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儒家和基督教儒学在中国和五旬节运动
在尼日利亚的案例研究

Confucianism and Christianity

A case study of Confucianism in China and Pentecostalism
in Nigeria.

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Abstract

Two men have shaped the entire course of history significantly; these two men have had a profound influence on the moral activities and life of people. One of the men is Confucius and other is Jesus Christ. These men, their lives, their teachings have become the foundations of which nations have been built.

Confucius central teaching is centred on ren and li - humanness and rituals, Jesus summed up all his teachings in one phrase, 'love one another as I have loved you'. Both Confucius and Jesus laid central emphasis on the family, the roles and responsibilities of members of the family for an ideal society to flourish.

The teachings of Confucius which is referred to as Confucianism today is the central moral thought of most Asian countries spreading from China to Japan and Korea while the teachings of Jesus Christ which is referred to as Christianity is the moral thought of most Western Countries. Pentecostalism is one of the offshoots of Christianity which focuses centrally on the gift of the Holy Spirit and the workings of the Holy Spirit.

This work sets out to examine the influence of Confucianism and Pentecostalism in these two different societies with an aim of clearing understanding if really people believe in them and practise them.

Key Words: Morals, Respect, Family responsibilities, Relationships

抽象

两个男人塑造历史的整个过程明显，这两个人的道德活动和人们的生活产生了深刻的影响。其中一人是孔子，另一个是耶稣基督。这些人，他们的生活，他们的教导已成为国家已建成的基础。

孔子中央教学集中在仁和李 - 人性化和仪式，耶稣总结了他的教诲在一个短语，“彼此相爱，因为我曾经爱过你”。孔子和耶稣的家庭，家庭成员的角色和责任的理想社会的蓬勃发展奠定了中央的重视。

孔子的教诲，被称为当今儒学是中央的道德的思想，大多数亚洲国家从中国传播到日本和韩国，而耶稣基督的教导，被称为基督教是大多数西方国家的道德思想。五旬节是基督教的分支之一，其重点集中在圣灵的礼物和运作的圣灵。

这项工作在这两个不同社会与结算的理解的目的来考察儒学与五旬节，如果人们真的相信他们和实践。

关键词：道德，尊重，家庭的责任，关系

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厦门大学博硕士学位论文摘要

Introduction

The principles of Confucianism have played a dominant role in China when compared to other religions due to its pragmatic philosophies. The four cardinal principles of Confucianism—Jen (humaneness), xin (faithfulness), li (propriety) and chih (wisdom) provide a foundation on which an ethical life can be built.¹ Jen is considered the first amongst the four cardinal principles by many philosophers such as Mencius. This is because Jen gives meaning to all the other Confucian principles. Jen can be described as the highest level of achievement that can be attained by any human through moral self-cultivation².

Although Confucianism is not a religion, its principles provide a basis of comparison with many religions such as Christianity and Buddhism. The Jen principle provides this basis of comparison with Christianity because it involves morality, and also connotes some religious significance. The principles of Christianity center on the teachings of Jesus Christ and the existence of the Holy Trinity – God the Father, God the Son, and God the Holy Spirit. Jesus Christ summarized His teachings to his followers using these two commandments: “You shall love the Lord thy God with all thy heart, soul and mind”. The second is this: “You shall love your neighbor as yourself” (Matthew 22: 37-40).

The spread of Christianity as a religious movement did not start until after the death of Jesus Christ when the disciples of Jesus received the gift of the Holy Spirit as promised by Jesus Christ before his death. This also marked the beginning of Pentecostalism. Although there is no universally accepted definition of Pentecostalism; the definition of Pentecostalism by theologian Allan Anderson would be adopted for

¹ Yum, J. (1988) The impact of Confucianism on interpersonal relationships and communications in East Asia [Online], *Communications Monographs*, 55(4), pp. 374-388. Available from: <http://www.acsu.buffalo.edu/~diepthai/images/The%20impact%20of%20confucianism.pdf>

² Tu, W. (1968) The creative tension between Jen and Li [Online], *Philosophy East and West*, 18(1/2), pp.29-39. Available from: <http://www.jstor.org/stable/1398034>

this study. Pentecostalism refers to a movement which focuses primarily on experiencing the working of the Holy Spirit and the practice of spiritual gifts³.

This research would focus on studying the influences of Confucianism and Pentecostalism principles with regards family rites and ties, as well as societal bond through family ties; identify the pleasant nature of Confucianism and Pentecostalism, and the link for the ideal man in the society, in China and Nigeria respectively. Although the history of Pentecostalism in Nigeria dates back to the early 1930s, it started witnessing very strong growth in the 1990s⁴. When compared with the orthodox churches such as the Catholics, the Anglicans and Methodists, Pentecostalism has greater acceptance across all the social classes in Nigeria. One of the most notable happenings as Pentecostalism spreads to different countries and continents of the world is the adaptation of the Pentecostal teachings to the local culture and tradition of the host country. Anderson (1999) observed that Pentecostal teachings in the West place more emphasis on capitalism through prosperity teachings while Pentecostal teachings in Africa focus more on the spirit world and deliverance from sickness, diseases and spiritual attacks⁵. Apart from the primary focus of Pentecostal teachings in Africa, this research would consider the fundamental principles that guide the Pentecostal churches in Nigeria and compare with the Confucian principles.

³ Anderson, A. (1999) 'The gospel and culture in Pentecostal mission in the third world', 9th *Conference of the European Pentecostal Charismatic Research Association*, Missions Academy. University of Hamburg, Germany, pp. 1-10.

