

Social Connotation of Belief in Ghosts, Gods and Fairies in the Context of the New Era

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Abstract

Using the cloak of belief to illegally spread and collect money activities often appear, especially in the belief of ghosts, gods and fairies is particularly serious. Phenomenological research methods can effectively remove the enchantment of the belief itself, and enable the groups with related "beliefs" to invest their time and energy in activities that are truly beneficial to the society, and no longer be confused by the illusion of mystery and nihilism. This is the necessary meaning that folk belief forms can survive in the new era, and also conforms to the specific requirements of the development of The Times in the context of the new era.

Keywords

New Era; Folk Beliefs; Absence and Presence.

1. Review

Socialism with Chinese characteristics has entered a new era, which naturally brings with it new requirements for development and new demands of The Times. Ghosts and gods' immortal belief widely exists in our country and north of north China, northeast and eastern Inner Mongolia ghosts' immortal belief is a combination of Buddhism and Taoism and embodied in the form of matrimonial, ghosts and gods' immortal belief in "hu, yellow, and often, white and grey" five spirits such as immortal as the main body in the faith, ghosts and gods' immortal faith belongs to a form of folk beliefs. This belief form at present very few people attention, because with the setting up of the mourning hall to borrow from the mouth of pray for god's people to ask good or ill luck, predict the future, even "see a doctor prescribe medicine", and refer to the activities of the things, ghosts and gods' immortal belief in content and form are mixed with a lot of mysticism elements, even in the criminals there became superstitious fundraising tool. This is obviously not in line with the development requirements of the new era, and has even become one of the carriers of destroying social harmony and stability, spreading superstition and ignorance.

However, if we systematically observe and understand the belief form of ghosts, gods and fairies, we can find that it is derived from the ancient shamanistic belief, and has a large number of shamanistic songs, dances and ritual remains, which is a good observation object for further study of Shamanistic belief. Ghosts, gods and immortals also have a deep historical origin. According to many people's description, the historical origin of ghosts, gods and immortals can even be traced back to the Tang Dynasty. Of course, this is only the opinion of believers, but there are many believers who have similar opinions, which is worthy of certain attention. In addition, from the perspective of the belief system of ghosts, gods and fairies, its "pantheon" is compatible with the deities and sages in the traditional Chinese system of Confucianism, Buddhism and Taoism, and also includes the belief objects of early religions such as natural object worship and totem worship, which has the phenomenon of diversified belief integration. In addition, the establishment of the Qing Dynasty made the belief of ghosts, gods and fairies, which was originally concentrated in the northeast region, enter today's eastern Inner

Mongolia and North China, and after hundreds of years of history, it also had a certain impact on the local culture and folk customs, which has a certain value of folklore or anthropology research.

In order to analyze the panorama or essence of this belief, find the deep background and value behind it, and finally remove the color of mysticism completely, and transform it into a valuable observation and research object that meets the requirements of the development of the new era, we need to face up to the mystical elements and regard it as an element of this phenomenon. As an element, it is a non-independent part that cannot be held or presented without the whole to which it belongs. When all mystical elements in this belief are regarded as belief elements, these mysterious rituals, processes and experiences are no longer mysterious, but become a kind of substantial image, allowing us to perceive or see various defects surrounding this belief. The "presence absence" structure is used to analyze and study this phenomenon, and restore the essence of the folk belief form of ghosts, gods and immortals and the driving force behind it to maintain its existence.

2. The "Presence" and "Absence" of People Possessed by Ghosts

2.1. The Basic Condition of a Person Possessed by a Ghost

This study investigated seven people who were possessed by ghosts in an urban area and the surrounding towns.

① from the point of regional distribution, the first to be a ghost who possessed, the second is the ghost who possessed of residential location is located in the urban area, the third is the ghost who possessed, the fourth is the ghost who possessed, the fifth is the ghost who possessed, the sixth is the ghost possessed of people living in urban areas around the township, the seventh is the ghost possessed of people living in another county township.

② In terms of gender composition, all the possessed were female, with the seventh one explicitly stating that she would pass on her abilities to her son, and the other six having no description of problems with "inheritance" to the next generation.

③ In terms of age composition, all the people possessed by ghosts were over 50 years old, including a second person under 55 years old, a fourth person possessed by ghosts, and the rest of the people possessed by ghosts were between 55 and 65 years old.

④ In terms of family composition, the first person possessed by the ghost, the second person possessed by the ghost, and the seventh person possessed by the ghost are all married and have children; The third person possessed by the ghost, the fifth person possessed by the ghost, and the sixth person possessed by the ghost were all married and widowed, and the fifth person possessed by the ghost had a widowed wife and child; The fourth person possessed was unmarried.

