

HUMAN VALUES OF THE ANCESTOR WORSHIP OF THE CHINESE PEOPLE IN HO CHI MINH CITY

VALORES HUMANOS DA ADORAÇÃO DOS ANCESTRAIS DO POVO CHINÊS NA CIDADE DE HO CHI MINH*

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Abstract: In Vietnam, ancestor worship is a popular form of folk believably reflects the characteristics of folklore, imbued with the principle of "uống nước nhớ nguồn", "ăn quả nhớ kẻ trồng cây", aiming at strengthening and enhancing the sense of community. But this form of belief also has potential factors that lead to superstitions and customs that damage each person's time, health, and money. The Chinese are a community of Vietnamese people, with a history of migration and settlement in the land of Sài Gòn - Chợ Lớn (Ho Chi Minh City). The ancestor worship of the Chinese community here has become a good tradition, contributing to preserving, preserving, and promoting its values, as well as contributing to the protection and development of the Chinese community on the Chinese background, the foundation of family values, bloodlines that share a common origin, relatives, from which other community activities are increasingly expanded and developed based on the importance of ancestor worship. The purpose of the study is to clarify the human values in the ancestor worship of the Chinese people in Ho Chi Minh City and its influence on the cultural and socio-economic activities of the Chinese community.

Keywords: Human values. Ancestor worship. Chinese people. Ho Chi Minh City.

Resumo: No Vietnã, o culto aos antepassados é uma forma popular de culto popular que reflete de forma credível as características do folclore, imbuído do princípio "uống nước nhớ nguồn", "ăn quả nhớ kẻ trồng cây", com o objetivo de fortalecer e melhorar o senso de comunidade. Mas esta forma de crença também tem fatores potenciais que levam a superstições e costumes que prejudicam o tempo, a saúde e o dinheiro de cada pessoa. Os chineses são uma comunidade de vietnamitas, com uma história de migração e colonização na terra de Sài Gòn - Chợ Lớn (Cidade de Ho Chi Minh). O culto aos ancestrais da comunidade chinesa aqui se tornou uma boa tradição, contribuindo para preservar, preservar e promover seus valores, além de contribuir para a proteção e desenvolvimento da comunidade chinesa sobre a origem chinesa, o fundamento dos valores familiares, linhas de sangue que compartilham uma origem comum, parentes, dos quais outras atividades comunitárias são cada vez mais expandidas e desenvolvidas com base na importância do culto aos ancestrais. O objetivo do estudo é

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esclarecer os valores humanos no culto aos antepassados do povo chinês na cidade de Ho Chi Minh e sua influência nas atividades culturais e sócio-econômicas da comunidade chinesa.

Palavras-chave: Valores humanos. Culto aos antepassados. O povo chinês. Cidade de Ho Chi Minh.

1. INTRODUCTION

Beliefs and religions are affirmed to be the spiritual food of the people that are formed, developed, and commonly exist in the spiritual life of people in all parts of the country (Anh, 1998; Anh, 2005; Duy, 2002; Van, 2020; Van & Long, 2020). Among those types of beliefs, there is ancestor worship, which is considered the most popular form of belief among ethnic communities in all three regions of the country (Ngoc, 2002; Van & Long, 2020; Van & Long, 2021). With its great values, there have been many studies on ancestor worship beliefs of groups and communities in Vietnam (Lang, 1974; Giau, 1983; Anh, 1998; Duy, 2002; Ngoc, 2002; Van, 2020 & 2021; Van & Long, 2020 & 2021).

Ancestor worship is a social phenomenon, which has appeared since ancient times in human history and has existed in many peoples around the world (Taylor, 2000). Until now, ancestor worship still plays an important role in the spiritual life of many ethnic groups. But each region's assessment of its meaning and role in each historical period and in each population community is very different.

In Vietnam, ancestor worship is a popular form of folk belief. It reflects the characteristics of folklore, imbued with the principle of "uống nước nhớ nguồn", and "ăn quả nhớ kẻ trồng cây" (express gratitude to ancestors), aiming at strengthening and enhancing the sense of community. But this form of belief also has potential factors that lead to superstitions and customs that damage each person's time, health, and money (Kim, 1919; San, 1998; Long & Van, 2020; Van, 2020).

