

THE BELIEF IN ANIMISM TOWARDS VILLAGE PEOPLE'S WAY OF LIFE: A CASE STUDY OF RITUAL ANCESTOR SPIRIT WORSHIP IN MAE MAO KHEE LEK VILLAGE, MON PIN SUB-DISTRICT, FANG DISTRICT, CHIANG MAI PROVINCE*

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Abstract

For thousands of years, Animism has had an important role in Southeast Asian society. Spiritual beliefs have combined with Buddhism and Brahmanism to form concepts that keep the order of society. However, over time, beliefs were challenged by the new ideas of the new generation. In this research investigates the belief in Animism towards village people's way of life: a case study of ritual ancestor spirit worship in Mae Mao Khee Lek Village, Mon Pin Sub-district, Fang District, Chiang Mai Province. The search aims to identify villagers' attitudes to spirits Ritual and the impact of belief in Animism towards village people's way of life. A semi-structured interview with convenience sampling is applied in this research. Moreover, the researcher uses thematic analysis to interpret and conclusions. The qualitative research results show that the young generation, such as Gen Y and Gen Z, tend to question the spirit ritual. The young generation is influenced by science and Law. Those things are

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affect to young generation's mindset. However, the people who were born in Babyboomer generation and Gen X are believe in the Spirit ritual. Moreover, Babyboomer Gen and Gen X tend to force their children to join the Spirit ritual.

The research uses Reciprocal Theory and Maslow's need hierarchy theory to descript the way of thinking. The Reciprocal Theory can describe the way of thinking that older people want to exchange by an offer to spirit for getting protection by spirit. Those things can show the Maslow's need hierarchy theory in the second state as a Safety Needs as a mental health. However, The young generation has safety needs differently, like movies, animals, and families.

Keywords: To reserved woman, Protection, Animism, Spirit Ritual

Introduction

Lanna is a land with a long history that consists of various provinces. In the northern region of Thailand, which consists of Chiang Mai, Chiang Rai, Lamphun, Lampang, Phrae, Nan, Phayao, and Mae Hong Son. Chiang Mai is the center of Lanna, and King Manglai established the city of Nobuburi Nakhon Ping. In 1839, Chiang Mai became the capital." Which in this land consists of various ethnic, religious and beliefs, resulting in a cultural fusion that has become its own identity" (Jaruma, 2018)

In terms of the beliefs of the Lanna people, In the beginning, there was a belief in respecting the spirits of ancestors, which is the belief that is the foundation from the past to the present of Thai society coupled with Animism (Wiwatkunakorn, 2021) In addition, Animism has various roles in Southeast Asia. After the arrival of Brahmanism and Buddhism followed the last in the period around 450-550 A.D. (Benjapong, 2013) It makes the Lanna people believe in Buddhism along with Animism. It is clearly seen that Buddhism and Animism



have coexisted or coexisted in the development of Lanna's customs, society and culture from the past to the present (Suvannarupo et al., 2019)

Human beings have experienced many stories of natural disasters and diseases since ancient times. Poisonous or ferocious beasts can cause casualties. Therefore, there is a sense of fear of things, which is a human instinct, which leads to the need for human beings to rely on the soul to protect themselves and their families (Khemacharee, 1993) The first religion or concept that was born was Animism. Animism is an idea of natural belief things have a spirit, such as trees, animals, and plantst (Insoll, 2011) These things are affected through human events (Guillou, 2017). A Shaman is a person who developed into communication with spirits. After that, the shaman created the worship of various symbols (totemism). For example, in the United States, there are carved pillars with snakes, bears, dogs, and other animals. As Bolle, KW (2005) points out, and the premise is that the earliest form of religion is predominantly attributed to the idea of ghosts and spirits. Moreover, Layton (2000) also said It is a symbol, whether it is trees, plants, or animals. Insoll (2008) adds that different groups will also use different symbols as a group emblem or guardian animal (Mark Nelson, 2022)

However, over time, the concepts have evolved into new concepts or deteriorated according to people's behavior within society. From the past to the present, People can see the influence of religion on many things, both good and bad. For example, sometimes religion is the one that comes to help and solve the problems of turmoil or mental health for people. On the other hand, religion can be used as a tool to gain benefits for some groups of people. (Buamchuai & Joralee 2019) In addition, religious clergy also play a role in politics, government, and even the economy (Achito et al., 2020) So, we can see that religion will influence the way of life of people in society.