⑤ From the perspective of belief source, the second person possessed by the ghost, the fourth person possessed by the ghost, and the seventh person possessed by the ghost all clearly indicated that their belief in ghosts, gods and fairies came from the family inheritance; The first person possessed by a ghost and the fifth person possessed by a ghost stated that they had received guidance from the spirits after a serious illness before starting their faith; The third person possessed by the ghost and the sixth person possessed by the ghost said that they acquired the ability and belief of the so-called "psychic" after being "instructed" through fortune-telling and other means.

⑥ In terms of employment status, the first possessed person and the second possessed person living in the urban area both have their own jobs (the first possessed person sells ritual items, the second possessed person runs a grocery store in the residential community), The rest of the possessed people living in the surrounding towns and counties are unemployed.

The overall basic situation is summarized in the following table:

According to the above basic situation of people possessed by ghosts, there are more towns and cities than cities. Women constitute the absolute majority of the gender composition; The age composition is biased towards middle and old age, or very few young adults; The ratio of unsatisfactory marital life is on the high side, and there are many cases of widowhood. The belief sources of people possessed by ghosts are quite diverse, and all have mystical color; The employment situation shows the "differentiation" of urban and rural areas, and the neighboring towns and other districts and counties have no stable means of livelihood and income.

2.2. The 'Absence' of People Possessed by Ghosts

When people have a specific belief, they will always assign certain "sacredness" to the figures, rituals, places and concrete objects related to the belief, believing that these people or objects have supernatural abilities or attributes. Through field research, people who pray to gods perceive people possessed by ghosts as "spokespersons of gods" or "gods" themselves. In any case, people possessed by ghosts are always different from "ordinary people". At the same time, those who happen to be ghosts who possessed the unfortunate experience, all is the divine person regarded as "oracle" or "god", is destined to these ghosts possessed "otherworldly." people need to test or path, further suggested that he was constantly ghosts who possessed with general individual differences. What is obvious here is that many of those who pray to the gods may miss the most important point, which is that the "inhuman" suffering of human beings does not equate to the "divinity" and "detachment" of the "God", but that some emphasize in the suffering some kind of "mission" or "experience" beyond our experience. And these "sacred missions" or "mystical experiences" are exactly what we cannot prove or falsify. This means that most of the people who pray to the gods, at least ignore this important logical premise, then start their own faith activities, they do not know that behind the surface of the "sacred", there may be a lot of human helplessness.

The basic living conditions of these people possessed by ghosts can be said to be very unsatisfactory on some level. Many of the sorrows of life experienced by them are not real lives that should be "suspended", but it is precisely the reality of these lives that becomes part of the "absence" in the mode of belief. It is interesting to note that both the possessed and the praying seem oblivious, at least linguistically, to these "absent" manifestations of reality. For someone possessed by a ghost, it may be too old or mentioned too many times to be "insignificant." And from the point of view of the divine person, the past for what he didn't ask ghosts fairy for contact, or the divine person doesn't really care about the ghost possessed person's private life, but at the time of need, using their "divine" hope can be a transcendental, satisfactory answer; On the other hand, the lighthearted feeling of grief by the people possessed by ghosts can also make the people who pray to gods more willing to believe that the people in front of them are different and have some "superhuman" ability and "mission" to a certain extent. When the content of "absence" is greater than what we can see, the whole "phenomenon" becomes mysterious and even distorts our logical and clear perception of reality.

3. "Presence" and "Absence" of Ritual Contents

3.1. The Composition of TangKou

The so-called "Tang kou" is the specific human place where ghosts, gods and fairies receive "worship" and "see things from the lower world" in the home of the person possessed by the ghost. In general, each "Tang kou" is dedicated to "Tang Shan", on which the main "Xianjia" are written in large characters, such as "Hu SAN Tai", "Hu SAN Tai's milk", "Bai Xiang", "Chang Xiang", etc.; Under each character "Xianjia", the names of "soldiers and horses" are written in small characters, such as "Hu Tianba", "Hu Tianbao", "Huang Wenwu", "Huang Wenyi" and so

on. Some "TangKou" written "single" size is very big, can even write a full wall, the seventh is the ghost who possessed is the home of the situation, according to the seventh is the ghost possessed said it's because she's "top" of the "fairy" has a high "power", in charge of the all-around "home system", In the course of the investigation, there are indeed people around who are possessed by ghosts to ask him about certain things. There are also some "Tang Dan" whose "Tang kou" is not written and consecrate. This situation exists in the "Tang kou" of the first person possessed by the ghost, the fourth person possessed by the ghost, and the fifth person possessed by the ghost, because, according to their dictions, not enough soldiers have been recruited; Or their own "fairy family" did not inspire to worship "Tang Shan".

