

The Spread and Influence of Confucian Culture in Russia*

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Confucian culture runs through the history of China's development for thousands of years and is the mainstream culture of China. In recent years, Confucian culture has been highly valued overseas, and *The Analects of Confucius* has been translated into many languages and spread to various countries. Through the introduction of the translation and introduction of Confucian classics in Russia, this article aims to show the spread of Confucian classics in Russia. Through an analysis of the research done by Russian scholars, this article aims to show the depth of the study of Confucian culture in Russia. By analyzing the influence of Confucianism on people from all walks of life in Russia, this article aims to reveal the universal value of Confucian culture that transcends time and space. We expect the country and Chinese people to pay more attention to traditional culture and introduce Confucian culture into all social strata as soon as possible. In particular, schools at all levels should comprehensively improve the cultural literacy of the whole nation and enhance the national cultural confidence.

Keywords: Confucian culture, Russia, transmission, impact

The Reason Why Confucian Culture Influenced Russia

The Implications of the Success of China's Reform and Development for Russia

Russia is "Eurasian" in both geographical location and historical culture. Geographically, Russia straddles Europe and Asia. Most of the land area is in Asia, but the population is small. Europe has a large population and developed economy. Historically, in the second century BC, the Huns carried out the great national migration from east to west, which made the Eurasian continent the first trace of eastern history. At the beginning of the 13th century, the Mongolian tribes marched westward and directly ruled Russia for more than two centuries. The Eurasian nature of geography and culture enables Russian civilization to absorb the characteristics of Western civilization and learn from the east. But Russia's learning of oriental culture only began in the 17th and 18th centuries. Influenced by France, the French aristocracy developed a great interest in China's material culture. Thinkers began to pay attention to China's moral and spiritual life. Such ethos influenced Russia, and Russia began to pay attention to Chinese culture. The most important impact was after the collapse of the Soviet Union. After the collapse of the Soviet Union, Russia entered an unprecedented period of crisis, economic decline, the collapse of mainstream ideology, and panic. And before this, there are a few countries on the world area like the star that destroys can rises quietly, affected the economic pattern of the world. First, Japan's economy soared to become a world power. Then, the "four tigers" of East Asia sprang up and achieved economic take-off in a short time, attracting the world's attention. Nearly three decades have

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passed since China's reform and opening rapidly rise, made great achievements, let the whole world is amazing. Meanwhile, Russia's reforms and development have been disappointing. Russia will have to look to such a situation for answers. Some Russian politicians and sinologists have discovered the fact that Confucius is shining in the cultures of these countries and regions. The reality and development of Chinese society, the progress of history, and the formation of national ideological foundation are inseparable from the inheritance of Confucianism.

There Are Similarities Between Confucianism and Orthodox Doctrines

The state religion of Russia is Orthodox. If Russians can accept Confucian culture, it must be because there are some elements in Confucianism similar to Orthodox teaching, so that it can be easily understood, accepted, and used by people who have no contact with it. Orthodox Christianity is one of the three major sects of Christianity. Believe that God created the world, God is omnipotent, is the embodiment of the true, good, and beautiful; in addition to believing in God and Jesus, the Orthodox church especially worships the virgin Mary, which is regarded as the spokesperson of human beings. The Orthodox church teaches believers to be loving, to love god, to love Jesus, and to love everything. Orthodox Christians often have a sense of suffering and salvation. The Orthodox church emphasizes "love", and God loves the world. Orthodox Christians should also care about humanity. This kind of love is similar to "universal love", which means to love wholeheartedly without distinction of status or race. Therefore, Orthodox Christians should always be patient, jealousy, pride, anger, and other emotions, and strive for tolerance, the pursuit of true, kindness, and beauty. In Confucianism, "benevolence" is the core thought. The so-called "benevolent lover", benevolent should have the heart of fraternity. The Confucian concept of benevolence corresponds to Orthodox love. The gentleman should cultivate his morality and cultivate his character and strive to attain the state of "benevolence". Confucianism emphasizes morality. A gentleman should constantly perfect his own morality, doing something and doing nothing. The gentleman should not be angry, not complain about others, not fight, not form cliques, should love others, help others, modesty, introspection, self-cultivation and people, according to the body. This kind of repair to the heart and the characteristics of abandoning evil and promoting good are the most internal similarities between the two ideas, showing the brilliance of human nature, making the Russian people easy to accept. Orthodox church attaches great importance to the collective religious psychological feelings and emphasizes the commonality. The whole is absolutely dominant. If the individual is inconsistent with the whole, he will be sanctioned by the society and ideology. This naturally ignores individual interests and emphasizes collective consciousness. In Confucianism, family ethics and social order are valued, and human behavior should be in line with ethical principles. Moreover, social harmony should not be destroyed, that is, harmony should be emphasized. In this way, to a large extent, the stability of the society has been maintained and the people's peace has been ensured. Therefore, in terms of the obedience of the lower to the upper, Orthodox Christianity has similarities with Confucianism, and on this basis, both can effectively guarantee social stability.

The Spread of Confucian Culture in Russia

In Russia, the translation of Confucian classics began in the 18th century. Volkov translated *The Four Books* in 1729 and the first Russian translation of the Confucian classics appeared. Subsequently, *The University*, *The Doctrine of the Mean*, a single translation of *Three-Character Canon*, and other translations

have been published. Translations of *The Analects of Confucius*, *Mencius*, and *The Book of Songs* appeared in the 19th century. In the 20th century, the translation of Confucian classics reached a climax: *The Analects of Confucius* was translated by many translators, *Mencius* and *The Book of Songs* were translated many times, and *The Book of History*, *The Book of Rites*, *The Book of Changes*, and *The Spring-Autumn Annals* were translated successively. In the 21st century, collections of *The Four Books* in Russian and translations of *The Analects of Confucius* have been published. So far, most of the Confucian classics have been translated into Russian.