The Chinese are the population community of the Vietnamese people, with a history of migration and settlement in the land of Sài Gòn - Chợ Lớn (Ho Chi Minh City), with a thickness and diversity of culture as well as world potential. strong in production and business becomes an important force and part contributing to the development of the land of Ho Chi Minh City. The economic and cultural contributions of the Chinese community have been confirmed. Since then, there have been many research works on the Chinese people and issues related to the Chinese people, contributing to clarifying the position, role, and great contribution of the Chinese community, thereby contributing to honoring

and protecting the Chinese people. develop good values in business culture, and religious culture, in general, the Chinese.

Research works on the policies of the feudal dynasties towards the Chinese, the migration process, economic activities, and cultural and religious activities such as worshipping gods and goddesses, etc. Both create a diverse picture of the Chinese people's economic, cultural, and social life in Ho Chi Minh City. In particular, the belief of worshipping ancestors of the Chinese ethnic community here has become a good tradition, contributing to preserving, preserving, and promoting its values, as well as contributing to the protection and development of the ethnic minority community. The Chinese are based on family values, and bloodlines share a common ancestral origin, from which other community activities are increasingly expanded and developed based on ancestor worship values.

However, in his own research and limitations, the author found that there has not been any research to understand the human values in ancestor worship of the Chinese community in Vietnam as well as in Ho Chi Minh City. Therefore, research is needed to point out the good values of ancestor worship, as well as the basis from which other values of the Chinese community are expanded and developed. With a history of settlement that is somewhat different from other ethnic communities in the community of 54 ethnic groups in Vietnam (Thu, 1997; San, 1998; Anh, 1998; Anh, 2002). The Chinese in the journey to settle down, explore and establish a career in a new land brought with them indigenous cultural characteristics such as spiritual baggage as a pedestal for spiritual values, including ancestor worship (Long & Van, 2020; Van & Long, 2021)

Ancestor worship is considered a quintessence of cultural traditions and has become the Chinese community's moral and way of life in Ho Chi Minh City. It is the great values of the beliefs of the Chinese people that have helped them survive and protect the cultural values of their communities to this day. Although the reality of social life has changed a lot, especially in the context of industrialization, modernization, and urbanization, it will lead to many changes in the ancestor worship of the peoples, Therefore, it is also necessary to study and clarify its positive value in the cultural development of the Chinese community, thereby contributing to the cultural enrichment of the nation.

From the above observations, in order to clarify those values in the ancestor worship of the Chinese people in Ho Chi Minh City, we selected the topic: "Human values in the ancestor worship of the Chinese in Ho Chi Minh City" Ho Chi Minh City" is the content of our research.

2. METHODOLOGY

Research methodology: The research is based on the worldview and methodology of dialectical materialism, viewpoints, lines, and policies on the culture, belief, and religion of the Vietnamese Party and State. Nam to study the ancestral worship of the Chinese in Ho Chi Minh City. At the same time, inheriting the achievements of research works related to human values in ancestor worship.

Research methods: To conduct and complete this study, the author uses a combination of specific methods such as history and logic, analysis and synthesis, induction and deduction, statistics and comparison, etc.

Research purpose and tasks:

Research purpose: To clarify the human values in the ancestor worship of the Chinese in Ho Chi Minh City and its influence on the cultural and socio-economic activities of the Chinese community.

Research task: To clarify the theory of human life and human importance in the ancestor worship of the Chinese people; analyze the value of human life in the ancestor worship of the Chinese; evaluate the process of change and the influence of ancestor worship on the preservation of community cultural values of the Chinese.

Object and scope of the study:

Research object: The human value in Chinese ancestor worship in Ho Chi Minh City.

Scope of the research: The topic focuses on clarifying the human values of the Chinese community in Ho Chi Minh City, which focus mainly on the Cantonese and Fujian Chinese groups. Therefore, in the process of writing the thesis, when talking about the Chinese ethnic community or the Chinese community, it also means that the Chinese group of Cantonese and Fujian are mentioned.

3. RESULTS AND DISCUSSION

The concept of human life view

Human life view is: “Part of the worldview (understood in a broad sense), including conceptions of human life: What is the reason for human life? What is the purpose, meaning, and value of human life, and how to live it worthy? answering these questions is a matter of human perspective” (Vietnam Dictionary Compilation Council, p.235). So, the human perspective is people's conception of themselves

and their lives: what is human, where is a man born, what are the ideal human model, the nature of human life what is the purpose, and the meaning of human life.

