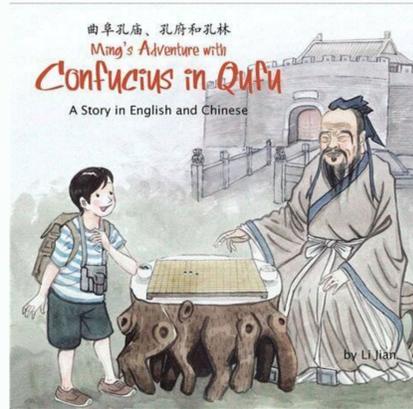


I'm not robot  reCAPTCHA

**I am not robot!**

## Confucius world history text book

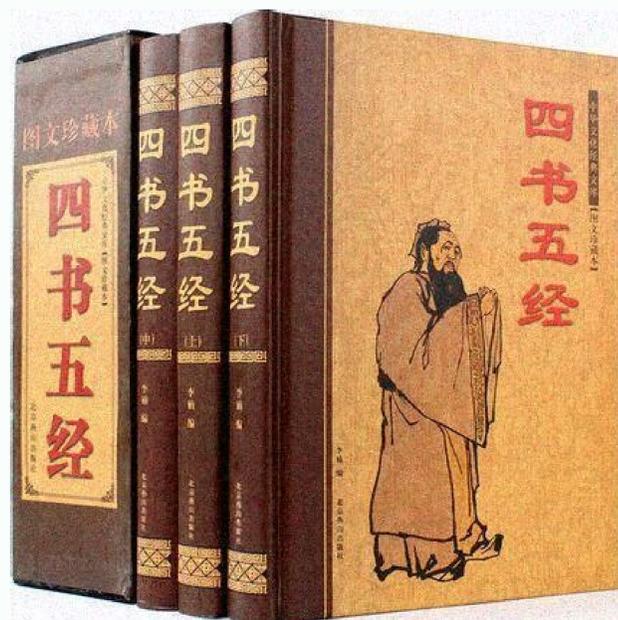
Confucius books. Confucius complete works pdf.



479 BCE in the state of Lu (now Shandong Province or Shantung). However, the earliest written record of him dates from some four hundred years after his death in the Historical Records of Sima Qian (or Si-ma Ts'ien). Raised in the city of Qufu (or K'u-fou), Confucius worked for the Prince of Lu in various capacities, notably as the Director of Public Works in 503 BCE and then the Director of the Justice Department in 501 BCE. Later, he travelled widely in China and met with several minor adventures including imprisonment for five days due to a case of mistaken identity. Eventually, Confucius returned to his hometown where he established his own school in order to provide students with the teachings of the ancients. Confucius did not consider himself a 'creator' but rather a 'transmitter' of these ancient moral traditions. Confucius' school was also open to all classes, rich and poor. Confucianism became the official state religion of China from the 2nd century BCE. Confucius' Works It was whilst he was teaching in his school that Confucius started to write. Two collections of poetry were the Book of Odes (Shijing or Shi king) and the Book of Documents (Shujing or Shu king). The Spring and Autumn Annals (Lin Jing or Lin King), which told the history of Lu, and the Book of Changes ( Yi Jing or Yi king) was a collection of treatises on divination. Unfortunately for posterity, none of these works outlined Confucius' philosophy. Confucianism, therefore, had to be created from second-hand accounts and the most reliable documentation of the ideas of Confucius is considered to be the Analects although even here there is no absolute evidence that the sayings and short stories were actually said by him and often the lack of context and clarity leave many of his teachings open to individual interpretation. The other three major sources of Confucian thought are Mencius, Great Learning and Mean.

