

Oriental mountain city folk beliefs combine with natural landscape to link tourism industry

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ABSTRACT: Early Taiwanese immigrants from the southeastern coast of China brought along their belief in Mazu, the sea goddess; and this belief took root and sprouted in the mountain city of Jiufen. After 1945, every year on March 23rd of the lunar calendar, Mazu Cultural Festivals were held in various parts of Taiwan, featuring celebratory processions and circumambulation events. However, residents of Jiufen uniquely chose to postpone the circumambulation activity to April 1st of the lunar calendar every year, while retaining and passing on the culture of "Feast of Blessings." The continuation of this culture not only reflects local traditions, but also develops into a tourist resource. In order to study this phenomenon in depth, this study uses a questionnaire survey method to conduct on-site experiences among pilgrims participating in the Jiufen Mazu Cultural Festival, and analyze their awareness and belief in the Mazu culture. At the same time, the study aims to understand the current status of local Mazu Cultural Festival tourism resources. The discussion will focus on Jiufen residents' views on folk beliefs, cultural inheritance, economy and tourism, and emphasizing its significance in terms of promotional implications. It is expected that the results of this research will help infuse novel characteristics for development into Jiufen Mountain City.

KEYWORDS: Mazu, circumambulation, Jiufen, Taiwan, Feast of Blessings, sightseeing

1. PREFACE

Mazu¹, a popular belief in Taiwan (Wang, 2013), was born on March 23rd of the lunar calendar in the year 960. Mazu did not cry within a month of her birth, so her father named her "Mo Niang," or "silent lady." She lived in Meizhou Island of Putian City in Fujian Province, China. In 987, Mazu went to the highest point of Mei Feng (a mountain on Meizhou Island) to attain enlightenment and ascend to heaven. In order to commemorate Mazu's benevolent deeds to the well-being of all, local people built a temple to enshrine Mazu, who was honored as "Tongxian Lingnu" (or "knowledgeable divine woman") and became the local guardian (Gao, 1995).

¹ Mazu is the most famous maritime goddess in China, serving as the center of belief and customs, including rituals, ceremonies, and folk practices observed by millions of followers across coastal regions. The Mazu faith, acting as a catalyst for social cohesion in the Chinese society, was inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity in 2009 (UNESCO, 2009). Worshippers gather at sacred sites on specific festivals, such as the celebration of Mazu's birthday held on March 23rd of the lunar calendar each year. After offering prayers and burning incense to Mazu, the remaining ashes, known as "sacred ashes," hold symbolic significance, representing the continuation of traditions and receiving blessings at the same time.

The reason why Mazu is worshiped by a large number of believers and has become a popular phenomenon is because of her universal love, maternal compassion, magnanimity, and she expresses those to all living beings. Thus, the legend of Mazu continues in folk beliefs (Zhang, 2019). In 1848, the temple historical records of the Jiufen Fushan Earth God²² Temple (Wang, 2013) indicated: The formation of the temple is closely related to Jiufen settlement and life; Jiufen's unique vitality of life is closely related to religion. Furthermore, Taiwan's Mazu belief originated from Meizhou Island in Fujian, China, and most of the early Taiwanese immigrants came from Fujian, thus bringing their native living habits and taking root in Taiwan (Pan, 2020).

An old saying goes: "Three lives, six deaths, and one return," describing the treacherous nature of the Taiwan Strait. Therefore, the early ancestors who crossed the sea to settle in Taiwan would unquestionably carry with them the incense of Mazu, the sea goddess from their hometown, hoping to be protected by Mazu and safely cross the Taiwan Strait by boat.

The culture of Mazu in Taiwan originates from the folk belief in the Sea Goddess from the Orient. Inspired by the inheritance of religious culture, Mazu circumambulation celebrations are held in various places. Every year, a large number of people participate in folk religious activities of the well-known Mazu circumambulation in March, inheriting the culture and the practice of the Mazu temple on Meizhou Island. In Taiwan, it blends with local settlement customs, forming a unique local culture. The Jiufen mountain town's Mazu procession is an example of this cultural integration.

