

Professor TU Weiming
Doctor of Literature *honoris causa*
Citation

Humanities scholars generally have two life goals – to occupy a unique place in the history of the academia by producing highly-acclaimed research outcome and to generate thoughts with great impact on a society, tribe or the contemporary world. But achieving such goals is not easy and sometimes fraught with conflicts. Anyone with outstanding achievement in either area is already considered a master. Those with great academic work and intellectual thoughts are a rarity. Among them is Professor TU Weiming.

Professor Tu Weiming's family originated in Nanhai, Guangdong, and he was born in Kunming in 1940. He graduated from Taiwan's Tunghai University in 1961, then furthered his study in the United States on the Harvard-Yenching Scholarship. He obtained his master's and doctoral degrees from Harvard University. He taught at his alma mater, Tunghai University, then Princeton University, University of California at Berkeley and Harvard University. He was Head of Harvard University's Department of East Asian Languages and Civilizations, Chairman of Harvard University's Committee on the Study of Religion. Currently, he is the Harvard-Yenching Professor of Chinese History and Philosophy and of Confucian Studies at Harvard University, and Director of the Harvard-Yenching Institute at the university, offering undergraduate courses in Chinese culture, religion, thoughts and Confucian ethics. In the Graduate School, he is in charge of research projects on Chinese ancient texts related to Zhu Xi, Lu Xiangshan, Wang Yangming, Li Tuixi and Liu Zhongzhou. Over the past 20 years, Professor Tu Weiming has delivered courses on Confucian philosophy at Peking University, Taiwan University and L'Ecole Pratique des Haute Etudes, Paris. He is also a Fellow at the American Academy of Arts and Sciences, and Honorary Professor at China's Renmin and Zhejiang universities, Honorary Research Fellow at the Shanghai Academy of Social Sciences, Chairman of the Advisory Board of the Institute of Chinese Literature and Philosophy, Academia Sinica, Taiwan.

In fact, Tu Weiming is well-known in academic and cultural circles, regardless of the above positions at the famous institutions. Yet though the numerous students of humanities (especially Chinese philosophy) in Hong Kong and on both sides of the Strait may not be aware of the significant reputation enjoyed by Professor Tu at the top institutions, they all know Professor Tu. And most importantly, they know about Professor Tu's research on Neo-Confucianism - although their "knowledge" could have been mixed with misunderstandings, imaginations and their own creative thinking.

Professor Tu's key English works: *Neo-Confucian Thought in Action: Wang Yang-ming's Youth; Centrality and Commonality: An Essay on Chung-yung; Humanity and Self-Cultivation; Confucian Thought: Selfhood as Creative Transformation; The Way, Learning and Politics in Classical Confucian Humanism*, have won acclaim in Europe and North America. Their Chinese translations have also had a far-reaching impact on Chinese people's spiritual world (especially to the 1.3 billion souls in

the mainland). In 2002, Wuhan Publishing Company published the five-volume *Collection of Tu Weiming's Essays*.

In recent years, the imbalance between economic and humanities developments in the mainland has highlighted Professor Tu's foresight in his Confucian studies. The global difficulty in resolving the conflicts between ecology and technological advancement, the clashes between various cultures particularly different religious groups has made the Confucian humanism arduously researched upon by Professor Tu all the more impressive. It is only through dialogues that a mutually trusting, respectful, and humble society can emerge, where people are willing to live together in harmony and look out for each other's interests.

As Vice-Chairman of the Board of Directors of the International Confucian Association in Beijing, Professor Tu was invited by Kofi Annan, the Secretary-General of the United Nations, in 2001 to take part in the civilized dialogue of the "World Celebrities" group. "The Contributions of the Revival of Confucianism to the World" is not just the topic of his recent research, but also represents his endeavours over the years.

In the winter of 1989, Professor Tu gave a lecture at the University of Chicago. After dinner we had another several hours of talk at Mr Liu Zaifu's home. As described by the Chinese saying, "just the talk itself is worth more than 10 years of studying". Our long conversation that night had a lasting impression on me. Although some of our counterparts did not entirely agree with some of Professor Tu's views, I heard the whisper from Professor Wang Ziping of Peking University on our way home that night: "It has been a long time since I met someone with a Confucian style. He is a true scholar."

Harvard University is the most famous and probably the richest university in the world, while Lingnan University is a small liberal arts university in Hong Kong. But it is no coincidence that Professor Tu is present today. The two earliest universities in China at the end of the 19th century were Lingnan in the south and Yenching in the north. In 1949, on his way out of the deeply barricaded Beijing, President Hu Shizhi of Peking University met on the plane Mr Chen Yinke who had accepted President Chen Xujing's invitation to work at Lingnan University in Guangzhou. Decades later, the Lingnan academic spirit represented by Chen Xujing and Chen Yinke has been "transformed" into the liberal arts education with Hong Kong characteristics advocated by President Edward Chen kwan-yiu. Meantime, the Yenching tradition has been carried on at Harvard, continuing with a vital part of the Chinese culture across the ocean. You all know that Professor Tu Weiming is Director of the Harvard-Yenching Institute. Therefore, today we witness a continuation of the academic ties between Lingnan in the south and Yenching in the north.