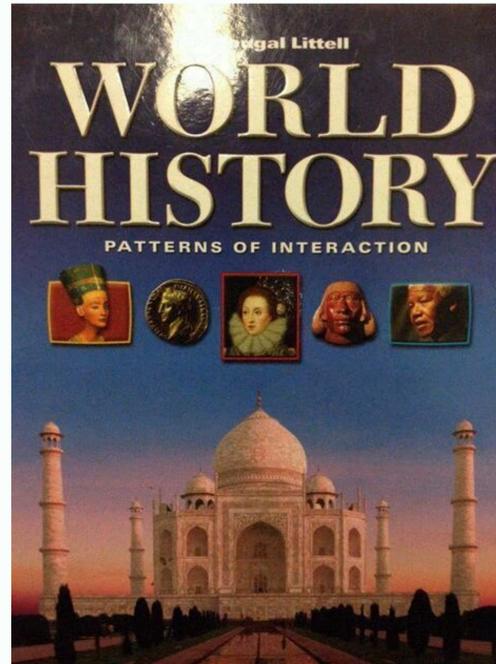
With Analects, these works constitute the Four Books of Confucianism otherwise referred to as the Confucian Classics. Through these texts, Confucianism became the official state religion of China from the second century BCE. Confucianism Chinese thought and political philosophy, and particularly Confucianism, has always been concerned with practical questions of morality and ethics. How should man live in order to master his environment, provide suitable government and achieve moral harmony? Central to Confucianism is that the moral harmony of the individual is directly related to cosmic harmony; what one does, affects the other. For example, poor political decisions can lead to natural disasters such as floods. An example of the direct correlation between the physical and the moral is evidenced in the saying, 'Heaven does not have two suns and the people do not have two kings'. A consequence of this idea is that, just as there is only one cosmic environment, there is only one true way to live and only one correct political system. If society fails it is because sacred texts and teachings have been misinterpreted; the texts themselves contain the Way but we must search for and find it.

Confucius by Wu Daozi/Louis Le Grand (CC BY-SA) Another important facet of Confucius' ideas was that teachers, and especially rulers, must lead by example. They must be benevolent in order to win the affections and respect of the populace and not do so by force, which is futile. They should also be models of frugality and high moral upstanding. For this reason, Chinese education has often favoured the cultivation of moral sensibilities rather than specific intellectual skills. Further, under Confucian influence, Chinese politics principally focussed on the intimacy of relationships rather than institutions. Mencius & Xunzi The thoughts of Confucius were further developed and codified by two important philosophers, Mencius (or Mengzi) and Xunzi (or Hsun Tzu). Whilst both believed that man's sense of morality and justice separated him from the other animals, Mencius expounded the belief that human nature is essentially good whilst Xunzi, although not of an opposite position, was slightly more pessimistic about human nature and he, therefore, stressed the importance of education and ritual to keep people on the right moral track. Confucianism, therefore, expounded the importance of four virtues which we all possess: benevolence (jen), righteousness (i), observance of rites (li) and moral wisdom (te). A fifth was later added - faith - which neatly corresponded to the five elements (in Chinese thought) of earth, wood, fire, metal and water. Once again, the belief that there is a close link between the physical and moral spheres is illustrated. By stating that all men have such virtues, two ideas are consequent: education must nurture and cultivate them and all men are equal - 'Within the four seas all men are brothers'. With suitable application and proper behaviour, anyone can become a sage (sheng). It is not innate talent which is important but one's will to mould one's character into the most virtuous possible. Confucius, Buddha and Lao-Tzu/Lucas (CC BY) Legacy Following his death in 479 BCE, Confucius was buried in his family's tomb in Qufu (in Shandong) and, over the following centuries, his stature grew so that he became the subject of worship in schools during the Han Dynasty (206 BCE-220 CE) and temples were established in his name at all administrative capitals during the Tang Dynasty (618-907 CE). Throughout the imperial period an extensive knowledge of the fundamental texts of Confucianism was a necessity in order to pass the civil service selection examinations. Educated people and aristocratic families often had a tablet of Confucius' writings prominently displayed in their houses and sometimes also statues, most often seated and dressed in imperial costume to symbolise his status as 'the king without a throne'. Portrait prints were also popular, especially those taken from the lost original attributed to Wu Daozi (or Wu Taoutsi) and made in the 8th century CE. Unfortunately, no contemporary portrait of Confucius survives but he is most often portrayed as a wise old man with long grey hair and moustaches, sometimes carrying scrolls. The teachings of Confucius and his followers have, then, been an integral part of Chinese education for centuries and the influence of Confucianism is still visible today in contemporary Chinese culture and other East Asian cultures with its continued emphasis on family relationships, filial piety and respect, the importance of rituals, the value given to restraint and ceremonies, and the strong belief in the power and benefits of education. Did you like this definition? Page 2 ConfuciusRob Web (CC BY-NC-SA) Confucius (Kong Zi, 'Maitre Kong') était un philosophe chinois du 6ème siècle av. JC. Ses pensées, exprimées dans la philosophie du Confucianisme, ont influencé la culture chinoise jusqu'à nos jours. Confucius est un personnage dont l'image est magnifiée et il est difficile de séparer la réalité du mythe. Considéré comme le premier maître, ses enseignements sont exprimés en phrases courtes qui se prêtent à diverses interprétations. Au premier plan de ses idées philosophiques est l'importance d'une vie vertueuse, de la piété filiale et du Culte des Ancêtres. Il insiste également sur la nécessité d'avoir des dirigeants bienveillants et économes, sur l'importance de l'harmonie morale intérieure et sur son lien direct avec l'harmonie du monde physique, et sur le fait que les dirigeants et les enseignants sont des modèles essentiels pour la société dans son ensemble. Débuts de Confucius On pense que Confucius vécut entre environ 551 et 479 av. JC, dans l'état de Lu (aujourd'hui, Shandong). Cependant, la première trace écrite de sa vie remonte à quelque quatre cents ans après sa mort, dans les Mémoires Historiques de Sima Qian (145-86 av. JC). Élevé dans la ville de Qufu (Shandong), Confucius travailla pour le Prince de Lu à divers titres, notamment comme directeur des Travaux Publics en 503 av. JC, puis comme directeur du Département de la Justice en 501 av. JC.



