On the Construction of the Concept of "Human" in the Spiritual Field

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Abstract: Anthropologists have never stopped studying "human". The original archaeological research, the interpretation in the field of biology, and the analysis from the spiritual level, all have an inseparable relationship with "human": human is not only the subject of research, but also the object. As early as 1938, Marcel Mauss, a famous French anthropologist, published a detailed discussion on the spiritual category of human beings at the Huxley memorial speech. This paper briefly analyzes the construction of the concept of human in the spiritual level from three aspects of hierarchy, religion and morality.

1. Introduction

The research of anthropology is human-oriented. It focuses on and solves a series of problems such as "what is human", "where does human come from" and "where will human go". The research field involves all aspects of human beings and runs through ancient and modern times. As the basis of human's self cognition and the starting point of behavior goals, the "human outlook" has become a basic proposition of anthropological research. As early as the 1990s, Yinggui Huang, a Taiwan scholar, published a symposium of *Human Outlook, Meaning and Society* [1] with the research on "human outlook" as the main line. Professor Xinjian Xu of Sichuan University gave a very precise definition of "human outlook". In terms of behavior, it is the care and introspection of human beings; in terms of results, it is human beings' self understanding and interpretation. Therefore, the word "human outlook" is always related to ideas. The idea itself is not a specific entity, but a systematic collection of people's subjective and objective understanding of things. Therefore, to explore the concept of "human" at the spiritual level is helpful for us to contact with the concept of "human outlook" in essence. So how did the concept of "human" come into being? What kind of construction system does it have?

"The essence of humans is not an abstract thing inherent in a single person. In reality, it is the sum of all social relations."[2] Humans are concrete; they live in real life. All human behaviors inevitably have a variety of relations with the surrounding environment, so humans must be people living in certain social relations. Such complex social relations determine the nature of human beings, and thus have an impact on people's consciousness. Therefore, both the leaders of primitive society and the ruling class of modern society have more or less influenced the formation of the concept of "human". It is undeniable that man is a social animal. Since birth, people play different roles and have different social status. In the wonderful account of human beings written by Mauss, names are endowed with extremely important symbolic meanings in human's social hierarchy. This paper takes "name" as an example to illustrate the important role of hierarchy in the construction of the concept of "person".

2. Name and Totem

The so-called totem means, in primitive times, people regarded some kind of biological or non biological as their ancestors or protectors, believing that these things have the supernatural power that can protect humans, and that can endow people with strength and skills. The word "Totem" comes from the dialect of Indian Ojibwa people in North American, which means "his kinship" and "his mark". The most important totem of Indians is the Thunderbird in the sky. In Indian legends, Thunderbird is the owner of the "heaven"; they can be invisible or appear on the Indian winter

festival in the form of strong wind. Many Indian clans carved totems on wooden pillars to make "totem pillars"; some clans drew totem marks on daily necessities and houses. The research of Mauss mainly involves Indians. He developed his own school and studied totem from names. He believes that, "each clan has a certain number of names, which defines the role of each person in the clan image and the meaning of this surname." [3] In each clan, there are names associated with totems. For example, an organ of a totem corresponds to a certain orientation. If someone is named according the name associated with this organ, he or she should be the most respected person in the clan. By analogy, different organs of totem have different importance, and the names corresponding to these organs also have different status in the clan. Therefore, in the Indian tribe, name is a symbol of social status, and also a manifestation of totem culture. This is also reflected in the Chinese society.

Dragon (Long in Chinese) is the totem of the Chinese nation. In China, the origin of dragon was very early, which can be traced back to the Neolithic age. The feudal monarchs compared themselves to the dragon, so they had "dragon robes", "dragon chairs", "dragon beds" and so on. They called himself "the son of real dragons". The common people regard the dragon as a God. There are "Dragon Kings" and "Dragon Palaces". The word "dragon" can be used as the boy's name to show a good expectation: to have the magical ability as a dragon, or to be smart and flexible as a dragon. So there are names like "Bruce Lee" (Xiaolong Li), "Jackie Chan" (Long Cheng) and "Long Pang". Although totem does not reflect the difference of status levels in these names, we can also see the influence of totem on names.