An indicator of belief in Mazu, taking Jiufen Mountain City in northern Taiwan as an example (see Figure 1), it is different from the general circumambulation practice held on March 23rd of the lunar calendar. Jiufen Mountain City chooses to hold this celebration on April 1st of the lunar calendar every year. This particular choice places it within the category of a shared Mazu circumambulation pattern. In the early days, temple committee members and volunteers were dispatched by train from Jiufen to Yunlin Beigang Chaotian Temple in central and southern Taiwan, and to Guandu Temple Mazu Shrine in northern Taiwan to welcome the golden statue of Mazu to Jiufen. A local circumambulation celebration thus began within the Jiufen area.

² The Earth God, named as God of Wealth and Virtue, is the most universally recognized guardian deity among Chinese communities worldwide. As the deity associated with wealth in Chinese folk beliefs, the Earth God is commonly worshiped in temples across neighborhoods in northern Taiwan.

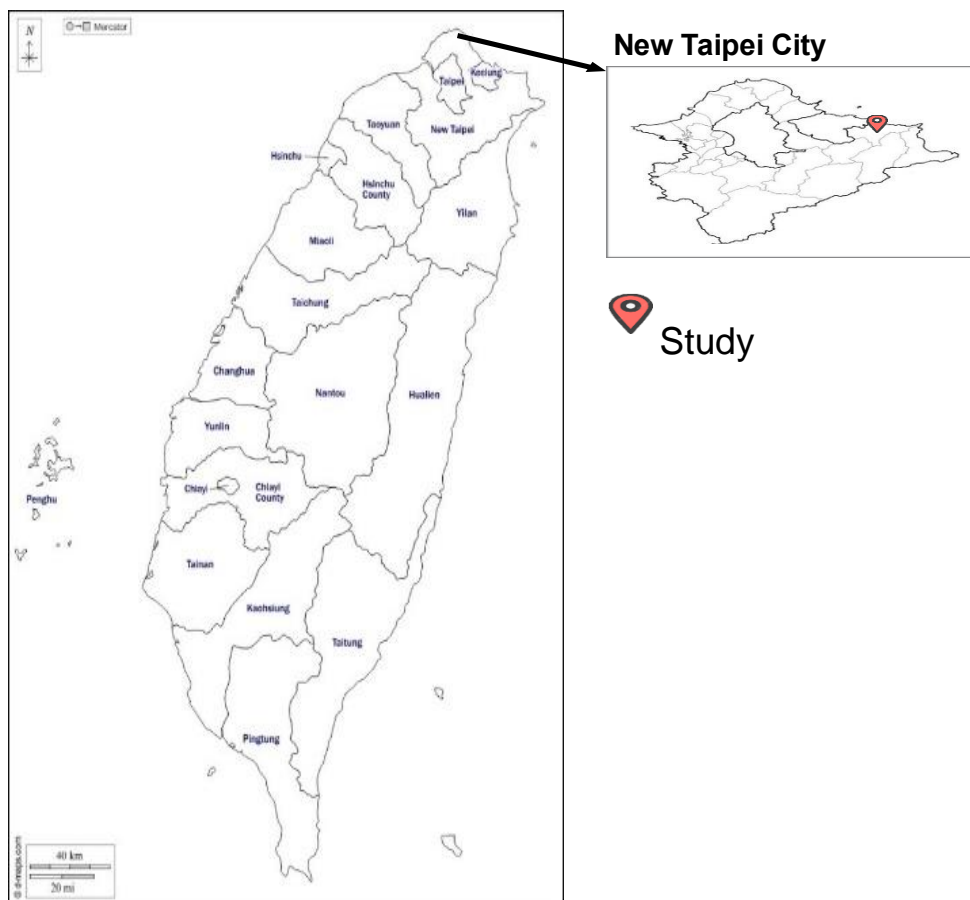


Figure 1. Map of Taiwan and Jiufen, Ruifang District, New Taipei City (drawn by author)

According to an interview with a 100-year-old elder Zheng Jinmu (2022), Jiufen has determined in 1934 to hold Mazu's circumambulation day on April 1st of the lunar calendar every year, inviting Beigang Chaotian Temple Mazu and Guandu Temple Mazu to circumambulate together. After 1945, Jiufen experienced a large population influx due to mining needs. After the war, the sanitary conditions in Jiufen were poor, and epidemics broke out and claimed many lives. At that time, medicine could not effectively control the epidemic in a short period of time, so the local gentry decided to use the power of Mazu to appease people's minds (Zhong, 2002).

