

Research on the Adaptation of Religion and Social Development from the Perspective of Globalization

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Keywords: religion, globalization, social development, adaptability

Abstract: It is an important social, historical and cultural phenomenon in the history of human development, and its formation and development is a long historical process. China is a multi-ethnic socialist country, and all ethnic groups have different religious beliefs. When social existence is transformed from this process to other process, social consciousness must be transformed to adapt to the changed social existence sooner or later. And a nation's cultural psychology determines the nation's individual perception, thinking process, emotion and behavior. Religion and national culture is an important part of social development and an indispensable part of building a harmonious society. The concept of religious culture, which is still frequently used today, is derived from the adaptation of religion to social development and puts forward higher requirements for the stability and healthy development of religion. From the perspective of Yi's traditional religious culture, this paper discusses the cultural psychological foundation of Yi's traditional religious ceremonies in the perspective of globalization, and the development and adaptation of Yi's traditional religious cultural psychology in the process of modernization.

1. Introduction

Nowadays, religion is becoming one of the hot issues in the international community and one of the most noticeable issues in international political life [1]. Yi nationality is a branch with numerous branches, and has a huge branch tribal nation. Many areas of Yi nationality retain the complete language, customs, habits, religion, art, etc. of this branch of Yi nationality [2]. In a macro sense, the history of natural religion is the cultural history of human development. However, dialectical materialism epistemology tells us that everything is the unity of opposites between the two sides of contradiction, and so is the Yi religion. Traditional religious ritual activities plays an important role in psychological adjustment and social adjustment in the traditional life of Yi people. The emergence of man-made religion, as Engels pointed out in the article Bruno Powell and Early Christianity, shows that the religion of class society is "somewhat artificially created" and is "man-made religion".

The tolerant coexistence of many religions is the mainstream situation of Si Chuan's religions adapting to social development. At the same time, there are still some religious problems that need to be properly handled. In the process of modernization, the traditional culture of Yi people is also influenced and impacted by mainstream culture and other national cultures, but many traditional cultures of Yi people are still influential "living cultures" in Yi areas today. This paper regards the adaptation of religion to social development under the socialist conditions from the perspective of individuality as the micro theory of adaptation. The development of modern society has put forward higher requirements for the long-term stability and healthy development of Yi religion. In the construction of a harmonious society in ethnic areas, based on the principle of getting rid of its dross and taking its essence, this paper systematically discusses the national cultural psychology and strengthens the understanding of ethnic minorities. This paper tries to start with the folk religious beliefs of the Yi people, analyze the research status of the folk religious beliefs of the Yi people, and explore the significance of studying the folk religious beliefs of the Yi people.

2. Modernization of religious groups' self-construction

2.1. Strengthening the construction of religious thought and theory

Folk religious belief is a historical and cultural carrier formed in the early days of human beings, which contains rich national cultural information. In the history of human existence, religion plays an extremely important role, plays various forms of functions and becomes an indispensable part of people's lives. In ancient times, the Yi people's society developed slowly, and in modern times, it was closed for a long time. Many ancient cultural phenomena were still preserved. Now, with the orderly development of various religious activities, the Yi people's culture has entered a period of "all-round revitalization". Dealing with religious issues is one of the important themes of religious construction and the inevitable requirement of building a harmonious socialist society.

Religion has of great significance to the emergence and development of human civilization, especially the early human civilization [3]. People believe that the power of nature can do anything, and they can bless themselves by praying. To adapt religion to society is to combine it with social reality with an open and inclusive mind and the spirit of keeping pace with the times. With the development of productive forces and the emergence of classes, human society has changed from a classless society to a class society, and the religion reflecting the economic and political life of the society has gradually developed from a natural religion to an artificial religion. For the five major religions based in Si Chuan, "It is a work of consolidating the foundation and strengthening the body, which is conducive to the exploration and promotion of the true meaning of religion, the strengthening of faith and pure belief, the improvement of religious quality of religious believers, the strengthening of religious ideological and theoretical construction, the interpretation of traditional religious doctrines in line with the requirements of the times, and the strengthening, purity and purification of faith of religious believers, so that the religion they believe in can keep pace with the times. [4]

2.2. Strengthen the construction of religious organizations

Freedom of religious belief is a correct principle that Chinese religious circles have always adhered to. Influenced by many factors such as the development of modern society and the impact of foreign culture, there have been many problems in religious construction in recent years, such as the phenomenon of "there are temples but no monks", and the consequent problems of "Burmese monks entering the country". As a religious person, spiritual pursuit is closely related to the development of human culture, and this close connection is further sublimated in the stage of man-made religion. The legitimacy of a large number of traditional folk religions among ethnic minorities has not been recognized, nor has it been brought into the scope of legal management. The folk beliefs of a nation reflect the truest social situation of a nation and the life outlook and mental state of the whole nation.

