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## 序

人是自然存在物，也是精神存在物，既要安顿好自己的身体，也要安顿好自己的心灵，因此，人本是一种意义生存的动物，对意义和价值的追求是人的本质所在。而虚无，恰恰是意义的迷失。价值虚无是人在追问意义生存的过程中产生的一种对意义的偏离和厌弃，是对人生理想、信仰乃至生活本身意义的否定，是一种消极情绪和负向能量。一旦当人感到生活的世界不再有意义，便会因此精神颓废，理想迷失，丧失前进的目标，它不利于人的价值实现和社会进步。

价值虚无主义是 20 世纪初起始于西方、蔓延至全球的一种社会思潮，是现代性的产物，中国也深陷其中。价值虚无主义表明，感性世界的腐烂和物质主义的泛滥，意义世界的丢失和精神家园的失落。在我国社会主义市场经济体制建立过程中，由于市场经济的趋利性，使拜金主义、享乐主义、利己主义沉渣泛起，理想信念缺失、道德信仰空置。随着改革开放的深入，伴随着西方先进技术和管理及其文化、思维、价值也开始在我国广泛流行。在大发展大变革大调整时期，经济体制的剧烈变革，社会结构的深刻变动，利益格局的重大调整，思想观念的空前变化，各种价值观念和社会思潮纷繁复杂，价值需求多元化，价值标准相对化，价值冲突激烈，价值选择困难，价值观错乱，价值虚无现象便随之产生。

现代化的发展历程中，人类精神生活中最大的问题是价值观，而当代人价值观的变迁中，最突出的问题是价值虚无现象。实践证明，经济发展、物质丰裕并不能根本解决人文精神和价值依托问题，不能解决人的生存意义和价值观



问题。党和国家充分认识到了精神建设的必要性和重要性，提出了建设社会主义核心价值观的目标。十八大报告中明确提出了“富强、民主、文明、和谐；自由、平等、公正、法治；爱国、敬业、诚信、友善”的社会主义核心价值观，为国家、社会和公民个人确立了价值取向、价值准则和价值目标，凝聚了我们国家、社会和公民的价值共识，是“当代中国精神世界的‘价值公约数’”，是从根本上引导国家、社会和个人目标、方向和意义的依据，对于克服价值虚无，重塑理想信念，最终实现人的价值和国家富强、社会进步具有根本指导意义。所以，建设社会主义核心价值观目标的提出恰逢其时。

在核心价值观建设过程中，正本清源是必要的，既要有正向的、积极的引导和推进，又需要厘清一些消极的观念、情绪和思想，并对这些问题提出恰当的解决策略。世东的《当代中国社会价值虚无现象研究》，对价值虚无主义进行了源流考辨和本源清源，对当下中国虚无主义价值观的表征及其危害进行了较为深入的剖析，并对如何抵制价值虚无的侵害，重建人们的精神家园，提出了治理方案和具体路径。试图釜底抽薪，解决精神重建过程中的拦路石，为社会的健康有序发展，为社会主义核心价值观的培育和践行尽自己的努力，这种探索和研究无疑是值得肯定的。

价值问题复杂，虚无问题亦复如是，价值虚无尤甚。虚无主义价值观的研究涉及到诸多学科、层面和因素，对此进行研究和探讨，需要一定的学术勇气和宽厚的知识储备。世东努力了，过程中的困难不言而喻，不足和纰漏亦必是难免。希望读者诸君不吝赐教，也希望世东继续此项研究，不断修正和完善，争取更大进步。

是为序。

田秀云于卓达书香园

2015年6月

## 内 容 提 要

价值虚无是现代性背景下弥漫于人们生活中的一种生存态度或情绪体验，归属于价值观或人生观。价值观是个人生命的支撑点，具体行为选择的内在依据。个人一旦陷入行为选择中的价值困境，就会失去对理想信念和有意义生活的追求。价值虚无的形成，最直接原因是个人内心的价值观的混乱乃至冲突，价值虚无的直接表征，是个体生活世界的沉沦——在面对和处理诸如“为什么”活着、“如何”活着等人生根本问题时，表现出心理上的无奈和行为选择中的困惑。价值虚无作为社会负面情绪向更大范围的人群滋生、传播和蔓延，会加重人们悲观情绪和“末世论”情结。失去正确的价值观和人生理想的支撑，社会发展的目标就会发生偏离，人的自由和全面发展理想就会受到遏制。

