**Confucian Humanism and Religion**

**Ming-huei LEE**

Distinguished Research Fellow, Institute of Chinese Literature and Philosophy,

Academia Sinica, Taiwan, ROC

**Abstract**

Many researchers of Confucianism argue that it is a kind of “humanism” and thus speak of “Confucian humanism.” Modern Western humanism originated in resistance against the dominant God-centered Christian culture in the medieval period and hence rivaled or even opposed religion in the very beginning. In ancient China, Confucianism in the pre-Qin period stemmed from the primitive religion in the Shang Dynasty, and then was gradually humanized, but still retained some religiousness. Contemporary New Confucians also speak of “Confucian humanism,” but are not at one on its characteristics. For Xu Fuguan徐復觀, Confucianism is strictly a kind of humanism in the Western sense, and its religiousness is nothing but a historical leftover . But for Tang Junyi 唐君毅and Mou Zongsan牟宗三, Confucianism, even after the process of humanization, still retained a kind of religiousness as its essence; in other words, religion and humanism are inseparable in Confucianism as the two sides of the same coin and maintain an eternal tension with each other. This is a kind of humanism which can coexist with religion, what Mou calls “humanistic religion” or “moral religion.” This kind of religion is a religion without the structure of religion and pertains to what Thomas Luckmann calls “invisible religion.” According to Luckmann, one of the characteristics of modern society lies in the privatization of religions; that is to say, the church-oriented “visible religion” is gradually replaced by the “invisible religion” which is based on individual religiosity. Inspired by Christian history, Kang Youwei康有為 and Jiang Qing蔣慶have advocated reviving institutional Confucianism and promoting it as the national religion in modern China. But according to Luckmann’s thesis, this is neither desirable nor attainable.

**About the Speaker:**

Prof. Ming-huei Lee obtained his Ph.D. from the University of Bonn, Germany. He is currently a distinguished research fellow in the Institute of Chinese Literature and Philosophy, Academia Sinica, Taiwan, ROC. Prof. Lee’s major research fields are ethics, the philosophy of Kant, and Confucianism. He has written and translated numerous books and articles in Chinese, English, and German. Prof. Lee’s research has been inspired by Kant’s theory of “moral feeling,” the focus of which helps him find trans-cultural common grounds between German philosophy, Song-Ming Neo-Confucianism, and Korean Confucianism.

**儒家人文主義與宗教**

**李明輝 教授**

中央研究院中國文哲研究所特聘研究員

**摘 要**

不少儒學研究者主張：儒家是一種「人文主義」，故有「儒家人文主義」之說。西方近代的人文主義起源於對中世紀以上帝為中心的耶教文化之抗拒，故自始便與宗教形成某種張力、甚至對抗的關係。先秦儒學脫胎於殷商的原始宗教，其後逐漸人文化，但仍保留宗教性。當代新儒家也接受「儒家人文主義」之說，但對於這種人文主義的特色則有不同的看法。對徐復觀而言，儒學是不折不扣的人文主義，其宗教性僅是歷史的殘餘而已。但是對唐君毅與牟宗三而言，即使經過了人文化，儒家的宗教性依然屬於其本質；換言之，宗教與人文之間的張力構成儒學的本質。這是一種不與宗教對立的人文主義，牟宗三以「人文教」或「道德宗教」稱之。這種宗教是一種無宗教形式的宗教，屬於盧克曼（Thomas Luckmann）所謂的「無形宗教」。根據盧克曼的理論，現代社會的特徵之一便是宗教之私人化，即以教會制度為基礎的「有形宗教」已逐漸為以個人虔信為基礎的「無形宗教」所取代。康有為與蔣慶均主張將儒教制度化而為國教，但是依盧克曼之說，這在現代社會中是不可欲，亦不可求的。

**講者簡介：**

李明輝教授為德國波昂大學哲學博士，現為中央研究院中國文哲研究所特聘研究員。他的主要研究領域為康德哲學及儒家思想，並曾翻譯、出版多部與這兩個研究主題相關的著作。對李明輝教授而言，他主張將康德及其後的德國倫理學、宋明儒學與朝鮮儒學，於「道德情感」的層面連貫起來，成為一個跨越三個文化脈絡的跨文化哲學研究。