Classics are the carrier of culture. The study and understanding of a culture should be rooted in the correct understanding of its main classics. Cross-cultural communication between countries should be rooted in accurate classical translation. Russian sinologists have made great contributions to this. *The Four Books* and *The Five Classics* are the major Confucian classics, which have achieved some achievements in translation in Russia. Now, all *The Four Books* have been translated into full form, and all *The Five Classics*, except *The Book of Rites*, have been translated into full form, which shows that the Confucian culture has been well spread in Russia.

The Influence of Confucian Culture on Russia

The Influence of Confucian Culture on Russian Scholars

Russian sinologists occupy a certain position in the world sinology circle, and its research depth and breadth are among the best in the world. This is the result of Russian scholars' tireless research on Chinese culture. The study of Confucian culture by Russian scholars also influenced scholars in turn. From the time when scholars came into contact with Confucian culture, they praised it greatly. For example, Bichurin said, "Christ is no better than Confucius", "the beginning of Confucianism is synchronized with the origin of the Chinese nation", and "it has emerged and grown together with it". According to Boris "the whole Chinese civilization and the whole wide and diverse Chinese literature are based on Confucianism". Russian scholars showed enthusiasm for the study of Chinese traditional culture and felt the charm of Chinese culture. Scholars with their serious and cautious attitude to study, with their gentleman style of leading by example to deduce the Chinese culture, so that the Chinese culture in a comprehensive and profound shows in front of the Russians, and deepens the Russian understanding and understanding of the Chinese traditional culture.

The Influence of Confucian Culture on Russian Writers

The earliest contact with Confucian culture in Russian literature was Александр Сергеевич Пушкин. He lived just in time for the rise of the "China Craze" in Russia. The imperial village school near the bank palace is full of Chinese architecture. Pushkin, who grew up in the same school, became interested in China early on. He also cherished the Confucian classic, the three-character book, and kept a rare copy of the translation from his good friend Bichurin. Unlike Александр Сергеевич Пушкин, Tolstoy's era has seen more Chinese classics. He began to contact with Confucian classics in the 1880s and developed a great interest in Confucianism. He also wrote articles, such as "On the Works of Confucius" and "On University", believing that Confucianism should be made public wealth. It is in the process of self-perfection that Nekhlyudov in his work resurrection is born anew. Another characteristic of Лев Николаевич Толстой doctrine is "no violence against evil", which embodies the Confucian thought of "benevolence". In his opinion, violence is the main evil, which cannot be eradicated. To fundamentally solve it, we must influence and eliminate evil through "patience", "kindness", and "self-improvement". It can be seen that "moral self-improvement" and "no violence against evil" in his

thoughts are in the same line. Tolstoy was greatly influenced by the benevolence and self-cultivation of Confucianism. Tolstoy's ideas are integrated into his works, leaving valuable spiritual wealth to the people of Russia and the world.

The Influence of Confucian Culture on Russian Politicians

Deputy Chairman of the Russian Государственная дума Nikolai Ivannovich Rizhkov said he likes eastern philosophy and the thoughts of Confucius and Lao-tzu when talking about spiritual values. "Their theories have provided me with rich spiritual food for thinking, so that I can keep to the right path when looking at problems". He also followed the principle of Confucius, thinking that the right should be responsible for the happiness of the people. Russian Prime Minister Дмитрий Анатольевич Медведев has been interested in Chinese culture since childhood. Living in "China Craze" the densest St. Petersburg, around the cultural environment subtly influenced Дмитрий Анатольевич Медведев. He was deeply attracted by the Oriental culture. He had studied Chinese himself and encouraged Russians to learn more. He was shocked by the rapid development of China. On September 10, 2009, in his article "Forward, Russia", he elaborated on the modernization reform process of Russia: "We should learn from the wisdom of the Chinese Confucius: a little tolerance leads to big plans. Reform is certain, but the pace of reform should be gradual, deliberate and phased". It is clear that he followed the Confucian doctrine of the mean. Thanks to the unremitting translation and research of Russian scholars, Russian writers, politicians, and the public all have a better understanding of Confucian culture. Confucianism has also infected politicians, writers, and other people from all walks of life, and exerted a certain influence on their thoughts and behaviors.

Conclusion

Confucianism is the image of Confucius in the eyes of Russian scholars, the discussion of the essence of Confucianism in the Russian sinology circle, and the interpretation of the core Confucian thoughts of "benevolence", "righteousness", "rite", "filial piety", and "harmony" by Russian scholars. Confucianism is the driving force of China's development and a guide to the future of Russia and the world. Russia's top leaders absorb wisdom from Confucianism and follow the principles of "harmony" and "moderation" in their work. Writers and other intellectuals are keen on Confucian culture, which has been integrated into their ideas and works. In addition, the Russian public is also very enthusiastic about Confucian culture, and some professional works of scholars are surprisingly popular with ordinary people. Many popular newspapers and magazines published reviews of treatises on Confucian culture. Ordinary people use Confucius' words even in their daily life. We believe that in the future, Confucian culture will further play its role in Russia's education, economy, politics, and other areas of greater influence. China's precious culture will shine in the world and show its precious value.

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