

Mazu of Meizhou Island, China: Construction of Social Network of Chinese People in the Process of Globalization

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ABSTRACT

Mazu is China's famous sea goddess. She is a folk god who transformed from human to divinity. Mazu belief is a kind of important folk belief in China, it plays an important role in reassuring the public, maintaining social stability and driving social development, etc. This article starts with the introduction of Mazu belief. Then, it is based on Meizhou Island, which is the birthplace of Mazu belief, analyses the local social network and interaction relationship that based on Mazu belief, studies the role and interaction of Mazu organizations that cantered on the ancestral temple of Mazu on Meizhou Island. In the end, this article this chapter analyses the role of Mazu belief in the construction of social network of overseas Chinese in the process of globalization.

Keywords

Mazu, Mazu belief, Social network, Globalization

Introduction

Mazu, formerly known as Lin Mo, her hometown is Meizhou Island of Putian City. Mazu is the sea goddess of China. She was awarded titles by the emperor, who is also called 'Tianhou', 'Tianfei'. Mazu means the mother in Fujian dialect. People don't like to call her title, but call her as Mazu, this is a respected and kind name for Lin Mo, because people treat her as a family. (Luo. 2006) The call changed from 'Linmo' to 'Mazu' also reflects the whole process of Mazu's transformation from human to god. Today, Mazu has received more attention from Chinese folk people, and she has become one of the female deities who has many believers. Mazu belief has a significant impact on the daily life of the people in the coastal areas of China and many overseas Chinese, this influence has been continuing and developing.

Mazu is a folk goddess in China and even the world's Chinese inhabited areas. Mazu was born as a human and died to become a god. Her archetype is a real figure in history. Her name, birth and death year, and life stories are constantly supplemented and perfected by scholars and believers in each era. Mazu belief has experienced more than one thousand years since it came into being. As a kind of folk belief, it lasts for a long time, spreads in a wide range and has far-reaching influence, which is unprecedented in other folk

worship. In 2009, 'Mazu belief' was selected into the Intangible Cultural Heritage Representative List by the UNESCO. Mazu culture, which is based on Mazu belief as the core, has become the common spiritual wealth of all mankind.

The term 'globalization' was first proposed by T. Levy in 1985. T. Levy used it to describe the tremendous changes of the world economy in the previous 20 years. (Guo. 2006) It is also a process of phenomenon in the development of human society. Globalization currently has many definitions. Globalization in the usual sense refers to the continuous enhancement of global connections, human life develops based on a global scale, and global consciousness rises. Countries and countries are interdependent in politics, economy and trade. Globalization can also be explained as the compression of the world and regards the world as a whole. After 1990s, with the expansion of the influence of globalization forces in human society, governments of every country have gradually paid attention to their politics, education, society and culture.

Mazu culture is a special cultural phenomenon in China. Under the special social situation, the state emphasizes and highlights the cultural characteristics of Mazu belief based on cultural, political, ethnic, economic and other considerations, because Mazu belief is also based on a specific society cultural groups, based on a

common value goal, share or choose common value ideals or value promises.

The concept of social network is derived from the proper description of social interaction in sociology and refers to social actors or a relatively stable relationship system formed by interaction between individual members of society. Social network is a collection of connections between multi-points (social actors) and each point (relationships between actors).

Sociologists use social network to represent various complex social relationships of varying degrees, pay attention to the interaction and connection between people, because social interaction affects people's social behaviour. (Xu, 2016) These behavioural relationships constitute a variety of relationship structures, and these structures affect individuals within groups and the function of groups.

The Chinese social network based on Mazu belief refers to that Chinese and overseas Chinese believe in Mazu in terms of self-identity and identify themselves as Chinese in terms of 'ethnic group'. They form a 'social network' based on cultural identity. They gather together because of their common belief, help and influence each other, and form a relatively stable social relationship. This article will analyse the social network formed by Chinese people centered on Mazu temple in Meizhou Island and the social network formed by overseas Chinese who believe in Mazu as the center, and studies the construction method, characteristic, role and significance of their respective social network.