Surprisingly, after the circumambulate, the epidemic was brought under control, giving Jiufen residents strong confidence in Guandu Temple Mazu. After the epidemic subsided, Jiufen people's belief in Mazu became even stronger, and their belief that Mazu was the goddess who eradicated plagues was not an illusion. Gradually, Jiufen Old Street's businesses have become more stable and prosperous, offering a wide range of options for dining, clothing, accommodation, transportation, and entertainment (S. Xu, personal communication, May, 2022).

In 1991, due to media coverage, the popularity of Jiufen Old Street unexpectedly reached its peak, and the public began to become interested in Jiufen's stone house architecture and mining stories. At present, merchants in Jiufen Old Street have established the "Old Street Tourism Association" to develop and promote culturally distinctive tourism activities to sustainably

develop Jiufen's tourism industry. The Gold Mine Museum, established in 2004, complements old street tourism. It integrates old shops and old buildings into the local mining culture and promotes its utilization. Among Taiwan's old street cultural cities, Jiufen is an area that remains intact and highly usable. Subsequently, investors from all over the country poured in, infusing creativity into the storefront layout of the old street, and combining Jiufen's unique natural landscape and the humanistic stories of the mining area to develop a long-lasting gold culture.

2. LITERATURE DISCUSSION

This section delves into the historical connection between Mazu and Jiufen. The reason why Mazu is worshiped by a large number of believers and has become a popular phenomenon is mainly because she presents the image of universal love, maternal compassion, magnanimity, which she expresses to all living beings. The legend of Mazu continues in folk beliefs (Gao, 2010; Chen, 2007).

According to the records of Taiwan Daily News (October 17th, 1934), Jiufen was once a place rich in gold and a place where Mazu was believed. The report pointed out that the Mazu Festival in Jiufen Jinshan was held locally on April 1st of the lunar calendar. Although Jiufen had been suffering from encephalitis for a long time, with the surge in gold production, residents held their own Mazu ceremony for the first time, and the participation was more enthusiastic than in previous years. The miners, in awe of the gold bestowed by the heavens, transformed the fear and unease generated by their poor working environment into a reliance on and protection from the divine. This phenomenon was easily observed in the celebratory rituals at Jiufen temples, where scenes of mine management and miners coming to make wishes, fulfill vows, offer gratitude, and present performances for the deities were frequently staged within the temples. At the same time, when volunteers came to serve the temple and when they dug up excess gold, Jiufen residents did not hesitate to invest the proceeds in renovating the main body of the temple and using artifacts for pilgrimage to express their dedication to Mazu and local gods.



Figure 2. Mazu Cultural Festival plaque (photographed by author)

In terms of mobilization funds for the Jiufen Mazu Cultural Festival (see Figure 2), fundraising is typically carried out by various neighborhoods, collecting contributions from residents, and then a group of volunteers is formed to conduct the Mazu circumambulation activities. The setups and offerings during the Mazu circumambulation, used for expressing gratitude towards Mazu's blessings, also reflect the residents' devout sentiments. The assembly time and circumambulation route remain stable each year without any changes (T. Lin, personal communication, May, 2022).

The Mazu circumambulation in Jiufen exemplifies the concept of mutual assistance. In the early days, because the Jiufen gold mine formed a large settlement, miners and residents came from all over the country, resulting in differences in customs and habits. However, at the folk level, the belief in Mazu is common. Through faith, people can integrate their living habits into organizational distribution and form a circumambulation ritual circle³ with local characteristics (Lin, 1988).