Wolf is the totem of Turkic nationality. The ancient Turks and Uighurs all took wolf as their totem. According to Han history, the ancient Turkic nationality Gaoche believed that they were the descendants of a beautiful Hun Princess and a wolf; the ancestor of Wusun was the offspring of an abandoned baby and a she-wolf Ashina. Ashina, the name of the royal family of the first Turkic khanate, came from the Turkic legend of the female wolf Ashina, which means "the gray wolf eye". In Mongolian, the name of "wolf" is "Chi na". Secret History of Mongolia[4] and other historical collections have recorded legends about Mongolian ancestors. In ancient times, Mongolian tribes fought with other Turkic tribes. Mongolian tribes were destroyed; only two men and two women survived. Later, the descendants multiplied and divided into many tribes. The leader of one tribe was named bo'ertechina (the gray wolf), and his wife was Bai Lu (the white deer). He led the whole tribe to live in the Bohan mountain at the source of the Daunan river. Therefore, the Mongolians claim to be the offspring of the wolf and the white deer. Therefore, the relationship between name and totem can be seen from the surnames of ancient Turks or Mongols; only the leader or royal family can be associated with the name of totem, which proves that the name is branded with the mark of rank and class.

3. Name and Ancestor

In terms of the relationship between names and ancestors, the eastern and western cultures show great differences. For the Han nationality, we generally need to avoid the names of our ancestors. In ancient times, we can't use the same name as our ancestors, and we even need to avoid them in articles and speeches. For example, in the TV series popular recently, *Nirvana in Fire*, the hero always used other words to replace his mother's name when he annotated articles. In some Indian tribes, there is the same custom. They can't directly say the words contained in the name of their relatives; they should use other words to express them. If a relative's name has the word "Moon", he can't directly say "Moon", but replace the word with expressions like "the round thing in the sky"... Under the feudal system, even the name of the king could not be called directly. It can be seen that the name was inextricably linked with the rank and class. In Tang Dynasty, in order to avoid the word "tiger" used by Hu Li, the grandfather of emperor Gaozu, the saying, "how can one get the tiger's cubs except by going into the tiger's caves" was changed to "how can one get the beast's cubs except by going into the beast's caves". In modern times, the names of leaders and great men are rarely used in naming.

In the West, the relationship between names and ancestors is quite different. The grandson and grandfather may have the same name; someone may put a word of his name in his descendants' name,

to show respect or remembrance. The son of Franklin Roosevelt, the former president of the United States, is also known as Franklin Roosevelt. People can only distinguish the father and son by the word junior. At the same time, westerners also like to use the names of great men, which is different from Chinese culture. In foreign countries, Lincoln, Washington and Napoleon are common names; in China, the situation is quite different. In the Indian tribe, people may pass his name to one of his sons with outstanding achievements, which is the highest honor of his son; but in China, there will never be a father and a son with the same name.

In addition, the name can show the identity. We can find out whether this person's ancestors are noble or royal by his name. In France, for example, before 1539, only aristocrats had hereditary surnames, while others only had given names and alias. People used their occupations, personality characteristics and birthplaces to name, and only the noble name could have the word "de" to show identity. For example, Gérard Depardieu, a former French actor, is well-known for his role *in Cyrano de Bergerac*; de in the middle of this name is the symbol of nobility. In China, we can also see some clues of the family's past from their names. After the revolution of 1911, Aisin Gioro, the surname of the royal family was changed to Jim. Therefore, the name can reflect the identity and status, which is linked with the social level and has a certain symbolic significance.