当前，中国社会正处于一个新的历史发展阶段，随着改革开放的不断深入，各种问题和深层矛盾日益暴露。由于社会结构、利益关系、分配制度和就业方式等变化导致个体价值选择中的矛盾和冲突不断增多，一些人价值观扭曲、道德理想失落、信仰发生危机，身陷“物化”逻辑而不能自拔，不同程度地感受着焦虑、迷茫和痛苦。它表明人们在现代化实践中并未有效摆脱价值虚无的侵蚀。作为我国现代化事业的主体，人民群众的精神状态、价值感受、心理体验和行为取向将直接影响到他们对生活意义的理解，关系到其改革的积极性、能动性和创造性的有效发挥。因此，思想政治教育必须直面价值虚无问题，深入研究价值虚无发生的根源，考察价值虚无演化的历史轨迹，思考价值虚无的种种危害，探索当代中国语境下解决价值虚无的路径，坚持社会主义核心价值观价值体系的引领，形成全社会最基本的价值共识，在充分尊重个体选择多样

化的基础上,合理调整和引导个体价值追求,促进精神生活和个人的全面自由发展,就成为本书研究的主旨和目的。

本书首先追溯了虚无和价值虚无概念的起源,严格区分作为本体论的虚无和价值论的虚无概念之不同。作为本体论概念的“虚无”是指与“实在”相对应的概念,“虚无”也是一种存在,是不存在的“存在”,即存在的对立物。本书主要是价值论意义上使用价值虚无这一范畴,一般指称个人的内在感受、情绪体验。虚无主义是价值虚无的抽象化形态,是价值虚无的理论表达。在西方,虚无主义有着悠久的历史传统。它与人们的价值观、人生观和历史观有密切联系。现代意义上的价值虚无现象则是伴随商品经济发展、科技进步和宗教影响力的式微而渐趋强化的。现代性的种种弊端是导致人们价值虚无大爆发的诱因。如何应对虚无主义对现代生活的侵蚀成为人们面临的时代课题。

西方的价值虚无论大体经历了“三阶段”。罗马帝国灭亡后兴起的基督教,宣扬人唯有臣服上帝,膜拜至高无上的神灵,才能从现实困顿中超拔出来,获得拯救。宗教对现实人生采取了价值虚无的态度。近代资本主义时期,理性主义获得了至尊地位,它不仅敌视人,而且形成“无人身的理性”,导致人对自我的否定。现代性颠覆传统,根本消除了以往的意义世界,人们失去价值依托,走向根本的虚无主义。在中国历史上,老庄道家价值虚无的核心是“无为而治”。崇尚怀疑,否认社会有统一的价值标准,逃离现实生活的束缚,追求思想自由和消极遁世的“隐者”形象,是其价值虚无论的典范。魏晋玄学时期,社会黑暗、兵乱相寻、物质短缺、精神困顿,加剧全社会的价值虚无情绪。士人消极逃避、明哲保身,形成了学术界浓重的清谈之风。20 世纪的中国社会,面临着救亡和启蒙的双重任务。一些先进的知识分子开始向西方寻求救国救民的真理,他们大量译介西方最新社会思潮,寻求文化价值支援,此时无政府主义、虚无主义、自由主义、社会主义和马克思主义理论相继进入中国。在如何对待中国传统文化和外来文化的问题上,以胡适为代表的“西化派”与以梁漱溟为代表的“守成派”之间发生了激烈争论,从而引发了整个社会对价值观问题的思考。无论“西化派”还是“守成派”,其代表人都是有社会责任感和历史使命感的知识分子,出于对国家和民族未来的忧患意识和严肃

思考,通过相互辩驳、诘难,探寻中华民族未来发展的正确道路,应予以充分的肯定。然而,“西化派”对中华传统文化的失望必然导致历史虚无主义情绪的产生。“守成派”也蕴含着怀疑论和价值虚无情绪。