On the basis of people's views and thoughts, the actualization of thought will take place accordingly. Therefore, the concept of human life will have an influence on the psychology, emotions, and all activities of human life. On the contrary, people also promote valuable human views, thereby re-orienting their interactions with the natural world, with society, and with humans.

If the outlook on life has a religious color, that is, the conceptions of human life, the values of life, and the purpose of human life are affected by the philosophies and conceptions of religion; then the philosophy of life of that religion will strongly influence their consciousness, emotions and can govern and guide all their living activities (Van, 2005; Van, 2017; Van, et al., 2020). Because religious ideologies and beliefs are invisible elements but have mystical and supernatural colors, they are attractive and easily meet people's spiritual needs. Meeting spiritual needs, and spiritual comfort is always necessary for people's lives, both in the period of undeveloped science, unstable economic, political, and even material life and Human spirit has been enhanced and science and technology have developed, the philosophy of religion and belief still has a great influence on people's lives, because it helps people to balance their own psychological well-being all fluctuations of life, it helps people to relieve their worries, difficulties, and deadlocks in life, not merely economic and material difficulties, but most importantly, overcome all It is also a psychological factor because a mental crisis also kills a person or a community of people like a crisis of distrust (Them, 1998; Long & Van, 2020).

This shows that, in history, many states and dynasties have used the tools of religion and belief as a spiritual tool to organize management, domination, and maintain the yoke of oppression and exploitation. of the ruling class. Therefore, if people have a religious outlook on life, negative beliefs will inhibit the development of individuals and society (Vuong & Tan, 1960; Thu, 1997; Hinh, 2002; Luong & Van, 2020). On the contrary, the humanistic, humanitarian and progressive humanistic, humanitarian and religious outlook on life brings revolutionary changes, changes, and good orientations for the practical activities of people as well as the community. people in relationships with people and society (Dao & Van, 2020; Van, 2020, 2021 & 2022).

Thus, it can be understood in the simplest way, the human view is the concept of man and his life, in search of answers such as: where is a man born? How does it exist? What is the way of life? What is the meaning and value of human life?

The human perspective is born from life, and is a direct result of the cognitive process, but, in the end, it is the result of both objective and subjective factors, both cognitive and cognitive activities. Practice. The human life view is an important component of the worldview, subject to the worldview's regulations. The view of human life is expressed in three main aspects: human purpose, human attitude, and human values.

Overview of the Chinese in Ho Chi Minh City

According to the survey results to collect information on the socio-economic status of 53 ethnic minorities in 2019, by the Committee for Ethnic Minority Affairs and the General Statistics Office, the total population of the Chinese ethnic group 2019 was 749,466, located in the group of 10 ethnic groups with the largest population of 53 ethnic minorities, living mainly in urban areas, mainly in the Southern region.

In Ho Chi Minh City, more than 468,128 ethnic minority people are living (accounting for 5.2% of the city's population), of which there are 3 ethnic groups with a large number of people and forming a community of ethnic minorities. ethnic Chinese, Khmer, and Cham. The Chinese have the second largest number of people in Ho Chi Minh City, accounting for 4.3% of the city's total population structure and the Chinese in Vietnam. The Hoa ethnic group resides most in districts 5, 6, 11, and Binh Tan. Compared to the population of each district, the Chinese account for 29.3% in District 5; 24.6% in district 6; 36.2% in District 11, etc. Typically in Ward 11 of District 5, there are 16,000 people, of which 48% are Chinese. Although this is not the ward with the most significant number of Chinese people compared to the wards in the districts with a large number of Chinese people in Ho Chi Minh City, it has the most Assembly Halls with 6/8 Chinese Assembly Halls. These are famous and long-standing Assembly Halls such as On Lang, Nghia An, Sung Chinh, Tue Thanh, Hai Nam, and Tam Son. In addition, there are two Chinese communal houses which are Minh Huong Gia Thanh and Phuoc Nghia. The assembly hall was built to have a place to practice keeping beliefs, sharing, meeting, and exchanging in the Chinese community.

Thus, although accounting for a tiny proportion of the city's total population, the contributions to the Chinese people's economic, cultural and social development are very large (Van & Long, 2021). As an ethnic part of the Vietnamese ethnic community, going through a long process of migration, the Chinese community in Ho Chi Minh City still preserves their nation's cultural identity and retains their people's cultural identity. traditional customs and practices and in addition to Vietnamese, they still use

Chinese as the official language in internal transactions. In that process, the culture of acclimatization and preservation, integration, and development has made the land of Ho Chi Minh City more distinctive features of culture and society.