Literature Review

In the existing research papers on Mazu belief, most of the research results of researchers focus on the historical development, social function, and communication characteristics of Mazu, as well as the relationship between Mazu belief and other religious beliefs, and the relationship between Mazu belief and policies, and other aspects. For example, Jiang Jiajun's "An Analysis of the Function of Mazu Belief on Individuals", Zheng Junyu's "On the Relationship between Mazu Culture and the Maritime Silk Road", Chen believe in Mazu. It connects Chinese people all

Zufen's "The Influence of Buddhism on Mazu Culture", and Yu Xiaoli's "The Connotation of Mazu Clothing Culture and Inheritance", etc. In recent years, a small number of researchers have begun to study Mazu from the perspective of identity, such as Tian Qing's "Research on Tourists' Local Identity on Meizhou Island", Chen Zufen and Gong Yifan's "From Meaning to Identity: The Semiotic Construction of Mazu Lantern Customs", etc. The researchers gradually shifted their attentions on regions of belief, belief carriers and other aspects, and attached importance to the interaction between beliefs and individuals, but these were still relatively superficial and not deep enough.

Few researchers used the perspectives of social network to conduct research on Mazu. Social network is a disciplinary system that has just appeared since the end of the last century, and it is now the most trendy and cutting-edge analysis tool. This is a phenomenon of using internet thinking to understand individual belief in Mazu. Regarding each person or organization as a node in the network, these individuals of belief as the nodes in it, through the establishment of self-identity and Mazu belief as a bond, a stable network of relationships is established, and their influence power is used to play a role in this network. This is a new way of seeing the world.

The nodes, bonds, and connection mechanisms in the social network of Mazu belief, which analysed in this article, have a guiding role in the development of Mazu belief in the context of globalization. They are very helpful to promote the close contact and cooperation of individuals, enterprises or groups in the relationship of social network of Mazu belief. At the same time, they allow the builders of Mazu belief and organizations to see clearly the characteristics of the construction model, the existing problems, the organization method, the behaviour effect, etc. Social network is a very effective and practical research concept.

The concept of social network cited in this article extends the research horizon to the world, including the global Chinese community who

over the world. With Mazu belief as the link, every individual can find their positions on the network, and can contribute to the overall goal of promoting the development of Mazu culture.

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1 Constructing an interactive relationship between Mazu belief and local communities

The interaction between Mazu belief and local society of Meizhou Island and its role in local social management mainly rely on the power of the temple organization. As a folk social organization, Mazu temple is an important grassroots support force for participating in social management. Because of the cultural authority of Mazu temple organization itself, the community relationship based on Mazu temple organization and common Mazu belief can be better used in the practical activities of social management. (Song & Cao, 2019) The places of Mazu temples have also become a network link point for developing regional culture, economic culture, political culture, economic culture, and ecological civilization.

In Meizhou Island, the sense of belief identity is an important prerequisite for the formation of community culture, it is the basis for the formation of effective community capital, and it is also the direct reason for inner community using the existing cultural resources to construct a public cultural service system. The integration function, guiding function, inheritance function and development function of community culture determines that community should become an important part in the construction of public cultural service system. Community has naturally become one of the executive subjects in the construction of public cultural service system, and has begun to play the most extensive basic role.

In folk activities related to Mazu or every previous celebration, the staffs of each temple can use the interpersonal relationships in their own communities to gather residents with common cultural belief to participate. These residents also maintain a high degree of enthusiasm for Mazu belief, most of them are women, and most of these

women are middle-aged and elderly. The women of this age level, once they accept the task, can arrange well about affairs of their own lives. Some of them who still rely on operating shops to make a living, can also temporarily close the shops for Mazu festival, and participate in Mazu's activities voluntarily.

As a native and native folk culture, Mazu can also serves society, plays an active role in helping the poor and people in trouble, mediating disputes, easing interpersonal relationships, and maintaining social stability. The Meizhou Island Propaganda Committee introduce that in the past there have two villages on the island which had cut off communication for several years due to disputes. Later, because of Mazu's parade activities, the two villages began to try communicating. The village cadres sat down to do face-to-face friendly consultations. They built the road for Mazu's parade together, and then resolved the disputes for many years. If people encounter disputes in their daily lives, they will also turn to Mazu for help. They mediate problems through rural belief. Every year in Chinese traditional festivals, Meizhou Mazu ancestral temple will arrange staffs to visit needy and poor families in Meizhou Island, send life comfort, and bring Mazu's grace and the care from Mazu temple. Mazu ancestral temple insists on practicing Mazu spirit with practical actions, and plays a leading role in maintaining a good social atmosphere.

