

A Study of the Northern Emperor's Belief and Culture in the Guangdong, Hong Kong and Macau Bay Area

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Abstract: Guangdong-Hong Kong-Macao Greater Bay Area is an important space carrier for the country to build a world-class city group and participate in global competition. It is an important measure to promote the formation of a new pattern of comprehensive opening up in the new era. With the rapid development of the Greater Bay Area, the three places will inevitably encounter many problems in the process of integration and development, and cultural identity is an important one of them. From the perspective of the overall structure, Guangdong, Hong Kong, and Macao are all dominated by Lingnan culture. The three places belong to the Lingnan cultural circle. There must be many similarities in terms of lifestyle, festivals and customs, as well as folk belief culture. The Beidi belief is one of the most representative folk beliefs in the Guangdong-Hong Kong-Macao Greater Bay Area. How to correctly understand and develop this common culture is of great strategic significance for enhancing the cultural identity of the three places and promoting the integration and development of the Guangdong-Hong Kong-Macao Greater Bay Area.

1. Introduction

Religion is a cultural phenomenon that occurs in the development of human society to a certain historical stage and belongs to a special social ideology. It originated from the primitive era of human civilization, it is a consciousness phenomenon that is caused by human beings' incomprehension and uncontrollability of natural and social phenomena, and is a psychological reflection of human beings' natural and social forces that dominate people. [1] Belief refers to the respect and admiration of a certain thought or religion and for someone and something, and regards it as their own code of conduct. Belief has the color of rational subjective and emotional experience, which is especially reflected in religious belief, and it may even lose its reason.

Religion is the basis for the emergence of beliefs. Beliefs are not inherent. They are both different and interrelated. The essential difference between humans and animals is that in addition

to human beings producing and using tools, it is also because human beings have unique thinking consciousness. To a certain extent, it is because human beings have their own beliefs in life. Belief is closely linked to one's own life. It can be a life attitude or a value concept. The belief in the heart will control our real life and control our physical behavior. Therefore, personally, faith determines the direction of our lives, and nationally, it is about the rise and fall of a nation. It can be seen that it is very important for individual families, as large as nations, and beliefs.

Therefore, as a kind of psychological activity, religious belief will have an important impact on people's physiological activities. How to correctly understand religious belief and how to develop correct religious belief has profound and profound effects on individuals and nations.

2. A Probe into the Belief of the Northern Emperor

The Northern Emperor, also known as the Emperor Zhenwu of the North Emperor, and the Emperor Dangzhuang (also known as Xuanwu, Zhenwu, Heidi, God, etc.), is one of the great Taoist gods. In the Pearl River Delta, folks are commonly known as the Northern Emperor. [2] The Northern Emperor was originally the general name of the seven northern places in the twenty-eight stars (the northern seven places are collectively referred to as basalt), and was the god of the north. The worship of the Northern Emperor developed into the Pearl River Delta region. It was roughly during the Northern Song Dynasty. During the Northern Song Dynasty, the Northern Emperor was absorbed by Taoism as a Taoist god. With the demise of the Northern Song Dynasty and the crossing of the Song Dynasty to the south, the ancient economic center moved south in the Song Dynasty. During the process of moving into the South, the belief of the Northern Emperor was also taken to the South. After the development to the Pearl River Delta, due to the humid climate of the Lingnan region, the dense river network, and the well-developed water transport, the Northern Emperor was favorably protected by the locals as a berm. In order to pray for good weather and smooth water transportation, the Northern Emperor's faith was inherited in the Lingnan area for hundreds of years.

During the Ming and Qing dynasties, the Northern Emperor was one of the most important folk beliefs in the Pearl River Delta region. Many places have temples dedicated to the Northern Emperor. Not only that, many families also have the throne of the Northern Emperor. It can be seen that the Northern Emperor's belief in the Pearl River Delta region is wide and deep.

In the Pearl River Delta region, the most widespread belief of the Northern Emperor is Foshan. Foshan is located in the hinterland of the Pearl River Delta. It is a commercial town in Lingnan since the Song Dynasty. The local people are in the mind of protecting shipping and trade. It is also the most concentrated in the Foshan area. As a result, in the long-term development process, a Guangfu belief circle centered on Foshan and the Northern Emperor was formed. After centuries of cultural fusion, the Northern Emperor's beliefs were combined with the ancestral and clan culture of the Pearl River Delta region. After a long-standing interpretation of local people's legends, a value and spiritual identity system in the Guangfu cultural circle was formed.