As a special cultural phenomenon, religion pays attention to people's life, life and death for a reason. Since the beginning of human being's birth, we have started a long process of knowing and understanding ourselves. We are attracted by ourselves and confused by ourselves. In a class society, the broad masses of working people are often suffering and destitute, and have lost hope of life. However, religion gives them the hope of being free from suffering forever. As long as they are patient and obedient, pious and respectful, and practice hard, they can be cherished by God and saved [5]. Under the new situation, religious construction is also facing development problems. The direction and effective method of development are openness, inclusiveness and innovation. The premise of healthy development adheres the direction of Sinicization. Compared with the past, the construction of religious organizations has made great progress, but there is still a long way to go. Only by constantly strengthening the organization construction of churches at all levels, changing the backward ways and management modes of teaching, and establishing and perfecting the top-down control mechanism of religious internal affairs, can a mechanism of democratic teaching and democratic management finally be formed, and a practical organizational guarantee can be provided for the construction of religious undertakings. As a social and cultural phenomenon, religion has its own process of occurrence, development and evolution in the process of adapting to

social development, and it will experience different development stages. In other words, all religious organizations should link their fundamental beliefs with the improvement of real life and people's lives, and call on religious believers to actively participate in economic construction and become rich through hard work “.

3. Positive factors of carrying forward religious ideology and morality

3.1. Harmonious Idea and Tradition in Religion

Religious morality is not only an important part of religious doctrines, but also the most easily accepted part of religion with wide social impact [6]. Although there are opposites among religions, there is also integration among them. Moreover, there is no long-term conflict between religions spread and developed in Sichuan because of differences in belief values, let alone wars among religions. Of course, there are some religious problems in class society, such as Taoism in early China and Christianity in early Europe, which initially contained many factors against the ruling class in the present world. In the religious belief of the Yi nationality, the ancestors of the Yi nationality believed that the living bodies of human beings and animals were attached with souls. It protects the soul from its attachment, but it will leave when it encounters fright, panic, falls, injuries, etc.

Some religions with a long history still exist after thousands of years of historical changes in human society. Apart from the relative independence of religion as an ideology, the fundamental reason is that these religions have carried out reforms to adapt to social and political changes. All religions in China have made corresponding changes to adapt to the new political situation: Buddhism, Taoism and Islam have abolished the feudal exploitation and oppression system in religions; while Catholicism and Christianity have carried out anti imperialist patriotic movements, cutting off the relationship between the church and imperialism Relationship [7]. These religious harmonious ideas and traditions not only contribute to the stability of each religion, but also help religious figures and believers to actively participate in the great practice of building a harmonious society.

3.2. Integrating positive factors in religious culture

“The religious culture centered on the thoughts of tolerance, compassion and love provides a universal value ethics and moral concept system for the harmonious progress of human society” [8]. Different historical times have different theories, opinions, and manifestations in the religious field. If we want to evaluate these theories and recognize their essence correctly, we must firmly grasp the facts of social class division and the changes of class rule form, take it as a basic guiding clue, and use this viewpoint to analyze religious issues. Religion is characterized by the belief that there are supernatural mysterious quantities or entities outside the real world. This mysterious force dominates everything, has absolute authority, dominates the natural evolution, and decides the fate of the world, which makes people revere and worship this mysterious force, and leads to belief cognition and ritual activities. The religious believers of all ethnic groups construct their belief system not only by their inspiration or divine inspiration, but also by taking root in the specific human environment and national culture on which they live.

The construction of religious ideology and theory is a long-term, complex and serious cause, which must be carefully promoted. The ritual behavior of ancestor worship is rich in content and profound in meaning, expressing filial piety of descendants, pinning their thoughts on the dead, ending the gratitude owed by descendants to ancestors, and praying for ancestors to bless their descendants for prosperity and bumper harvest [9]. Adhering to the orientation of sinicization of religion, as Taoism, the first thing is to deal with the relationship between national law and canon law. Religion should be guided to observe the state law as a conscious awareness of monasticism, actively guide people to do good, firmly establish the concept of the rule of law, and be good at using the rule of law thinking and legal means to solve religious problems. While taking the

initiative to use the positive factors of religious culture to promote the construction of socialist harmonious culture, the existing cultural forms related to religion, such as architecture, music, literature, painting, sculpture, dance, festivals, health care, etc., should be carefully protected [10]. To run religion well is to meet the requirements of the development of the times, and the church must meet the requirements of the development and progress of Chinese society, care about the well-being of the public, and continue to grow, fulfill its responsibilities and play an active role in the process of adaptation. As a special cultural phenomenon, religion pays attention to people's life, life and death for a reason. Since the beginning of human being's birth, it has been a long journey to know and understand ourselves. Humans are attracted by themselves, but confused by themselves. The macro-theory that religion adapts to social development presents a benign dynamic historical picture of religion as a cultural carrier and various cultural forms interacting and blending with each other. Because religion contains rich cultural connotations, the essence of religion is culture. Therefore, the macro-theory of adaptation in the cultural sense will always exist with the advance of human civilization, while the meso-theory of adaptation in the political sense is mainly reflected in the social and political functions of religion.

4. Conclusion

Although the adaptation of religion and social development is a proposition that has been proposed for a long time and has been discussed a lot, the scientific definition of its connotation and extension still needs to be further explored. From the historical development process, it can be concluded that the cross-ethnic transmission of religion must correspond to a specific national culture, maintain the culture, explain the culture, and penetrate into the elements of the culture, so that the religious belief itself finally becomes a part of the culture. From the perspective of religion's active and conscious adaptation to the development of socialist society, religious active and conscious adaptation has the characteristics of diversity, comprehensiveness and complexity, so its adaptation strategies can be numerous. Efforts should be made to excavate the contents of the doctrines and regulations that are conducive to social harmony, the progress of the times, and healthy civilization, and make the doctrines and regulations conform to the requirements of the development and progress of contemporary China. It is of great practical significance to further reconstruct that interactive adjustment strategy of religion and social development.

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