In recent years, Mazu folklore activities have become normalization. The older generation has led the younger generation to participate in various activities of Mazu belief. People have become more closely connected with Mazu belief, they have achieved great success in generations. For example, Mazu parade, Mazu festival, etc. In addition, school education also inherits Mazu spirit. Many primary schools in Meizhou Island make full use of Mazu cultural resources and integrate into Mazu culture through various methods, so that students can learn about Mazu culture from an early age, the atmosphere of Mazu culture is strong.

For example, in the class of art, teacher cultivates the students' aesthetic ability through showing Mazu's clothes and tributes, combines the legends of Mazu to students for appreciating, and builds a

good Mazu cultural circle. Through compiling local textbooks and setting up Mazu cultural courses, strengthening the ideological and moral education of children, and through these students to lead the elders, relatives and friends around them to learn Mazu spirit together, and form a benign interactive relationship. (Song & Cao. 2019)

The power to stabilize social relationships is not feelings, but understanding. The so-called understanding means accepting the same meaning system. Because of mutual understanding, a stable social relationship in Meizhou Island has been formed, this social relationship is linked by Mazu belief, it has produced various interactive relationships, which are constantly repeated in daily life and interact with local society and culture, and is integrated and fixed, becoming an important part of social culture in Meizhou Island.

2 The internal organization relationship of the Board of Directors of Mazu Temple

The ancestral temple of Mazu on Meizhou Island is the first Mazu temple in history, which was built by the local residents of Meizhou Island for worshipping Mazu. It is of extraordinary significance. Mazu temple is the most important carrier of Mazu belief, and it is the external manifestation of Mazu belief. In the social network based on Mazu belief, the ancestral temple of Mazu on Meizhou Island is the central point. Its influence and function are constantly expanding outward under the influence of people from all walks of life.

Mazu belief is a unique folk belief that originated from the folk and developed from the folk. In 1986, under the leadership of Lin Congzhi and others, people spontaneously elected the first Board of Directors of Mazu Temple to fully manage the work of the ancestral temple of Mazu. As a folk organization, the Board of Directors of Mazu Temple has complete organizational elements and a clear management system and goals. A series of characteristics and bonds can interact and achieve self-integration, self-coordination, and self-sustainment.

The model of management of the board of Mazu temple constructed by the government and folk is under the leadership of the Meizhou Island Party Committee and the Management Committee. The

leadership and supervision agencies of Mazu Temple are the board of directors and the board of supervisors, with a total of 24 people, a term of 5 years. This leadership team usually comes from the Meizhou Island Management Committee, Meizhou Town Government and representatives of 14 Mazu temples in Meizhou Island, and is elected by the believer's congress. Therefore, Meizhou ancestral temple has formed a belief construction model that based on half-officials and half-folk as the 'board of directors' of folk organization.

In the development process of more than 20 years, Mazu temple has formed a management model of 'two signs, but one team'. The scenic spot management office, that is, the Scenic Area Management Office of the Meizhou Mazu Ancestral Temple, it is an institution under the management committee of the Meizhou Island National Tourism Resort, and is the direct management responsible agency, which is responsible for the daily management and maintenance of the ancestral temple of Mazu. It has to do the management and maintenance of hardware of the scenic spot, and also be responsible for external charity work, etc. It is worth mentioning that the director of the scenic spot management office is not a normally appointed government official, he the second son of Lin Congzhi. The Board of Directors of Mazu ancestral temple is composed of the chairman, vice chairman, executive director and general directors. As far as the administrative organization is concerned, it includes 17 departments, including office, financial department, logistics, security department, computer room, etc., with a total of more than 320 employees. Among them, the employees of the scenic spot management office are composed of civil servants, business employees, enterprise workers, temporary workers and shift workers, and other post establishment. Its administrative characteristics are particularly obvious. In particular, the Security Section of Mazu temple and the police station of Meizhou Island are co-located in the same office, that reflects the characteristics of the integration between public resources in Meizhou Island and the administrative organization of Mazu temple. In the management and decision-making of day-

to-day affairs, the scenic spot management office is mainly responsible for the management of day-to-day affairs, but on issues involving important matters, such as finance, activity organization, it needs to be discussed by the board of directors and approved by the chairman.

