DATE: 25/5/2010 (二) - 27/5/2010 (四)

"CONFUCIANISM: SCHOLARSHIP, FAITH, AND SELF-CULTIVATION"

LOCATION:
25/5/2010 (二): 崇基學院行政樓三樓齊真道室
26/5/2010 (三) - 27/5/2010 (四) : 新亞書院誠明館一樓會議廳

ORGANIZERS:
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In traditional Chinese society, Confucianism, as the mainstream of Chinese culture, had long been considered as the core of scholastic learning, the national cultural faith, as well as the orientation and resources of one’s self-cultivation. These three aspects form an integral whole of Confucianism. Seldom were they treated as distinct from each other. However, since the introduction of the Western academic system to China in the 20th century, Confucianism has gradually been integrated into the modern education system as one of the many academic subjects taught and studied in universities. Such change has resulted in a more serious, profound study of Confucianism in the academia, which has obviously benefitted the development of the discipline; it has also facilitated academic interchange among scholars internationally. Nevertheless, the roles of Confucianism as the national cultural faith and as the orientation and resources of one’s self-cultivation have inevitably been diminished.

In recent years, the revival of promoting national culture has received much attention from both governmental and local authorities in the Mainland, largely due to the country’s rising international status. Against this backdrop, the role of Confucianism has once again become the focus of discussion and contemplation: What is the relationship between the promotion of Confucianism as a national cultural faith and the study of Confucianism as an academic discipline? Should academia take up the role of promoting Confucianism as a national cultural faith or even the role of “life mentor”? If yes, to what extent and how? How should academic research and the promotion of national cultural faith be differentiated, in terms of their respective natures, methodologies, aims and standards of practice? In the context of modern society, can Confucianism still serve its traditional function as one’s orientation and resources for self-cultivation? If yes, how? In contemporary world, who can/should play the role of “life mentor” for the people, particularly for young people? To put it simply, the core issue is the relationship between academic research and cultural faith, which eventually correlates to the seriousness of academic research and the promotion of national culture. “Confucianism: Scholarship, Faith, and Self-Cultivation” International Conference is convened as a response to the issues raised above.