The influence of society on religion is the same as will be mentioned below. A society is composed of various institutions or social units, from the smallest family society to a larger social unit which is the state. The state is an essential social unit that tends to influence religion's defining role, such as the monarchy, etc. However, it must also be understood that many governments use religion as a political tool to govern as well. (Thanomsasana, 2020)

Nevertheless, the rituals and traditions of raising spirits have begun to disappear from Thai society day by day (Huang & Suk-erb, 2020). Spirit Rituals were part of people's way of life in the past. However, this ceremony has been forgotten by the younger generation. Therefore, it will affect modern people not to understand the way of life or judge through the Current view on the culture of the people from the past (Huang & Suk-erb, 2020) Thailand has several of cultures, Such as Thai Food, Thai massages, cultural ceremonies. These have gradually disappeared, especially Spirit Ritual after the nationalism policies, monoculture during World war and the cold war (Phuangphit, 2002). Nowadays, the government does not pay enough attention or call out ideas to the intangible culture. For example, Thailand did not call out to the case of Singapore that the UNESCO declare the Hawker culture in Singapore. The community dining and culinary practices in multicultural urban context intangible heritages (UNESCO, 2020) The case of Singapore is the same in Thailand. The Singapore government sent a request to UNESCO for intangible heritage, but the Thai government did not. If Thailand still ignores the intangible heritage, Thailand will loss many of national intangible heritage that show the way of life of people (Limsira, 2014)

This is important to persevere the Spirit rituals because Lanna people's belief in spirits has been deeply rooted in their minds for a long time (Inthongpan, 2016). Spirits for the Lanna people would exist in every state of life. Sometimes it arouses interest in as a guardian or helper. Lanna people believe that spirits are powerful things. Spirit has the power to induce both



suffering, happiness, hope and despair. The spirit Worshiping and performs rituals according to beliefs by process the word-of-mouth (Chailattanabunpho & Kotsupho, 2020). Socialization and self-learning combined with traditional beliefs that are firmly attached to the way of life of the Lanna people, rituals related to spiritism have been passed to descendants from ancestors. Therefore, it is crucial to pass cultural values to our children to preserve the culture (Intramo, 2017)

This belief is important in applying to social control and is a mechanism for transmitting beliefs by using cultural dimensions as an important tool for reflecting on the way of life that is tied to Animism (Sumungklo, 2016). For example, the social rules that a man cannot touch women, and that young people take care of elders and respect ancestors.

The author wants to understand and study the belief in spirits and the process of creating social spaces of spirits that can exist from the past to the present. This will be done through analysing and interpreting the social and cultural dimensions of the Lanna society. It is important to do this because globalization means that, nowadays, younger generations are less interested in spirit rituals and do not believe in spirit (Ninathi, 2012) In Thailand, like other countries, people accept new cultures and trends brought by globalization and have changed their way of life through adopting capitalism. This will affect the Ritual and spiritual beliefs (Chayangkun, 2016) Therefore, the researcher wants to study the Spirit rituals to find out the factors of the ritual that affect the villager's way of life and to provide information for future generations to study and understand the beliefs of their ancestors as a connection between ancestors to the descendants.



Research Question

1. What are peoples' attitudes to raising ancestral spirits of villagers in Mae Maw Khi Lek Village, Mon Pin Sub-district, Fang District, Chiang Mai Province?
2. Which ethical values in the Spirit ritual affect everyday life of villagers in Mae Maw Khi Lek Village, Mon Pin Sub-district, Fang District, Chiang Mai Province or not?
3. What are the villagers' attitudes toward the idea of preserving Spirit Ritual from present to future in Mae Mao Khi Lek Village, Mon Pin Sub-district, Fang District, Chiang Mai Province?

Research Objective

To identify villagers' attitudes to spirits ritual and the impact of belief in Animism towards village people's way of life.

