwan Strait of China, and extends to all continents, injecting new vitality into the common spiritual home of the Chinese nation.

6. specific path for religious culture to promote the Chinese national identity of compatriots in Hong Kong, Macao and Taiwan China

Religious culture has unique advantages in promoting the Chinese national identity of compatriots in Hong Kong, Macao and Taiwan China, mainly reflected in the following aspects.

(1) The Sinicization of religion and youth education in Hong Kong.

In recent years, the Taoist community in Hong Kong has actively promoted the Sinicization of religion and combined Taoist culture with patriotism education. Leung Tak Wah, chairman of the Hong Kong Taoist Federation, said at an exchange event in July 2025: "the development philosophy of the Federation is to spread Taoism before it is taught. We remember the efforts of the previous four presidents to cut through difficulties and open up the cause of Taoism in Xiangjiang. As the current chairman, I have served the Federation for more than ten years and continue to promote the development of schools and talents, promote Taoism and promote life, and promote the cause of Chinese culture pioneered by our predecessors." the Hong Kong Taoist Federation combines Taoist culture with patriotism education by holding Taoist culture lectures, organizing youth Taoist culture festivals and other activities, and enhances Hong Kong Youth's recognition of the Chinese national community.

The Taoist temples in Hong Kong also actively participate in social public welfare activities, such as the establishment of two western medicine clinics, two traditional Chinese medicine donated medicine clinics, nursing homes for the elderly, elderly centers in Qingsong Temple, which integrate into Hong Kong Society by serving the society and enhance Hong Kong compatriots' recognition of Chinese culture. The Hong Kong Taoist Federation has also actively participated in cross religious dialogue activities such as the "forum of six major religious leaders" to promote exchanges and understanding between different religions and contribute to social harmony and stability in Hong Kong.

(2) The split certification and Youth Exchange in Taiwan, China.

The Taoist community in Taiwan, China, promotes the Chinese national identity through two main paths: Spiritual authentication and Youth Exchange. Fen Ling certification is the key link to connect the fragrance of temples across the Taiwan Strait of China and build a strong cultural root. Since 2024, Quanzhou Tonghuai Guanyue Temple has completed the certification of 119 *FenLing* Temple in seven batches, including 61 *FenLing* Temple in Taiwan, China. Through the standardized process of *FenLing* Temple, it has strengthened the links between the Taoist circles on both sides of the Taiwan Strait of China.

Youth Exchange is an important way for the Taoist circles in Taiwan to promote the identity between the two sides of the Taiwan Strait of China. The seminar for the principals of Taoist temples in Taiwan China, was held in Wudang Mountain. Through classroom study and on-the-spot investigation, the students deepened their understanding of Taoist culture and enhanced their recognition of the Chinese national community. Taiwan youth in China also actively participated in activities such as the "root seeking journey of youth on both sides of the Taiwan Strait in China" to enhance their recognition of the Chinese national community by personally experiencing the charm of Taoist culture.

Taoist circles in Taiwan maintain cultural ties with the motherland through folk belief exchange and cultural protection cooperation. Such exchanges based on common cultural beliefs transcend political differences and provide an important channel for promoting the spiritual integration of compatriots on both sides of the Taiwan Strait of China.

(3)The integration of Chinese and Western cultures and international exchanges in Macao.

The Macao Taoist Association makes full use of Macao's geographical advantages as the intersection of Chinese and Western cultures to promote the international dissemination of Taoist culture. The Macao Taoist Association and the Australian Taoist Association have formed a partnership to jointly promote the diversified inheritance of Taoist culture. The Macao Taoist Association also actively participates in international Taoist cultural exchanges, such as concluding friendly cooperative relations with overseas Taoist temples such as the tranquility palace in Barcelona, Spain, and the Mingshan Taoist temple in Switzerland, to promote the

international dissemination of Taoist culture.

The Macao Taoist Association has also strengthened its cooperation with the inner Taoism community through the establishment of the "Wudang Culture Communication Center" and other initiatives. In January 2025, the Macao Taoist Association and the Hubei Provincial Taoist Association signed a memorandum of cooperation in Shanghai. The Macao Taoist Association set up a Wudang cultural communication center in Shanghai to promote the spread of Taoist culture. In July 2025, the Macao Taoist Association organized ten students from the labor school middle school to attend the "Wudang culture experience week for Hong Kong and Macao Youth" in Wudang Mountain, and enhanced the understanding and love of Hong Kong and Macao Youth for Chinese traditional culture through various forms such as the edification of Taoist music, the Enlightenment of Wudang stories, the tempering of calligraphy, the reading of the Tao Te Ching, and the practice of Taijiquan.

In addition, the Macao Taoist Association also actively participates in the construction of the "Sino Portuguese platform", promotes the international dissemination of Taoist culture through religious and cultural exchanges with Portuguese speaking countries, and strengthens cooperation with the local religious community to jointly promote the innovative development of Taoist culture.

(4) The role of religious and cultural exchanges in promoting the "belt and road" initiative.