在马克思恩格斯生活的时代,历史上的各种虚无主义曾粉墨登场,以不同的方式表现出来。马克思主义创始人强调,实践是价值生成的基础和发挥作用的桥梁,人们唯有立足社会实践,才能明确自己的主体地位和历史使命。即使是精神世界中的问题,诸如个人生活中的空虚、烦恼和无聊等等,也必须回到现实生活中来,通过对人类生活条件的分析和实践批判得到科学的说明。从根本上说,人生的意义和价值寄托等这些经验世界的问题,唯有回归生活本身,在生活实践中才能得到确切的解释和说明。在“旧信仰”(包括哲学和宗教)遭遇危机时,马克思恩格斯以革命家的理论勇气,对包括宗教在内的各种信仰体系做出了有力的批判,并适应时代进步的要求,为人类提供了科学的信仰——共产主义,它从根本上解决了人“为什么”活着以及“如何”活着的价值观问题。共产主义科学信仰的合理性在于,它与人的全面和自由发展的诉求是内在一致的,反映了人类社会进步的普遍规律和基本要求。

新中国建立初期,党领导人民确立了以为人民服务为核心、以集体主义为原则的价值观,充分发挥爱国主义的凝聚功能,在文化建设方面取得了重要成就。改革开放新时期,随着我国社会转型步伐的加快,尤其是经济全球化的深刻影响,发生在宏观、微观领域的价值冲突、价值困境异常突出。主要表现为为人民服务与追求自我利益的矛盾、集体主义与个人主义的内在冲突、爱国主义与世界主义的较量等。从潘晓《人生的路啊,怎么越走越窄?》的无奈到万元户的尴尬;从“雷锋出国了”的惊叹到电视剧《河殇》引发的广泛争论,等等。人们从未像今天这样感到价值选择中的迷茫和困惑。在转型期的社会价值观嬗变中,发生价值虚无现象有其必然性,同时也有过渡性和暂时性。事实上,价值虚无现象的发生既有全球性,也有地域性。伴随中国现代性进程的加快,价值虚无表现出两个主要特征,一是由于社会价值观嬗变所导致的选择困惑;二是人们对社会进步论的信念发生认同危机。即由于发展道路上的某种曲折,反映在人们的观念上出现的暂时性选择迷失。



中国当下社会的价值虚无现象，主要有四点：

一、定向危机——失掉生活的支点。价值是人们据以确定生活目标的向导和指针。当价值虚无情绪发生时，个人的价值定向机制就会错乱或失灵。中国传统社会，家庭是生活的寄托和价值来源，个人情感的归宿。现代化导致家庭的瘦化、核心化，个人从家庭中孤立出来，失去安全感，导致心理失调。社会结构的变化，大量农村人口涌入城市，面临新的角色定位和适应问题，这些未曾遇到过的问题均导致个人价值虚无情绪的爆发。

二、意志颓废——丧失前进的动力。精神空虚时需要填补心灵的空白，此时极容易导向对物欲的追逐。面对眼花缭乱的世界，个人极容易沉湎于物欲和感性生活难以自拔，失掉评判是非的价值标准。在多变的生活里，沉湎于流行文化，追求新奇和刺激，附着在生活的表层，不思进取。一些人的欲望无法满足，强烈的挫败感会袭上心头，悲观失望情绪必然萌生。“神马都是浮云”、“哥只是个传说”、“世纪末日情结”等表明这种心态的存在。

三、吞噬效应——腐蚀正确的价值观。一些人崇尚“游戏人生”的态度，强调金钱万能论，拜金主义、享乐主义和极端个人主义盛行，取消是非、善恶等确定标准，使一切变得模糊不清，表现为价值多元主义和相对主义，以此消解爱国情感，腐蚀正确的价值观，瓦解和颠覆优秀传统文化，消解核心价值观的凝聚力。

四、瓦解群体——加剧社会的原子化。文化认同是群体对个体的情感和价值意义。现代性导致认同危机，个人生活选择丧失文化定位，产生心理和行为的冲突及焦虑评价，致使公共价值认同趋于分裂，集体主义价值观被否定。由于“普世价值”的宣传，全球化进程不断加剧，公民在不同国家之间的流动频繁，导致民族虚无主义情绪泛滥。社会的原子化趋势与价值虚无情绪交互作用，互为因果。

终结价值虚无侵害的路径有四：

一、反思和改进价值观建设，提升个体价值自觉。针对市场经济社会，人为“物”役的现实，认真反思价值观建设之得失，回归生命本位教育，消除“物”对“人”的遮蔽，关怀人的精神需求和精神成长，提升个人对价值的充