Literature review

1. Concepts and theories

Reciprocity Theory

1.1 The Reciprocity Theory assumes that the giver who receives benefits from giving still has expectations of receiving something in return from the recipient (Asavanirandorn & Pothisiri, 2017) For example, Chapman sees Reciprocal Theory as a relationship that benefits both parties. In applying this to the spirit ritual, people want protection from ancestral spirits to survive various dangers and, in return, ancestral spirits receive offerings from their descendants (Just & Monaghan, 2000).

This research uses reciprocal theory as an indicator of whether villagers need spiritual dependence on the Spirit Ritual or not. The reciprocal theory talks about giving something to the other and hoping of getting something back.



In which the villagers wanted protection from the spirits of their ancestors, they would make sacrifices with food offerings. On the other hand, the spirits of the ancestors would provide protection or good fortune to their descendants. In the case that the descendants did something wrong such as adultery, they would have to offer food to the ancestors' spirits to alleviate their anger (Muenjanchoey, 2015)

In the past, some indigenous groups had a strong idea of worshipping ancestor spirits. In male/female relationships for example, if a man touched a girl's hand or crossed over the threshold, the girl will scream to wake her parents up. The women's parents are not satisfied and have to negotiate with the man because it is already disrespectful to the ancestor Spirit. Every house will have an ancestor spirit to protect descendants. In such a case, the next day, the girl's parents will inform the man's parents and the man will have to raise ancestral spirits according to tradition. After raising a spirit, if the girl does not like it, the girl's parents will hold a wedding ceremony and refuse to speak to that man again (Tahom & Senarat, 2018) The above case uses the reciprocal theory that the man offers to the woman's ancestors' spirits to alleviate anger and follow the folklore. So, I want to know if we can use reciprocal theories to respond to the target sample? Because the target sample in this research is not the same as the example above, I also want to know the factors that affect their daily lives. Cultural value from the case above is about protecting the girl from the man (Khamyod, 2018) On another dimension, "Phi Pu Phi Ya" is the ancestor's spirit of the family. It is a tool for controlling relationships between men and women. Due to the marriage system where the man has to move into the woman's house by using the ritual to enter being a member of the family, called "Sii Phi" worship the spirits of Phi Pu Phi Ya to acknowledge the new members, If the man do not it wrong it call Phid Phi (Khamyod, 2018)

1.2 Maslow's need hierarchy theory



Humans' first belief is believed to be Animism (Kantawanno, 2020). Our ancestors worshipped Spirits because they did not understand the natural phenomenon as we do in the present. Sometimes people might face a problem or natural phenomenon that harms their lives. Moreover, People lived together as a community a long time ago. People also have social interaction with people in a community. As Aristotle, the famous philosopher, said, "humans are social animals" (Kantawanno, 2020). It is easy to have a problem between people in a community because people are not thinking in the same ways. Then they start to worship to make them feel more comfortable with the problems. (Khemacharee, 1993) It is called a spiritual anchor. Spirit ritual can be a part of Maslow's need hierarchy (Poshakrishna, 2022)

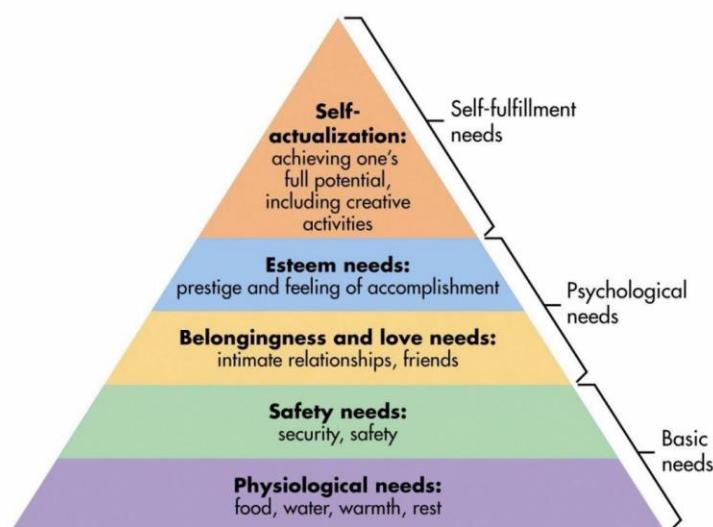


Figure 2: Maslow's need hierarchy theory

Maslow's need hierarchy theory has five models.