4. Name and Marriage (Authority Of The Husband and the Father)

The relationship between name and marriage can reflect the social status of women. In Hong Kong and Taiwan, some women are still given their husband's surname after marriage, such as Fuzhen Chen Feng from Hong Kong (director general of the World Health Organization) and Litai Fan Xu from Hong Kong (deputy to the National People's Congress in Hongkong and a member of the Standing Committee). The phenomenon is inseparable from the ancient Chinese tradition that men are superior to women. In Japan, according to the statistics released in December 2015, although it is theoretically stipulated that woman can still use her own surname after marriage, 96% of wives "use their husbands' surname". In ancient China, women did not use a given name. They only have a surname. After marriage, they became the private property of the husband. Therefore, being named by the husband's surname is a product of the husband's authority in marriage, which reflects the social status of men and women.

In the West, there are also a certain number of countries still have the tradition of changing the surnames of women after marriage, such as the United States, Switzerland and so on. Such a practice is attacked by feminists, which is regarded as an obvious sexism. Therefore, the relationship between name and marriage also reflects the social status of men and women to a certain extent. With the development and progress of society, the unequal relationship is constantly improving and evolving, but it still takes a long time to change in essence.

In addition, no matter in the East or the West, children's surname generally follow the father's surname, which also reflects the ancient Chinese thought of "patriarchy". With the opening and progress of society, there are more and more children in modern China who can choose to follows their father's or mother's surnames, but in the West, the father's family name is still used.

5. Name and Religion

Religion occupies an important place in the names of westerners. Most of the Europeans are Christians. Their children are generally baptized after they are born, so their names are mostly given by the godfather, which is the so-called given name. In the streets of the West, there may be countless "Mary", "Adam", "Eve" and "John" passing by every second. The names of saints in the *Bible* often become the given names of children. Many French names can be traced back to their roots. For example, in France, every day in the year has a corresponding name of God or saint, so many people choose the corresponding name according to their date of birth. For example, November 1 is the Christian Toussaint Festival, also known as "Halloween". In French, Toussaint is spelled as tous les saints , which means all saints. Therefore, the corresponding name of the day is Toussaint.

But in China, few people use the names of gods in Buddhism. We have a kind of awe. Therefore, in the West, names are endowed with certain religious significance. From such a way of naming, we can find the "human outlook" of western religion: equality. In the eastern culture, religion is a kind of awe, even a kind of sacrifice and redemption. The status of religion is far higher than that of human beings. Therefore, the name of God can never appear in the name of humans, which will be regarded as a great disrespect. However, Chinese people will show their reverence for God through other forms of names, thus reflecting the relationship between human names and religion, such as the names of Han people: Tianyou (praying for heaven's protection), Xiuyuan (the fate of practice, also the original name of Jigong), etc. Tibetan names have more profound Buddhist significance. Some Tibetan names are borrowed from the names of Buddhas, such as Jiangyang (the name of Bodhisattva), Zhuoma (the name of Fairy) and Gongbu (the name of Dharma protector). These names all represent the wisdom and compassion of the Buddha. There are also names that promote Buddhism, such as Steenima (Dharma and the sun), Gunqiu (three treasures), and Soba (enduring the humiliation). Tibetan people generally believe in Buddhism, so these names contain Buddhist elements, and become the unique folk custom of Tibetan.

6. Summary

Hierarchy, religion and morality are important components of human spirit. They appear in various concrete forms and have profound impacts on people's behaviors and thought. It is on this basis that human behaviors are endowed with various meanings, such as sacred, correct and appropriate. People's behaviors need to conform to their identity, to their own roles and to social norms. The emergence of these behaviors is restricted by the concepts of hierarchy, religion and morality. Therefore, the final formation of the concept of "human" in the spiritual level is not simple. It has a profound sense of history, and constantly improves itself with the development of society.

References

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[4] W. Li (trans), Secret History of Mongolia, Shijiazhuang: Hebei People's Publishing House, 2007, pp.97-101.