



Research Paper

Mazu Culture's Path of Overseas Communication in the New Media Era

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Abstract: *The Mazu culture constitutes an integral component of maritime culture and depends on various media for its intergenerational transmission. The advent of new media has transformed the traditional means of disseminating Mazu culture, diversified the channels of Mazu culture dissemination, and introduced novel features in its propagation. This article aims to examine the challenges associated with the limited overseas dissemination channels of Mazu culture and the singular overseas dissemination methods. By conducting a literature review, collecting data, and undertaking field research, the article conducts an in-depth analysis, and proposes appropriate countermeasures.*

Key Words: *New Media, Mazu Culture, Overseas Communication Strategy, Countermeasures*

Received 20 July, 2024; Revised 01 Aug., 2024; Accepted 03 Aug., 2024 © The author(s) 2024.

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I. Research Background

1.1. The Significance and Characteristics of Mazu Culture

Mazu culture has its roots in the sea. It is a rich cultural heritage resulting from the continuous interaction between human beings and the ocean. The numerous stories of Mazu's maritime rescue are widely circulated along the coastal areas. Mazu culture is deeply embedded in the fertile soil of traditional Chinese culture and embodies the spiritual qualities of benevolence, justice, courage, and peace. Coastal nations around the world have recorded the remarkable deeds of Mazu and the ocean. The divine nature of Mazu's maritime rescue has become a spiritual comfort and support for sailors. The folklore-based Mazu culture is highly adaptable and functionally diverse, enabling it to expand and develop continuously, transcending national boundaries and spreading worldwide. The widespread dissemination of Mazu culture has also helped to eliminate communication barriers and cultural estrangement between overseas Chinese and local residents, playing a bridging role in communication^{[1][2]}.

Mazu culture is practical. Overseas Chinese use Mazu culture to construct their cultural identity and unite. Mazu culture provides spiritual motivation and support for overseas Chinese to overcome various difficulties and offers venues and support for their practical needs. Through platforms such as Mazu temples and guilds, overseas Chinese collaborate to solve the difficulties and problems they encounter abroad. They regularly organize Mazu folk activities to seek spiritual support, establish consensus, continuously build their own cultural circle in foreign environments, and enhance their national feelings, cohesion, and identity. This practical function of Mazu culture has been recognized by local industry groups pursuing practical value, transforming into commercial protective deities, life blessings, etc. Secondly, Mazu culture is folk-oriented. The origin of Mazu belief, integrated into folk society, is a belief form that blends into people's lives, with non-traditional characteristics. This presence allows Mazu belief to expand its adaptability and survival space. With the help of Mazu culture, the information exchange process between overseas Chinese and local people becomes more attractive, public communication becomes more meaningful, and cultural construction between each other becomes more intuitive^[1].