Which are Physiological Needs, Safety Needs, Belonging and Love Needs, Esteem Needs, and Self-actualization

1. Physiological Need in this model talk about basic needs such as food, water, clothes, home, shelter, and sleep

2. Safety Needs arise after physical needs have been satisfied. At this stage, the need to arise is the need for mentally entrenched safety without fear of Losses and dangers. Such as a safe home environment, stable job, and savings (M Koltko-Rivera, 2006) Security needs, including personal security, health, mental health and well-being. The warranty system helps in case of accident or illness (Shoib, et al.)

3. Belonging and Love Needs

The third level of human needs is social and includes a feeling of emotion. The need for interpersonal skills made relationships motivate behaviors toward other humans (Matias & Marks, 2020) For example, People feel be a part of a family or community

4. Esteem needs

Maslow divides into two stages: the first is the esteem for oneself. Such as pride, achievement, talent, and independence. The second is the desire for reputation or respect from other people (McLeod, 2018). Such as status, prestige or Products and services that promote self-esteem, such as real estate, expensive jewellery, or premium service.

5. Self-actualization

It is the ultimate human need, and it is difficult to tell what it is. We can only say that the need to develop one's potential is a need that human beings want to be. Maybe they want to achieve success in their own life goals and or fullness of life (M Koltko-Rivera, 2006)



Safety Needs part of the model relates to the spirit that supports people's mental health during hard times. Human want to feel safe all the time. Emotional safety, such as not being sad, anxious, or in a negative state.

The ancestor Spirit worship has a long history from the past to the present. The archaeologist found artefacts about shaman tools across the world, such as Sámi is a shaman drum in Finland used to contact the spirit in the world of the dead (Matthews, 2013). This evidence shows that the people who live in different world regions share similar ideologies of Animisms, such as Northern Europe, Central Asia, America, Mongolia, and the Arctic Circle. These will describe how the Shamans worship their Spirit ancestor and God in unique ways (Matthews, 2013)

In the case of Southeast Asia, before the arrival of Buddhists and Hindus. people advocated spirituality (Wongthet, 2017). Moreover, Animism pertains to totemism and shamanism. The Shaman is the mediator between human and spirit and also the person who creates a fetish, talisman, or amulet (Poshakrishna, 2022) Moreover, in several parts of southeast Asia, including Thailand, the shamans are women, and this has impacted on women's role in societies and everyday life. For example, in ancient times women had higher titles than men and could be family leader, chiefs of village, or a shaman who leads the ceremonies in community (Poshakrishna, 2022) At that time the status of man more like a labor (Sungworachat, 2002). According to the data, Suchit Wongthet found that Animism has existed for thousands of years in Thailand and Southeast Asia, before, Brahmins and Buddhas spread from India. There are ceremonies to support Animist beliefs, such as raising spirits, Luang Kwan, etc. (Wongthet, 2017)

Animism is a fundamental belief that is ancient and traditional. Therefore, this belief remains more or less in the customs and behavior of human beings in almost every society (Pedersen, 2001) In Thailand, it seems that this belief in Animism is a common feature of Thailand people. Because



whether it is Tai Yai, Tai Khen, Tai Lue, Thai Yuan, or Lanna people, they all worshiped Spirit (Dannalert n.d.). Animism is a process under the Ancestor Worship, so Animism beliefs are human beliefs that have existed since ancient times and developed of a certain level of human belief that changes according to the structure and condition of society. Family-level to social structure level has to control the society so that society lives smoothly and peacefully (Boonmalert, 2011)