Obviously, the current management logic form of the ancestral temple of Mazu is to separate important matters from complex daily affairs of the ancestral temple, such as major financial control and event organization, and hand over to the scenic spot management office. Since the scenic spot area management office is a public institution under the Meizhou Island Management Committee, its finance, human resources, and resource allocation can be guaranteed, and then integrated with the daily management of the ancestral temple, promote the normal operation and future development of the ancestral temple of Mazu. About the related important matters need to be collectively discussed and formulated by the collective members of the board of directors, including government officials, and finalized by the chairman who is representing the elites of folk belief before reaching an agreement. This management method not only allows most members of the board (especially the government officials who are also as executive directors) to avoid the cumbersome daily affairs in the daily management of the ancestral temple, but also can show their rights to speak in front of important matters.

Mazu belief which is under the joint construction of the government and folk, has brought together the human resources of many political and cultural elites and the material resources, social management and power tendencies behind them, and has flourished under this impetus. The belief relationship of Chinese is constructed through multiple relationships, such as individual belief, power, ethics, holy ethics, and interpersonal relationships. (Zhang, 2015)

3 The role of Mazu belief in the construction of social network of overseas Chinese

The social network of overseas Chinese refers to the Chinese and their descendants who have emigrated overseas for hundreds of years. Although the worldview and sense of belonging, as well as the language, living habits, ancestry,

and other aspects have undergone tremendous changes, they can still identify themselves as Chinese and ethnic Chinese. They form a social network with basic cultural identity. Such a group of Chinese people is so persistent in maintaining the customs of their ancestors, although they have lived with the aborigines of local country for generations, they still keep their old customs and habits carefully. (Zhang, 2017)

Such a special social network of overseas Chinese still exists after hundreds of years. Mazu belief has played a full role in the social network of overseas Chinese.

3.1 Mazu belief constructs a broad sense of connection

Mazu belief is closely related to the development of China's marine civilization. It is closely related to the people going to sea to earn a living in the southeast coast. It spreads overseas with the migration of Fujian and Guangdong immigrants. Mazu belief provides the most extensive connection point for the construction of social network of overseas Chinese. Through this connection point, now Chinese from different regions of China, belonging to different classes, and scattered overseas, that can connect to form a social network of Chinese in a broad sense.

Actually, Mazu provides overseas Chinese a belief complex characterized by pray, sacrifice, spirituality, blessing, etc. With the development of the times and changes in social environment, people's belief needs, spiritual comfort and secular requirements have also changed. The function of Mazu belief has also been continuously improved and sublimated. Mazu spirit has also been internalized into the general emotional experience and behavioural pattern of common people. The difficulty of reality come from the limited existence of human life. People may encounter various difficulties, especially live in overseas, especially in the early stage of development. Overseas Chinese people not only have to bear the pain of homesickness, but also have to face various survival challenges. Their hearts are full of anxiety, pressure, fear, etc. In fact, Mazu belief plays a role in spiritual sustenance and psychological comfort in people's life.

Believing in Mazu and worshipping Mazu, is not only enables people to meet their tangible and

practical needs, such as reaching overseas safely and smooth career development, they can also be protected satisfactorily. In the intangible spirit, it can cultivate the spirit of personal morality, good deeds, and great love. People will overcome the psychological difficulties caused by the reality with a positive attitude, friendly attitude and broad mind. Under the guidance of Mazu, overseas Chinese with common belief can also rely on each other, help each other, and tide over difficulties together. This is a kind of trust based on belief. Although they maybe come from different places, but gather together for various reasons. The cultural structure in the belief level is an unconscious mechanism and logical relationship, it is hidden in people's deep heart, and connect people together through external social events and behaviours.

Mazu solved the spirit and belief problems of overseas Chinese in a greatest extent, accommodated the spirit and thinking of Chinese traditional culture and folk belief. Mazu belief innovatively integrated into the local country's location, stayed and took root, and completed the re-creation of culture and belief. And belief model expressed a habitual and lasting behavioural model, that is the social network.

3.2 Mazu belief provides a weak intensity of connection

The so-called connection intensity is defined by a combination of time, the degree of emotional investment, the degree of intimacy (trust by each other), and reciprocal services, which is spent on a connection. The connection intensity has weak connection, that is, frequent occurrence, lasting and emotional relationship. According to the hypothesis of weak connection, connection with weak intensity is more likely to bring diversified information. Some certain types of strong connection may help spread complex knowledge.