Mr Chairman, Professor Tu Weiming has outstanding achievement in Confucian studies, and published more than 10 varieties of books, more than 100 essays. He has made significant contributions to the spread of the Chinese culture. May I now present Professor Tu Weiming to you for the award of the degree of Doctor of Literature, *honoris causa*.

杜維明教授

榮譽文學博士

贊辭

人文學者，通常有兩個目標值得畢生追尋。一是其研究成果為學界推崇，在學術史上留下自己獨特印記，二是其思想學說對社會、國族及至當今世界產生廣泛影響。可是這兩個目標不易統一，時有矛盾，在其中一個方面成就突出已是“大家”，同時於學術性和思想性都取得卓越成就者，為數極少——而杜維明教授就是其中之一。

杜維明教授，1940年出生於昆明，原籍廣東南海。1961年台灣東海大學畢業，獲哈佛燕京獎學金赴美深造，取得哈佛大學的碩士和博士學位。杜維明教授先後任教母校東海大學、普林斯頓大學、加州大學柏克萊分校和哈佛大學，曾任哈佛大學東亞語言學文明系系主任、哈佛大學宗教研究委員會主席，現任哈佛大學中國歷史及哲學與儒學研究講座教授，並主持哈佛燕京學社，在大學部開設中國文化、宗教、思想及儒家倫理學課程，在研究院主持有關朱熹、陸象山、王陽明、李退溪和劉宗周的中國古籍研究項目。近二十年來，杜維明教授應邀在北京大學、台灣大學、法國高深學院開課講授儒家哲學。杜維明教授還兼任美國文學理學院院士、中國人民大學和浙江大學的榮譽教授、上海社會科學院榮譽研究院士、台灣中央研究院文史哲研究所顧問委員會主席等。

其實，杜維明這個名字在學界文化界，並不需要上述種種學府名牌的裝點。兩岸三地學習人文科學（尤其是中國哲學）的千萬學子，可能並不清楚杜維明教授在多少家名校有多少學術名譽，但他們都知道杜維明。重要的是，他們知道杜維明教授研究的“新儒家學說”（儘管這“知道”中可能包含誤解、想像和創造性發揮）。

杜維明教授的主要英文學術著作《知行合一：王陽明的少年》、《中庸：論儒家宗教性》、《仁與修身》、《儒家思想：以創造轉化為自我認同》、《道、學、政：論儒家知識份子》等，近年來皆已出版中文本，在歐美學界屢獲好評，在華文精神世界（尤其是對中國大陸這個“13億的靈魂空間”）影響深遠。2002年，武漢出版社出版了五卷本《杜維明文集》。

近年來，不僅中國內地經濟與人文不平衡發展的文化現實日益顯出杜維明儒學研究的遠見，全球範圍內科技與生態的矛盾難解，不同文明特別是不同宗教之間衝突不斷加劇的新局面，也使杜維明教授苦心探尋的儒家人文理想更加引人注目。只有通過對話，才能培養一種共存共榮的意願和成人之美的德行，從而發展出一種互尊互信謙和禮讓的社會。兼任北京國際儒學會副會長，杜維明教授2001年還應聯合國秘書長安南邀請，參加“世界知名人士”小組的文明對話活動。“儒家心性復興對全球化的貢獻”——這不僅是他的近期研究課題，也是他多年親身實踐。

1989年冬天杜維明教授到芝加哥大學講演，晚餐後我們在劉再復先生家中有幾個小時長

談，“與君一席話，勝讀十年書”，印象很深。雖然我們一些同行當時並不曾完全同意他的某些觀點，但深夜回家路上卻聽到北大黃子平教授低聲感慨：“很久沒見這樣的儒家風度，真是一個學者。”

哈佛大學是全球最著名大概也是最富有的大學之一，嶺南大學則是香港小型的博雅大學，但杜維明教授今天來到這裡，並非偶然。十九世紀末中國最早的兩家大學是“南嶺北燕”。1949年北大校長胡適之離開被重重包圍的北平，同機的陳寅恪先生就應陳序經校長之聘來到廣州嶺南。幾十年過去了，以陳序經、陳寅恪等名字所代表的嶺南學術精神，已經“創造性轉化”為陳坤耀校長所倡導的香港特色的“博雅教育”；而燕京學統則一直在哈佛薪火相傳，隔洋映照中國文化血脈。大家知道，“哈佛燕京學社”的社長就是杜維明教授。所以，“南嶺北燕”，今日又延續了這學術淵源。

主席先生，杜維明教授在儒學研究方面成就斐然，專著十餘種，文章百餘篇，弘揚中華文化貢獻良多，恭請主席先生頒授榮譽文學博士學位予杜維明教授。