3.2. Organization of Ceremonies

There are two forms of ritual organization: one is a relatively free form in time and space. The worshippers do not search for the person possessed by the ghost according to the time and place, and the incense master does not choose a specific time and place to carry out the ritual activities. Simply put, if a worshiper suddenly has a question and wants to ask the person possessed by the ghost, no matter where she is found, the person possessed by the ghost can begin the ritual activities and do not have to return home to ask the ghosts and fairies to answer the question. Most people who are possessed by ghosts take this form. In addition, a small number of people possessed by ghosts would gather those who prayed for the gods in the "incense hall" and invite the "family fairy to the lower boundary" at the time. In the "incense Hall", the people who prayed for the gods would ask the ghosts, gods and fairies in turn, and finally the people possessed by ghosts would answer the questions and repeat the process. Until the "ritual" of the people who prayed to the gods ended the inquiry without asking any questions. This condition only existed in the "mouth" of the third person possessed in this investigation.

3.3. The Process of Ritual

In the course of the ritual, there are three different invitational rituals. One is as described above will pray to gods who focused on the unity of "hong tong" ceremony, "please god," and in the process of "god", please be ghost possessed person has its own rhetoric, generally there is a temple to seek "the fairy" help find me, also hope that "the fairy" compassion can pray to these gods who doubt dispels doubts difficult class of words, After finishing these "greetings", the person possessed by the ghost becomes the spokesman of the ghosts and fairies, and begins to answer questions; Another ceremony is much simpler to not when and where, there is no long narrative language, nor by the "who" through the transformation of "god" is the ghost possessed can freely switch between "every saint" and the divine communication at random, but will be specially pointed out that a particular sentence is "the fairy", mainly by normal dialogue to promote the service process; The last one keeps the tradition of "inviting gods to meet immortals" in northeast China, which requires the cooperation of "great gods" and "two gods" to complete the ceremony by singing and inviting one another. It is worth noting that in this investigation, the sixth person possessed by the ghost took this form, but without the cooperation of the "great god", the sixth person possessed by the ghost himself acted as the "two gods", using the recorder to play the tunes sung by the "great god" to perform the ceremony. According to the answer of the sixth person possessed by the ghost, the voice recorder kept the words of her "master" for different occasions and events to ensure the smooth operation of the ceremony in the absence of the "great god". In fact, the sixth person to be possessed by a ghost in as many years performed the ritual by recording himself alone.

3.4. The End of the Ceremony

Part of the line at the end of the ceremony is actually unclear. Perhaps from the end of the question of the person who prayed to the god, no longer asked the person possessed by the

ghost and the "fairy family", the whole ritual process has been over, this judgment is more obvious in the above second kind of ceremony regardless of time and place. As for the first and third ceremony process, at the end of the question with the ghost possessed will repeatedly confirm whether there is any don't understand the problem, "the fairy" leave after confirmation, be possessed ghost will remind people pray to gods to "Xie Xian", "family money" under incense burner or delivered to be ghost possessed hands, can leave after again thank humbly, It seems that the boundary of the end of the ritual is just after the people who pray to the spirits have finished "thanking the fairies" and left the house of the person possessed by the ghost.

3.5. "Absence" of Ritual Content

From the perspective of the whole process of the ceremony, the process and content of the ritual organization of the belief in ghosts, gods and fairies is not a fixed rule and complete ritual system, but is affected by strong subjective factors. "Single" can be said to be the belief system of "fairy spectrum", but still exist in such lineages are simple, traditional ethical concepts of "pecking the honour", high-level upper immortal and there is no specific name, all are "great grandfather", "milk" and "the nun 1" elders' epithets, under a name of "fairy" is relatively immature, It's more like a nickname or a nickname. In the process of ritual, even in the daily life of these people possessed by ghosts, there seems to be no obvious "threshold". We can hardly distinguish between the "holy" of these people possessed by ghosts. Perhaps this is the reason why these people possessed by ghosts are called "semi-immortal" in the folk. Because in their body there is almost no difference between "all" and "holy" boundary, also true and false, Yifei also holy, this is also the "absence" of "charm", but also really to eliminate the existence.

4. Conclusion

In the concrete observation and research, the color and elements of mysticism are regarded as a concrete element of the whole belief, and the concrete essence after stripping the phenomenon is analyzed through these concrete phenomena, that is, the process of "reality" behind the phenomenon is the process of "disenchantment". The application of this method, on the one hand, avoids the disadvantages that a single description only restores the original appearance of the event, but it is difficult to see the deep motivation behind the event, and it is difficult to have a deep understanding and grasp of a specific event or phenomenon. On the other hand, it also avoids the influence of mystic factors on the subjective study of people, because once mystic factors enter the subjective world as the object of research, they have to face the torture of true and false, right and wrong, and affect people's stand and judgment intentionally or unintentionally. The elements of mysticism as a phenomenon as a whole a factor, can improve the integrity of itself, and not as a seems to have a "divine", beyond the independent existence of elements, and also played down its own "holy" and the unknowable, make it can be "objectivity", which can be an objective view and study. Combined with the specific context of a new era, after the "disenchantment" of traditional folk beliefs form can reflect some questions worthy of attention and to be solved, and play its role in the folk positive and upward, use it to inquire of the influence of positive psychology to allude, could enable it to fit with the social development, actively respond to the new age should be the development of the society, instead of spreading superstition and mysticism.

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