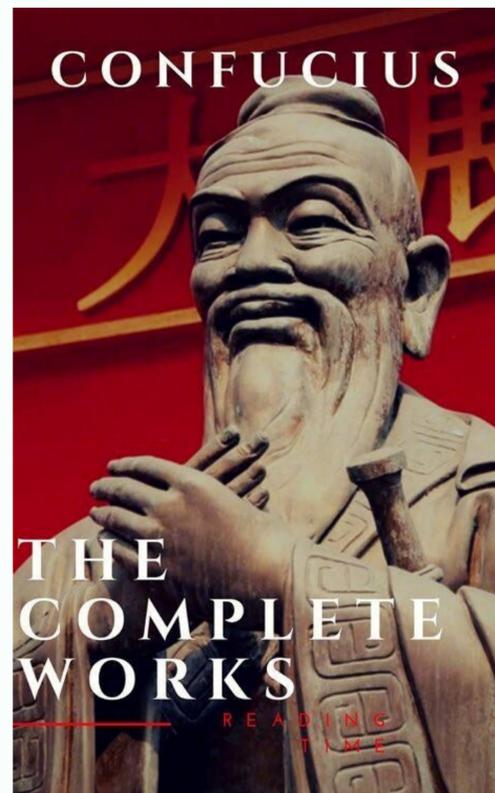
Confucius is a larger than life figure and it is difficult to separate reality from myth. Considered the first teacher, his teachings are expressed in short phrases which are open to various interpretations. Chief among his philosophical ideas is the importance of a virtuous life, filial piety and ancestor worship. Also emphasised is the necessity for benevolent and frugal rulers, the importance of inner moral harmony and its direct connection with harmony in the physical world and that rulers and teachers are important role models for wider society. Confucius' Early life Confucius is believed to have lived from c. 551 to c. 479 BCE in the state of Lu (now Shandong Province or Shantung). However, the earliest written record of him dates from some four hundred years after his death in the Historical Records of Sima Qian (or Si-ma Ts'ien). Raised in the city of Qufu (or K'u-fou), Confucius worked for the Prince of Lu in various capacities, notably as the Director of Public Works in 503 BCE and then

