Retraction

Retraction: On the Thanksgiving Value of Confucian Culture based on the Big Data (J. Phys.: Conf. Ser. 1744 042027)

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This article has been retracted by IOP Publishing following an allegation that raises concerns this article may have been created, manipulated, and/or sold by a commercial entity. In addition, IOP Publishing has seen no evidence that reliable peer review was conducted on this article, despite the clear standards expected of and communicated to conference organisers.

The authors of the article have been given opportunity to present evidence that they were the original and genuine creators of the work, however at the time of publication of this notice, IOP Publishing has not received any response. IOP Publishing has analysed the article and agrees there are enough indicators to cause serious doubts over the legitimacy of the work and agree this article should be retracted. The authors are encouraged to contact IOP Publishing Limited if they have any comments on this retraction.

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On the Thanksgiving Value of Confucian Culture based on the Big Data

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Abstract. The Thanksgiving thought is an important part of Confucian culture, which is embodied in being grateful for life, society and the state. In the big data environment, the blood relationship and good social recognition environment provide internal guarantee and soil for the prevalence of the Thanksgiving thought. The Thanksgiving thought is conducive to the cultivation of morality and responsibility, and can promote the formation of a harmonious society. Thanksgiving, which deviates from justice and individual rights, is not genuine thanksgiving.

Keywords: Confucian Culture, Thanksgiving Thought, Value, Big Data

The so-called thanksgiving refers to people's gratitude and feedback psychology for giving, helping, caring and other behaviors. The Thanksgiving thought is a basic principle recognized by every society that can promote the healthy development of society. As an important part of Chinese Confucian culture, The Thanksgiving thought has long been deeply integrated into the mainstream of Chinese social culture and has become the core values of the Chinese nation. It has become a common criterion for Chinese society to judge whether a person has good morality, responsibility and humanistic thought.

In recent years, with the rapid development of mobile Internet, cloud computing, data mining and other big data technologies, it has been gradually applied in various industries. Therefore, it has become a trend to apply big data technology to analyze the ideological value of traditional culture.

1. The Core Concept of the Thanksgiving Thought in Confucian Culture

In the ideological content of Confucian culture, the isomorphism of family and state is the basic organizational structure of society, individual is the basic unit of every society, and the opposite of individual is society and country. The Thanksgiving thought of Confucian culture holds that after being given life, everyone's development cannot be separated from the material and spiritual giving, help and care of the society and the state. Therefore, based on the gratitude and feedback psychology for the given life and the healthy development of life, everyone should have the psychology of thanks to life, thanks to society and thanks to state, which is the core idea of Confucian Thanksgiving thought.
1.1. To be Grateful for Life
According to Confucianism, parents are the direct giver of every life, and they will give every life the material and spiritual conditions necessary for its healthy development, which is embodied in meticulous care and care. Therefore, everyone should be grateful for his life and repay his parents' nurturing kindness, which is also Confucian filial piety. Therefore, the Confucian thought of Thanksgiving is embodied in: cherish life, support parents, and continue life.

According to Confucianism, Thanksgiving begins with cherishing one's own life. According to the Book of Filial Piety, the beginning of filial piety means that "Body hair skin, by the parents, dare not damage, which is the beginning of filial piety." Cherishing life is the minimum return to parents' nurturing kindness, filial piety starts from cherishing the body and the life given by the parents. According to the book of rites, dutiful son should support their parents, make them happy, not against their wishes, let them live well and use good food to support their parents. The Thanksgiving thought of Confucian culture holds that parents give love and nurturing grace in the process of each person's life growth, and each person should give back to their parents with their best support and heartfelt respect and love.

The Confucian thought holds that everyone's life comes from the blood essence of his parents, which is the continuation of his parents' life, and the extension of his parents' life by procreation is also a way of thanking life for his parents. Mencius said, "having no heir is the gravest of the three cardinal offences against filial piety." He thinks that it is the biggest blasphemy and betrayal for parents who give them life that their children do not marry and have children to continue their lives. This kind of thought gradually became extreme into the feudal thought of having a son to carry on his family name, and became the main culprit of distorting Chinese national character and destroying Chinese women's physical and mental health.

1.2. To be Grateful for Society
The isomorphism of family and state is the basic form of social organization in China. The basic social form of everyone is family, and then other social relations. According to Confucianism, people in every society will be loved and helped by family and other social relations. People's gratitude and feedback to these social relations are embodied in the chastity between husband and wife, brotherly bonds between brothers, and the faithfulness between friends, etc.