3. Changes of the Northern Emperor's Belief in Hong Kong and Macau

China is a multi-ethnic country. Different types of ethnic cultures have created different cultural circles and formed different regional cultural psychology, [3] Lingnan Cultural Circle is one of the important cultural circles in China. Lingnan originally referred to the area south of Wuling in southern China, which is equivalent to the whole territory of Guangdong, Guangxi and Hainan. Historically, the Lingnan Road in the Tang Dynasty also included the Red River Delta area of Vietnam that was once ruled by the Chinese dynasty. After the Song Dynasty, northern Vietnam was separated. The concept of Lingnan gradually excluded Vietnam. Lingnan is a specific

environmental area in China. These areas not only have similar geographical environments, but also have many similarities in people's living habits. Due to changes in administrative divisions over the years, the term Lingnan is now mentioned, referring specifically to the five provinces and autonomous regions of Guangdong, Guangxi, Hainan, Hong Kong, and Macau. Hong Kong and Macao belong to the Lingnan cultural circle. Many folk beliefs have the same roots as the Guangfu. On Taipa Island in Macau, and the Wan Chai District of Hong Kong, there are ancient temples of the Northern Emperor. The reason is that because Changzhou Island is far from the urban area of Hong Kong, and the local residents are mostly immigrants from Chaozhou and Huizhou, so a relatively rich folk belief culture is retained.

To date, a more systematic worship system of the Northern Emperor has been formed in Foshan, naturally affecting all aspects of the daily life of Foshan residents. In general, there are three main forms of worship for the Northern Emperor in Foshan: the birth of the Northern Emperor, the temple of the ancestors, and "Chun Qiu Yu Ji" (Buddhist sacrifices in spring and Autumn Period).

The so-called Northern Emperor's Birthday means that on the third day of the third month of the lunar calendar, Foshan folks will raise funds to celebrate the birthday at the ancestral temple. Its main rituals include acting pay the god, the Northern Emperor's quick tour, worshipping the Northern Emperor in the ancestral temple, etc. The ancestral temple, as the name suggests, is to go to the ancestral temple to worship the northern emperor. On the first and fifteenth day of the lunar calendar, the people of Foshan will go to the ancestral temple to worship the northern emperor. On New Year's Eve every year, people will pray and make a wish in front of the statue of the Northern Emperor in the ancestral temple, and then put coins in front of the Northern Emperor's statue in order to have a happy new year. Another is the "Chun Qiu Yu Ji" (Buddhist sacrifices in spring and Autumn Period), which was a commendation given to the Northern Emperor by the court of the Ming Dynasty, and a national ceremony for the Northern Emperor. Among them, the Spring Festival is on the 15th day of the lunar calendar, which is the day when the emperor sat in the temple. Prepare ceremonial items, dress up whitewashed children, line up to meet the imperial palace, set up a confession, and worship in groups. The day of the autumn festival is the 15th day of the lunar calendar. The burnt offering ceremony is the same as the spring festival, but there is more autumn content. [4]

Unlike Foshan's birthday on the third day of the third lunar month in Foshan, the worship of the Northern Emperor's faith in Cheung Chau, Hong Kong is in April in the lunar calendar. However, unlike the mainland, worship activities in Cheung Chau have been attributed to Taiping Qingjiao [5] (Cheung Chau Bun Festival) during the event, the ceremony was similar to the birthday event of the Northern Emperor in the Mainland. Most of them were praying, welcoming gods, and parades. There is one of the most famous event rituals in the Taiping Qing dynasty-"robbing the Baoshan", as the name implies, the scramble for the top of Baoshan. It is generally believed that the winner will have more luck in the new year. This is similar to the "burst first" in the birthday event of the Northern Emperor of the Mainland (the first explosion refers to the iron ring flying out of the firecracker). It can be seen that the two places have similar folk customs and religious beliefs, use the same cultural symbols, follow common cultural ideas, and uphold a common mode of thinking and behavioral norms, which is the basis of cultural identity. [6] Similar cultural atmosphere and cultural background will promote the formation of similar self-awareness. Although the Northern Emperor's faith has developed from the Lingnan area for over 100 years, its intrinsic value is still inherited and developed. Foshan's North Emperor's Birthday event attracts many Hong Kong tourists every year, and Taiping Qingye in Cheung Chau, Hong Kong has become a well-known local tourism industry, with a steady stream of visitors.