It is worth mentioning that the Mazu circumambulation in is one of the very few in Taiwan that requires lifting the sacred palanquin to climb stairs and pass through tunnels. Due to Jiufen's settlement pattern resembling terraced fields on a steep terrain, the streets topography changes significantly and are often equipped with steps. Therefore, during the circumambulation, many places rely on manpower instead. For example, when faced with uphill streets at a 45-degree angle, or in the narrow old-street commercial area, or with low-rise houses and wires along the road, and tunnels with insufficient height or width, the palanquin team requires the guidance of personnel to help overcome difficulties, allowing the circumambulation procession to proceed slowly. In addition, in the areas traversed by the Mazu circumambulation, it is necessary to plan the tourist route in advance, and improve measures to deal with the sudden influx of large numbers of tourists in Jiufen for the circumambulation, including posting notices to control vehicles and utilizing shuttle buses to bring tourists to Jiufen to participate in the activities. With the continuous promotion of the annual Mazu circumambulation, the combination of cultural traditions with tourism, and the growing public awareness of Mazu culture, Jiufen can thus develop its unique tourism characteristics.

3. RESEARCH METHODS AND FINDINGS

This article uses expert interviews with local elders narrating details of the Mazu circumambulation in Jiufen Mountain City and employs a questionnaire survey to collect data on the motivations of those participating in the circumambulation.

According to an interview with Mr. Zheng Jinmu (2022), a 100-year-old elder, he recalled that before 1971, in order to hold Jiufen Mazu circumambulation, the practice of inheriting ancient rituals was to welcome Guandu Temple Mazu and Beigang Chaotian Temple Mazu to Jiufen every year. In Jiufen, Mazu had to rely on manpower to complete the entire circumambulation, which consumed a lot of physical strength. With the passage of time, after 1971, due to the gradual shortage of young manpower. in order to conserve human resources and alleviate the toil of transportation, after discussion among the gentry of Jiufen, a decision was made to retain the tradition of inviting the nearby Guandu Temple Mazu to stay in Jiufen each year. (see Figure 3). At the same time, in order to simplify the circumambulation activities, people were sent to the distant Chaotian Temple in

³ The term "ritual circle" refers to the regional unit to which residents belong for the common purpose of worshipping gods. It includes the shared belief in gods, the territory unit, collective worship activities, joint worship organizations, and shared worship expenses. The use of the term "ritual circle" almost encompasses all forms of regional folk beliefs and their associated organizations and activities, regardless of size.

Beigang instead, to perform the incense-cutting ceremony.



Figure 3. Mazu's joint detour (photographed by author)

In order to more accurately reflect local traditions, one of the special features of the Jiufen Mazu circumambulation is the "Feast of Blessings," which is an outdoor catering style banquet and officially named in 1971. This practice highlights the continuous evolution and adaptation of the Mazu circumambulation event to meet local needs. It plays an essential role in Jiufen's Mazu circumambulation culture. During the event, residents insist on ensuring that participating guests are well-fed as a gesture of courtesy. This is not only a way of hospitality but also an important cultural tradition. In addition, many Jiufen residents raise funds during this time, visiting pawn shops multiple times, all to preserve the cultural tradition of the "Feast of Blessings."

Hornng-Jinh Chang, co-author of the article, was raised in Jiufen. He recalled a portrayal of life in Jiufen in the past, where there were numerous children in every household, and the economic situation was tight. In order to buy the daily necessities, parents had to buy credit from shops on old-street. The bills could only be paid after the father received his wages. On regular days, the daily meals were quite simple, often consisting of pork fat mixed with rice. To have a bowl of braised pork rice, one had to wait until special occasions or festive seasons to have the opportunity to have it.

Under such economic pressure, Mazu's circumambulation on April 1st of the lunar calendar every year has become an important moment. This is precisely because the circumambulation provides a legitimate and ceremonial opportunity for the residents of Jiufen to hold a "blessing banquet," thus bringing a real banquet to the residents of Jiufen, becoming a moment to break away from the simple daily routine. This is not only a delicious feast, but also a form of ritualistic offering, symbolizing gratitude towards the deities. The continuation of this culture reflects the steadfastness in the faith and traditional culture of the residents of Jiufen. It also highlights the value and importance of this unique tradition within the local community (H. J. Chang, personal communication, July, 2022).

