

# 国民素质论

## 和谐社会构建与国民素质研究

国民素质既是构建和谐社会的重要基础和条件，也是构建社会主义和谐社会的目标和任务。《国民素质论》抓住了当前我国社会主义和谐社会构建中的这一难点问题进行研究，具有重要的学术价值。本书以马克思主义为指导，对国民素质的含义、结构、特征及养成规律进行了较为深入的探讨，认为国民素质提高与和谐社会构建是同构、共进的关系，国民素质提高已经成为我国由人力资源大国转化为人力资源强国的关键环节之一，提出了和谐社会建设中国民素质发展的目标和实现途径，包括大力发展生产力，加强社会主义民主政治建设、和谐文化建设、生态文明建设，构建终身学习体系等，对促进和谐社会构建具有重要的现实意义。



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## 序

历史是人的历史。历史的推动者是人，而历史发展进程及其成果又铸造着人。由此，在人类文明进程中，包括人的素质问题在内的人学研究一直是古今中外思想家们关注和探索的焦点。中国自百家争鸣时代开始，就有了儒、道、墨、法等各家各派关于人性的争论，近现代则有思想家对传统国民心理素质和社会文化素质的反思与批判，新文化运动的主将们发出了以“民主”和“科学”精神改造传统的国民性，以民主和科学知识提升国民的社会文化素质的呼吁。从梁启超的“新民说”，到鲁迅的“改造国民性”的思想等，构成了近代中国关于国民素质和人的发展的思想体系。西方从古希腊德尔斐神庙大门上“认识你自己”的千古神谕开始，思想家们就一直在深入地思考人和社会、人和自然的互动关系，近代以来的哲学家们则非常重视对于人和人的主体性的研究。随着现代化的迅速发展，一批学者具体探讨了国民素质与现代化的关系。美国社会学家 A. 英格尔斯在其《走向现代化》一书中指出：人，尤其是普通人，在一个国家的现代化进程中具有重要作用，国家的现代化首先是人的现代化。

人的问题在马克思主义理论体系中占有非常突出的地位。马克思主义关于人的自由全面发展的理论，为国民素质的研究提供了重要的理论指导。人的自由全面发展是马克思主义人学理论的重要内容，也是马克思主义理论的起点和归宿。而人的自由全面发展理论，就其与人的素质的内在关联而言，可以说是人的素质全面提高的理论。

现代中国改革开放的历程，本质上是国民素质与现代化进程的内在

在互动、相互促进的历程，我们由比较片面地理解现代化到比较全面地理解现代化，由过去主要重视器物的现代化走向了对于现代化的全面建设。在中国特色社会主义现代化建设迅速推进的历史进程中，国民素质问题重新凸现出来，这是中华民族经济、政治、文化、社会全面发展的客观的必然，是一种内在性的需求。

以胡锦涛为总书记的党中央对国民素质的认识达到了一个新的高度。党的十六届六中全会通过的《中共中央关于构建社会主义和谐社会若干重大问题的决定》，根据构建社会主义和谐社会在中国特色社会主义事业总体布局中的地位，进一步明确把“全民族的思想道德素质、科学文化素质和健康素质明显提高，良好道德风尚、和谐人际关系进一步形成”确定为构建社会主义和谐社会的目标和主要任务之一。党的十七大报告则提出了“明显提高全民族文明素质”的新要求。这些不仅为国民素质的研究提出了政治要求，也为国民素质研究的深入提供了现实条件。

国民素质既是构建和谐社会不可或缺的基础和条件，也是构建社会主义和谐社会的目标和任务，对国民素质问题进行历史的与现实的、学理的与实践的等层面的深入研究，已经成为学术界的重要使命。林世选同志长期关注国民素质问题的研究，主持了国家社会科学基金项目《构建和谐社会的国民素质问题研究》，出版了《国民素质与人的全面发展研究》等专著，在此基础上，他紧扣时代主题，选择了博士阶段的研究课题《国民素质论》。《国民素质论》抓住了当前我国社会主义和谐社会构建中的这一热点和难点问题进行研究，具有重要的学术价值和现实意义。本书正是在他的博士论文基础上修改而成的。

林世选同志的著作，在占有丰富翔实的资料基础上，运用历史的和辩证的统一、社会的和谐与国民素质的均衡互动、个体的和社会的融合、内化和实践的结合的方法，对和谐社会视阈下的国民素质问题进行了全面和深入的分析。该书尤其在这样几个方面，给我留下了深

