

On the Spread of Chinese Traditional Culture Represented in the Analects in European and American Countries

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ABSTRACT. *With the continuous improvement of China's international status, all aspects of China's right to speak in the world are also growing. Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has talked about Chinese traditional culture on many occasions, expressed his recognition and respect for traditional culture and traditional ideological value system, and put forward the slogan of "cultural self-confidence". Confucianism is the essence of traditional Chinese culture and one of the precious wealth of human beings. As the founder of Confucianism, Confucius' thought not only influenced the Chinese history for more than two thousand years, but also became the common wealth of human civilization. In recent years, the establishment of overseas Confucius Institutes has further enhanced people's understanding of Chinese language and culture and developed friendly relations between China and other countries. Confucianism is the mainstream and important component of Chinese traditional culture. The Analects embodies the most important ideas of Confucianism, and its influence in the world may be unmatched by any book in Chinese history. Therefore, paying attention to the cross-cultural communication of "The Analects of Confucius" on the basis of understanding Confucian classics and world culture has important practical significance for the external cultural communication of Chinese traditional culture.*

KEYWORDS: *Chinese traditional culture, European countries, American countries*

1. Introduction

Confucius is one of the greatest thinkers in the history of mankind. His thoughts have not only influenced the history of China for more than two thousand years, but also become the common wealth of human civilization. In 1988, the first Nobel Prize in Physics and Swedish scientist Dr. Hannes Alvin said, "If humans are to survive in the 21st century, they must look back to 2540 and learn the wisdom of Confucius." It can be seen that Western scholars have a very high opinion of Confucius. Nevertheless, the spread of Confucius thought in the West has only begun in recent centuries. As one of the classic works of Confucianism, "The Analects of Confucius" embodies Confucius's political, aesthetic, moral, ethical and utilitarian values. The influence of The Analects in China is self-evident. As "The Analects of Confucius" was translated into various languages, its influence in countries around the world also increased day by day[1-5].

The earliest translation of "The Analects of Confucius" should be "Confucius Sinarum Philosophus, sive Scientia Sinensis Latine Exposita", published in Paris in 1687, by the Chinese missionary Bai Yingli (Philippe Couplet). The original translation of "The Analects of Confucius" is relatively short and simple, and its content is contrary to the Western Christianity. Therefore, the initial spread of the Analects in Europe was very bumpy, and it has not been widely spread. In 1687, the French monthly magazine "Bibliothèque Universelle et Historique" published a book review of "Chinese philosopher Confucius" by the new teacher Jean Le Clerc. This book review provides a more detailed summary of the "The Analects of Confucius" and the life of Confucius.

In the early 19th century, Protestant missionaries began to work on the translation of "The Analects of Confucius". However, due to their lack of knowledge of Chinese language and their religious beliefs, many ideological concepts in "The Analects of Confucius" were distorted. Until 1861, Scottish missionary scholar James Legge published an English translation of The Analects of Confucius in Hong Kong, which became the prototype for all subsequent academic translations of The Analects. Since the beginning of Jacob, some scholars have been working hard to translate The Analects of Confucius. They have expressed the subtle and complex connotation and moral power of the original work in their own ways. Not only because "The Analects of Confucius" is the essence of Chinese Confucianism, but also because it uses concise words and clear thinking. In 1997, The Analects, translated by Chinese American Huang Zhizhong, was published by Oxford University Press in the United States. This translation can be said to be the latest translation seen so far. In addition to the translation of The Analects of Confucius, the translation also includes "Introduction", "Terms", "The Life of

Confucius”, “Disciples of Confucius” and “Index”. Through this translation, people can have a more comprehensive understanding of all aspects of Confucius. The translation, dissemination and research of Chinese traditional cultural classics represented by “The Analects of Confucius” in the West highlight the influence and role of Chinese culture in the world.

2. The Importance and Inspiration of the Spread of Chinese Traditional Cultural Works Represented by the Analects in Europe and America

With the advent of the era of internationalization, the strength of a country is not only reflected in the economy, but cultural factors will also play a very important role in the future social development process. The culture of a country is a manifestation of the country's soft power. The influence and spread of a country and national culture is an indispensable stage for a country to become a strong country. In the process of going global and connecting with the international community, Chinese culture inevitably needs to communicate and communicate with Western culture. In addition to economically surpassing other countries in the world, we must also pay attention to enhancing the competitiveness and penetration of culture. China has a long-standing, extensive and profound traditional culture, especially the Confucian culture represented by Confucius has not only exerted a profound influence on our descendants of China during the long development process, but is almost synonymous with traditional Chinese culture overseas. Therefore, it is of great significance to study the international communication of Chinese traditional culture represented by Confucius culture. In the great rejuvenation of the Chinese nation, traditional culture will inevitably play an important role in cohesion and identification, especially the Confucianism derived from “The Analects of Confucius”, which has been elucidated and perfected by thinkers, philosophers, and politicians over the years. It has gradually accumulated and become an important part of traditional Chinese culture, and is deeply integrated into the spiritual blood of Chinese people around the world.

In the current context of globalization, Western culture still has a strong voice, and the current world literary system is still based on the theoretical system of Western literature. However, a new world cultural pattern is taking shape, the so-called European cultural center in the West is slowly being replaced, and globalization has greatly accelerated the advent of the era of world literature.

The increased spread of Chinese classical literature in the world has also brought us a lot of inspiration:

(1) Cultural communicators should enlarge the pattern, broaden their horizons, and strengthen the exchange and learning of different cultures

The “cross-cultural” exchanges between different nationalities should combine the aesthetic and practical attributes of literature with the social and cultural background, and pursue the integration of internal and external. When studying “cross-cultural”, cultural researchers in various countries cannot simply use one of the East or the West as the standard center, and strive to achieve balance and promote equal dialogue between Chinese and foreign literary theories. This is the goal that Chinese literature researchers should achieve today. This requires literary researchers to explore literature in different cultural fields on the basis of respecting the cultures of various ethnic groups. At the same time, it is also necessary to study the literary personality and commonality among different ethnic groups. When studying literature, we need to combine the cultures of various nationalities and get rid of the constraints of centralism, so as to make literature research to a higher level.

In the context of today's era, the urgent task of academic research is to inherit traditional culture and allow Chinese traditional culture and Chinese thought to “go out”. As an important part, it stands in the forest of world culture, not only for research purposes, but also it is to allow the unique value of Chinese culture to be spread more widely at home and abroad.

(2) The dissemination of culture requires innovative carriers

In recent years, the Internet has increasingly become the main channel for information dissemination. Cultural communicators should make good use of new media, including overseas social media platforms, to enhance the influence of Chinese traditional culture on external communications. According to the “China National Image Global Survey Report”, 51% of overseas audiences tend to learn about Chinese culture through new media. Especially younger groups are more accustomed to obtaining Chinese information through new media. New social media relying on the Internet and mobile phones has become the main channel for information dissemination. Therefore, in terms of communication media, it is necessary to make good use of new media and young audiences, give full play to the advantages of social media platforms, and effectively improve the coverage of Chinese culture overseas.

3. Conclusion

In short, by looking at the course of dissemination of Chinese traditional culture represented by The Analects in European and American countries. We can draw inspiration from it: At present, the inheritance, innovation and development of China's excellent traditional culture have become important measures for China to establish cultural self-confidence and enhance the country's cultural soft power. We must inherit and innovate in accordance with the requirements of the times, let the five-thousand-year civilization of China move toward the center of the world, and shine in the light of a new era.

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