However, with the changing times, especially after the closure of the gold mine in 1971, Taiwan's economy underwent a transformation towards industry and commerce, and the "Feast of Blessings" culture gradually submerged in the torrent of the times, becoming a beautiful and profound memory (H. Z. Yang, personal communication, May, 2022). This shows that the "Feast of Blessings" is not only a cultural tradition, but also an expression of community cooperation within the society, celebrating religious folk activities together.

Jiufen is a gold mining city with a broad view and facing the boundless sea. It once enjoyed the reputation of "Little Hong Kong" and "Little Shanghai," and was once prosperous. Today, it remains a pearl of sightseeing, leisure and metallurgical culture experience in the Northeast corner of Taiwan. Standing at the scenic platform of Jiufen Jishan Street, you can overlook famous coastline attractions such as Shen'ao Cape and Keelung Island, leaving a deep impression of costal sightseeing (Lin, 2006) (see Figure 4).

Movies and advertisements in 1989 promoted Jiufen Old Street to international tourism, and the release of Wu Nianzhen's film "Duosang" in 1994 attracted a group of artists to work in the city (G. Yan, personal communication, 2022). At the same time, Ruifang Town put forward a proposal to the Taipei County Government, advocating the transformation of mining area tourism by integrating local culture and the creations of artists, enabling Jiufen to further develop its tourism industry (Zhong, 2002). This transformation allows tourists to become more integrated into the local life and culture, and gain an in-depth understanding of the rich local cultural heritage of Jiufen.



Figure 4. Mountain city overlooking the sea view (photographed by author)

In addition to collecting relevant information when designing the questionnaire, we also conducted on-site visits to Jiufen and sought insights from local elders about their motivations for participating in the Jiufen Mountain City Mazu circumambulation. As a result, a total of 11 questions were designed, as shown in Table 1.

Table 1. Content of the questionnaire on people's motivations for participating in the Mazu circumambulation in mountain cities

Item	Content
1	Participating in the Jiufen Mazu circumambulation is because of seeing promotional messages about the event.
2	The purpose of participating in the Jiufen Mazu circumambulation is to worship the deity.
3	The purpose of participating in the Jiufen Mazu circumambulation is for local sightseeing.
4	Participating in the Jiufen Mazu circumambulation is due to family religious beliefs.
5	I have a great interest in religious and spiritual activities.
6	During the Mazu circumambulation, I believe that the wishes I pray for will come true.
7	During the Jiufen Mazu circumambulation, I would visit nearby tourist attractions.
8	Participating in the Jiufen Mazu circumambulation, the tradition of having a blessing feast after the event reflects the warm and hospitable nature of the people of Jiufen.
9	I participate in this event every year on April 1 st of the lunar calendar.
10	Participating in the Jiufen Mazu circumambulation is to fulfill a vow.
11	I really enjoy lively and festive events with a large crowd.

Source: Compiled by this study

A five-point Likert scale was used to score the responses, with 1 to 5 points given for each answer; 1 being "Strongly Disagree," 2 being "Disagree," 3 being "Neutral," 4 being "Agree," and 5 being "Strongly Agree." A higher score for each question indicates a stronger motivation for participants in the Jiufen Mazu circumambulation. Conversely, a lower score indicates a weaker motivation.

Empirical method: In order to understand the differences and relationships between relevant variables, with the assistance from the temple administration that organized the circumambulation, a systematic sampling of 200 participants in the circumambulation was selected, collected and reviewed the questionnaires one by one. After deleting the invalid questionnaires, there were a total of 180 valid questionnaires. Using SPSS statistical package software, we conducted basic demographic and simple analysis of the valid questionnaires, the results are shown in Table 2 and Table 3.