Mazu can act as a certain kind of weak connection in the network of overall overseas Chinese people. In the place where overseas Chinese gathered and settled, there are many Chinese, there also have various organizations of different types, such as the chamber of commerce in a certain area. There are also existing other beliefs, such as Guanyin and Guangong. Some organizations maybe usually have fewer contact, but great love in Mazu

spirit is extremely inclusive, it can connect people together with different beliefs and organizations, and make everyone producing a sense of collective identity in a certain extent.

In many temples in Thailand, there are many temples that Mazu and other gods are worshipped together. Whether it is the main god or auxiliary god, no matter it is Guanyin, Yuhuangdadi, Buddha or Bao Gong, Mazu is able to blend in and live-in harmony. The spirit of compassion and great love of Mazu can contains everything, and can inspires people in reality. This is to the greatest extent conducive to the coordination of relationship with other faith organizations. Mazu spirit can makes overseas Chinese realize that everyone is Chinese, there is no need to fight for some interests and occur internal conflicts. Therefore, the role of weak connection of Mazu plays a decisive role in the unity of the entire Chinese community.

3.3 Mazu belief provides a certain indirect connection to strengthen the cohesion of its structure

The construction of social network requires continuous communication in people's daily life. In the process of continuous network construction and creation, regular and continuous social groups give people the opportunity to overcome privacy and sense of strangeness to build connections. People have many opportunities for daily communication. Participating in activities of belief rituals makes people feel that inner mind of everyone has the common cultural concept. When everyone worships the gods in the same way, it can enhance the inner cohesion in the structure of a social network.

In Mazu temples around the world, many Chinese, especially those Chinese who go to sea for business, must go to Mazu temple to worship and pray for a safe return. This tradition still remains today. Every year on the 23rd of March and the 9th of September of the lunar calendar, every major commemoration of Mazu's birthday and ascension, grand ceremonies of worship are held in Mazu temples everywhere. People come consciously from all over the world, they actively take a part in the ceremonies as a member of belief. They entrust the feeling of missing Mazu and hometown.

In the early Chinese society, there usually had a Mazu temple first and then had a community. Mazu temple provides such a platform for people to gather together, forms a strong inner relationship, enhances understanding by each other, and even lays the foundation for joint entrepreneurship.

According to the theory of social relationship, the cohesion of a social circle is not based on the face-to-face contact of its members, but on the basis of a shorter chain of indirect relationship, which formally connect people together. Holding activities of worshipping Mazu, or Chinese participates in fellowship activities with secularity organized by Mazu-related organizations, that can help bring overseas Chinese together to form a stable social circle.

Summary

In summary, Mazu belief plays a special role in the construction of social network of Chinese people. As an excellent traditional culture of the Chinese nation, Mazu culture is rooted in the folk. As the birthplace of Mazu culture, Meizhou Island has permeated all aspects of people's daily life, and profoundly affects people's thinking, values and behaviour habits. In overseas Chinese communities, Mazu belief can also become the spiritual pillar of the Chinese community. The social relationship with Mazu belief as the bond is strong in cohesion, solidarity and mutual assistance, and a good social atmosphere. People is full of spiritual strength and full of expectations for life. Everyone is willing to closely unite in a common circle of belief.

Mazu is the most trusted protector god by people. Under the common belief, people can be self-discipline and self-management, and use their behaviours to influence others to form consistent values and form stable social relationships. The Chinese social network constructed by Mazu belief maintains the fundamental beliefs and national complex of Chinese, and unites people firmly. Mazu is not only the patron saint of Chinese navigation, but also an important spiritual force for people.

At present, in the context of building a socialist harmonious society and the policy of 'The Belt and Road', the government will play the important role of Mazu and folk organizations to promote

the integration of social order, maintain social harmony, stability and healthy development, strengthen the interactive relationship between the government and folk organizations, coordinate and cooperate with other social organizations through Mazu organizations. Through integrating resources, promoting the collaboration of cultural scholars, private individuals, artists, scientific researchers, and others, playing the subjectivity, enthusiasm and initiative of believers to participate in the construction of a complete social network based on Mazu belief, creatively use Mazu culture, and integrate Mazu spirit into the construction of a socialist harmonious society. Mazu temple of Meizhou Island has the function of congealing heart and cohering people. It can bring together the power of Mazu believers from all over the world, to promote the development of world peace and implement of 'The Belt and Road' initiative on a higher level, broader field, and broader scope, so as to make new historical contributions for constructing a mankind common community.

