Discussion of the Value of Thanksgiving Thought of Confucian Culture
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Abstract. What should be mentioned most in Confucian culture may be the value of gratitude, which is to say loyalty to the monarch, filial piety to the parent, fidelity to the husband and code of brotherhood to the friend. The passing on of the Confucian culture during hundreds of years may not only make all of Chinese people value how to be grateful but also the tradition to govern the country with the faithful filial culture continue. At the same time, Confucian culture has integrated into the aspects like politics and economy, which has led to the moral phenomenon with Chinese characteristics and strongly twisted the national character. The paper herein may analyze the value of the thanksgiving thoughts in Confucian culture and reveal the effect of Confucian culture that has been passed on for hundreds of years.

1. Introduction
Thanksgiving thought may refer to the internal psychological requirement that a person holds in his (or her) heart when he (or she) gets help from others. And this kind of attitude may be one kind of moral rule that widely exists in the development of our society like the dogmatism. For example, the enduring thoughts of our country like “The water dripping from TU, when Yongquan of reported” and "A man of noble character should report ones who give help to him." are deeply integrated into the education of our country from childhood and continuously give Chinese people the potential ideological consciousness. The reason why the Thanksgiving thoughts can be the guiding principles of our country for hundreds of years is that Confucian culture gradually makes the Thanksgiving thoughts turn to the uncrackable compulsory rules and regulations and finally become the main criteria whether a man could be an official who can successfully starts his political career.

2. The Core Concept of the Thanksgiving Thought in Confucian Culture
Confucian culture passes on the dogma of emperor and courtiers, father and son from generations and generations and makes it the basic standard to judge a person. However, this kind of standard makes the whole society will obey the rules such as the monarch should be benevolent and courtiers should be loyal to the monarch, the father should be kind and the son should be obedient to parents, wives should listen to what their husbands say, and bothers should respect each other. Moreover, Confucian culture may contribute to realizing the social order of harmonizing the spousal relationship to make people respect the old, restraining ourselves to make the society harmony and integrating the beauty and benevolence to change the social customs.

2.1 To be Loyal to the Monarch
Confucian culture may always advocate the thoughts of the monarch and courtiers and fathers and sons. As time goes by, Confucian culture has emphasized the loyalty to the monarch as the basic point of the culture itself, which believes that the foundation of the world is the country while the foundation of the country is the family. When this kind of thought of being loyal to the monarch is used to rule the society, the Thanksgiving thought then gradually infiltrates into the political field under the goal of that governors may rule the society easily, which may finally derive the moral rule of that monarch is the outline for his subjects.

Jing Ke assassinated the First Emperor for reporting the Dan who helped his career. Zhuge Liang spared no effort in the performance of his duty for reporting Liu Bei who had visited the cottage
three times in succession. Yue Fei went to the Feng Bo Pavilion and was willing to die for the Emperor Song who helped his career. The examples mentioned above show the loyal to the monarch that if the monarch wants you to die, you can never refuse. That is to say, with the continuous infiltrating in people’s life, the internal psychological requirement that a man should be loyal to his monarch has already become the criterion and belief of citizens.

2.2 To Show Filial Obedience to Parents

Filial obedience to parents is the primary concept of Confucian ethic that advocates the relationship that parents care for their children and children show filial obedience to their parents. In Confucian culture, parents are ones whom children should pay back the most because they give birth to children and cultivate them. So, except the monarch, who people should pay back the most are parents. During the process of growth, parents care for the children with their full hearts and they are the benefactor to children. Moreover, the Confucian ethic may advocate that each part of the body is given by parents, so childhood can’t hurt or destroy no matter what happens and this is where the filial obedience starts. Therefore, when people grow up, they should pay back their parents. Sometimes childhood even should sacrifice their interests to obey what parents arrange and can’t ask for the division of property, otherwise they may be called unfilial and be condemned by the whole society.

2.3 To Respect and Love for the Husband

Confucian culture advocates the marriage that a husband and a wife love and respect each other for life and requires that a girl will doll herself up for him who loves her for her husband’s affection. Furthermore, a wife may keep her chastity after her husband’s death because in Confucian culture, it believes hunger means less to a woman than chastity, which reflects the living situation of women of that time. Most of the classical Chinese love operas show stories that the hero rescued a beauty and then the beauty married the hero for his help. In Confucian culture, a man who doesn’t pay back ones who help him or abandons his or her spouse may be recognized ungrateful and condemned by social opinion, especially in the time of Song Dynasty when the Neo-confucianism of Song and Ming prevailed. For example, Chen Shimei has been condemned for hundreds of years because he abandoned his wife. In the Story of the Western Wing, the matchmaker took up the cudgels for the injured party because the old lady refused the marriage of the love couple. The love sense of Confucian culture has integrated gratitude into the love life, so we can see how strongly the Confucian culture emphasizes the gratitude thought.