the Director of the Justice Department in 501 BCE. Later, he travelled widely in China and met with several minor adventures including imprisonment for five days due to a case of mistaken identity. Confucius met the incident with typical restraint and was said to have calmly played his stringed instrument until the error was discovered. Eventually, Confucius returned to his hometown where he established his own school in order to provide students with the teachings of the ancients. Confucius did not consider himself a 'creator' but rather a 'transmitter' of these ancient moral traditions. Confucius' school was also open to all classes, rich and poor. Confucianism became the official state religion of China from the 2nd century BCE. Confucius' Works It was whilst he was teaching in his school that Confucius started to write. Two collections of poetry were the Book of Odes (Shijing or Shi king) and the Book of Documents (Shujing or Shu king). The Spring and Autumn Annals (Lin Jing or Lin King), which told the history of Lu, and the Book of Changes ( Yi Jing or Yi king) was a collection of treatises on divination. Unfortunately for posterity, none of these works outlined Confucius' philosophy. Confucianism, therefore, had to be created from second-hand accounts and the most reliable documentation of the ideas of Confucius is considered to be the Analects although even here there is no absolute evidence that the sayings and short stories were actually said by him and often the lack of context and clarity leave many of his teachings open to individual interpretation. The other three major sources of Confucian thought are Mencius, Great Learning and Mean. With Analects, these works constitute the Four Books of Confucianism otherwise referred to as the Confucian Classics. Through these texts, Confucianism became the official state religion of China from the second century BCE.

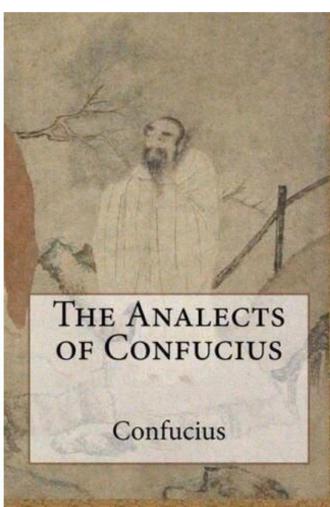


Confucius is a larger than life figure and it is difficult to separate reality from myth. Considered the first teacher, his teachings are expressed in short phrases which are open to various interpretations. Chief among his philosophical ideas is the importance of a virtuous life, filial piety and ancestor worship. Also emphasised is the necessity for benevolent and frugal rulers, the importance of inner moral harmony and its direct connection with harmony in the physical world and that rulers and teachers are important role models for wider society.

Confucius' Early life Confucius is believed to have lived from c. 551 to c. 479 BCE in the state of Lu (now Shandong Province or Shantung). However, the earliest written record of him dates from some four hundred years after his death in the Historical Records of Sima Qian (or Si-ma Ts'ien). Raised in the city of Qufu (or K'u-fou), Confucius worked for the Prince of Lu in various capacities, notably as the Director of Public Works in 503 BCE and then the Director of the Justice Department in 501 BCE. Later, he travelled widely in China and met with several minor adventures including imprisonment for five days due to a case of mistaken identity. Confucius met the incident with typical restraint and was said to have calmly played his stringed instrument until the error was discovered. Eventually, Confucius returned to his hometown where he established his own school in order to provide students with the teachings of the ancients. Confucius did not consider himself a 'creator' but rather a 'transmitter' of these ancient moral traditions. Confucius' school was also open to all classes, rich and poor. Confucianism became the official state religion of China from the 2nd century BCE. Confucius' Works It was whilst he was teaching in his school that Confucius started to write. Two collections of poetry were the Book of Odes (Shijing or Shi king) and the Book of Documents (Shujing or Shu king). The Spring and Autumn Annals (Lin Jing or Lin King), which told the history of Lu, and the Book of Changes ( Yi Jing or Yi king) was a collection of treatises on divination. Unfortunately for posterity, none of these works outlined Confucius' philosophy. Confucianism, therefore, had to be created from second-hand accounts and the most reliable documentation of the ideas of Confucius is considered to be the Analects although even here there is no absolute evidence that the sayings and short stories were actually said by him and often the lack of context and clarity leave many of his teachings open to individual interpretation. The other three major sources of Confucian thought are Mencius, Great Learning and Mean. With Analects, these works constitute the Four Books of Confucianism otherwise referred to as the Confucian Classics. Through these texts, Confucianism became the official state religion of China from the second century BCE. Confucianism Chinese thought and political philosophy, and particularly Confucianism, has always been concerned with practical questions of morality and ethics. How should man live in order to master his environment, provide suitable government and achieve moral harmony? Central to Confucianism is that the moral harmony of the individual is directly related to cosmic harmony; what one does, affects the other. For example, poor political decisions can lead to natural disasters such as floods.



