



Introduction 會議簡介	Participant List 與會者名單	Programme 會議程序	Transportation 會議交通
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- 日期: 25/5/2010 (二) - 27/5/2010 (四)
「儒學：學術、信仰和修養」國際學術研討會
- 時間: 09:00 - 18:30
- 地點: 25/5/2010 (二): 崇基學院行政樓三樓啟真道室
26/5/2010 (三) - 27/5/2010 (四): 新亞書院誠明館一樓會議廳
- 合辦機構: 香港中文大學哲學系
香港中文大學哲學系中國哲學與文化研究中心
台灣中央研究院中國文哲研究所
香港中文大學新亞書院
香港中文大學崇基學院

儒學作為中華文化的主脈，在傳統社會既是學問，又是民族文化信仰，同時是個人修身立命的精神方向。三方面似乎渾然一體，不必嚴加區分。但是，二十世紀以來，現代西方學術體系傳入中國，現代科學客觀性研究的概念和體制代替了傳統的學問之道，儒學日漸成為大學書齋和課堂中的學問，這一方面有利於對儒學的嚴肅的深入的學術探討和新的發展，也有利於國際化的學術交流，另一方面卻使傳統儒學作為民族文化和生命指南的功能失去傳承的場域和載體。

當前，隨著中國的國際地位提高，政府和民間都有弘揚民族文化的意向和舉措。然而，儒學作為民族文化的弘揚工作與學術研究是什麼關係，大學和大學教授是否應該、是否足以承擔民族文化載體和生命導師的功能？或者如何承擔這種實踐性的功能？學術研究和民族文化的弘揚工作的性質、方法、目標和標準與學術研究有何不同？同時，現代儒學是否可以、或如何能夠實現傳統儒學為個人的成長提供精神滋養的功能？在現代社會中，什麼人應該、或可以成為少年及民眾的生命導師？簡單地說，這是學術研究與宗教性信仰的關係問題。這些問題關乎學術研究的嚴肅性與重振民族文化的緊迫性。故此，香港中文大學中國哲學與文化研究中心定於2010年5月25-27日召開「儒學：學術、信仰和修養」學術研討會，希望對相關問題的討論有所推動。

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.