分自觉。

二、借助“价值澄清理论”，探究价值虚无的根源，辨析多元化时代各种价值观的优劣，取其精华，博采众长，通过实践批判的方式，逐步消除价值虚无造成的危害，需要通过分辨一些价值虚无情绪的病理或心理根源，有针对性地采取相关措施解决问题。反思和改进全社会的思想政治教育，采纳新材料和生活化内容，探索新鲜有效的教育方法，注重批判精神的培养，引导人们理智地选择人生信仰和价值追求。

三、发挥核心价值体系的引领功能，有效探索基础价值观的传承机制，科学布局，合理安排，按照不同价值序列的要求，引领社会公众的价值选择，以实现价值观建设的科学化。

四、立足时代和改革实践，推进全民族的价值创新工程。唯有投身火热的改革开放实践中，才能最终消除价值虚无的侵蚀，创造自己有意义的人生。在新的实践中，必须依据时代特点和未来要求，推进价值范式创新，更新价值评判标准，以价值创新引领时代进步。必须激活个体创造潜能，使个人在火热的社会实践中，明确自己的人生定位和创造价值的历史使命，实现自己有意义、有价值的人生。

## Abstract

Value Nihilism is a state of existence or emotional experience that permeates common people's life in the context of modernity. From the perspective of academic research, Value Nihilism is part of the study of values or outlook on life. Values are the anchor of individuals' life and the basis of their specific behaviors. For various reasons, once the individual falls into the plight of confused values and even value nihilism, their ideals, beliefs and pursuits are no longer meaningful. The most direct cause of Value Nihilism is the individual's inner confusion and conflict over values, which directly leads to the decline of their spiritual world. When the individual faces such fundamental questions as "why" to live or "how to" live, they experience the feeling of helplessness and confusion in actions. This negative experience tends to spread to other people, affecting more victims and aggravating their despair and an "eschatological" complex. When people lose correct values and ideals of life, both individual and social development will be deviated.

With the reform and opening up going to a new stage, China faces various social problems and conflicts. The changes in social structure, distribution system and employment lead to contradictions and conflicts in individual's value choices. The experiences of modernity include: values distortion, losing moral ideals, faith crisis, trapped by materialism, and suffering from anxiety and confusion. Value Nihilism erodes Chinese people's life. The present study analyzes the root causes of Value Nihilism, reveals its evolution

trajectory, investigates various ways it affects people's life, and explores the possible solutions in the contemporary Chinese context. The study aims to form common values that are recognized by the whole society under the guidance of the core socialist values, to lead individual's value choice on the basis of full respect for individual's free development of spirit and personality.

The dissertation is divided into five parts. The first part traces the origin of Nihilism and Value Nihilism and distinguishes Nihilism as a value concept from Nihilism as an ontological term. Different from the ontological Nihilism, a reality of non-existence in contrast to the reality of existence, Value Nihilism refers to the inner feelings and emotional experience of the individual. With a long history and tradition in the western culture, Nihilism evolves and becomes increasingly prevailing in today's world which is characterized by commodity economy, scientific and technological progress, and decline of religious influence. While modernity induces the outbreak of Nihilism, how to stop the erosion of Nihilism becomes an important academic issue.

The second part mainly inspects various schools of Nihilism and their evolution in both Chinese and western cultures. Three Chinese schools are mentioned. Taoism is recognized as the backbone of Chinese culture and the core belief of Taoist Nihilism is "to govern by doing nothing", which can be exemplified by such ideas as skepticism, denial of uniform social value standards, escape from the reality of life, pursuing freedom of thought, and promoting the "hermit" image. The advocates of Metaphysics, another philosophical school in Wei and Jin Dynasty, witnessed the darkness of the society and greatly suffered from both material shortage and spiritual dilemma as a result of frequent wars, so they developed a negative attitude and wished to escape from reality, and, in the real life, they played worldly wise and did empty talks. Zen Buddhism, the third school of Chinese Nihilism, believes that the sensuous world is all illusory and it denies the meaning of life. The

Western Value Nihilism goes through three stages. First, Christianity, which rose after Roman Empire had collapsed, exaggerates the Deity. The second state is called Rationalism in the modern capitalist period. Rationalism rejects all knowledge derived from the senses of experience, and condemns it as illusory. It leads to a negative view of human. At the third stage, Modernism rejects tradition and thus totally eliminates the significance of the meaningful world. Contrary to these theories and thoughts, Marxist doctrine criticizes the harm done by Value Nihilism. Marxism holds that social practice is the source of values and plays a key role in individuals' realization of subjectivity and in the fulfillment of their historical missions. These communist beliefs have opened up a new perspective of life and proposed solutions to "why" and "how to live".