深刻印象：一是从哲学、政治学、文化学、人学等多学科交叉的视角对国民素质的指义、结构、特征及养成规律进行了较为深入的探讨，在一定程度上拓展了学科的研究领域；二是在对古今中外思想家关于人的素质的思想进行历史的考察与梳理的基础上，重点分析其当代价值，进一步丰富了学术界关于国民素质的研究成果；三是以马克思主义关于国民素质的思想为指导，对当代中国社会转型期国民素质发展失衡现象及原因进行了深入的分析，认为国民素质提高与和谐社会构建是同构、共进的关系，国民素质的提高已经成为我国由人力资源大国转化为人力资源强国的关键性环节之一；四是具体提出了和谐社会建设中国民素质发展的目标和实现途径，包括大力发展生产力、加强社会主义民主政治建设、建设和谐文化、加强生态文明建设、建构终身学习体系等。书中对于很多问题的论述富于创见和新意，展示出作者强烈的社会责任感和民本情怀，凸现了作者扎实的理论功底和较强的科研能力。

在本书付梓之际，作为林世选同志的导师和朋友，我为他在国民素质问题研究上取得的成果感到欣慰，相信该书会给我们带来新的思考和启迪。期望更多的同志关注这一问题，为国民素质的提高、为中华民族的复兴与和谐社会建设做出更多的贡献。是为序。

欧日康

二〇〇八年十月

## 摘要

国民素质是构建和谐社会的基石。所谓国民素质，是指一国国民在先天禀赋和传统文化影响的基础上，在后天教育和实践活动中形成的包括身体、心理、社会文化特质等在内的综合素质。国民素质包括身体素质、心理素质和社会文化素质，它具有先天不同性与后天发展性、历史性与现实性、协调性与非协调性、个体性与群体性等特征。国民素质是在实践中养成的。在它养成的过程中，社会的制度、道德、教育起着基础性的作用，个体的“知、情、信、意、行”五要素的均衡发展和有机循环起着关键性的作用，社会实践起着桥梁纽带的作用。

在人类文明的进程中，对包括人的素质在内的人学研究一直是思想家关注和探索的焦点，形成了形态各异、精彩纷呈的学术流派和理论体系。我国古代文化向来以研究人性见长，儒家提出了人性善和道德至上的主张；墨家提出了朴素的博爱、和平、互利、互惠的思想；道家提出返璞归真、无为而治的理念；法家提出“人性恶”和“道德无用论”的学说。我国近现代思想家对人学的研究主要是对传统国民心理素质和社会文化素质的反思批判，梁启超提出了“鼓民力、启民智、新民德”是实现人的现代化的路径；新文化运动的主将们发出了以民主科学的精神改造传统的国民性、以民主科学的知识提升国民的社会文化素质的呐喊。西方古代思想家提出了自然主义的人性论、理性主义的人性论、人是天生的政治动物的“社会人”的观点。西方中世纪的思想家创建了宗教人学，以上帝的观点来解释人及一切。文艺复兴时期的思想家以人的本体论反对神的本体论，以人性对抗神性，

以人权拒斥神权。近代西方思想家提出了以“自由、平等、博爱”为核心的资本主义人文主义思想。现代西方思想家提出了精神分析理论、自我实现理论、以人为中心的人格理论、“存在人”的文化理论等。前人的研究成果为现代人学研究奠定了扎实的基础。

马克思主义关于人的全面发展理论是指导我国国民素质发展的重要思想。它包括人的发展是人的本质力量的发展、人的全面发展是全面而自由的发展两个方面。中国化了的马克思主义者对此做出了符合中国特点的发展。毛泽东提出了又红又专、政治与业务相统一的国民素质基本标准和德智体全面发展的国民素质建设的思想。邓小平提出了“四有”新人的国民素质培养目标、发展生产力是国民素质提高的物质基础、发展教育是国民素质提高的关键、加强精神文明建设是国民素质提高的直接途径的重要思想。江泽民提出了紧扣时代主题，建构国民素质结构的新内容和新途径，以及国民素质提高与社会发展是双向互动关系的重要论断。胡锦涛提出了构建以人为本的国民素质体系及其实现的途径和方法，并将思想道德建设作为国民素质提高的着力点的时代命题。