It can be seen that the cultural imprint of the Chinese community in the South in general and in Ho Chi Minh City, in particular, is quite bold in all fields of economy, politics, society, religion, and art. In particular, the unique feature of culture, belief, and spirituality with the worship of many gods such as Quan Cong, Ba Thien Hau, Quan Am Bodhisattva, Tho Cong - Tao Quan, Than Tai, etc. Along with that, there are rituals during the Tet holidays: Nguyen Dan, Nguyen Tieu, Thanh Minh, Han Thuc, Doan Ngo, etc. further enriching and diversifying the spiritual and cultural life of the Chinese people in Ho Chi Minh City.

Overview of ancestor worship beliefs of the Chinese people in Ho Chi Minh City

The cultural and religious activities of the Chinese people in Saigon are very diverse. The culture of the Chinese is a combination of traditional features and developed during the integration of the Chinese into Vietnam, the cultural exchange with the ethnic brothers in the Vietnamese community (Dao & Van, 2020; Van, 2020 & 2021; Vuhong, 2022). The lifestyle of the Chinese community, in general, is relatively simple and simple, with the preservation and promotion of many folk customs and beliefs. Every year on traditional New Year days such as Lunar New Year, Nguyen Tieu, Doan Ngo, Trung Thu Festival, etc. The Chinese community often organizes jubilant festivals. Houses, temples, communal houses, shrines, etc. are hung with flower lights, filled with red pieces of paper with the words congratulating happiness, peace, and luck. Theater of Tieu singing, Quang singing, Unicorn dance, Dragon dance, Lion dance, etc. is a traditional folk art performance activity of Chinese artists and the masses.

Through all organized ritual activities, different types of beliefs and religions are preserved and developed, including ancestor worship. Like the concept of other communities, the Chinese also have a concept of the soul, death, and ancestor worship after death, so the issue of Chinese funerals is very important. Ancestor is a way of talking about the people who went ahead and opened the way to discover the family line like grandparents and parents. The Chinese believe that after death, the soul is still next to the descendants to help and bless. So in most Chinese families, there is an ancestral altar, and the altar is placed in a solemn position of the house or the family's place of worship (Van & Long, 2021).

Depending on family circumstances, each family has a different layout, but all of them show respect and remembrance of the ancestors of the living person with the previous generations. On the altar of the Chinese people worshipping the ancestor, now besides the tablet, there is also a portrait of the deceased. In the middle of the altar is a bowl of incense sticks for the anniversaries, Tet holidays, cotton vases, fruit plates, glasses of water, etc. During the year, on the anniversary of the death anniversary and on New Year's holidays, the Chinese conduct offerings to the deceased according to the lunar calendar. Accordingly, the eldest son in the family will be the one to perform the ancestral worshipping rituals, the anniversary of the ancestors' death is also the day when the children and grandchildren are in the family gathering and everything is well prepared by family members. very early on. In addition to the annual death anniversary, the Chinese also perform ancestor worship when there are major holidays and festivals in the year such as Tet holidays, weddings, funerals, and other important family events. The conduct of the ancestral altar worshipping ritual is as a report to the ancestors so that the ancestors can witness and protect the descendants.

Some Issues to Discuss

Filial piety in the ancestor worship of the Chinese in Ho Chi Minh City

The Chinese in general attach great importance to filial piety, which is a long-standing tradition of the Chinese people. The word filial piety (孝) consists of the word elder (老) with the lower part omitted to indicate the previous generation, that is, those worthy of birth, and the character for death (子) below, which means that the child is the generation after that word. form the word filial piety with the meaning that the generations before and after each other continue endlessly, generation after generation. The word filial piety refers to the relationship between children and their parents and has been developed into filial piety with a broader meaning than the filial piety of children and their parents, grandparents, and ancestors. Filial piety originates a long time ago, through the development of society and the contributions of Confucian scholars such as Confucius and Manh Tu, it has become a long-standing traditional cultural beauty of the Chinese people.