1.2. New Media Technologies

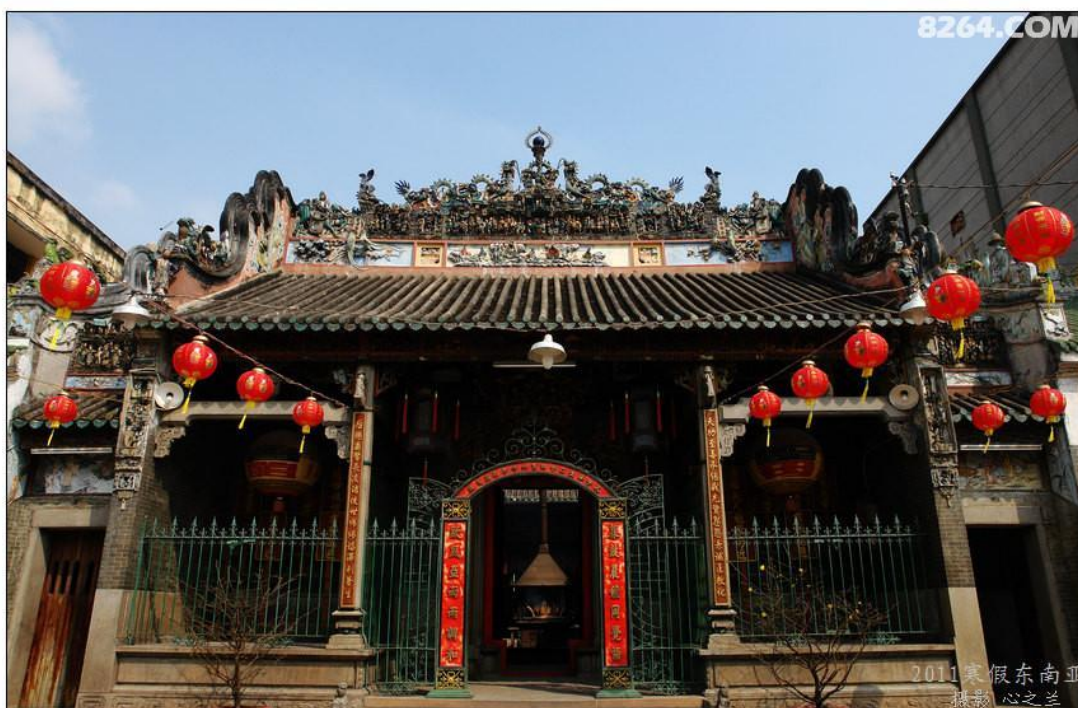
New media technology refers to media based on internet technology, which has inherent technological advantages and information service functions, making it the best choice for the integration of the network economy and the media industry. It covers various application forms, such as social media, mobile applications, digital advertising, video streaming, AR/VR technology, data analysis and mining, online news and blogs, and smart home applications. The characteristics of new media technology mainly include interactivity, real-time, diversity, personalization, cross-platform, and community-based aspects^[8].

New media technologies provide users with diverse information content and interactive ways to access and share information anytime and anywhere, enhancing users' sense of participation and experience. At the same time, new media technologies can also provide customized information and services based on users' needs and habits, meeting their personalized demands. Furthermore, with the development of mobile internet, new media has surpassed traditional websites and applications to become a cross-platform phenomenon, making information dissemination more convenient and efficient^[6].

The modern information dissemination and globalization processes have also promoted the spread of Mazu culture globally. With the popularity of the Internet and the convenience of information exchange, relevant information and activities related to Mazu culture can be quickly disseminated worldwide. At the same time, cultural exchanges and integration in the process of globalization have provided a broader space and platform for the dissemination of Mazu culture.

II. The Impact of Mazu Culture on Contemporary Society

The impact of the Mazu cultural spirit on contemporary society is primarily demonstrated through various social groups engaging in public welfare activities based on Mazu culture. For instance, the board of directors of the Vietnam Sui City Club in Ho Chi Minh City established a public hospital and school using the club's funds and provided scholarships, medical aid, and grants. The President of Vietnam awarded honorary medals to commend this effort. Additionally, during natural disasters in Vietnam, the Vietnam Wenling Mazu Club actively organizes teams to donate and provide assistance.



Taking the American Mazu Temple as an example, they established the American Mazu Foundation, which actively engages in community service to solve practical problems for believers. They also organize believers to donate to disaster areas, hold health lectures, and provide free herbal tea, thus deeply practicing the spirit of Mazu's great love. On April 17, 2023, the American Mazu Foundation held the 'World Peace Cultural Festival Parade' to commemorate the fortieth anniversary of the United Nations awarding Mazu the title of 'Goddess of Peace', the fourteenth anniversary of Mazu culture being included in the UNESCO Intangible Cultural Heritage list (folklore category), and to commemorate the 1063rd anniversary of Mazu's birth. More than 10,000 temples and 300 million to 1 billion people worldwide participated in this commemorative day. They believe that the spirit of Mazu's 'doing good, accumulating virtues, and great love' is the sum of spiritual nourishment and cultural confidence for people around the world. This event calls on people to make more contributions to the community and create a civilized and better future together.