Religious and cultural exchanges have become an important way to promote popular support in the construction of the belt and road initiative. Under the framework of the "belt and road" initiative, Taoist cultural exchanges have promoted cultural exchanges between countries along the line and China in a variety of ways, enhanced cultural ties between overseas Chinese and their ancestral countries, and provided a window for compatriots in Hong Kong, Macao and Taiwan to understand the culture of their ancestral countries.

1) Sino Laos railway and Taoist cultural exchange.

The opening of the China Laos railway has provided a new opportunity for Taoist cultural exchanges. In February, 2026, the "all the way forward" 2026 spring festival culture entering Laos series activities started with the "singing all the way and feeling all the way" Chinese Laos Railway Spring Festival cultural theme activities, which were held on the flying D87 "Lancang" and D88 "Fuxing" trains, making the train a mobile "cultural living room". The event carefully arranged more than 50 links such as literary performance, folk custom experience and story sharing, including programs with Yunnan characteristics such as "Fangma mountain song", "Huagu · Huagu" and "fun Dai", as well as programs with cultural elements of the two countries such as "the belt and road", "flowers along the road" and "China Laos friendship" brought by Lao artists, which promoted cultural exchanges between China and Laos and narrowed the psychological distance between the two peoples.

Along the China Laos railway, rich Taoist cultural exchange activities have also been carried out. For example, in October 2025, the "Lao Chinese new generation 'study tour in Pu'er' activity was held in Pu'er City. Chinese teenagers from Laos visited the ruins park of Pu'er tea horse ancient road, the Sino Lao folk economic, trade and cultural exchange center, Pu'er college, Pu'er Museum, Pu'er science and Technology Museum and other activities, so as to have a close perception of the excellent traditional Chinese culture and enhance their emotional connection with the motherland.

2) Wudang Mountain and international Taoist cultural exchanges.

As a Taoist holy land, Wudang Mountain has become an important platform for international Taoist cultural exchanges. In June, 2026, the second international Taoist culture seminar of the world Taoist Federation was held in Wudang Mountain Taoist College. 50 students from Indonesia, Vietnam, Russia, France, Switzerland, Slovenia, the United States, Mexico and other eight countries gathered in Danjiangkou to jointly start the Taoist culture research trip. The theme of the seminar is "the connection between Taoism and the people". Through the learning of Taoist classics, the experience of Wudang Wushu, the appreciation of Taoist music and other activities, students' understanding and recognition of Chinese culture are enhanced.

Wudang Taoist College has also become an important base for the cultivation of Taoist talents in Hong Kong, Macao and Taiwan China. The 11th seminar for directors of Taiwan Taoist temples was held at Wudang Mountain Taoist College. The students said that they would further promote cross-strait Taoist cultural exchanges and jointly protect the cultural roots. The establishment of the Yuanxuan practice base of the Guangdong Taoist College also provides a platform for the cultivation of talents of the three Taoist schools in Guangdong, Hong Kong and Macao, and promotes the practice of the Sinicization of Taoism in Guangdong, Hong Kong and Macao.

3) International exchanges of the Hong Kong Taoist Association.

The Hong Kong Taoist Federation, as a representative of the Taoist community in Hong Kong, actively participates in international Taoist cultural exchanges. In August 2025, Leung Tak Wah, chairman of the Hong Kong Taoist Federation, led a team to Beihai Doumu palace in Malaysia for a return visit and exchange. The two sides conducted in-depth discussions on Taoist cultural exchanges and charity services. In March, 2026, the "2026 exhibition and forum on Chinese culture and Taoist beliefs" was held in the Hong Kong City Hall, attracting representatives of Taoist organizations from all over the world.

The Hong Kong Taoist Federation also actively participates in the cultural exchange activities of the "belt and road initiative". In October 2025, the Hong Kong Taoist Federation participated in the "belt and road" language education and culture forum and the International English Education China Conference. Leung Tak Wah, chairman of the Hong Kong Taoist Federation, delivered a speech, stressing that the Hong Kong Taoist Federation would not forget its original intention, continue to carry forward the excellent traditional Chinese culture, and give full play to the positive force of religion. The international exchange activities of the Hong Kong Taoist Federation not only promote the spread of Taoist culture, but also provide a window for Hong Kong compatriots and overseas Chinese to understand their ancestral (native) culture, and enhance their cultural identity and sense of national belonging.

V. collaborative mechanism of religious culture in building the common spiritual home of the Chinese nation

Building a common spiritual home for the Chinese nation requires the cooperation of the government, religious circles and academic circles to form a trinity mechanism of "party and government guidance, teaching circles as the main and academic circles as the staff".

1. Policy support and system guarantee.

The State Administration of religious affairs of China has actively promoted the Sinicization of religion and provided policy support for religious and cultural exchanges. In July, 2026, China's State Administration of Religious Affairs issued the notice on systematically promoting the work of Chinalization of religions in China, supporting the religious community to use the Chinese language and Chinese expression, do a good job in the retranslation, compilation and annotation of religious classics, deeply explore the contents of the doctrines and rules that are conducive to social harmony, progress of the times, health and civilization, and make an interpretation of the doctrines and rules that meet the requirements of the development and progress of contemporary China and the excellent traditional Chinese culture, so as to gradually form religious thoughts that are in line with China's religious reality and have Chinese characteristics.

