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## **HISTORIOGRAPHICAL SURVEY OF THE RESEARCH ON CONFUCIUS’S PEDAGOGICAL IDEAS IN EUROPE**

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Historiographical Survey of the Research on Confucius’s Pedagogical Ideas in Europe

The article highlights the basic pedagogical ideas of Confucius in Europe and describes their role in the development of Confucianism in European countries.

*Key words:* historiography, Confucius, pedagogical ideas, Europe.

Confucius was a brilliant teacher, philosopher and politician, who has made considerable efforts to the formation of school affairs not only in China but also in many other countries. A number of circumstances and socio-historical conditions contributed to the proliferation of Confucianism far beyond the borders of China, but, of course, the greatest impact of Confucianism can be found in Asia. Among the first countries to which the Confucian thought quickly penetrated were Korea, Japan, Vietnam and other countries in East and South Asia. Confucianism has left a deep imprint in various aspects of life including the educational thought in these countries. Because of this, some researchers call China and some other countries where Confucian impact is significant “the field of cultural influence of China”. Traditional Chinese culture became the daily life for South and Southeast Asia. Confucianism and pedagogical ideas of Confucius have a long history of development and made a major influence on the development of education and school affairs in the countries of Confucian range. The things were something different in European countries. It was caused by territorial remoteness. The early scarcity of European knowledge about China was also caused by the fact that the research area of sinology emerged in Europe only in the sixteenth century thanks to the needs of missionary preaching. That is why Europe received all the information about China through Jesuit nun.

More or less reliable information about China began to come into Europe only in the Middle Ages and the New time especially from Italian travelers and missionaries.

Since XVI century European missionaries came to China with the aim to preach, however, many people studied Confucianism and translated the books, with the help of which Europe received knowledge about China. St. Francis Ksaveriy (1506 – 1552), a Portuguese missionary and co-founder of the Jesuit Order, – was one of the first who mentioned the importance of spiritual influence of Confucianism on Chinese cultural characteristics. In his letters to Europe Francis Ksaveriy described the Confucian traditions of the population, for example that the whole nation believed in their only ruler, that the Chinese people loved studying, cherished knowledge and were tirelessly committed to them. Also in his letters the Portuguese missionary talked about religion in China, the methods of upbringing and education, the status of learned men and attitude towards foreign scientists [1, p. 5].

The first book translated into a European language was the book entitled “Precious Mirror of-the Clear Hear” (Chinese: “明心宝鉴”), translated by Juan Cobo (1546-unknown). In this work were mentioned the guidelines for good, work on yourself and other ideas of such famous people as Confucius, Mencius, XunZi and Zhu Xi [2]. Later, the Italian missionary Michele Ruggiero (1543 – 1607) translated into the Latin language and published in Italy the translation of “Quadrilogy”. His work was the first translation into Latin and one of the most important Confucian works.

But the real father of Western sinology became an Italian Jesuit and missionary Matteo Ricci (1552 – 1610), who spent in China nearly 30 years. He perfectly mastered the local language and translated “Quadrilogy” into Latin and he was the first in the West who named Kun-Tzi as Confucius. According to Ricci, the Chinese Confucian tradition was the might and the weakness of China at once. It supports both society and the government simultaneously tending to persuade the Chinese scientists to the abandonment of evolution in these areas. The Chinese wiseacre Kung Fu Tzu became famous in the West when Matteo Ricci translated his works [3, p. 89]. In his work (“De Christiana expeditione apud Sinas”) Matteo Ricci

gave a thorough description of Confucius and Confucianism, focusing on the concept of educational content and educational system that are mentioned in the “Quadrilogy” and “Pentateuch”. The author calls the “Quadrilogy” “a book filled with the prominent wisdom”. In the same work Ricci describes the system of examinations in China, pointing out that the content of exams was based solely on knowledge of Confucian canons [4, p. 49]. In the second half of the XVII century, the number of European missionaries who studied Confucian system increased considerably. In 1662, Prospero Intorchetta (1626 – 1696) translated the book “Great teaching” (“Dasyue”, the second book of Confucian Quadrilogy, 四书) into Latin and in 1667 published in China the translation of Confucian philosophical treatise, the authorship of which was credited to the grandson of Confucius Zi Ci (485 – 402 BC), entitled “The Doctrine of the Middle” (中庸, “Chung-Yong”). Later Belgian missionary Buy Philip (1623 – 1693) in Paris published his work “Confucius The Chinese Philosopher”, which contained the translation with notes and explanations to such comments of Confucian works as “Lun Yui”, “Great Teaching”, “The doctrine of the Middle” and “Biography of Confucius”.

Due to the continuous increasing of European missionaries in China at the end of XVII and at the beginning of XVIII centuries a real boom of the Chinese culture, the center of which was the Paris University began in Europe. Confucianism and Confucius himself gained enormous popularity in Europe. Among French scholars of that time who studied China Nicolas Trig, Joachim Bouvet, Joseph Premare and some others are worth mentioning. Nicolas Trig was called “Christian Confucius”. Joachim Bouvet after many years of research in Confucianism came to the conclusion that the essence of Confucianism and Catholicism is very similar. Premare works helped to deepen the European knowledge of Confucianism. The Confucian thought in France was so popular that at that exact time all Confucian classical canons were translated into French. In addition to translated literature research work of missionaries appeared, such as “Full description of the Chinese Empire” (1735) [1, p. 2].

The process of European sinology continued blossoming in the second half of the XIX and at the beginning of XX centuries. This period includes adequate

translations of various Chinese literary works with the commentary and essential elements of textual and historical analysis. Among sinologists engaged in solving such complex problems we should primarily mention John Legg (1815 – 1897), whose thorough translations of Confucian canons are still considered exemplary. R. William (1873 – 1930) made the great contribution to German sinology of that time [5, p. 34].

Brief coverage of the pedagogical ideas of Confucius in Europe by foreign scientists shows that there are many facts written about Confucius. But researchers can use only copies of copies of the Master teachings. Pedagogical ideas of Confucius were not the subject of a separate study until the twentieth century. Today, all pedagogical ideas of the Master is an urgent topic for research all over the world.

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Бабаян С. Б.

Історіографічний огляд досліджень педагогічних ідей Конфуція в Європі  
У статті висвітлені основні дослідження педагогічних ідей Конфуція у Європі  
та охарактеризована їх роль у становленні конфуціанства у європейських  
країнах світу.

*Ключові слова:* історіографія, Конфуцій, педагогічні ідеї, Європа.

Бабаян С. Б.

Историографический обзор исследований педагогических идей Конфуция  
в Европе

В статье освещены основные исследования педагогических идей  
Конфуция в Европе и охарактеризована их роль в становлении конфуцианства в  
европейских странах.

*Ключевые слова:* историография, Конфуций, педагогические идеи,  
Европа.

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