In moral ethics, filial piety is the most important for Confucianism. This ceremony does not need much discussion when the influence of Confucianism on the Chinese people has been confirmed so far and introduced to other countries. Likewise, the Chinese migrant community settled in a new land in Vietnam and other countries that still consider filial piety as an important human value in their family and clan relationships. Therefore, in a certain sense, it can be affirmed that the outstanding traditional

culture in the family is the filial culture. The filial piety of the Chinese community in Ho Chi Minh City also includes that value system, which is first and foremost filial piety to parents, grandparents, and ancestors.

Therefore, when discussing the filial piety of the Chinese community in Ho Chi Minh City, it is impossible not to mention the values and influences of Confucianism preserved and transmitted by generations of Chinese here to their descendants. Confucius said: "Parents are still alive, serve properly; death, the funeral for the proper ceremony; later sacrifice for the proper ceremony" (Tuan, p.36). It shows that the value of filial piety is not simply serving parents while they are still alive, such as taking care of food, but it elevates to the value system of filial piety at the highest level. Because we do not understand filial piety in the simple sense that it is not only nurturing but also respect, as Confucius said: "In this life, it is considered that filial piety is being able to raise parents. Come as dogs and horses, they can all be raised. Without respect, what is the distinction?" (Tuan, p. 52).

Therefore, the word filial piety in filial piety is the virtue of every human being, it should come from a pure heart and be respectful to the one who gave birth as normal human nature. Growing up, taking care of and taking care of her mother is common sense in life, it's the inherent nature of human beings. Therefore, filial piety lies in filial piety. Through the practice of one of the most popular beliefs, ancestor worship, descendants will show filial piety towards their parents with infinite reverence. Since then, the word filial has been raised to filial piety with the original meaning of caring and nurturing into serving, reverence, and worship.

These things in the concept of the Chinese people in Ho Chi Minh City are more and more important in both families and clans. So no matter what you do, where you are, or whatever your circumstances, setting up an ancestral altar and protecting and preserving the ancestral altar is a sacred thing for the Chinese community in Ho Chi Minh City. "Most Chinese families, whether rich or poor, have an ancestral altar. The ancestor altar is placed in the most solemn place in the house, usually in the main house (Literature and Art Association of Ethnic Minorities Ho Chi Minh City, p.119).

National cultural identity in ancestor worship of the Chinese people in Ho Chi Minh City

Ancestor worship itself includes a value system, which has great significance in building, preserving, and promoting values through ancestor worship (Chu, 1992; Dao & Van, 2020; Van, 2020 & 2021). Through rituals and practices of ancestor worship, the values of a family and community are preserved, preserved, and developed (Van, 2005; Van, 2017; Van, et al., 2020; Vu, 2020). Especially for

the Chinese community, the community has a special immigrant origin from a country with a long-standing culture like China (Chu, 1992; Them, 1998). All cultural values are based on people and human communities, so it can be said that ancestral religious values have been the convergence, preservation, and development of their own community's cultural values.

Through the practice of ancestor worship, it shows faith in the ancestors who had openly established a new land, about the ancestral origin of the community, the family lineage of indigenous origin but for other reasons. Differently, they have to leave their homeland to settle down in the new land, although there is a cultural exchange and interaction with the local people, they still retain the cultural values of their ethnic groups, creating a rich diversity in their culture. Overall ethnic cultural values, it is possible because they live in close and stable collectives in the community with strong cohesion through being aware of their common ancestral origin. That makes a great contribution to the consolidation of the Chinese community into a collective so that on that basis the values of the community are preserved and promoted.

Thanks to the community cohesion feature, the close attachment in maintaining and preserving the rituals in the practice of beliefs bear the identity of the Chinese community here. Therefore, other religious activities are also preserved and promoted, the Chinese community in Cho Lon worships many gods such as Jade Emperor God, Tho Cong, Tao Quan, Than Tai, Thien Phu Dia Mau, Thai Bach Tinh Quan (Thai Bach Kim Tinh), etc. In addition, he also worships the water gods (Thuy Mau, Long Mau, Long Vuong, etc.); god in the underworld (Thap Dien Diem Vuong); animal gods (tiger, dragon, horse, fish); plant god (Than Moc); mountain god (Thai Son, Thach Cam Duong); god of birth (Kim Hue Nuong Nuong, Lam Thuy Phu Nhan, Cuu Thien Huyen Nu); god of auspiciousness (Phuc, Loc, Tho); god of farming (Than Nong); god of medicine (Hoa Da); god of carpentry (Lo, Ban), the god of goldsmithing (Hue Quang Dai De), etc. It can be said that through the system of beliefs and worship in the spiritual and cultural life, with the customs and rituals, the way of life is reciprocal. of the Chinese people was formed, contributing to strengthening family relationships, community consciousness, and the aspirations of a sustainable and peaceful life.