551 to c. 479 BCE in the state of Lu (now Shandong Province or Shantung). However, the earliest written record of him dates from some four hundred years after his death in the Historical Records of Sima Qian (or Si-ma Ts'ien). Raised in the city of Qufu (or K'u-fou), Confucius worked for the Prince of Lu in various capacities, notably as the Director of Public Works in 503 BCE and then the Director of the Justice Department in 501 BCE. Later, he travelled widely in China and met with several minor adventures including imprisonment for five days due to a case of mistaken identity. Confucius met the incident with typical restraint and was said to have calmly played his stringed instrument until the error was discovered. Eventually, Confucius returned to his hometown where he established his own school in order to provide students with the teachings of the ancients. Confucius did not consider himself a 'creator' but rather a 'transmitter' of these ancient moral traditions. Confucius' school was also open to all classes, rich and poor. Confucianism became the official state religion of China from the 2nd century BCE.



**Confucius' Early life** Confucius is believed to have lived from c. 551 to c. 479 BCE in the state of Lu (now Shandong Province or Shantung). However, the earliest written record of him dates from some four hundred years after his death in the Historical Records of Sima Qian (or Si-ma Ts'ien). Raised in the city of Qufu (or K'u-fou), Confucius worked for the Prince of Lu in various capacities, notably as the Director of Public Works in 503 BCE and then the Director of the Justice Department in 501 BCE. Later, he travelled widely in China and met with several minor adventures including imprisonment for five days due to a case of mistaken identity. Confucius met the incident with typical restraint and was said to have calmly played his stringed instrument until the error was discovered. Eventually, Confucius returned to his hometown where he established his own school in order to provide students with the teachings of the ancients. Confucius did not consider himself a 'creator' but rather a 'transmitter' of these ancient moral traditions. Confucius' school was also open to all classes, rich and poor. Confucianism became the official state religion of China from the 2nd century BCE. Confucius' Works It was whilst he was teaching in his school that Confucius started to write. Two collections of poetry were the Book of Odes (Shijing or Shi king) and the Book of Documents (Shujing or Shu king).

The Spring and Autumn Annals (Lin Jing or Lin King), which told the history of Lu, and the Book of Changes ( Yi Jing or Yi king) was a collection of treatises on divination. Unfortunately for posterity, none of these works outlined Confucius' philosophy. Confucianism, therefore, had to be created from second-hand accounts and the most reliable documentation of the ideas of Confucius is considered to be the Analects although even here there is no absolute evidence that the sayings and short stories were actually said by him and often the lack of context and clarity leave many of his teachings open to individual interpretation. The other three major sources of Confucian thought are Mencius, Great Learning and Mean. With Analects, these works constitute the Four Books of Confucianism otherwise referred to as the Confucian Classics.