Methodology

This study adopts qualitative analysis. First, in the field research, researcher interviewed the people who worked in the Board of Directors of Meizhou Mazu ancestral temple, which is as the carrier of Mazu belief. The contents include: how to contact with believers in China and overseas Chinese, the policy changes of the development of Mazu belief, the data on the number of Mazu believers, Mazu temples and Mazu organizations, and so on. During the interview, the interviewees included Mazu believers, the managers of Mazu temples, tourist, government officials and local people. On the other hand, according to the previous literatures, researcher collected and analysed the historical development of Mazu belief in each era, and the connections of Mazu temples and Mazu believers in the process of globalization. Based on these two aspects of information, researcher analyses the current situation of Mazu belief in order to complete the research on the construction of social network of Chinese people in the process of globalization.

Discussions

The concept of social network cited in this article extends the research horizon to the world, including the global Chinese community who believe in Mazu. It connects Chinese people all over the world. With Mazu belief as the link, every individual can find their positions on the network, and can contribute to the overall goal of promoting the development of Mazu culture.

Certainly, the previous literature and historical data and thesis research are the basis for the research and innovation of Mazu. This is a relationship of the same origin and has a high reference value. Just like the rich values, artistic values and social phenomena contained in Mazu legends and the buildings of Mazu temples, they reflect the wisdom and talents of the general public. They are an important basis for research. It will not be listed all here. The research in this article is also based on the predecessors, combined with the framework of the national globalization strategy, in the context of the national policy---"The Belt and Road", and in the context of protecting and inheriting intangible culture around the world, constructing the social network relationship of Mazu belief, exerting the cultural soft power of Mazu belief, improving the material and spiritual civilization of all people, building a harmonious socialist society, building a community with a shared future for mankind, and realizing the all-round development of human society, so that Mazu belief will surely be accepted by more individuals and countries in the world. Therefore, the research in this article has a broad theoretical foundation and important practical significance.

Conclusion

The development of Mazu is related to the social and historical development of China, and it is closely related to the specific social environment, such as economy, culture, system, beliefs, customs, etc. Under the long-term historical role and accumulation, a complete and rich system of Mazu belief has been formed.

The social network based on Mazu belief is more stable, and the connections between individuals

are closer. Because of the Mazu spirit---setting morality, doing good deeds, and great love, individuals are not greedy for profit, but have a spirit of dedication. Individuals, countries, companies, organizations, are willing to invest their social capital and influence into social network of Mazu belief to jointly promote the development of Mazu belief, and their behaviors are very effective.

Mazu belief, the data on the number of Mazu believers, Mazu temples and Mazu organizations, and so on. During the interview, the interviewees included Mazu believers, the managers of Mazu temples, tourist, government officials and local people. On the other hand, according to the previous literatures, researcher collected and analysed the historical development of Mazu belief in each era, and the connections of Mazu temples and Mazu believers in the process of globalization. Based on these two aspects of information, researcher analyses the current situation of Mazu belief in order to complete the research on the construction of social network of Chinese people in the process of globalization.

Limitations and Future Studies

The concept of social network cited in this article extends the research horizon to the world, including the global Chinese community who believe in Mazu. It connects Chinese people all over the world. With Mazu belief as the link, every individual can find their positions on the In the context of globalization, the social network of Mazu belief is also a dynamic relationship, constantly changing and adjusting. The entire social network is constantly expanding in scale under the combined effects of time, space, and individuals. At present, the number of Mazu believers in the world has grown to nearly 300 million, and the number of Mazu temples worldwide has reached 10,000. This set of data is the best proof. Under the influence of individuals, countries, organizations, the social network of Mazu belief is also developing. What this brings is the important social function and influence exerted by Mazu belief. Mazu's social network can range from large to small, as large as the world level dominated by the state. For example,

the Chinese Mazu Cultural Exchange Association is an official organization that contacts Mazu believers around the world, as small as a WeChat group. To unite and mobilize Chinese people all over the world, we can use the power and influence of social capital, such as the state and policies to raise the awareness of the whole Chinese people and form a strong and stable social network based on Mazu belief.

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