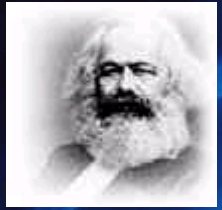




中山大学马克思主义哲学与中国现代化研究所

The Institute of Marxist Philosophy and Chinese Modernization, SUN YAT-SEN University



当前位置>中山大学马哲所主页>基地新闻>“马克思哲学：中国和西方的视角”研讨会>论文摘要1

宗教鸦片论

——中国八十年代关于马克思宗教观之争的回顾

张贤勇

A. 会议论文的题目和摘要（不少于400个英文单词）

“宗教是人民的鸦片”，这句马克思《黑格尔法哲学批判（导言）》中的名言（“全集”，I:460f），在列宁那里被称为“马克思主义在宗教问题上的全部世界观的基石”（“全集”中文版17：388-389），也是1949年以来中国政府制订宗教政策和条例时的重要理论依据。改革开放之初，理论界——尤其是京、沪、宁等地的部分宗教研究者——对之展开过一场相当激烈的辩论；甚至有论者目之为“第三次鸦片战争”。二十多年后，我们重新审视这场关于马克思主义宗教观的争论，可以看出中国近年来马克思思想研究的进展之速、成果之大。通过这场争论，学术界对马克思宗教观的理解更为全面和深刻，而不再将马克思的言辞当作任意粘贴的标签。基于对马克思宗教观正确理解，中国政府现行的宗教政策也更加稳健有效。就宗教鸦片论这一具体问题而言，通过讨论，中国学者取得了一些共识，主要的有如下三点：一、马克思所说“人民的鸦片”，不是针对(for或者against)人民的，而是属于(of)人民的；二、类似鸦片的说法，在马克思的前辈和同时代的作者中已经屡见不鲜，马克思对宗教观的贡献别有所在，宗教鸦片论却并非他的独创；三、就鸦片的功能而言，有相反相成两个方面，只强调麻醉和镇静的功能，不是偏见，>彩瞧 嫫 牵 拗 谏 妍盐章佩怱嫉 淖 谯坦邸?>

Religion as Opium

A revisit of the debate on the Marxian theory of religion among Chinese scholars in the eighties Religion as “the opium of the people” is a famous quote from Karl Marx’ Critique of the Hegelian Philosophy of Right (1844). This succinct and metaphoric statement was later identified by Lenin as the cornerstone upon which the whole Marxist world view of religious issues is built up. The catchphrase of religion as the opium of the people has also been the theoretical basis for the religious policy making in the People’s Republic of China . In the 1980s a debate on the Marxian theory of religion was launched among Chinese Marxist theorists and religious scholars, especially those groups gathered in Beijing , Shanghai and Nanjing . Many articles were written, many essays were published, and many speeches were made in order to get the support from the authorities. The debate was so heated that some observers even referred it to the “third Opium War”, as the previous two are serious political events in the mid-19th century as typical cases of national painful disgrace imposed on China by western imperialist aggressors. Two decades later, a revisit of the debate still has much to reveal. We are more convinced today than before that much progress has been made during the period in terms of an appropriate understanding of the Marxian theory of religion. The former practice of applying Marx’

words as “labels” is no longer accepted among the Chinese students of Marx. The present religious policy made and implemented by the Chinese Communist Party and the central government is more moderate and effective, though, needless to say, there is still much room for further improvement. Such progress was initiated by a return to a closer reading of the original text of Marx, which sheds light on the following important issues concerning the Marxian view of religion: First, the opium is of the people instead of for or against the people; secondly, the similar expressions using opium metaphors being attested in numerous works by both earlier authors and Marx’ contemporaries does not disown Marx’ originality in describing the nature of religion otherwise; thirdly, the opium functions not only as a stupefier but also a pain reliever and stimulant as well. The present and scholarly consensus regarding the nature of religion based on a more comprehensive understanding of the Marxian theory of religion comes only into being in China through

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专题首页

论文摘要1

论文摘要2

阿德雷德市介绍

联系方式

this process starting about two decades ago.

B. 与会议论文相关的主要研究成果目录

- > “解释：读出与读入—马克思中学毕业宗教论文阅读札记”，《现代哲学》，第82期（2005年第三期），第10-15页
- > “Interpretation: Exegesis vs. Eisgesis. Notes on
- >Marx’ Abiturientenarbeit- Religionsaufsatz “ , in
- >Modern Philosophy, No. 82, pp.10-15.
- >„Die zwei Gesichter des Janus “, in Christentum
- >im Reich der Mitte. Aktuelle Thesen und Texte aus
- > China , Hrsg. von Monika Gänßbauer , Hamburg :
- >EMW,1998

C. 个人简介和联系方式。

张贤勇，1959年生，现任中山大学哲学系/比较宗教研究所副教授。2000-2004年在香港汉语基督教文化研究所任研究员与编审；1989-2000年在金陵协和神学院任教，担任讲师和副教务长，讲授“西方哲学史”和“基督教思想史”等课程。多年来关注马克思主义宗教观及中国政府的宗教政策研究。在中山大学讲授过“宗教学导论”，近期研究课题包括中国宗教学理论以及“马克思主义宗教学”框架等方面的探讨。

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