

A Study on the Dissemination and Cognition of Confucian Culture in Slavic Cultural Circle

Zhao Jing

Tourism College of Changchun University, Changchun, Jilin, China

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Abstract: Confucian culture has been the essence of Chinese traditional culture for nearly one thousand years. This paper mainly studies the spread and cognition of Confucian culture in Slavic culture circle. Based on the research results, the paper explores the relationship between the influence of Confucian core values in Slavic culture circle and its communication channels, contents and effects, and then analyzes the factors that affect Slavic culture circle's acceptance of Chinese traditional culture and the problems related to these factors.

1. Review of the Current Research Status

Confucian culture runs through the thousand-year history of China's development and is the mainstream culture in China. In recent years, Confucian culture has received more and more attention in overseas countries. The Analects of Confucius has been translated into many languages and spread to various countries.

With the revival of Confucianism in China in recent years, the spread of the Confucianism overseas has gradually attracted the attention of scholars at home and abroad. In China, the main works about Confucianism including Zhu Renfu's "Chinese Confucianism in Russia for the Year of Sino - Russian Culture". This collection briefly outlines the translation and research of Confucian classics in Russia from the 17th century to the 20th century. Zhao Fengcai's "Translation and Introduction of Confucian Classics in Russia and Its Cultural Images" mainly summarizes the translation and introduction of Confucian classics in Russia, and briefly analyzes the cultural images conveyed by Confucian classics in Russia. Wang Lingzhi's "Translation and Introduction of The Analects of Confucius in Russia" mainly introduces the translation and introduction of "The Analects of Confucius" from historical Russia Empire to modern Russia times. In overseas countries, the research achievements of relevant sinologists in Slavic cultural circle include Xie Miannian's "Confucius Proverbs", "Confucius Analects", "Confucius - I Believe in Ancient Times" and Belliero Muff's "Confucius Remarks", "Confucius: Life, Theory, Destiny", "Confucius Analects", Lukjanov's "Lao Zi and Confucius Way", Karapetyants's "Initial Significance of Main Categories of Confucianism" and so on.

2. The Spread and Influence of Confucian Culture in Slavic Cultural Circle

The report of the 17th National Congress of the Communist Party of China clearly proposed to carry forward the Chinese culture and to build a common spiritual home for the Chinese nation. The report of the 18th National Congress proposed that culture was the blood of the nation and the spiritual home of the people. It is necessary to build an excellent traditional culture inheritance system and carry forward the excellent traditional Chinese culture. This implies that China has begun to emphasize the importance of cultural traditions at the national level, and the core of national's culture is Confucian culture. Under the guidance of the national policy, there has been a trend of Chinese studies in China. Traditional culture has become the center of national cultural construction, and fully affirmed the important position of traditional culture. In addition, the country has made great efforts to introduce Chinese culture to overseas and set up numerous Confucius Institutes.

Since entering the 21st century, many Confucius Institutes have been built in various countries in the Slavic cultural circle, becoming a wave of “Confucianism fever”. This objectively promotes the spread of traditional Chinese culture to the people in the Slavic cultural circle, and benefit to cultural exchanges between China and Russia, as well as have a positive impact on the further development of Sino - Russian relations.

In 2006, Russia's first Confucius Institute was established at the Russian Far East State University. Subsequently, 18 Confucius Institutes and 4 Confucius Classrooms have been set up in colleges and universities in St. Petersburg, Moscow, Yekaterinburg, Novosibirsk and Irkutsk. At the same time, academic institutions for studying Chinese culture such as the Oriental Research Institute, the Academy of Sciences and the Far East Research Institute have also been established in Russia. It is worth mentioning that there is also a Russian branch in international Confucian Association in Russia. The Far East Institute of the Russian Academy of Sciences holds a series of commemorative activities to celebrate the birth of Confucius every September 28. Famous sinologists from all over Russia are invited to discuss and publish the latest research papers on Confucianism. Russian scholars even set up “Confucius House” to carry out regular academic exchange activities, to publish relevant essays and academic works, and to actively discuss the influence of Confucianism on contemporary China, Asian Confucian culture circle countries and the future world. Up to now, there are nearly 120 Chinese teaching centers all over Russia and about 20,000 people are learning Chinese, and this number is increasing year by year. The rise of Confucius Institute in the contemporary Slavic cultural circle, the “Confucianism fever”, has actively promoted the in-depth and sound development of China's relations with these countries.

