Transnational Influences Of Early Jesuit Scholars and Explorers in the New World from 1560-1700

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Transnational Influences Of Early Jesuit Scholars and Explorers in the New World from 1560-1700

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Transfer of Knowledge to Europe:

The Jesuits being stationed in Europe meant that all of their journals and research was sent back to the headquarters in Europe. Most of the information gathered by Jesuit missionaries in New France and other places became resources within Jesuit schools as textbooks and other reference documents. Many of the geographical repairs were taught from maps that were produced by the Jesuits, and other resources were also used in the Jesuit schools and colleges. The Jesuits and other missionaries also produced many other literary resources that were popular among the New World with other Jesuit missionaries and lay people back in Europe was through the Jesuit Relations.

Figure 2: Cover Page of a volume of the Jesuit Relations.

The Jesuits’ particular needs. Jesuit schools was also critical as it encouraged Jesuits missionaries to record everything they saw and to produce textbooks for foreign languages and maps of new regions.

The Jesuit Relations:

The Jesuits furthered their individuality through education by establishing schools during the 16th and 17th century that were concentrated in the local communities. Jesuit schools placed importance on rhetoric and believed that one must be successful in order to be a successful orator. Jesuits scholars taught that if to be a successful oratory one must have the ability to be in touch with the feelings and needs of the audience and that one’s success depended on the audience and how they feel toward the speaker. The Jesuits used the Spiritual Exercises as a way to teach the practice of Christianity physically, but as the Jesuit missionaries experienced new people and cultures they realized they had to become accommodating to new people’s beliefs in order to fully understand God and the Jesuits. Jesuit teachers of potential missionaries stressed that the missionary get to know the individual’s way of thinking as well and how they feel like they are experiencing the travel with the Jesuits themselves. The Jesuits encouraged the Europeans who could afford it to help fund the Jesuit mission and feel like they were helping in their part to convert the “savages”. One such example was the foundation of the Silvexes by Noël Brule de Silvex, who responded to an advertisement placed by Father Paul Le Jeune directly within the Relations. The information in the Relations was critical for the missionaries to know what the natives he was ministering to. One of the most important literature written directly for the native population was the Relations. The Relations was one of the first European written reports to their superiors in New France and then began being printed annually from 1625 to 1673. They were published in France and sent back to the Jesuits headquarters in Europe. Most of the information gathered by Jesuit missionaries in New France and other places became resources within Jesuit schools as textbooks and other reference documents. Many of the geographical repairs were taught from maps that were produced by the Jesuits, and other resources were also used in the Jesuit schools and colleges. The Jesuits and other missionaries also produced many other literary resources that were popular among the New World with other Jesuit missionaries and lay people back in Europe was through the Jesuit Relations.

Figure 3: Father Jean de Brébeuf.

The Jesuits expanded farther into the interior of Canada in order to reach other possible converts. The Jesuits expanding farther into the interior of Canada because what the Jesuits reported impacted their future business and territorial decisions.

Figure 5: A map that was created and published by the Society of Jesus in 1664. This map contains information on the villages and documentation of the indigenous peoples that allowed transfer of knowledge between cultures that had otherwise not been possible.

Conclusions:

Explosion and exploration of foreign territories such as the New World and the Far East grew explosively during the 16th and 17th centuries. Exploration of these new areas lead to developments in understanding of the new places, and the Society of Jesus was one of the forces that facilitated this worldwide social exchange. This lack of devotion to a singular nation state or any singular religious power other than the Pope himself allowed them to make decisions independently about their ideals of a good Christian. To them, a good Christian was one who was educated and educated. Their pedagogical focus was on rhetoric and being a successful orator allowed them to develop their method of accommodation that promoted cooperation between the Jesuits and native populations. These ideals was what encouraged their missionary work to be focused on knowledge and the diffusion of that knowledge globally. The Jesuit investment in journaling and documenting promoted an increase in the transfer of literature across the Atlantic. The Jesuits produced and distributed the Relations, religious materials, medicinal practices, and many other contributions. The Society of Jesus’s investment in cultural exchange had lasting impacts on global awareness of other societies and led to an exponential growth in transnational relations.

Figure 6: A reproduction of the map produced by Noël Brule de Silvex, which was used in the Jesuit mission and feel like they were helping in their part to convert the “savages”. One such example was the foundation of the Silvexes by Noël Brule de Silvex, who responded to an advertisement placed by Father Paul Le Jeune directly within the Relations. The information in the Relations was critical for the missionaries to know what the natives he was ministering to. One of the most important literature written directly for the native population was the Relations. The Relations was one of the first European written reports to their superiors in New France and then began being printed annually from 1625 to 1673. They were published in France and sent back to the Jesuits headquarters in Europe. Most of the information gathered by Jesuit missionaries in New France and other places became resources within Jesuit schools as textbooks and other reference documents. Many of the geographical repairs were taught from maps that were produced by the Jesuits, and other resources were also used in the Jesuit schools and colleges. The Jesuits and other missionaries also produced many other literary resources that were popular among the New World with other Jesuit missionaries and lay people back in Europe was through the Jesuit Relations.

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