Through these texts, Confucianism became the official state religion of China from the second century BCE. Confucianism Chinese thought and political philosophy, and particularly Confucianism, has always been concerned with practical questions of morality and ethics. How should man live in order to master his environment, provide suitable government and achieve moral harmony? Central to Confucianism is that the moral harmony of the individual is directly related to cosmic harmony; what one does, affects the other. For example, poor political decisions can lead to natural disasters such as floods. An example of the direct correlation between the physical and the moral is evidenced in the saying, 'Heaven does not have two suns and the people do not have two kings'. A consequence of this idea is that, just as there is only one cosmic environment, there is only one true way to live and only one correct political system. If society fails it is because sacred texts and teachings have been misinterpreted; the texts themselves contain the Way

but we must search for and find it. Confucius by Wu DaoziLouis Le Grand (CC BY-SA) Another important facet of Confucius' ideas was that teachers, and especially rulers, must lead by example. They must be benevolent in order to win the affections and respect of the populace and not do so by force, which is futile. They should also be models of frugality and high moral upstanding. For this reason, Chinese education has often favoured the cultivation of moral sensibilities rather than specific intellectual skills. Further, under Confucian influence, Chinese politics principally focussed on the intimacy of relationships rather than institutions. Mencius & Xunzi The thoughts of Confucius were further developed and codified by two important philosophers, Mencius (or Mengzi) and Xunzi (or Hsun Tzu). Whilst both believed that man's sense of morality and justice separated him from the other animals, Mencius expounded the belief that human nature is essentially good whilst Xunzi, although not of an opposite position, was slightly more pessimistic about human nature and he, therefore, stressed the importance of education and ritual to keep people on the right moral track. Confucianism, therefore, expounded the importance of four virtues which we all possess: benevolence (jen), righteousness (i), observance of rites (li) and moral wisdom (te). A fifth was later added - faith - which neatly corresponded to the five elements (in Chinese thought) of earth, wood, fire, metal and water. Once again, the belief that there is a close link between the physical and moral spheres is illustrated. By stating that all men have such virtues, two ideas are consequent: education must nurture and cultivate them and all men are equal - 'Within the four seas all men are brothers'. With suitable application and proper behaviour, anyone can become a sage (sheng). It is not innate talent which is important but one's will to mould one's character into the most virtuous possible. Confucius, Buddha and Lao-TzuLucas (CC BY) Legacy Following his death in 479 BCE, Confucius was buried in his family's tomb in Qufu (in Shandong) and, over the following centuries, his stature grew so that he became the subject of worship in schools during the Han Dynasty (206 BCE-220 CE) and temples were established in his name at all administrative capitals during the Tang Dynasty (618-907 CE). Throughout the imperial period an extensive knowledge of the fundamental texts of Confucianism was a necessity in order to pass the civil service selection examinations. Educated people and aristocratic families often had a tablet of Confucius' writings prominently displayed in their houses and sometimes also statues, most often seated and dressed in imperial costume to symbolise his status as 'the king without a throne'.

Portrait prints were also popular, especially those taken from the lost original attributed to Wu Daozi (or Wu Taoutsi) and made in the 8th century CE. Unfortunately, no contemporary portrait of Confucius survives but he is most often portrayed as a wise old man with long grey hair and moustaches, sometimes carrying scrolls. The teachings of Confucius and his followers have, then, been an integral part of Chinese education for centuries and the influence of Confucianism is still visible today in contemporary Chinese culture and other East Asian cultures with its continued emphasis on family relationships, filial piety and respect, the importance of rituals, the value given to restraint and ceremonies, and the strong belief in the power and benefits of education. Did you like this definition?

Page 2 ConfuciusRob Web (CC BY-NC-SA) Confucius (Kong Zi, 'Maître Kong') était un philosophe chinois du 6ème siècle av. JC. Ses pensées, exprimées dans la philosophie du Confucianisme, ont influencé la culture chinoise jusqu'à nos jours. Confucius est un personnage dont l'image est magnifiée et il est difficile de séparer la réalité du mythe.