4. On the Cultural Psychology of the Greater Bay Area Residents from the Perspective of the Northern Emperor

It is said that the Northern Emperor was well-received because of its ability to eliminate disasters, relieve water and fire, and prolong life. [7] As mentioned above, the Northern Emperor is not an indigenous belief culture in the Lingnan area. It originated from the northern star worship. But the Northern Emperor culture's rooting and germination in the Lingnan area just proves the Lingnan area's tolerance for foreign cultures. Lingnan area has developed shipping and commerce. Under the impetus of practical utilitarianism, the Northern Emperor has evolved from the original water god to the protection god of shipping and commerce. This is also the change of the Lingnan people's objective response to the geographical environment. In the fourteenth year of the Ming Dynasty (1449) against the Huang Xiaoyang uprising, Foshan villagers used the "mana" of the Northern Emperor to use the people's superstitious psychology towards the Northern Emperor to inspire and unite the villagers to achieve unity and defend the enemy. Ming Jingtai three years (1453), the ancestral temple was sealed as the Lingying Temple, and the Lingying Temple was included in the official ceremony, "Sacrifice in spring and autumn to answer the deities." At the same time, the court court praised Liang Guang and other 22 people as "loyal and righteous officials", and in the eighth year of Mingzheng De (1513), the villagers built the loyalty temple at the right of Lingying Temple. It can be seen that due to the special status of the Foshan ancestral temple, through official intervention, and the gentry's continuous interpretation of the legend of the Northern Emperor Ling Ying, the Northern Emperor eventually became the protector of the entire town of Foshan. [8] It can be seen that the belief of the Northern Emperor actually played a role in integrating the regional cultural psychology, so that the majority of the people in the Lingnan cultural circle had a sense of identification with the Lingnan culture and a sense of belonging to the ethnic group.

Even so, since the return of Hong Kong in 1997, Hong Kong and Macao residents have often conflicted with mainland residents because of some problems. The essential reason is that there is a certain gap in the national identity between the people of Hong Kong and Macao and the mainland people. During the centuries-old colonial rule, the British British government of Hong Kong and the colonial rule of Portugal have essentially affected the social life of Hong Kong and Macao. Language, food, customs, education, customs and other aspects of social life are all affected by this cultural infiltration. In the process, the worship of the Northern Emperor in the Cheung Chau area of Hong Kong has changed its taste in recent years. From previous religious sacrifices it has become a carnival-like parade today, and its internal cultural spirit and value logic have been deeply destroyed. Under this development trend, the values and values of the Lingnan cultural circle formed during the centuries-old development of the Beidi belief Identity will be greatly damaged. Therefore, how to bring the Northern Emperor's faith back to the right path in the future development process, so that it truly plays the role of ideological integration becomes particularly important. This point is not only for the Guangfu area, but also for Hong Kong and Macao Facing the real dilemma of where the traditional folk culture develops.

Tu Haiming, member of the CPPCC National Committee, chairman of Hong Kong Haodu International Co., Ltd. and chairman of the Hong Kong New Age Development Think Tank, submitted a speech entitled "Enhancing Cultural Identity and Promoting the Integrated Development of the Guangdong-Hong Kong-Macao Greater Bay Area" to the Second Session of the 13th CPPCC National Committee. He believes that due to the different political, economic, and legal systems in the three places, people's growth experiences and values are different, and the cultural differences between the three places are obvious. Therefore, in promoting the construction of the Greater Bay Area, the cultural identity of the three places must be strengthened. Doing a good job of "cultural identity" will help to further enhance the national, national and overall

consciousness of Hong Kong and Macao compatriots, and inject a strong endogenous driving force for the integration and development of the Guangdong-Hong Kong-Macao Greater Bay Area. [9] Therefore, the psychological state of the people in the Greater Bay Area can be seen from the development trend of the Northern Emperor's faith. Nowadays, in the process of cross-strait, three-region integration and innovation, it is very important to enhance cultural identity. "The towering tree must have its roots the water of Huaishan must have its source." China can form a long-lasting, long-term stable social structure for thousands of years, derived from the continuation of Chinese culture that values life, nationality, and social values. How to reconcile the ideological integration of folk belief culture in the three places on both sides of the strait is not only a challenge for the people on both sides of the strait, but also a challenge for the new era.