Thailand can separate into four regions, which are north, south, central and northeast. We found a link between Buddhism and the guardian spirit (Animism) in every region of Thailand. For example, Dr Tambiah (1973) said that in Thai society, the people combine the belief of Buddhists, Brahman, and Animism. In addition, there may be few details that differ depending on the context of each region (Seneviratne & Tambiah, 1973) Thai people group Spirits into two groups which are evil spirits, and guardian spirits. This incidence reflects the belief and worship of spirits. In Lanna region, people have community system to control the relationship of people. For example, Phid Phi is a ceremony that is created to control the relationship between man and woman. Lanna community creates values that allow community members to evaluate their spirit ritual mind especially for the elder in the community (WongThet, 1995)

Methodology

Research design

This research uses qualitative methods because it was suitable for this research. The authors want to use questions and interview to support the discussion. This research assumes that the Ritual ancestor spirit worship influenced the village people's way of life. The author wants to find out whether education, income and age will affect the idea of spirit worship. This research will use a semi-structured for the interview process because the



interviews consist of a small number of interviews in which I can use a combination of structured questions (Halperin & Heath, 2017). To find out the opinions of participants who were target groups to study the influence of the ceremony on the way of life of the villagers. As well as Qualitative Research, I have analyzed data from Documentary Research and have studied data from Primary Sources and Secondary Source documents, textbooks, data, research reports. Reports from government departments, academic articles, thesis and in-depth interview methods and involves the collection of data from an online interview method.

Research area

I studied the ritual ancestor spirit worship influenced to villagers and am choosing the area used in this research, which is the Mae Mao Khee Lek Village, Mon Pin Sub-district, Fang District, Chiang Mai Province, in the north of Thailand. Moreover, this Village is far from the city, and it still has ritual spirit firmly than the city. Therefore, Mae Mao Khee Lek Village is suitable for research areas.

Select interviewee

The sample that I want to choose is 10 people who participate in the Spirit Ritual who live in Mae Mao Khee Lek Village, Mon Pin Sub-district, Fang District, Chiang Mai Province. Moreover, when research choosing the subject is in this regard, the researcher selected primary data providers using specific selection methods Convenience Sampling in interviews with relevant groups of people. I chose this method because during this coronavirus epidemic, travel to different areas is difficult to conduct target groups. So I chose convenience sampling that is suitable for this time. Unfortunately, this research is hard to find a sample in areas. Therefore, convenience sampling is suitable for this research. The convenience is a non-probability sampling that is often used for qualitative research (Stratton, 2021)



Research process and instrument

I studied concepts and theories related to works such as the Reciprocity Theory and the factors intention to create research questionnaires. I am gathering information that I have studied from various sources to create questions to measure the factors that influence the villagers' attitudes to spirit Rituals and the impact of belief in Animism towards village people's way of life, which is consistent with the research aim.

This research uses an interview for collective's data by in-depth interview methods. The questions are related to the objective of this research. It will also be used for in-depth interviews in the belief in Animism towards village people's way of life: a case study of ritual ancestor spirit worship in Mae Mao Khee Lek Village, Mon Pin Sub-district, Fang District, Chiang Mai Province.

Results

Table 1: List of Participations and Demographic

Code Name	Gender	Education	Age
A	Female	Undergraduate	26-40(26)
B	Male	Undergraduate	18-25(24)
C	Female	Undergraduate	26-40(40)
D	Female	Primary school	56-74(58)
E	Female	High school	26-40(37)
F	Male	High school	26-40(31)
G	Female	Undergraduate	26-40(28)



H	Male	High school	41-56(47)
I	Male	High school	46-56(48)
J	Male	Undergraduate	18-24(22)

1.1 The attitude toward spiritual worship

The attitude toward spiritual worship samples D H and I is strongly positive with the ritual. Sample D said It is a good ritual. However, sample H focuses more on the gossip problem, and the ritual makes parents feel at ease. This quote can be shown the way of thinking that sample H want to avoid gossip and follow tradition. People from Gen X and Baby Boomers generation tend to be more challenging to change or adopt new beliefs than people born in gen Y and gen Z. Gen X and the baby boomers' generation can be said to be very stable in their past beliefs. This is different from the new generation that occurs in the gen z, who tend to have better access to information, resulting in continuous adaptation to the times.