There are many similar cases, especially after the outbreak of the COVID-19 pandemic. The Mazu Charitable Foundation actively donated anti-epidemic supplies to institutions such as the Xing'an Association Tianhou Palace in Malacca, Malaysia, and the Nanyao Palace in southern Thailand, helping overseas communities overcome difficulties.



The spirit of great love in Mazu culture transcends national borders. This is evident in the couplets found in some Mazu temples overseas: "Mazu reveals herself in Meizhou, protecting sailors and travelers alike; Her radiance shines on the southern islands, bestowing grace upon people of different ethnicities." "With her divine virtue reaching the heavens, all beings under the sky receive her benevolence; Her maternal grace extends to the earth, and children of all nations celebrate in peace." As a dynamic culture, Mazu culture is constantly adapting and integrating into the local cultures of overseas Chinese communities. It has moved beyond the realm of Chinese culture to become a global cultural phenomenon.

III. The Significance of the Overseas Spread of Mazu Culture

3.1 Strengthening the Sense of Identity and Cohesion of Overseas Chinese

Overseas Chinese use Mazu culture as a medium to create a cultural circle exclusive to overseas Chinese. Mazu culture simplifies the communication process between overseas Chinese and local people, making it more effective to build cultural identity. Shared history and cultural awareness reflect their cultural identity, providing them with stable spiritual support. Mazu culture is an important cultural carrier for discovering, exploring, and expressing the identity of overseas Chinese. With its unique infectiousness and integration, Mazu culture brings together people with different political and cultural views, constructing a cultural identity specific to overseas Chinese. Therefore, strengthening the overseas dissemination of Mazu culture is beneficial for further building the cultural identity of overseas Chinese and promoting their cohesion.

Due to its unique historical development and spread, Mazu belief not only has the characteristics of divine culture but also symbolizes national culture. Overseas, many Chinese communities regard Mazu temples as the core of community activities and the main gathering place. Mazu belief is easy to communicate, understand, and harmonize with the world's three major religious beliefs, which promotes emotional connections between overseas Chinese and local people, achieving the great unity of 'Mazu is the same person in the world, and believers are one family'. Therefore, further spreading the spirit of great love of Mazu culture can fully leverage the cohesion and creativity of the people in countries along the Maritime Silk Road^{[1][3][4]}.

3.2. Promoting the Development of Commercial Cooperation such as the Maritime Silk Road

The ancient Maritime Silk Road started from the Qin and Han dynasties, developed in the Sui and Tang dynasties, and flourished in the Song dynasty, with Ma Zu culture playing an indispensable role. During the Song dynasty, the Ma Zu culture began to spread, providing ideological support and psychological blessings for the development of the maritime economy.

The construction of the 21st Century Maritime Silk Road has greatly expanded China's global influence. The Belt and Road Initiative aligns with many aspects of Mazu culture. The Chinese government advocates for peaceful cooperation, openness, inclusiveness, mutual learning, and mutual benefit, promoting practical cooperation in all areas to build a community of shared interests, destiny, and responsibility based on political trust, economic integration, and cultural inclusiveness. Mazu culture embodies rich ideas of 'benevolence' and 'cooperation,' which can use the power of faith to resolve conflicts, break down barriers, and establish trust as a foundation for mutual benefit.

As a representative of Han Chinese maritime culture, Mazuculture has been closely related to many of China's peaceful diplomatic activities and maritime trade over the past millennium. With the inclusion of 'Mazu belief and customs' in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity in 2009, Mazu culture has become a spiritual wealth shared by all humanity, especially countries along the 21st Century

Maritime Silk Road. The concept of 'bravery' and 'peace' in Mazu culture was a solid spiritual pillar for the opening and maintenance of the ancient Maritime Silk Road, and Mazu culture also provides profound cultural strength for the continued exploration and development of the 21st Century Maritime Silk Road. With the rapid development of the Chinese economy, the Maritime Silk Road has been endowed with new significance in the modern era, radiating new vitality and vigor. Mazu culture serves as a bridge connecting history and the new era, playing an important role in the development of the Maritime Silk Road in the modern era. The overseas dissemination of Mazu culture is an important step in the continuous prosperity of the Maritime Silk Road in the new era, and it holds significant practical significance for the construction of the 21st Century Maritime Silk Road^{[4][3]}.