5. The Development of the Northern Emperor's Belief Culture in the Greater Bay Area under the New Situation

Cultural construction is an important part of the construction of the Guangdong-Hong Kong-Macao Greater Bay Area. The cultural forms of the three places have similarities and unique characteristics. Only through cultural integration can the endogenous driving force for the development of the Guangdong-Hong Kong-Macao Greater Bay Area be injected. [10] In 2017, the General Office of the Central Committee of the Communist Party of China and the General Office of the State Council issued the Opinions on the Implementation of the Project of Inheritance and Development of Chinese Excellent Traditional Culture. This is the first time that the central document has elaborated the development and development of Chinese traditional culture. Everyone is required to sort out the traditional culture from three aspects: core ideology, Chinese traditional virtues, and Chinese humanistic spirit, extract the essence, refine the ideological viewpoints in line with the contemporary era, and make contemporary interpretations. As the common belief culture of Guangdong, Hong Kong and Macao, telling the story of the Northern Emperor and inheriting the culture of the Northern Emperor can the common belief culture be passed on. In fact, the Guangfu Water God belief has a history of thousands of years, and its rich cultural connotation is the cultural vein and spiritual bond of our Chinese nation. The Northern Emperor's belief is the root culture of the people's deep faith in the soul, and it is a response to people's lives and emotions. This deep-rooted folklore culture has strengthened national identity and strengthened the national spirit, which is the core element for the formation and continuous inheritance of folklore. [11] In 2019, the Central Committee of the Communist Party of China issued the "Outline of the Development Plan for the Guangdong-Hong Kong-Macao Greater Bay Area", which was mentioned in Chapter VIII, Section 2, "Building a Humanities Bay Area Together", "Shaping the Humanistic Spirit of the Bay Area. Strengthening Cultural Confidence and Promoting Together Inheritance and development of excellent Chinese traditional culture, give play to the advantages of Guangdong, Hong Kong and Macao's similar geographical location and close relationship with each other, jointly carry out the protection of major cross-border cultural heritage, co-organize various cultural heritage exhibitions and performances, and protect, publicize and make good use of cultural relics in the Bay Area Historic sites, world cultural heritage and intangible cultural heritage, support the promotion of Lingnan culture represented by Cantonese opera, dragon boat, martial arts, and lion lion, etc., and show unique cultural charm." [12] This fundamentally requires the promotion of cultural exchanges and integration and development in the Guangdong-Hong Kong-Macao Greater Bay Area. To take advantage of the cultural conditions of cross-straits, three places, and to promote the development and development of Lingnan culture. Play a role of publicity and promote cultural integration in the Bay Area.

In 2018, the Guangdong-Hong Kong-Macao Greater Bay Area Cultural Cooperation

Communication Responsibility System Conference was held in Shenzhen. The three places reached a consensus on the strategic goal of "building a cultural highland". In 2019, Shenzhen held the first three-month joint exhibition of the Beidi Ancient Temple in Xixiang, the first Bao'an Folk Culture Festival. The culture needs to be integrated and innovated. The birth of the Northern Emperor is a large-scale group sacrifice and entertainment activity to promote the people in the Bay Area. Cultural consensus plays an important role. In the new era, we should take the initiative to seek new development methods, meet the needs but keep the original intention, and continue to promote in-depth research on the Northern Emperor's beliefs, and at the same time give play to its leading role as an ideology, while promoting the folklore culture to shine. Enhance the culture and identity of the people in the Greater Bay Area.

6. Conclusion

During the centuries of cultural precipitation, due to the high degree of integration of religious beliefs in Guangfu and Hong Kong and Macao, the Beidi belief is not only a folk belief, but also the value and emotional maintenance of cultural identity and identity in the three places across the strait. System. Due to historical development, the development of the Northern Emperor's culture in Hong Kong and Macao has become farther and farther from what it originally was, which has greatly weakened the function of the Northern Emperor's faith as a value identification guarantee system. At present, the younger generations in Hong Kong and Macao and the mainland residents have great differences in identity. This is a deviation in ideological guidance. The three places on the two sides of the strait share the same roots. Strengthening the identity and cultural identity of young people in the Bay Area promotes the Bay Area inexhaustible motivation to move forward. At present, with the support of the government policies of the two places, the belief of the Northern Emperor is gradually becoming a characteristic cultural industry. This industry form represented by folk beliefs will be a valuable resource to promote the integration and development of the Bay Area. Belief culture with historical memories and national emotions has become a weapon to promote the innovative integration and development of the Bay Area in the new era, and it will be an inevitable challenge in the new era. The correct development of this folk belief culture will also bring cultural cooperation across the Straits. And long-term development has important strategic significance!

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- [5] *Taiping Qingjiao also known as the Cheung Chau Bun Festival is a thousand-year-old Taoist culture in China. It is also a very lively festival hosted by the residents of Cheung Chau in Hong Kong. Program. Held on the sixth day of April in the lunar calendar and the eighth day of the parade in April, the entire Jianye period lasted for five days, and there were rituals such as "welcoming gods", "walking the noon dynasty", "super secluded" and "giving gods". Among them, the floating color scene parade, the lion and Xiangqi show, and Baoshan grabbing are the most popular. In addition, during this period, residents of the island were vegetarian, and tourists could not find a restaurant selling*

amaranth or seafood. Even McDonald's, which is located near the pier, has to "adhere to the customs" and use meat buns instead of meat hamburgers.

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