The Hong Kong SAR government has also adopted the detailed rules for the implementation of the law of the people's Republic of China on the promotion of national unity and progress, providing policy support for religious and cultural exchanges. As the largest joint organization of the Taoist community in Hong Kong, the Hong Kong Taoist Federation actively participates in activities such as the "Taoist day" recognized by the government to promote the dissemination and recognition of Taoist culture. The Hong Kong Taoist Federation has also actively participated in cross religious dialogue activities such as the "forum of six major religious leaders" to promote exchanges and understanding between different religions and contribute to social harmony and stability in Hong Kong.

2. Transnational cooperation of religious organizations.

Transnational cooperation of religious organizations is an important way to promote religious and cultural exchanges. The Hong Kong regional Taoist Federation has established a regular exchange mechanism with Southeast Asian Taoist groups such as the Doumu palace in Beihai, Malaysia, and the zandang palace in Singapore to jointly hold Dharma meetings, lectures, and other activities to promote the dissemination and recognition of Taoist culture. The Taoist Association of Macao and the Taoist Association of Australia have formed an alliance to jointly promote the diversified inheritance of Taoist culture.

The spirit sharing authentication and cooperation between Taoist temples is also an important mechanism to promote religious and cultural exchanges. For example, the cooperation between tonghuai guanyue temple in

Quanzhou and the temple in Taiwan has strengthened the links between the Taoist circles on both sides of the Strait through the standardized process of spirit distribution. The cross-border cooperation between Cocoon cloud palace in Malaysia and the "Sunday Festival" in Qingcheng Mountain in Sichuan Province has expanded the ceremony to China by restoring the millennium old Taoist Rites, strengthening the international influence of Taoist culture.

3. Academic research and cultural exchange.

Academic research and cultural exchange are important ways to promote religious and cultural identity. The Taoist culture research center of the Chinese University of Hong Kong cooperates with universities in the mainland to carry out Taoist culture research and exchange, and promote the innovative development of Taoist culture. The Hong Kong Taoist Federation has also established Taoist cultural journals such as "100 years of Taoist ethos" and "Taoist Studies", and jointly published Taoist culture series with mainland Taoist organizations to promote academic exchanges and dissemination of Taoist culture.

In addition, Guangdong, Hong Kong and Macao have also established a Taoist culture seminar mechanism. For example, the "Guangzhou Hong Kong Macao Taoist culture seminar" brought together people from the three religious circles, experts and scholars to exchange views on how Taoist culture can better play its role as a bridge under the framework of the "belt and road initiative". These academic exchanges have not only promoted the innovative development of Taoist culture, but also enhanced the recognition of Hong Kong, Macao and Taiwan compatriots to Chinese culture.

VI. Conclusion and Prospect

Religious culture, especially Taoist culture, has become an important spiritual link between overseas Chinese and compatriots in Hong Kong, Macao and Taiwan, and plays an irreplaceable role in building a common spiritual home for the Chinese nation. Taoist culture is promoting the identity of Hong Kong, Macao and Taiwan China compatriots and overseas Chinese to the Chinese national community in multiple ways through the common identity of gods and beliefs, the collective participation in cultural ceremonies, the cultural inheritance of literary classics, and the participation and interaction of youth groups.

Under the background of the "belt and road" initiative, Taoist cultural exchange has become an important way to promote popular support and enhance cultural identity. The Taoist cultural exchange activities along the China Laos railway, the international Taoist cultural seminar in Wudang Mountain and the international exchange of the Hong Kong Taoist Federation have all provided a platform for the international dissemination of Taoist culture, as well as a window for the compatriots in Hong Kong, Macao and Taiwan China and overseas Chinese to understand the culture of their ancestral country.

In the future, religious and cultural exchanges will still have broad space for development in promoting the Chinese national identity of compatriots in Hong Kong, Macao and Taiwan China and overseas Chinese. On the one hand, we need to further improve the system and mechanism of religious and cultural exchanges, and strengthen policy support and institutional guarantee. On the other hand, it is necessary to innovate the forms of religious culture communication, such as digitization and internationalization, to attract the participation of youth groups. At the same time, it is also necessary to strengthen the integration of religious culture and modern values, so as to make religious culture glow with new vitality and vigor in the new era.

Building a common spiritual home for the Chinese nation through the path of religious culture requires not only the active participation of the Taoist community, but also the joint support and efforts of the government, academia and the whole society. Only by forming a trinity mechanism of "party and government guidance, the teaching community as the main body, and the academic community as the staff", can we give full play to the unique role of religious culture in promoting national identity and pool more extensive forces for the realization of the Chinese dream of the great rejuvenation of the Chinese nation.

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