According to the trend of development, people have more and more need to find their roots, and that sense becomes stronger in the Chinese community, especially the elderly and the elderly. From that sense of origin, the clans increasingly attach importance to the restoration, embellishment, and construction of new houses from the road, the sacrifices to ancestors as well as the implementation of

activities to connect and help their members. ethnicity as well as the Chinese community in general. Every year, the surnames of the Chinese people in Ho Chi Minh City have volunteer activities, from blood and kinship relationships to the activities of economic support, and mutual assistance in the fields of preservation and promotion throughout the year. stable settlement process up to now.

On the basis of kinship and blood ties, the Chinese community shares a common kinship, the more closely related the relationship is, since then the cultural values of the family, clan, and guild community are preserved. develop. In daily life, the Chinese community still uses its own language to communicate, educate their children and maintain the culture of the family and the community like many other ethnic communities.

The philosophy of spiritual security in the ancestor worship of the Chinese people in Ho Chi Minh City

With the concept of the existence of the souls of the dead, through ancestor worship, the Chinese community also believes that their family ancestors and lineages are sacred, they go into eternity but still live. Besides your children and grandchildren, bless them when they are in danger, reward them when they do good, and also rebuke them when they do evil (Giang, 2000). Therefore, that spiritual belief and the core values of filial piety make this worship durable, continuing from generation to generation. The two elements of morality and belief, which have built the foundation for ancestor worship, have made it a deeply cultural feature in the spiritual life of the Chinese community groups in Ho Chi Minh City. The solemn implementation of funeral rites, and worshipping on important occasions of the family and clan, strengthens their faith in their ancestors, giving them more strength and faith in the process of discovering and establishing their karma. live in a new land. It is also the belief in expanding business activities, the belief and the ideal of living in difficult times of life, illness, and disease.

Through funeral practice when a parent, grandparent, or relative dies, they try in every way, to be as solemn as possible to express their heart to the deceased. Along with that is the fear of punishment or bad luck as well as to pray for good things to come to them in life, for the souls of the dead to rest, from which the rituals are conducted with sincerity. glasses, take care of the most.

In the concept of ancestor worship, the Chinese exude a philosophy of strong spiritual security for the living, through the practice of ancestor worship with a strong belief in the ancestor's protection for their descendants. They see it as a source of strength to cover and protect themselves and their families, grandchildren, and clans to overcome difficulties and losses in life. Difficulties in production

and business, illnesses, or joys in life are reported to their ancestors on important occasions. Thereby, the ancestors are somehow very sacred, confirmed and acknowledged by their beliefs, which will guide, guide, and bless them to create spiritual strength to overcome all.

The belief that the souls of parents and ancestors still exist at the side of their descendants after death will be an invisible string, linking children and grandchildren together to help them live in solidarity, love, and protect each other (Giau, 1973; Anh, 1998, Anh, 2005; Binh, 2005). Strengthening family traditions, and relationships between family members, and clans, also creates strength and hope for the future (Ben, 2003; Vuhong, 2021 & 2022). Death is often sad and regretful when a loved one dies, but through it, it also ignites a strong spiritual belief about the death of the dead but always accompanies the living, and they hope for the spirit of the dead (Van, 2020; Trung & Van, 2020). The soul of the dead compensates them for that loss (Van, Phong & Hoang, 2019).

4. CONCLUSION

As a popular form of belief, the ancestor worshipping belief of the Chinese community in Ho Chi Minh City carries the community's own values and cultural identity through the performance of related rituals. When it comes to human death, covering it is the noble human values of filial piety, remembrance of ancestors, parents who deserve to be born, and openly breaking up a career. It is also they who have built and protected the good cultural values of an ethnic community with a rich and diverse unique cultural identity. The belief in the existence of the ancestral spirits gives them the strength to carry out business exchanges. Although the form of worshipping ancestors has negative limitations that are sometimes not suitable for modern lifestyles, those good values are undeniable and need to be further promoted.

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