3. Slavic Cultural Circle's Cognition of Confucian Culture

Slavic cultural circle is also called Eastern European cultural circle, which represents Eastern Orthodox culture and is mainly composed of Russia, Eastern Europe and Balkan Peninsula. The main features of the Eastern European cultural circle are Eastern Orthodox Church as its religious belief and Slavic language. In terms of political aspect, before the disintegration of the Soviet Union, Eastern Europe and the Balkan Peninsula were all under its control, so these regions all tended to be totalitarian and autocratic, and implemented a planned economy in the society. However, these phenomena have changed with the disintegration of the Soviet Union and gradually merged and moved closer to the western cultural circle in terms of politics and economy. Slavic culture is different from western Christian culture in that it is a culture based on the intersection of “Eurasia civilization”. Russian culture naturally has a feeling of closeness to eastern civilization. Confucian culture is a multi-dimensional and huge system, not only rich in content but also complicated in structure. Since the Emperor of the Han Dynasty deposed hundreds of schools of Confucianism, Confucianism has always occupied a dominant position in the whole feudal society. The core values of Confucianism represented by Confucius are “benevolence, righteousness, reason, wisdom and faith”, which are the main characteristics of Chinese culture different from other cultures, and have become the spiritual wealth of the Chinese nation. With the efforts of sinologists at home and abroad, Confucianism have been widely spread abroad through the translation and introduction of Confucian classics.

Compared with other European countries, the history of Confucianism in Russia is not too long, only more than 300 years. The spread of Russian Confucian culture could be divided into two stages: the modern research with missionaries as the main part in the 18th - 19th century and the modern research with non - missionaries after the 20th century. Especially since the 20th century, Russian sinologists have produced a large number of talents. Many Russian sinologists have focused on the research of Confucian works such as “The Great Learning”, “The Doctrine of the Mean”, “The Analects of Confucius”, and “The Mencius”. The research results of Confucianism are spectacular. In the new century, Russian Confucianism research is gradually getting rid of excessive pedantry and turning to promote spiritual concepts for the masses. As a representative of China's excellent traditional culture, Confucianism has become rich and varied in its channels of dissemination in Russia. At present, the Confucius and Confucianism research institution that is

more active in Russia is the Russian Confucius Foundation, while the more than a dozen Confucius Institutes established by the Chinese government in Russia and Ukraine are also actively promoting the spread of Confucian culture in the region. More and more people in Slavic cultural circles hope to learn about Confucius and traditional Chinese culture with Confucianism as its core through these institutions and media. It can be said that we need to conduct more research on the needs, interests and requirements of this group of people.

Nowadays, soft power based on cultural influence in the world has gradually become an important indicator to measure the comprehensive strength of a country or region. Since the reform and opening up, China's economy has taken off and its national strength has increased. China has played an increasingly important role in international politics and trade. However, as an ancient country with a long history and splendid civilization, our cultural output and influence are far inferior to those of Europe and America and even inferior to our neighbors Japan and South Korea. This is not only due to historical and cultural reasons, but also has a lot to do with our previous neglect of "how culture moves towards the world". The promotion of culture has its inherent characteristics. Whether a culture could be effectively spread to outside its traditional areas of influence is not only influenced by economic and geographical factors, but also closely related to the content, channels and audience of the culture promotion. Although western society has always been attracted by Chinese traditional culture, we know very little about which cultural elements are widely spread abroad, through what channels foreign people understand these cultural elements, and how well foreign people understand Confucius' Confucianism and the connotation of Chinese culture represented by it. In the future, the research direction on the dissemination of Confucianism in foreign countries should focus on the study of the audience in different cultural backgrounds. We should adjust our strategies by examining the ways in which different audience groups accept Chinese culture and Confucianism, the content of interest and the psychology of acceptance, so as to find a more effective way of dissemination for the popularization of our traditional culture.

From the above point of view, Russian academic circles show great concern for Chinese culture, especially the Confucian culture. The reason lies in the success of China's reform and great achievements in the economic and political fields. They believe that the reason why China has made such great achievements is to give full play to the role of traditional culture. The Chinese leadership has chosen the only correct modernization development mode under the current conditions.

The research on Confucianism and contemporary China in Russian academic circles is extensive and comprehensive, but there are also some deficiencies, namely, insufficient depth of theoretical excavation, lack of theoretical interpretation of the core ideas of Confucian culture, lack of systematic exposition, and need more absorption and reference of the achievements of Chinese scholars in this field.

4. Conclusion

In a conclusion, Confucian culture is very popular in Slavic cultural circles. Their enthusiasm and demand for Chinese culture are continuously increasing. Sinologists in the Slavic cultural circle have been studying diligently and have seen the role of Confucianism in China's reform and development. They believe that Confucianism is the driving force for China's development. They also believe that Confucianism has a guiding role in the Slavic cultural circle and even in the future of the world. It will have a profound impact on major issues such as international politics, international relations, harmonious coexistence between human beings and nature. Senior leaders of Slavic cultural circle absorb wisdom from Confucianism and follow the principles of "harmony" and "moderation" in their works. Intellectuals such as litterateurs and writers are keen on Confucian culture. Confucianism has been integrated into their ideas and works. In addition, people in the Slavic cultural circle are also very enthusiastic about Confucian culture. Some professional works by scholars should be welcomed by ordinary people and their sales volume is unexpected. Many popular newspapers and magazines publish book reviews on Confucian cultural monographs. Ordinary people even use Confucius' words in their daily life. We believe that in the future, Confucian culture will further play its role and exert more and greater influence in the fields of

education, economy and politics in the Slavic cultural circle. China's precious culture will shine in the world and show its original precious value.□□

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