As a pioneer of cultural exchange, Mazu culture plays an important role in promoting the coordinated development of economy and culture, as well as deepening regional economic cooperation. For example, based on the Mazu culture platform, cooperation has been initiated with countries along the 'Maritime Silk Road' in areas such as infrastructure, industrial integration, marine economy, investment, and trade. Fujian Province has established 7 offshore fishery comprehensive bases in ASEAN countries, with 51 sea routes opened to Southeast Asia from coastal ports. Additionally, cross-border e-commerce and logistics information sharing platforms are being developed for ASEAN countries to facilitate information exchange, customs clearance, and personnel exchanges in the region.

IV. The Current State of Overseas Transmission of Mazu Culture

4.1. Cultural Differences Result in Communication Barriers

During the process of cultural transmission, communication barriers often arise due to cultural differences. The greater the differences, the more difficult it is to establish a cultural identity. Throughout history, the cultural differences between the personification of Western gods and the deification of Eastern people have caused obstacles in communication.

Westerners struggle to understand the Chinese belief in Mazu, and this cultural disparity leads to a deviation in cultural understanding. Some Western missionaries have historically criticized Mazu culture from the perspective of spreading Catholicism and Christianity, highlighting the cultural barrier between East and West. For instance, Maids' "On the Birthday of Mazu" harshly criticizes the fallacies of Mazu belief, and John Stronach distributed leaflets during the Mazu birthday parade in Singapore on April 20, 1841, to promote Christianity. In 1848, the "General History of China," known as the American Sinology textbook, also mentioned Mazu culture, comparing Mazu to the Virgin Mary to illustrate the experiences and lessons of Catholicism in missionary work in China. Portuguese official history books, such as the "Chronicle of King Manuel of Tang," Mendonça's "History of the Great Empire of China," Castanheda's "Portuguese Discovery and Conquest of India," Pinto's "Travelogue," Francisco Caldeira's "World Tour Commentary (1594-1606)," Hamilton's "New East India Chronicles," and English newspapers and periodicals that disseminated Chinese culture in Europe and America, such as the "Chinese Miscellany," all document Mazu culture. These records reflect the writers' viewpoints: they consider Mazu culture to be nothing more than a customs phenomenon full of exotic colors. From their expressions, we can see that Westerners do not comprehend the reasons for Chinese people's devout worship of Mazu and the underlying motives behind such worship^{[7][3]}.

4.2. Crisis of Cultural Identity among the New Generation of Overseas Chinese

With the progression of time, the new generation of young overseas Chinese is influenced by the cultural education of the country they reside in. In order to avoid being viewed as outsiders by the locals, the concept of 'falling leaves return to the roots' has shifted to 'falling leaves take root.' This has resulted in a decline in cultural identity among the new generation of young overseas Chinese, and the absence of the cultural inheritance of Mazu exacerbates their cultural ambiguity. The new generation of overseas Chinese grew up in the era of rapid development of the Internet and new media technologies. The diversity and complexity of online information factors have led to confusion in cultural identity among overseas Chinese. When they are exposed to a large volume of information, there is no shortage of one-sided, distorted, or misleading content, which can warp their understanding of Chinese culture and even create a negative impression. The popularity of digital media and social networks also makes the communication and collision between different cultures more direct and frequent. Overseas young Chinese can access various cultural viewpoints and values on social media, and these ideas may conflict with their original local culture. This impact can make them feel disoriented and lost in cultural identity, which is manifested as:

4.2.1. Fragmentation and Superficiality of Information

In the era of information explosion, a vast amount of information disseminates rapidly through various media channels. However, this information is often fragmented and lacks a systematic knowledge system. Young overseas Chinese may encounter fragmented information about their culture, but due to a lack of in-depth

exploration and understanding, they may find it challenging to form a complete and profound cultural identity. Furthermore, this information is often superficial, only involving surface phenomena of culture without delving into the core and essence of culture.