Considéré comme le premier maître, ses enseignements sont exprimés en phrases courtes qui se prêtent à diverses interprétations. Au premier plan de ses idées philosophiques est l'importance d'une vie vertueuse, de la piété filiale et du Culte des Ancêtres. Il insiste également sur la nécessité d'avoir des dirigeants bienveillants et économes, sur l'importance de l'harmonie morale intérieure et sur son lien direct avec l'harmonie du monde physique, et sur le fait que les dirigeants et les enseignants sont des modèles essentiels pour la société dans son ensemble. Débuts de Confucius On pense que Confucius vécut entre environ 551 et 479 av. JC, dans l'état de Lu (aujourd'hui, Shandong). Cependant, la première trace écrite de sa vie remonte à quelque quatre cents ans après sa mort, dans les Mémoires Historiques de Sima Qian (145-86 av. JC). Élevé dans la ville de Qufu (Shandong), Confucius travailla pour le Prince de Lu à divers titres, notamment comme directeur des Travaux Publics en 503 av. JC, puis comme directeur du

Département de la Justice en 501 av. JC. Par la suite, il voyagea beaucoup en Chine et connut plusieurs petites aventures, notamment un emprisonnement de cinq jours dû à une erreur d'identité. Confucius fit face à l'incident avec une retenue typique, et on dit qu'il joua calmement de son instrument à cordes jusqu'à ce que l'erreur soit découverte. Il finit par retourner dans sa ville natale où il fonda sa propre école afin de transmettre aux étudiants les enseignements des anciens. Confucianism ne se considérait pas comme un 'créateur' mais plutôt comme un 'transmetteur' de ces anciennes traditions morales. Son école était ouverte à toutes les classes, riches comme pauvres. LE CONFUCIANISME DEVINT RELIGION D'ÉTAT OFFICIELLE EN CHINE À PARTIR DU IÈME SIÈCLE AV. JC. C'est pendant qu'il enseignait dans son école que Confucius commença à écrire. Deux recueils de poésie sont le Classique des Odes (Shijing ou Shi king) et le Classique des Documents (Shujing ou Shu king). Les Annales des Printemps et des Automnes (Chun Qiu) racontaient l'histoire de l'état de Lu, et le Classique des Changements (Yi Jing ou Yi king) était un recueil de traités de divination. Malheureusement pour la postérité, aucun de ces ouvrages n'expose la philosophie de Confucius. Le Confucianisme dut donc être créé à partir de récits de seconde main. La documentation la plus fiable sur les idées de Confucius est considérée comme étant les Analectes (Lunyu) ou Entretiens de Confucius, bien qu'il n'y ait pas de preuve absolue que les dictons et les histoires courtes de cet ouvrage aient réellement été prononcés par Confucius. De plus, le manque de contexte et de clarté laisse beaucoup de ses enseignements ouverts à l'interprétation individuelle. Les trois autres sources majeures de la pensée confucéenne sont le Mencius (Meng Zi), la Grande Étude (Daxue) et le Juste Milieu (Zhongyong).

Avec les Analectes, ces ouvrages constituent les Quatre Livres du Confucianisme, ou Classiques de Confucius. Avec ces textes, le Confucianisme devint religion d'état officielle de la Chine à partir du deuxième siècle av. JC. Confucianisme La philosophie chinoise, et en particulier le Confucianisme, fut toujours préoccupée par les questions pratiques de moralité et d'éthique. Comment l'homme doit-il vivre pour maîtriser son environnement, assurer un gouvernement approprié et atteindre l'harmonie morale? L'idée centrale du Confucianisme est que l'harmonie morale de l'individu est directement liée à l'harmonie cosmique; ce que l'un fait affecte l'autre. Par exemple, de mauvaises décisions politiques peuvent entraîner des catastrophes naturelles telles que des inondations. Un exemple de la corrélation directe entre le physique et le moral est illustré par le dicton "Le ciel n'a pas deux soleils et le peuple n'a pas deux rois". Une conséquence de cette idée est que, tout comme il n'y a qu'un seul environnement cosmique, il n'y a qu'une seule vraie façon de vivre et qu'un seul système politique correct. Si la société échoue, c'est parce que les textes sacrés et les enseignements ont été mal interprétés; les textes eux-mêmes contiennent la Voie, mais nous devons la chercher et la trouver. Confucius par Wu DaoziLouis Le Grand (CC BY-SA) Une autre facette importante des idées de Confucius est que les enseignants, et surtout les dirigeants, doivent montrer l'exemple. Ils doivent être bienveillants afin de gagner l'affection et le respect de la population et ne pas le faire par la force, ce qui est futile. Ils doivent également être des modèles de frugalité et de haute moralité.