In the family relationship, the thought of thanksgiving between husband and wife is embodied in the thought of chastity, that is, husband and wife are grateful for each other's love and support, and cannot betray each other's feelings. Those who do not keep their chastity will be regarded as ungrateful and despised by people, such as the story of Chen Shimei, which is widely spread among Chinese people. In addition to the husband and wife, there are also brothers in the family relationship. Confucianism requires that the elder brother love and look after the younger brother, and the younger brother should give back to the elder brother to respect and obey, which is called brotherly bonds. The thought of brotherly bonds is also a reflection of Confucian Thanksgiving thought.

Confucianists stressed that we should stick to our faithfulness in communication with others, and both sides should reciprocate each other to be honest. If others give help, they will return it, which is called faithfulness. As the principle of social communication, faithfulness is also a reflection of Confucian Thanksgiving thought.

1.3. To be Grateful for the State
The basic structure of China's social organization is the pattern of family and state's isomorphism, and Confucianism believes that the state is the highest social form and existence form of everyone. Everyone's survival and development are inseparable from the state, no state, no individual. Therefore, everyone should return to the state. Thanksgiving thought is of great significance to the construction of Chinese people's feelings of family and state. If you are poor, you should be good at yourself, and if you are good at it, you should help the world, this feeling of home and state is the sublimation of Thanksgiving thought.
2. The Reason Confucian Thanksgiving thought Prevails

2.1. Intrinsic Guarantee of Consanguineous Bond
The isomorphism of family and state is the basic organizational unit of Chinese society, and the basis of family relationship is consanguinity. People with the same consanguinity constitute a family, and tens of millions of families constitute a country. Confucian Thanksgiving thought is formed on the basis of kinship, so everyone can not easily give up this thought. Consanguinity is the internal guarantee of Thanksgiving thought's prevalence in Chinese society.

2.2 Sound Environment for Social Recognition
Confucian culture has always been the mainstream culture of Chinese society, which has been widely recognized by Chinese society. As an important part of Confucian culture, Thanksgiving thought has also been extended to all aspects of Chinese society. People use politics to give material rewards and authority to those who know how to be grateful, and use public opinion to give prestige and high spiritual status to those who know how to be grateful. The Confucianists even think that human value can be measured by the degree of person's gratitude to life, society and country. This kind of good social identity provides a solid soil for the growth of Confucian Thanksgiving thought, and finally makes Thanksgiving thought internalized as a moral criterion to restrict people's thoughts, and externalized as a generally recognized social order.

3. The Value of the Thanksgiving Thought of Confucian Culture

3.1. The Thanksgiving Thought Is the Start to Cultivate Moral Consciousness
The Confucianists regard whether they know how to be grateful as an important standard to measure people's social value. Under the restriction of this standard, The Thanksgiving thought gradually sublimates and internalizes into the moral consciousness to restrain people's thoughts and behaviors. Therefore, we can learn from the essence of Confucian gratitude and cultivate people's moral consciousness with the starting point of gratitude.

3.2. The Thanksgiving Thought is an important way to cultivate sense of responsibility
According to Confucianism, gratitude should be given back. Whether it is given back is an important standard for Chinese society to measure whether it is grateful. The implementation of this standard is conducive to the cultivation of social responsibility. To be responsible for your life is a sense of personal responsibility. To give back to your parents, brothers and friends is a sense of social responsibility. To give back to your state is a sense of national responsibility. Therefore, the establishment of gratitude is conducive to the cultivation of people's sense of responsibility.

3.3. The Thanksgiving Thought is Conducive to the Formation of a Harmonious Society
The Confucian Thanksgiving thought requires people to give back the life, the society and the state. Once people know how to give back, they will achieve self harmony, be harmony with their parents, spouses, brothers, friends and even a wide range of social relations, which can form a good social relationship and promote the formation of a harmonious society.

4. Gratitude and Justice, Individual Rights
We advocate gratitude, but we don't value gratitude without justice. Gratitude without justice only makes people fall into the situation of neglecting law and morality in order to give back, thus departing from social morality and law, hindering the formation of a truly harmonious society and the healthy development of society. Therefore, between gratitude and justice, justice is the premise. We must not sacrifice justice to obey gratitude.

Being equal in life and giving back kindness does not mean that we have to sacrifice individual freedom and rights. It is wrong to give back the kindness by sacrificing others' freedom and rights,
which are the dross of feudal Thanksgiving thought and should be abandoned.

5. Conclusion

The core idea of Confucian Thanksgiving thought is to be grateful for life, society and country. If we can get rid of its dross and extract its essence, the convenience of data and the real-time and interactive nature of data dissemination will make the Confucian Thanksgiving thought have more important value in promoting the morality, responsibility and even the formation and development of a harmonious society in China. But the positive Thanksgiving thought does not require people to sacrifice justice and individual rights.

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