4.2.2. Pressure of Cultural Conflicts and Integration

In the context of globalization, communication and collision between different cultures occur more frequently. Young overseas Chinese may feel confused and lost when exposed to different cultures, not knowing which culture to identify with. Moreover, they may face pressure to integrate into the local society and culture while maintaining their own cultural characteristics. Such pressure may lead to a decrease in their identification with their ethnic culture.

4.2.3. The Influence of Social Media

Social media plays an increasingly important role in information dissemination and interpersonal communication. However, the information on social media often tends to be entertaining and fragmented, making it difficult to provide an in-depth cultural analysis and reflection. Additionally, interactions on social media are often centered around self-expression, which may result in young overseas Chinese lacking depth and breadth in expressing their cultural identity.

4.2.4. Challenges of Cultural Diversity

In the information age, people have access to various cultures from around the world. This diversity provides young overseas Chinese with a rich cultural selection, but it also makes it difficult for them to determine their cultural identity among many cultures. They may feel lost in the intersection of multiculturalism, finding it challenging to define their cultural identity and sense of belonging.

4.2.5. The Fluidity and Individuality of Cultural Identity

Compared to traditional cultural identities, cultural identities in the information age are more fluid and variable. The cultural identity of young overseas Chinese may change constantly with their experiences, education, and social circles. This fluidity makes it difficult for them to form stable cultural identities and also makes their cultural identities more complex and diverse.

Individuality of Cultural Identity: In the information age, individualism is becoming more prevalent, and young overseas Chinese pay more attention to self-expression and personal development. This individuality may lead them to focus more on personal experiences and feelings in terms of cultural identity, while neglecting traditional and collective cultural identities. They may be more inclined to choose cultural elements that align with their personal values, rather than strictly adhering to traditional cultural norms.

4.2.6 The Shaping Role of Media and Cultural Products

In the information age, media and cultural products have a significant impact on people's cultural identity. Young overseas Chinese may be influenced by various media and cultural products from their home country and host country, shaping their views and attitudes towards different cultures. However, media and cultural products often tend to be superficial and lack in-depth cultural analysis and reflection.

V. Strategies for Overseas Communication of Mazu Culture in the New Media Era

5.1. The integration of new media technologies promotes the integration of Mazu cultural resources

5.1.1. Visual Creation of Mazu Culture Combined with VR and AR Technology

AR technology is a technology that overlays virtual content onto the real world, allowing users to observe and interact with this virtual content through devices such as smartphones, tablets, or specialized AR glasses. The core of this technology lies in integrating virtual elements into reality, allowing users to interact and communicate with virtual content through gestures, voice, touch, and other means, so that users can perceive additional information or experiences in the real environment^{[8][9]}.

Considering that the expression of Mazu culture is far from contemporary life, many people cannot appreciate and deeply feel the charm of Mazu culture. We can use AR and VR technologies in new media to visualize the various cultural branches of Mazu culture.

In terms of VR technology, it can simulate virtual visual of three-dimensional space, allowing the audience to experience visual, auditory, and tactile sensations as if they were in a real scene. AR technology effectively connects reality with virtuality, providing audiences with sensory experiences that transcend reality. MR technology offers the possibility of integrating the real world with the virtual world, creating a brand new visual environment. Holographic projection can create three-dimensional aerial illusions for the audience, allowing interaction with performers in the illusion and providing a stunning experience. Designers can make full use of these information technologies to present traditional culture through rich visual language, innovative

shooting angles, and selecting preferred shooting methods to create high-quality traditional cultural audiovisual feasts for the audience.

