

constitutes an important reason for the introduction of foreign religions such as Christianity, Catholicism, Islam and Manichaeism. At the same time, the prosperous economy also provided strong economic support for the construction of various religious buildings, such as temples and towers.

4.2.2. Demographic Factor

The population factor is an important carrier and medium for the construction and dissemination of religious sites. On the one hand, the crowd is the object of spreading religious culture. Densely populated areas are often the preferred location for religious sites. The prosperous maritime trade in Quanzhou during the Tang Dynasty resulted in the southeast coastal area becoming the intersection of internal and external economic and cultural connections. Specifically, the prosperous economy brought about large-scale population mobility, forming a densely populated area, while the high-intensity population mobility provided great possibilities for the inflow of multi-religious cultures; the densely distributed population served as an accessible and convenient audience for the spread and development of religious cultures. On the other hand, the crowd is the disseminator and receiver of religious culture. Quanzhou is located in the coastal area. In ancient times, people mostly made a living by fishing in the sea, which was often accompanied by high risks. Therefore, people prayed to the gods for protection. To sum up, although the population distribution depended on the regional socio-economic development, it also affected the spatial distribution of religious sites in Quanzhou. Even now Quanzhou City, Jinjiang and Nan'an are densely populated areas, in which nearly 62% of religious sites are distributed, and they have also become agglomerative areas of religious sites.

4.2.3. Culture

The particularity of Minnan culture is an important reason for the formation of the spatial structure of religious places. From the perspective of cultural production, the essence of Quanzhou's culture is a combination of immigrant cultures and the local culture, agricultural culture and maritime culture. First of all, Fujian is located in southern Fujian, which essentially belongs to Fujian culture. During the Spring and Autumn Period, the Yue culture merged to form the Min-Yue culture, which is known as the belief in ghosts and gods. Secondly, Quanzhou is far away from the Central Plains, which provides a good migration place for the Central Plains people to escape from wars and disasters, so it is easy to form immigrant culture, such as the Hakka culture. Furthermore, Quanzhou's maritime trade provided a good geographical advantage for the formation of a maritime culture. Therefore, the more open and inclusive immigrant cultures and maritime culture, coupled with Quanzhou's unique geographical location, were likely to promote the exchange and integration of various religious cultures, and the southeast coast of Quanzhou is richer in maritime culture than the northwest mountain forest area. Therefore, the religious sites in Quanzhou are mainly concentrated in the southeast coastal area, showing the trend of spreading from the southeast coast to the northwest inland. From the perspective of cultural complexity, a single culture has a strong continuity and inheritance, and it shows a more obvious rejection of foreign cultures. Whereas complex cultures constantly collide, absorb, integrate and abandon in the process of gestation, which makes them more open and inclusive. Specifically, Quanzhou's culture is a combination of various cultures, and it is a complex culture. Its cultural openness and inclusiveness are not only reflected in the acceptance and absorption of foreign religious cultures by Minnan culture, but is also reflected in the localization of foreign religious cultures in the process of development and dissemination, as well as the mutual game and integration among various religious cultures. The situation that Quanzhou now presents is the coexistence and co-prosperity of multi-religious cultures. To sum up, Quanzhou's special cultural factors had an important influence on the spatial distribution of religious sites.

4.2.4. Transportation

Comment [RR1]: Consider adding further explanation to aid understanding.