国民素质具有历史继承性和路径依赖性。传统国民素质既是现代国民素质发展不可或缺的资源，又是国民素质快速发展的包袱。我国传统国民素质在历史发展中呈现出不同的形态。首先，身体素质在魏晋南北朝之后因为民族大融合而得到明显改善。其次，国民心理素质总体上的实用主义和犬儒主义的心态，但也存在个别时期的人性张扬和人格独立。最后，社会文化素质的全面提升和近代性因素的逐步出现。传统国民素质具有积极因子或现代特质，它们是重视生命价值、兼爱宇宙万物、人与自然和谐发展的“天人合一”思想，“仁、义、礼、智、信”的“道德至上”思想，“民可载舟，亦可覆舟”的民本思想，国家至上的整体观念和“以天下为己任”的爱国主义，不同事物和平共处的“和合”思想，“生于忧患，死于安乐”的忧患意识和



“知行合一”、“自强不息”的积极入世精神等。同时传统国民素质也内生了主体意识缺失、以孝治国、整体和实用的思考模式、官本位意识、小农意识等消极因素。在新的时期，因应时代的需要，传统国民素质的积极因子要进行现代转换，消极因素要进行彻底改造。

国民素质发展受生产力发展状况和社会所处历史阶段的影响。我国从农业到工业、计划到市场、封闭到开放、传统到现代的全面的、社会转型极大促进了国民身体素质、心理素质、思想道德素质、科学文化素质的提高和改善，但也带来了诸如体质上的亚健康、心理上的病态、思想道德上的滑坡、文化素质上的偏低、科学精神上的弱化、人文精神上的缺失等问题。在改革开放的转型时期，国民素质还没有实现全面而均衡的发展，原因在于：一是国民健康意识淡漠，学校体育、社会体育还没有得到足够的重视；二是社会转型的伴生物型塑了国民的功利化、浮躁化、虚假化、粗俗化、迷茫化的心态；三是经济落后制约了教育、科技、文化等事业的发展；四是民主法制建设滞后阻碍了国民素质的提升；五是市场经济的内在本性弱化了道德的威力；六是人与环境关系的不协调威胁了国民的身体健康。

国民素质发展与和谐社会建设是共生共长、互构互建的。首先，国民素质发展是和谐社会建设的条件和保障。表现在：国民素质发展是社会主义和谐社会的本质要求，是经济社会发展的原动力，是社会主义民主政治建设的基础条件，是和谐文化建设的前提，是人际关系和谐的关键因素，是促进和谐社会生态目标实现的必要条件。其次，构建社会主义和谐社会是国民素质发展的现实基础和客观前提。表现在：政治和谐为国民素质发展提供有力的政治保证；经济和谐为国民素质发展奠定坚实的物质基础；文化和谐为国民素质发展创造有利的舆论环境；人与自然和谐为国民素质发展创造良好的生态条件。

国民素质发展目标是国民素质发展的核心。科学的国民素质发展目标应该是：首先，拥有一个健康的体魄；其次，具有现代个性力、

人格力、适应力、承受力、应激力的良好的心理素质；再次，具有科学精神、人文精神、科学思维方式、科学研究方法和现代知识结构体系于一体的科技文化素质；第四，具有较高的政治素质、法制观念、市场意识、权利意识、责任意识、效益意识、开放和世界意识、民族和爱国意识等集于一身的现代思想政治素质；第五，具有较强的合理利用与支配各类资源的能力、处理人际关系的能力、获取信息并利用信息的能力、综合与系统分析能力、运用特种技术的能力素质；第六，具有较高的思想道德素质，包括文明礼貌、尊重他人、尊老爱幼、助人为乐、爱护公物、保护环境、遵纪守法的社会公德；爱岗敬业、诚实守信、办事公道、服务群众、奉献社会的职业道德；尊老爱幼、男女平等、勤俭持家、团结邻里的家庭美德。最后，具有扎实的爱国守法、明礼诚信、团结友善、勤俭自强、敬业奉献的基础文明素质。

途径是实现目的的手段。国民素质目标的实现途径有五个方面。首先，大力发展生产力，转变经济发展方式，完善社会主义市场经济体制，促进城乡、区域协调发展，为国民素质目标的实现提供物质基础。其次，加强社会主义民主政治建设，增强民主法治意识，完善权利保障制度、法律制度、司法制度和民主监督制度，为国民素质目标的实现提供政治基础。再次，大力发展科教文化事业，构建社会主义核心价值体系，为国民素质目标的实现提供文化道德基础。第四，加强生态文明建设，努力培养国民的生态文明意识，建设资源节约型、环境友好型的社会，促进人与社会和谐发展，为国民素质目标的实现提供生态基础。最后，树立完善人性、避免异化、增进福祉、公平正义的终身学习理念，建构由政府、社会、企业、学校、社区分工合作、监督制衡的终身学习体系，为国民素质目标的实现提供智力基础。