C'est pourquoi l'éducation chinoise a souvent privilégié la culture de la sensibilité morale plutôt que des compétences intellectuelles spécifiques. En outre, sous l'influence confucéenne, la politique chinoise s'est principalement concentrée sur l'intimité des relations plutôt que sur les institutions. Mencius et Xun Zi La pensée de Confucius fut développée et codifiée par deux philosophes importants, Mencius (ou Mengzi) et Xun Zi. Alors que tous deux pensaient que le sens de la moralité et de la justice de l'homme le séparait des autres animaux, Mencius pensait que la nature humaine était essentiellement bonne, tandis que Xun Zi, bien que n'ayant pas une position opposée, était légèrement plus pessimiste et soulignait donc l'importance de l'éducation et des rituels pour maintenir les gens sur la bonne voie morale. Le Confucianisme énonça donc l'importance de quatre vertus que nous possédons tous : la bienveillance (ren), la droiture (yi), l'observation des rites (li) et la sagesse (zhi). Une cinquième a été ajoutée plus tard - la loyauté (xin) - ce qui correspondait parfaitement aux cinq éléments (dans la pensée chinoise) de la terre, du bois, du feu, du métal et de l'eau. Une fois encore, cela illustre la croyance selon laquelle il existe un lien étroit entre les sphères physique et morale. Ayant affirmé que tous les hommes possèdent de telles vertus, deux idées en découlent: l'éducation doit les nourrir et les cultiver, et tous les hommes sont égaux - "Entre les quatre mers, tous les hommes sont frères". Avec l'application appropriée, n'importe qui peut devenir un sage (sheng). Ce n'est pas le talent inné qui est important, mais la volonté de forger son caractère de la manière la plus vertueuse possible. Confucius, Bouddha et Lao TseuLucas (CC BY) Héritage Après sa mort en 479 av. JC, Confucius fut inhumé dans le tombeau de sa famille à Qufu et, au cours des siècles suivants, sa réputation grandit au point qu'il devint sujet de culte dans les écoles sous la dynastie Han (206 av. JC - 220 ap. JC) et que des temples furent établis en son nom dans toutes les capitales administratives sous la dynastie Tang (618-907 ap. JC).

Pendant toute la période impériale, une connaissance approfondie des textes fondamentaux du Confucianisme était une nécessité pour réussir les examens de la fonction publique. Les personnes lettrées avaient souvent une tablette des écrits de Confucius bien en vue dans leur maison, et parfois aussi des statues de lui, le plus souvent assis et habillé en costume impérial pour symboliser son statut de 'roi sans trône'. Les images de son portrait étaient également populaires, notamment celles tirées de l'original perdu attribué à Wu Daozi et réalisé au 8e siècle ap.

JC. Malheureusement, aucun portrait contemporain de Confucius n'a survécu, mais il est le plus souvent représenté comme un vieux sage aux longs cheveux gris et moustache, portant parfois des parchemins. Ainsi, les enseignements de Confucius et de ses disciples firent partie intégrante de l'éducation chinoise pendant des siècles. L'influence du Confucianisme est encore visible aujourd'hui dans la culture chinoise contemporaine, avec l'accent qu'elle met sur les relations familiales, le respect, l'importance des rituels, la valeur accordée à la retenue et aux cérémonies, et la forte croyance dans le pouvoir et les bénéfices de l'éducation. World-Historical Writing at the Turn of the Twentieth Century