However, the Sample born in Gen Z and Y tend to think the ritual is unnecessary. as sample G said, "Most of the spirit worship rituals are performed by the elderly. We just go and buy stuff to use in ritual. I think it not necessary to do the ritual." In contrast, samples B and F do not believe in the spirit. Moreover, sample E did the ritual because her family did, sample C is more understanding about the ritual than sample E.

The role of intangible cultural heritages impacts on the behaviors of the Sample. The spirit ritual significantly influences the Sample born in Gen X and babyboomer generations. In addition, the Sample who was born in Gen X and babyboomer generations will follow the ritual rules and use the rule in everyday life. Moreover, some samples tend to force their children to follow the ritual. To compare with the sample who are born in Gen Y and Z. This



young sample has an idea about they willing to join the ritual by their own volunteer that different from the above sample.

The attitude of some women and men sample who were born in Gen Y and Z to the women's responsibilities in the spirit ritual

It is not women's response to be self preserved. The idea of pushing the responsibility to the women is the idea of patriarchy. The idea of patriarchy is gaining several impacts on women who live in patriarchal societies. From the past to the present day, women in Thailand are expected by the people around societies that have to do everything, including this ritual. If the man touches the woman. The women will get more blamed by others. In comparison, the men are slightly blamed by others. It is not fair.

1.2 The spirit ritual affect to you in everyday life?

Sample D though, "I think it affects. As I mentioned before, Phid Phi is a good ritual to protect women from the man." However, Sample H also thought that was not the most important thing. So instead, he mentioned that " we need to avoid slandering gossip in society." Sample H tends to care more about one's own image rather than the actual impact. Sample H repeats five times about gossip in the community if we break traditions. Sample H, unlike other examples, it is more concerned with women's safety than gossip.

This supports Jaisuwan's findings that, in rural areas, the concept of folkways is more intense than in urban society. Therefore, it may cause people in rural areas to be concerned about gossip and slander within the community if we break traditions. (Jaisuwan, 2020).

On the other hand, some of the sample think the ritual has no or less impact on everyday life. For example, Sample J said it is just a tiny part of everyday life to worry about the ritual's impact as the times have changed and Sample F said it is no impact from the ritual because time has changed. So, we can see the Sample who think it has less or no impact still think in the same



way the time has changed. Sample J also said, "Gen Z children look at the digital era.

The Sample who were born in Gen Y and Z think there are less or non-impact. Moreover, Sample A said the ritual wastes time and disturbed her relationship with her boyfriend. So, the young people tend not to care about the ritual, but the older people from Gen X and baby boomers still care about the ritual. In addition, in this part, gender does not appear to impact to the way of thinking, whereas the most impact on the way of thinking is age. People who are born in a different generation will think in the same different way.

1.3 Preserve a spirit ritual

Preserve with belief

Four of the Samples want to preserve the ritual from ten participants, and four samples believe in the ritual. However, four of the Sample agree to preserve the ritual. They did so for different reasons. For example, Sample D thought "*I wanted to preserve the spirit ritual because it is the way to protect women. Nowadays, young women are pregnant.*" (Sample D) Nevertheless, *Sample E and H thought in a way to preserve it because they wanted the children to learn about this ritual. It should be preserved for the new generation to try to learn the culture.* (Sample E) and *It should be preserved for future generations to know* (Sample H)

However, Sample I said It should be preserved so that children know that these rituals still exist. For example, during the interview, *Sample I said that conservation was given to a new generation o knows that this ceremony still exists.* However, Sample I does not have the enthusiasm to talk about conservation that wants children to learn the ritual like sample E and H. When considering the mature sample D, it was classified as a babyboomer generation, focusing solely on pregnancy prevention. However, Sample H is Gen X. Sample H has a daughter and also spoke about protecting women from " slandering gossip in society". Much like sample D was female. On the other hand, when



looking at sample B in the gen z group, sample B asks why it is only women who are very reserved. Why can't men reserve? It is something that, no matter what gender, it should be done. Why put the responsibility on women?

From these examples, I strongly agree because the current situation has changed from the past, which raises questions of why are you still pushing the responsibility to women? Is it possible to think about the patriarchal society in Asia that gradually pressures women?