**关键词：**和谐社会 国民素质 研究

## Abstract

The quality of the people is the cornerstone of building a harmonious society. The quality of the people is the relatively stable nature, formed in practice through the melting of the concept of the acquired quality on the basis of the innate talent and traditional culture and with the effect of the society political, economic, cultural systems role in the same period. The quality of the citizens, including physical, psychological and social and cultural qualities, it has the character of congenital difference, development after birth, history and reality, coordination and non-coordination, individual and group. The quality of the people is to develop, not constructed. In the process of its development, the social system, morality, and education play a fundamental role and the balanced development and organic cycle of the individual's "knowledge, intelligence, belief, Italy, and practice" five elements play a crucial role and the social practice plays a bridge linking role.

In the process of human civilization, including the quality of the people, who has been a study of thinkers' attention and the focus of exploration, formed the different, brilliant academic schools and theoretical systems. China's ancient culture has always been good at studying human nature, Confucian put forward the kind of the human nature and moral supremacy in the world. Mohist made the thinking of plain caritas, peace, mutual benefit and reciprocity; Taoism made the the idea of going back to the simple life and following the government's own rule to develop without doing more governmental actions; Legalists put forward the doctrine that "the human nature is evil" and "moral is of no use". China's modern thinkers on the study was to learn

the traditional National psychological quality and reflect the quality of the social and cultural criticism, Liang Qichao proposed the path to achieve the modernization by “encouraging masses, enlightening their wisdom, setting new moral”; Stars of the New Culture Movement, issued the cry of using the spirit of democracy to transformate the traditional country's nature and using the knowledge of the democracy and the science to raise the country's social and cultural quality. Western Ancient thinkers raised the theory of human nature and the natural, rational and the theory of human nature and the social views of human beings are born to be a political animal. Western medieval religious thinkers founded the religious anthropology and explained human, even everything in the view of God. During the Renaissance, thinkers believed the ontology of human, not the ontology of God, used humanity to fight against divine power, held the human right in esteem rather than religious authority. Modern Western thinkers put forward a “liberty, equality, fraternity” at the core of the capitalist ideology of humanism. Modern Western thinkers put forward the theory of psychoanalysis, self-fulfillment theory, the theory of psychoanalysis, self-fulfillment theory, people-centered personality theory, “there were” cultural theory ect. Previous research laid a solid foundation for the modern study.

Marxism on the comprehensive development of human being is a very important concept which guards our the development of our people's quality. It includes that human development is the essential power's development and the comprehensive development contains two aspects of a comprehensive and a free development. China's Marxist have made the development according with China's characteristics. Mao Zedong made the basic standards of the people's quality development, both Red and Expert, the unity between politics and operation and the content of constructing the quality of the people,

all-round development of the people's moral quality, intelligent quality and physical quality. Deng Xiaoping put forward the important thinking, the new national quality training objectives with four aspects' quality, the development of the productive forces is the quality of the citizens improved material foundation, the development of education is the key to improving the quality of citizens, strengthen the building of spiritual civilization is a direct way to the enhance the quality of the people. Jiang put forward the new structure and content of the new channels, centering on the theme of the times, and the structure building of quality of the citizens, as well as the important theory that improving the quality of the people and social development is a two-way interaction. Hu Jintao put forward the system of establishing a people-centered people's quality and the means of achieving it, and made the proposition of national moral construction as the focus of the enhancement of the quality of the people.

The quality of the citizens has historical inheritance and path - dependence. Traditional quality of the citizens is indispensable resources of modern people's quality development, but also the burden of the quality of the citizens' rapid development. Our counter's traditional human quality showed us different forms in the process of history development. Firstly, the physical quality was obviously improved in the Southern and Northern Dynasties after great national integration. Secondly, the National Mental quality is mainly the pragmatism and cynicism, but there are also a time of individual human nature publicity and personality independence. Finally, the social culture quality developed thoroughly and the modern factors appeared. Traditional national quality has the the thinking of paying more attention to the quality of the value of life, universal loving all things, the harmonious development of man and nature, namely "harmony between man and nature", the "moral

supremacy" ideology, namely "benevolence, righteousness, courtesy, intelligence and trust", the thinking that people is the foundation of the country, namely, "the public can carry a boat, can also capsized them", the overall concept of this state supremacy and patriotism, the peaceful coexistence of different things, namely "harmony and cooperation" ideology, a sense of danger and the positive factor or modern characteristics of the sense of actively doing social affairs, etc. At the same time the traditional quality of the people also gives birth to the loss of main sense, the way to govern the country by using filial piety, the overall and practical thinking mode, consciousness of officer, small-peasant mentality, and other negative factors. In the new period, the positive factors of the traditional quality of the citizens should adjust to the new times and the negative factors must conduct a thorough transformation.