Among the people participating in the circumambulation, it is estimated that there are more men (57.8%) than women (42.2%). Most of the participants are over 30 years old, accounting for 97.2%, while only 2.8% are under 30 years old; 12.2% are between 30-39 years old; 31.1% are between 40-49 years old; 27.8% are between 50-59 years old; 15.6% are between 60-69 years old; and 10.6% are over 70 years old. Among the participants, 20% have participated in the Mazu circumambulation once; 10% have participated twice; 16.1% have participated 3 times; 2.2% have participated 4 times; those who have participated 5 times or more accounted for 51.7%. In terms of religious beliefs, Buddhism and Taoism are the main ones, with Taoism having the highest number of participants at 70%, followed by Buddhism at 18.9%, other religions at 3.4%, and people with no religious beliefs account for 7.8%. In terms of the time of holding the belief in Mazu, those under 10 years account for 16.7%; those

between 10 and 20 years account for 12.8%; those between 20 and 30 years account for 21.7%; those between 30 and 40 years account for 23.3%, and the longest believers in Mazu account for 25.6%, with a duration of over 50 years.

After adding up the results of “Strongly disagree” and “Disagree” in Table 3, it equals the number for disagreement in Table 3-1. After adding up the “Strongly Agree” and “Agree,” it equals the number for agreement in Table 3-1. In Table 3, “Neutral” has become indistinguishable as either agreement or disagreement in Table 3-1.

Among the 11 questions on motivations for participation in Table 3-1, question 2 “[...] to worship the deity” accounted for the highest (85%), followed by question 8 “[...] the tradition of having a blessing feast [...]” accounting for 78.9%, and question 4 “[...] family religious beliefs” accounting for 73.9%. Question 6 “[...] I believe that the wishes I pray for will come true” accounted for 73.9%, and ranked third together with question 4. Question 5 “I have a great interest in religious and spiritual activities” accounted for 71.1% and ranked fourth. Question 3 “[...] for local sightseeing” accounted for 61.7% and ranked fifth. Question 7 “[...] I would visit nearby tourist attractions” accounted for 60% and ranked sixth. Question 9 “I participate in this event every year on April 1st of the lunar calendar” accounted for 57.2%, ranking seventh. Question 11 “I really enjoy lively and festive events with a large crowd” accounted for 55.6% and ranked eighth. Question 1 “[...] seeing promotional messages about the event” accounted for 55% and ranked ninth. Question 10 “[...] to fulfill a vow” accounted for 36.2% and ranked tenth.

Table 2. Basic demographics of the sample

Demographic Items		Sample Size	Percentage
Gender	Man	104	57.8
	Woman	76	42.2
Age	Under 19	1	0.6
	20-29	4	2.2
	30-39	22	12.2
	40-49	56	31.1
	50-59	50	27.8
	60-69	28	15.6
	Over 70	19	10.6
Times you participated in the Mazu Birthday Celebration event	First Time	36	20
	Second Time	18	10
	Third Time	29	16.1
	Fourth Time	4	2.2
	More than five times	93	51.7
What is your main religious belief?	Buddhism	34	18.9
	Taoism	126	70
	Other religions	6	3.4
	No religious belief	14	7.8

How many years have you believed in Mazu?	Less than 10 years	30	16.7
	10-20 years	23	12.8
	20-30 years	39	21.7
	30-40 years	42	23.3
	More than 50 years	46	25.6

Table 3. Motivation analysis

Motivational items	1. Strongly disagree (%)	2. Disagree (%)	3. Neutral (%)	4. Agree (%)	5. Strongly agree (%)
1. Participating in the Jiufen Mazu circumambulation is because of seeing promotional messages about the event.	3.9	13.9	27.2	36.1	18.9
2. The purpose of participating in the Jiufen Mazu circumambulation is to worship the deity.	0.6	2.8	11.7	32.2	52.8
3. The purpose of participating in the Jiufen Mazu circumambulation is for local sightseeing.	6.1	12.2	20	36.7	25
4. Participating in the Jiufen Mazu circumambulation is due to family religious beliefs.	1.1	3.9	21.1	36.1	37.8
5. I have a great interest in religious and spiritual activities.	1.7	1.7	25.6	38.3	32.8
6. During the Mazu circumambulation, I believe that the wishes I pray for will come true.	0.6	1.7	23.9	36.1	37.8
7. During the Jiufen Mazu circumambulation, I would visit nearby tourist attractions.	6.7	10	23.3	28.3	31.7
8. Participating in the Jiufen Mazu circumambulation, the tradition of having a blessing feast after the event reflects the warm and hospitable nature of the people of Jiufen.	0	1.7	19.4	37.2	41.7
9. I participate in this event every year on April 1st of the lunar calendar.	0.6	4.4	37.8	25	32.2
10. Participating in the Jiufen Mazu	4.4	22.2	37.2	25.6	10.6