Preserve without belief

Six of the Samples in this group agreed that the ritual should be preserved even though they did not believe in the ritual. Sample A, C and J thought it important to preserve it because it is passed down by an ancestor. As sample A said, The ritual was passed down from generation to generation in the north of Thailand. Therefore, it should preserve, and Sample B agreed “ I want to keep it; I do not want the ritual to disappear” . But also said “ Nevertheless, it should not deprive the right of compulsion to participate in the ritual. Attending the ceremony should be a willingness to attend to both parties” . Sample B is the only person who said about human rights.

In contrast, another sample did not mention rights and tried to force their son and daughter to join the ceremony because they thought it was good. When the era changes, The goodness at that time changes with the times. The good that has to be done at one moment can be converted to needless indifference in later times. Many of the samples looked at the issue of necessity in rituals. Because more children of gen Y and gen z or gen Y people under the age of 30 or over have a bachelor's degree there was a tendency to disbelief and to question whether the ceremony was still necessary. Nowadays, we all have laws that are enforced today that are different from the past that laws are not as shaping up as today. Sample F also thought in the way that ritual was good for the woman, but time has changed. Young people are not interested



anymore. Therefore, the ritual needs to be preserved, while Sample G thought it was only an era change that made people less interested in spiritual rituals. Sample G did not mention about protecting women. As we can see, sample E own High school certificate and born in Generation Y. Sample E tends to believe more than Sample C and F. Even sample C is born in the same generation but older and own a bachelor's degree. Sample F was also born in Gen Y but younger tent to do not believe in the ritual. I think education and age have an impact on belief. This is because education can give ideas and ways of thinking to people. Such as logic, science and knowledge. The samples are from the same villages but think different by education and age.

1.4 Will The spirit ritual will be gone in the future or not ?

Two samples said that because the ritual has a long history, it will not disappear because the ritual is to survive for a hundred years and still survive in the future. Nevertheless, most of the participants agreed that the ritual would be gone in the future. As some of the samples said, the times have changed and young people are not interested in or care about rituals anymore. Nevertheless, Sample J said that young people who were born in Gen Z are more questioning of the ritual by science and proof.

Moreover, I explained young people's thoughts on rituals using the philosophy of realism that required truth. Something that can be tangible and proof with your own eyes. Sample J also asked: Is it real or not? (Spirit) On the other hand, spiritualists use philosophy of idealism as a tool to drive ideas and attitudes. They use reciprocal theory and idealism, which emphasizes spirituality in exchanging with spirits to alleviate anger from what has happened or ask for good fortune and protection from ancestral spirits.



Conclusion

Faith is something that we can find in every society. However, the beliefs of each generation are not the same. The spirit ritual is a belief that has been around for a long time in Lanna's society. From the past to the present, the beliefs of people of all ages are all changing according to the information they receive. After globalization, what has happened is the change in information that we can quickly acquire information. The result causes a change in the mindset of the Generations Z, Y, X, and baby boomer generation groups in the study area, away from the dynamics of the city itself. It will still be affected by new ideas.

As a result, the people in countryside areas began to change their mindsets more like people in the big city society. This is starting to be seen in the Gen Z children, who tended to be spiritually skeptical because of their inability to touch. The mindset of Gen Z differs from the Gen x and baby boomer generation, which still has a lot of spiritual beliefs.

However, in the Gen Y groups of the same age and education level at the bachelor's level, there was a tendency to disbelief and to question the ritual more. There is a highly spiritual concept among the Gen x and baby boomer that can be used in response to different theories. This group of people needs something to allow themselves to receive what they want, such as raising spirits. Giving offers to spirits to give us protection or fortune. This is a concept that will fit Maslow's hierarchy of needs and Reciprocal Theory. At the end of this research, the older people are following the spirit ritual and this reflect cultural or ethical values through the perspective of ancestor spirit worship on the way of life of the people in that area.



Recommendations for further research

Future research could replicate this study in a different region which is the northeast region. This region still has a strong belief in Spirit rituals and ceremonies similar to the north region. Is it starting to change in the young generation or not? Second, there should be a study on the mental health of the young generation and older people. For example, older people may use spirit rituals for mental health, but the young generation uses something else.

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