The third part explores the social background of Value Nihilism and expounds and evaluates the different forms Value Nihilism has taken in the period of China's social transformation. China in the twentieth century had the double mission of saving the country and enlightening its people. Some advanced intellectuals learned and borrowed new ideas from the western countries, introducing and translating western philosophies such as the anarchism, nihilism, liberalism, and socialist and Marxist theory. They disputed over how China should cope with the relation between its own culture and the foreign ideas and invoked heated discussions about social values. However their opinions were divided, their discussions led to skepticism towards traditional Chinese values and a nation-wide mood of nihilism. They are all wrong in ignoring the Marxist materialistic dialectics that holds that we should remove the dross while keeping the essence.

Since the founding of People's Republic of China, value construction, as the core of cultural construction, has been centered upon promoting the value of serving the people, adhering to collectivism, and developing patriotism to



unite the people. But, in the new era of reform and opening-up, these established values come into conflicts with new ideas which come along with the increasingly frequent economic and cultural exchanges with other countries. Especially in the context of globalization, value conflicts demonstrate at both the macro and micro levels. At the macro level, there are the contradiction between serving the people and pursuit of self interest, the conflict between collectivism and individualism, and the contest between patriotism and cosmopolitanism. At a micro level, individuals are shocked, confused, and helpless when they marvel, "Lei Feng, the moral role model of Chinese people, has gone abroad" or when they read the book "Why is the Road of Life Getting Even Narrower?" by Pan Xiao, a Chinese writer. On the whole, Chinese Value Nihilism is inevitable and rational on the one hand, and transitional and temporary on the other. But the problem should not be ignored, its hazards and root causes should be analyzed, and countermeasures studied.

The fourth part analyzes the consequences of Value Nihilism in four aspects: orientation crisis, loss of will power, corrosion effect, and collapse of groupness. Firstly, value orients the individual's life and loss of value affects his or her orientation mechanism, causing problems when the individual makes decisions or makes choices. The reason for Value Nihilism lies in the change of Chinese traditional social structure from stable family-based units to increased mobility of population from rural areas to urban cities. Delocalization leads to isolation, insecurity, and loss of identity, all of which induce a widespread sense of Value Nihilism. Secondly, when the spiritual world becomes empty, individuals are extremely easy to lose the will power but indulge in the chase of materialist enjoyment, popular culture, and the pursuit of novelty and excitement. The pessimistic mood prevailing among the common people is manifested in many popular slogans such as "Everything is

nothing”, “I am just a legend”, “complex at the end of the century”. Thirdly, wrong values corrode correct values. Some common wrong ideas include life-is-a-game, money worship, hedonism, and extreme individualism. These ideas prevail in the society and blur the line between right and wrong, corrode correct values, and disintegrate and subvert the traditional culture. Fourthly, the collapse of groupness exacerbates social atomization. Cultural identity is significant for individuals’ emotional states and value pursuits. When modernity leads to the crisis of identity, individuals suffer from the loss of cultural orientation, they experience intense anxiety and psychological and behavioral conflicts, which finally lead to the split of common values and negation of the collectivistic viewpoint. Meanwhile, globalization aggravates flow of population and national nihilism. It seems that the tendency of social atomization and Value Nihilism interact with each other.

The fifth part explores four main paths that can lead to the termination of Value Nihilism. The first path is to reflect upon and improve value construction and to enhance individuals’ consciousness of value. Market economy enslaves human beings by emphasizing money and material aspects of life but clouding the existence of self. To raise individuals’ awareness of values should be accomplished on the basis of care for people’s spiritual needs and spiritual growth. The second path is to do theoretical work to clarify the pros and cons of the various prevailing values and to find the root of Value Nihilism so that effective countermeasures can be found. These measures may include reflecting upon the way of current ideological and political education, adopting effective methods of educating people, cultivating critical thinking, and guiding people to choose their values and faith in a rational way. The third path is to emphasize the leading role of the core social value system, to guide the public to make choices in accordance with the requirements of the core values of the society, and to build a scientific value system. The fourth path

is to promote the whole nation's value innovation in the process of participating in the social, economic and political reforms. Practice is the source of values and the foundation of life. Once individuals take part in the enterprise, they create the meaning of life. They realize that they are creative and have great potentials; they can not only create a meaningful life for themselves but also fulfill the historical mission of the time.

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