Motivational items	1. Strongly disagree (%)	2. Disagree (%)	3. Neutral (%)	4. Agree (%)	5. Strongly agree (%)
circumambulation is to fulfill a vow.					
11. I really enjoy lively and festive events with a large crowd.	3.9	11.1	29.4	30.6	25

Table 3-1. Motivation analysis

Motivational items	Agreement (%)	Disagreement (%)	Indistinguishable as Agreement or Disagreement (%)
2. The purpose of participating in the Jiufen Mazu circumambulation is to worship the deity.	85	3.4	11.7
8. Participating in the Jiufen Mazu circumambulation, the tradition of having a blessing feast after the event reflects the warm and hospitable nature of the people of Jiufen.	78.9	1.7	19.4
4. Participating in the Jiufen Mazu circumambulation is due to family religious beliefs.	73.9	5	21.1
6. During the Mazu circumambulation, I believe that the wishes I pray for will come true.	73.9	2.3	23.9
5. I have a great interest in religious and spiritual activities.	71.1	3.4	25.6
3. The purpose of participating in the Jiufen Mazu circumambulation is for local sightseeing.	61.7	18.3	20
7. During the Jiufen Mazu circumambulation, I would visit nearby tourist attractions.	60	16.7	23.3
9. I participate in this event every year on April 1st of the lunar calendar.	57.2	5	37.8
11. I really enjoy lively and festive events with a large crowd.	55.6	15	29.4
1. Participating in the Jiufen Mazu circumambulation is because of seeing promotional messages about the event.	55	17.8	27.2
10. Participating in the Jiufen Mazu circumambulation is to fulfill a vow.	36.2	26.6	37.2

4. CONCLUSION AND FUTURE PROSPECTS

The residents of Jiufen firmly believe in Mazu, and this faith is closely linked to the prosperity associated with gold. However, with the decrease in gold production, the rise and fall of the mountain city has gone through ups and downs. Since the mining activities ceased in 1971, the population of Jiufen has gradually migrated outward, but the traditional folk culture has managed to be preserved to this day. The belief in Mazu has become a cultural heritage, and the annual Mazu circumambulation on April 1st of the lunar calendar has become a part of the celebration. It is a way to extend birthday wishes to the Heavenly Goddess, connecting Jiufen's local ritual circles and expressing gratitude and blessings to the deities, while also praying for peace and health. This not only deepens the residents' identification with their own culture in Jiufen but also conveys this cultural richness to Chinese communities and tourists worldwide, creating a unique context for the international Mazu Cultural Festival in Jiufen.

However, Jiufen is not just a place centered around the worship of Mazu. Its unique geographical seascape and ancient streets are also essential elements that attract tourists. Jiufen's old streets preserve the concept of Chinese immigrant culture, forming a mining area ritual circle, characterized by simple folk customs and strong human touch. This cultural blend makes Jiufen a diverse and distinctly unique tourist destination.

The data collected through the questionnaire indicate that both local residents participating in the Mazu Cultural Festival circumambulation and tourists from other counties and cities show considerable support for it, recognizing the historical significance of the Mazu Cultural Festival in Jiufen. This support suggests that the Mazu Cultural Festival is expected to spread internationally in the near future and continue to prosper and develop.

Looking to the future, Jiufen can focus on the development of surrounding cultural and creative products, designing Jiufen Mazu-themed merchandise such as T-shirts, hats and other related commemorative merchandise within the framework of religious tourism. At the same time, through small-scaled sightseeing tour groups, it not only can promote traditional circumambulation activities but also expand diverse tourism experiences, creating a new tourism trend for Jiufen and generating new business opportunities. This will make Jiufen a distinctive mining area ritual circle that combines religious belief, local culture, and tourism experiences, setting a unique image of Mazu culture internationally, while attracting more visitors to savor Jiufen's unique seascape and the charm of its old streets.

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