3. the Reason Confucian Culture Prevails

3.1 Intrinsic Guarantee of Consanguineous Bond

Although Lu Xun fiercely criticized the traditional culture might erode human nature, he still obeyed the marriage that his parents arranged for him. The way of showing his filial obedience to his parents also reveals that the thanksgiving thoughts may be formed on the basis of the consanguineous bond, so it is hardly possible for each one to abandon this idea. This kind of thanksgiving thought based on the humanity and blood relationship brings a large amount of harm to people of our nation and kills freedom of humanity again and again.

3.2 Sound Environment for Social Recognition

In feudal society where sovereignty means the highest, Confucian culture expands the thanksgiving thoughts to political field by material rewards and prestige recognition to people who know to return the hospitality that they have received. The growth and continuation of the thanksgiving thoughts of Confucian culture during hundreds of years may contribute to the sound environment provided with the education, which is also inevitable and leads to the phenomenon that a man who returns the hospitality that he has received and owns the personality of loyalty, filial piety, chastity and righteousness will definitely be recognized by the whole society and win high status. On the opposite, if a man who fights against ethics and moral and is ungrateful will be scolded and
abandoned by the whole society. It is the idea of the thanksgiving thoughts that the value of Chinese people may be evaluated by how much a man can be loyal to the monarch, be filial to parents, be loyal to the husband and be faithfully to friends. This kind of social recognition may provide a sound environment for the growth of thanksgiving thoughts of Confucian culture and with the help of social guidance, it finally makes the thanksgiving thoughts the social order and lets the thoughts root deeply in people's heart and becomes a kind of culture. As we can see, how great environment has the social recognition provided for the growth of the thanksgiving thought of Confucian culture.

4. the Value of the Thanksgiving Thought of Confucian Culture

4.1 the Thanksgiving Thought Is the Start to Cultivate Moral Consciousness

The feudal society of our country used to rule the society by ethic and Confucian culture values more about the humanitarian spirit, so Confucian culture sets the gratitude consciousness as the start to cultivate moral sense. Confucianism originally advocates that people should pay back to parents who give birth to them and treat parents as the very beginning of the relationship. Then people should transfer this kind of thanksgiving thought to the wife or the husband who is the closest in his or her life and eventually spread it to the whole society. Confucian culture believes that only a man who develops an attitude of thanksgiving may treat what he or she sees and meets gratefully, which will close the relationship between people and make the world full of love and less of fight. The kindheartedness may promote the personal morals and bring harmony to the whole society. Therefore, Confucian culture believes that the thanksgiving thought is the start to cultivate moral consciousness.

4.2 the Thanksgiving Thought without Justice Breaks the Law

In feudal society deeply influenced by Confucian culture, people valued more about the blood relationship, so the way of thanksgiving thought that a father may not accuse his son who has already committed a crime and either may the opposite be deeply accepted by Confucian culture. However, this way of thanksgiving thought may run in the opposite direction to the idea that all men are created equal in the modern society and end up with the deterioration of social morality. As a result, gratitude without justice that is advocated by Confucian culture may break public policy to a large extent and lead to the phenomenon that human relationship overwhelms the law, which will hinder the sound improvement of the society. In the modern society, what we believe is that all people are equal before the law and all should take their own legal liability independently regardless of their relationship or social status. In order to realize the idea of ruling the country by law, what people should do is to take law as the criterion and never to bend the law for personal gain.

5. Conclusion

As all are mentioned above, what we can never agree is that we obey to the thanksgiving thought at the price of sacrificing the social criterion and disturbing the social order. We can’t confuse paying hospitality and obeying to the people who once give help to you with sacrificing personal freedom and right. However, Confucian culture defines wrong about the parts mentioned above and applies social ethics to aspects of politics and economy, which leads to the baneful influence. Therefore, in the modern society, what we should do is to protect ourselves with the law and hold the attitude of the thanksgiving thought within the bounds of ethics.

References