When it comes to the costumes and architectural culture in Mazu culture, they can achieve visual impact through the combination of the above technologies. In-depth research and understanding of the costumes and architectural culture of Mazu culture. Mazu cultural costumes mainly include Mazu headdresses and Mazu costumes, which are uniquely designed, with profound implications, reflecting Mazu's aspiration to care for the sea and remain unmarried for life. Architectural culture covers buildings, physical environments, as well as related technologies, systems, arts, and other aspects, reflecting the harmonious coexistence between humans and nature.

By using advanced 3D modeling technology, the details of Mazu cultural costumes and architectural culture are accurately reproduced. During the modeling process, attention should be paid to the materials, textures, and lighting effects of the costumes, as well as the proportions, structures, and environmental atmosphere of the buildings. Through detailed modeling, virtual scenes can be made more realistic, enhancing user immersion. Subsequently, these models are imported into a virtual environment using VR technology. In the VR environment, users can experience the charm of Mazu cultural costumes and architectural culture as if they were there. Through devices such as head-mounted displays, users can freely walk, observe, and even interact with virtual objects in the virtual scene.

In the process of creating a visual feast, multimedia elements such as audio and animation can be combined to enhance the user's sensory experience. For example, designing animation effects to showcase the production process of Mazu cultural costumes, or using sound effects to simulate the atmosphere of architectural environments.

In order to achieve the goal of enabling people to have a deeper understanding, interactive elements can be incorporated into the VR environment. For example, users can click or touch to view detailed information about costumes and buildings, or unlock more content by completing tasks. These interactive elements not only increase user engagement, but also help them to gain a deeper understanding of the connotations and values of Mazu cultural costumes and architectural culture.

This form of innovation can greatly combine the psychological pursuit of technological trends by overseas young compatriots to achieve a deep understanding and reflection on Mazu culture, stimulating their desire to explore their own culture. Through visual impact, they actively learn about Mazu culture, rather than being trapped by the digital divide^{[8][11]}.

5.1.2. Design of Large Language Model for Mazu Culture (LLA)

With the gradual maturation of large language model design technology, it is possible to design a large language model related to Mazu culture. Designing and applying a large language model with Mazu culture as the theme has profound significance for the inheritance of Mazu culture^[9].

In terms of feasibility, a mature LLM such as the GPT system or BERT system can be chosen as the foundation. Specific elements of Mazu culture can be integrated into the model framework, and a dedicated encoding layer can be designed to handle Mazu culture-related vocabulary, phrases, and structures. Through multi-task or transfer learning methods, the model can learn both language processing capabilities and Mazu cultural knowledge during the training process. In terms of cultural expression, a set of expressions that match Mazu culture can be designed, such as specific symbols, icons, or color schemes, to visually represent the characteristics of Mazu culture in the model output. For user interaction design, it is recommended to develop a user-friendly interface or application that allows users to interact with the model conveniently. At the same time, Mazu cultural elements and atmosphere can be integrated into the interaction process to enhance user experience and cultural identity.

A large language model (LLM) with the theme of Mazu culture has tremendous potential, not limited to cultural heritage, but can have far-reaching impacts in multiple fields. In-depth cultural research and education, LLM can serve as a powerful tool for studying Mazu culture. Through deep learning and natural language processing techniques, it can analyze a large number of historical documents, folk stories, and contemporary materials, revealing the deep meanings and evolution of Mazu culture. This is a valuable resource for cultural scholars, historians, and educators. In the field of education, LLM can assist in developing interactive educational courses, enabling students to learn about Mazu culture in a more vivid and interesting way, enhancing learning interest and effectiveness. It also drives the cultural and creative industries, as Mazu culture is a rich source of creativity, providing endless inspiration for the cultural and creative industries. LLM can assist in creating literary works, artistic works, digital games, film and television works related to Mazu culture, promoting innovation and development in the cultural industry. By analyzing user preferences and market trends, LLM can provide data support for the positioning and marketing strategies of cultural products, helping to drive the commercial success of cultural products.