The development of productivity and the different stages of the society can affect the development of citizens' quality. Agriculture to industry, plans to market, closed to open, traditional to modern social transformation brought in the positive results, such as, the National Physical quality's continuous improvement, the gradually improvement of the National moral quality and the scientific quality, but it also inevitably derivatives some social problems that affect the further development of the quality of the people. In these troubled issues, the quality of the people has not yet achieved a comprehensive and balanced development. There are contemporary people's quality of sub-health physical, psychological, morbid, ideological and moral decline, the quality of low culture, science and spiritual weakening, humanistic moral deficiency, and other issues. The reasons for these problems, Firstly, National Health awareness is weak, school sports, community sports has not been given sufficient attention; Secondly, the social transformation with the Na-

tional Biological shaping the mentality of utilitarian, impetuous, false, vulgar, lost; Thirdly, it is the under-developed economy that restricted the development of education, science and technology, culture and other career; Fourthly, it is the building of the democratic and legal system that lags behind the upgrading of the quality of the citizens; Fifthly, it is the inherent nature of the market economy has weakened the power of morality; sixthly, the incoordination between people and the environment is a threat to the physical health.

The development of the national quality and the building of a harmonious society are symbiotic. Firstly, the development of the quality of the people is conditions and guarantee of the building of a harmonious society. In the following ways: the development of the quality of the people is the essential requirement of the socialist harmonious society, is the driving force of economic and social development, the foundational condition of the building of socialist democratic politics, is the premise of a harmonious cultural construction, is the important factor for the harmonious interpersonal relationship, is the necessary condition to the achievement of the social and ecological goals. Secondly, building a socialist harmonious society is the realistic foundation and an objective precondition of the development of the quality of the people. Performance in: political harmonious provides a strong political guarantee for the development the quality of the people; Economic harmony lay a solid material foundation for the development of national quality; Culture harmonious create an advantaged environment for public opinion for the development of the quality of the people; Harmony between man and nature is creating a good ecological conditions for the development of quality of the citizens.

The goal of national quality development is the core of people's quality development. The scientific development goals of the quality of the citizens

should be: Firstly, possession of a fine mentation. Secondly, having the good characteristic, personality, adaptability, endurance, ect. Thirdly, having the spirit of science, humanistic spirit, the scientific way of thinking, scientific research methods and modern knowledge structure system, which integrates scientific and cultural quality. Fourthly, having the high political quality, legal awareness, and awareness of the market, rights awareness, sense of responsibility, and efficiency awareness, the sense of openness and the world, national and patriotic consciousness together with modern ideological and political qualities. Fifthly, having a high ideological and moral qualities, the social ethics of civility, politeness, respect for others, love, taking pleasure in helping others and safe the public things, protecting the environment, law-abiding; the professional ethics of loving one's work, being honest and trustworthy, and downright fairness, serving the masses and contributing to society; the domestic virtues of respecting the old and loving the young, gender equality, thrift, neighborhood unity. Finally, the basical civilization quality of a solid patriotic and law-abiding, sensible and integrity, solidarity and friendly, practicing thrift and self-improvement, loving one's career and devoting oneself to one's career.

Ways are the means to an aim. There are five aspects means to achieve the quality of the people. Firstly, vigorously develop the productive forces, changes in the way to economic development, improve the socialist market economic system, promote urban areas, rural areas and regional coordinated development, in order to provide material basis for the realization of the objectives of the quality of the people. Secondly, strengthen the development of socialist democracy, strengthen the sense of the democracy and law, and improve the rights protection system, the legal system, judicial system and democratic supervision system, in order to provide the political foundation for the



realization of the objectives of the quality of the people. Thirdly, develop science, education and culture thoroughly; build the socialism central value system, in order to form a culture and moral base for achieving the goal of the citizens' quality development. Fourthly, strengthen ecological civilization construction, and work to train the national awareness of ecological civilization, the construction of a resource-saving and environment-friendly society, promote the harmonious development of man and society, in order to provide a ecological base for for achieving the goal of the citizens' quality development. Finally, there are many ideas, such as, perfecting human nature, and avoiding alienation, enhancing well-being, equity, justice and lifelong learning, and building a balanced lifelong learning system from the cooperation of the government, the community, businesses, schools, and community, in order to provide a intellectual basis for achieving that goal.

**Keywords:** a harmonious society; the quality of the people; study