⁴ Adeboye, O. (2007) 'Arrowhead' of Nigerian Pentecostalism: The Redeemed Christian Church of God, 1952-2005, *The Journal of the Society for Pentecostal Studies*, 29(1), pp.24-58.

⁵ Anderson, A. (1999) 'The gospel and culture in Pentecostal mission in the third world', 9th *Conference of the European Pentecostal Charismatic Research Association*, Missions Academy. University of Hamburg, Germany, pp. 1-10.

Description

This work is divided into Five Chapters

Chapter One gives an introduction to Confucianism while focusing on the central ideas of Confucianism. It also examines the role Confucianism played in the Chinese History. The latter part of the work delves into Christianity and the enfolding of Pentecostalism; it examines the role of Pentecostalism in Africa. It also raises research questions to be answered by this research work and the methodology of research.

Chapter Two examines the different literature works about the two key elements of this work: Confucius and the Holy Spirit. It also examines the influences these key elements have on their different societies.

Chapter Three focuses on the research methodology adopted for this work. Quantitative research methodology was adopted. This involved using a questionnaire as a research tool in order to collect numerical data and test hypothesis.

Chapter Four covers the data analysis of all the data that were gathered in the course of this research, it also discusses and interprets the results of the data analysis.

Chapter Five is the Conclusion; this section of the work brings out the key similarities and differences of the two concepts Confucianism and Pentecostalism based from the research carried out.

Chapter One

1.1.1 Introduction to Confucianism

In western literature the Ju philosophy is known as Confucianism because it had its beginnings in the teaching of Confucius (551-479 B.C), the founder of the Ju School, the word Ju literally means “literatus” or “scholar” one well versed in the six arts, ceremonials and music (including poetry), history (or writings) and numbers, archery and charioteering. The Ju philosophy has been long dominant in Chinese philosophical thought; all educated Chinese had been trained in accordance with the Ju philosophy. The four books, which consist of the Lun Yu, the Mang Tzu, the Ta Hsua (Great Learning) and the Chung Yung (Doctrine of the Mean), have all been the holy scriptures of the Chinese People.⁶

Confucius was born in the state of Lu which is located in today’s Shandong province, he was born at a time China was divided both geographically and philosophically, various states and regions vied for political and social control, alliances were made and then broken, wars were engaged. This period collectively is known as the spring and autumn and warring states periods (c.770-221 B.C), Confucian thought affected every aspect of Chinese life related directly to a series of highly structured but rigid relationships, distilled down to its basic elements, and it is a guide to moral values and proper social conduct. It was the responsibility of the ruler to be just and of high character which would serve as an example for the people to follow. Confucius advocated the idea of reciprocity and responsibility rule. The paradigm of Confucian thought is that one should not do to others what one dislikes oneself. This is unlike the concept of karma. With this idea came the advocacy of benevolent rule, the idea that if the ruler, or the sage, was just in his use of power, the people would follow, if not, he would be over thrown.⁷ Confucius saw in his lifetime a world torn by civil strife, he sought to remedy its ills by teaching of a golden age when virtue prevailed, for Confucius moral order could be brought to the world

⁶Chai ,C. & Chai ,W. (1973) : Confucianism [Online] Barron’s Educational Series Inc, p1,

⁷ Zhou, K. (2005): A Basic Confucius: An Introduction to the Wisdom and Advice of China’s greatest sage. [Online]Long River Press, pp 1-2

through the emulation of the sage kings, fundamentally his teachings stressed the proper relations and respect between human beings. One was to develop one's life, as well as one's society as a microcosm of the moral order of the universe itself, that is the Way of Heaven. Confucianism is seen clearly as the teachings and practices associated with the historical teacher Confucius and his followers from the sixth century B.C.E through the twentieth century. Across this continuum there has been a range of interpretations as to the meanings of Confucian teachings. In addition, practice both as ritual and ceremony as well as an individual means of learning and self-cultivation has also been seen a wide ranging spectrum of interpretation.⁸

1.1.2 Confucianism and Chinese History

The place of Confucianism in Chinese history has been very influential and it has varied from one period to another in history. The evolution of Confucianism can be traced to the Eastern- Chou period (771-255 B.C), it was a period that all established institutions such as the political, social and intellectual sphere underwent fundamental changes. It was an "Era of Hundred Philosophers," to which China is indebted to her intellectual heritage. The major schools of philosophy can be characterized as man-centered and world-centered and preoccupied in seeking to establish a better world and they all originated between the sixth and third centuries B.C when the old institutions had lost their value. Confucius a great humanist and historically minded once proclaimed himself as "a transmitter and not a creator, a believer in and lover of antiquity" (Lun Yu, VII-1). What he transmitted was the Zhou culture, he based his teachings on the authority of ancient sage kings and the orthodox feudal concepts of the Zhou period, from which he evolved his ethico-political system of a paternal government on the basis of the doctrine of jen (human-heartedness)⁹.

Confucius believed he was reviving the teachings of the Zhou Dynasty to restore culture of the troubled times of the Chunqiu [spring and autumn period 722-481 B.C.E]¹⁰. The Zhou dynasty was founded by a family with the surname Ji and its

⁸ Taylor, R. & Choy, H. (2005) : The Illustrated Encyclopedia of Confucianism, [Online], Volume One A-M, p ix

⁹ Chai, C. & Chai, W. (1973) : Confucianism , [Online] Barron's Educational Series Inc, pp2-3

¹⁰ Richey, J. (2008): Teaching Confucianism. [Online], Oxford University Press, p4

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