Through interaction with LLM, visitors can gain in-depth understanding of the historical background, belief system, folk activities, and other aspects of Mazu culture, enhancing the cultural connotation and

experiential sense of tourism. LLM serves as a link in cross-cultural communication, and in the context of globalization, it can act as a bridge connecting people from different countries and regions, promoting the exchange and integration of Mazu culture with other cultures^{[1][8][9]}.

VI. Limitations and shortcomings of the study

Although this study has made some efforts to explore the overseas dissemination of Mazu culture in the new media era, there are still some limitations that may affect the universality and depth of the research results. Firstly, this study mainly relies on existing literature and some online resources for data collection, which may limit the timeliness and representativeness of the data. Especially in the rapidly changing new media environment, real-time data updates are crucial for accurately reflecting the current dissemination status. Secondly, the research scope mainly focuses on Chinese communities in Southeast Asia, North America, Europe, and Australia, which may overlook the diversity and complexity of Mazu culture dissemination in other regions. In the context of globalization, the dissemination mechanisms and effects of Mazu culture may vary significantly in different cultural and geographical backgrounds. In addition, when analyzing the impact of new media technologies on the dissemination of Mazu culture, this study focuses more on the potential of the technologies and theoretical discussions, while lacking sufficient assessment of the challenges and risks that may be encountered in the implementation of the technologies. The success of technological applications depends not only on their potential but also on multiple factors such as resources, audience acceptance, and cultural adaptability. In terms of research methods, this study mainly uses qualitative analysis and lacks support from quantitative data, which may limit the universality and accuracy of the research results. Future research can further validate the findings of this study through quantitative surveys and empirical analysis. Finally, while this study proposes some innovative communication approaches when discussing strategies for the overseas dissemination of Mazu culture, there is a lack of in-depth investigation into the implementation details, audience feedback, and long-term effects of these strategies. Future research can build on this foundation to further explore and optimize communication strategies through case studies and long-term tracking.

VII. Conclusion

With the rapid development of globalization and new media technologies, Mazu culture, as a precious cultural heritage of the Chinese nation, has shown unique value and profound influence in its overseas dissemination. This article delves into the pathways of Mazu culture's overseas dissemination and proposes innovative solutions to current issues, aiming to provide theoretical support and practical guidance for the global dissemination of Mazu culture. The article points out the significance of Mazu culture in overseas dissemination, including strengthening the sense of identity and cohesion among overseas Chinese and promoting the development of commercial cooperation such as the Maritime Silk Road. Mazu culture not only serves as a spiritual bond connecting global Chinese communities but also plays a crucial role in cultural exchange and economic cooperation. The article also analyzes the current status of Mazu culture's overseas dissemination, including cultural cognitive differences, cultural identity crises among the new generation of overseas Chinese, and proposes strategies such as integrating Mazu culture resources through the innovative application of new media technologies. In particular, the use of VR, AR technologies, and Large Language Models (LLM) offers new possibilities for the visualization and in-depth learning of Mazu culture.

However, this study also has certain limitations. Data collection mainly relies on existing literature and online resources, which may have limitations in terms of timeliness and representativeness. The research scope is mainly focused on specific regions, which may overlook the diversity of the dissemination of Mazu culture in other areas. In addition, there is insufficient assessment of the challenges and risks in the implementation of new media technologies, lack of quantitative data support, and insufficient in-depth investigation of the details of communication strategy implementation and long-term effects.

Future research should build on this study by conducting more extensive and in-depth data collection, employing interdisciplinary methodologies, and implementing comprehensive technological assessments to continuously enrich and improve the study of the overseas dissemination of Mazu culture. At the same time, attention should be paid to the application effects of new media technologies in different cultural and regional contexts, as well as how to promote the exchange and integration of Mazu culture with other cultures in a globalized context.

Finally, this article calls on all sectors of society to pay attention to and support the overseas dissemination of Mazu culture, jointly promote the global dissemination of this excellent Chinese culture, share the spiritual connotation and values of Mazu culture with the world, and contribute Chinese wisdom and strength to the building of a community with a shared future for mankind.

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