

中国市场经济体制 与道德同构

THE CO-DEVELOPMENT OF
CHINA'S MARKET ECONOMY
SYSTEM AND MORALITY

喻承久 张梦义 著

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献给长江、黄河

喻承久 张梦义

你们从远古走来，
挟两江大山，发两江霹雳；
怀着对这方黄土的深爱，
把一个华夏民族孕育。

于是，这个民族便有了你们的气质：
朴实、深邃、磅礴、坚韧；
尽管背负着沉沉的因果，毕竟
永恒的形象是一发不可收拾的进去。

把昔日的屈辱荡尽，
把今天的辉煌托起，
以金灿灿的风姿奔向大海，
去拥抱尼罗、亚马逊和密西西比……

我们站在黄土高坡、神女峰顶，
带着凝重的思绪——
沉思着：那久长涌动的，
是怎样一个伟大的哲理？

内 容 简 介

本书放眼于物质利益追求、社会进步、人的全面发展相统一的广阔视野,紧紧把握住中国走向“世界历史”的价值取向,针对社会主义市场经济体制建设过程中严峻的道德问题,探讨了中国市场经济体制与道德同构的研究视野及价值取向。在此基础上,阐明了中国市场经济体制内在应具有的尚公、大容、公平、进取、诚信、互助等六种道德精神及其相应的政府、企业、个人特别是各级领导干部的行为道德规范,提出了覆盖全社会的道德评价体系和标准。

本书可供理论工作者、各级领导干部、高等学校师生以及一切关注社会主义市场经济体制道德建设的有识之士阅读和参考。

Abstract

This book represents a new effort in building a theoretical framework on the co-development of China's market economy system and morality. It is against a kind of thinking termed as the "structure solitarily" in this book, which can be described as following: The construction of market economy system only means liberating and developing productivity, and its all value seems to distribute resources optimally. It only takes care of "economic or noneconomic" matter. As for "moral or immoral" matter, it is supposed to attribute to and only to handle with morality. In other words, economic questions equal moral questions, noneconomic questions equal immoral questions. Relevantly, the construction of morality is supposed to have nothing to do with the construction of market economy system. Subjectively, the theory of "structure solitarily" attempts to handle constructions in economic activities according to dialectics, and tries to stress both the determinant action of economic system to morality and the reaction of the morality to economic system. But, when it talks about dialectics, the prerequisite is to stress "present perfect tense" of economic system and moral system. At this point, it just runs counter to the dialectics. The dialectics asks people to do everything according to actual relation of two aspects of a contradiction. If people build up things that refuse the opposite

of the contradiction, those things may lose the contradiction which is the essential factor of the life during the growth, thereby they may lose the mechanism of the contradiction movement. Under this situation, people may form a finalized design of the "determinant action-reaction" and define the relation between market economy system and morality by a mistaken model of thinking. Therefore, when people do these things, they would not be of much help but may even inactivate people's reason.

The main research area of this book is: 1. People's pursuit of their own interests. 2. Social development. 3. Human development. It is firmly believed that the approach with above area can be confirmed and applied to the co-development of China's market economy system and morality.

Only in the range of "World History" could be determined the value criterion of the co-development of China's market economy system and morality. When moving towards "World History", men have to rely on set of institutions for achieving the lofty goal.

In China, the socialist essence breeds a strong driving-force to move towards "World History". First, socialism can coordinate all individuals' interests optimally. Second, socialism can reasonably handle the contradiction between efficiency and equality. Third, socialism can prevent China from an unfortunate dependancy of international capitalism when moving towards "World History." Fourth, the life-force of socialism just lies in the unique advantage that can best

embodies mankind's common direction of value. It is a truth that when moving towards "World History" China must combine the modernization with socialism organically. It would get us absolutely nowhere, if socialism had lost contact with modernization and vice versa. The China's reforms mark the termination of traditional model that socialism loses contact with modernization and the beginning of new historical period of organic combination of above-mentioned two sides.

As a person should be moral, the market economy system is also closely connected with morality. This book tries to mould a moral spirit for China's market economy system so that it may be used to dominate the economic behaviour and market behaviour. This kind of moral spirit may be summarized as following: The spirit for public interests; the spirit to incorporate; the spirit of equality; the spirit of pursuance ahead; the spirit of honesty; the spirit of mutual help.

The spirit for public interests means to ask people to advocate public ownership and collectivism. Its contents include; 1. In an economic system with different ownerships, people ought to strengthen primary position of socialist public ownership. 2. People should ensure consolidation of the state-owned assets and collective-owned assets in defining property rights. 3. People should guarantee supremacy of social interests, while pursuing their own economic benefit. 4. Advocate common prosperity. 5. Normalise economic behaviour so that public interests can be protected. 6. Uphold

education of "public-spirited" and "social ethics." The spirit for public interests is a stand of our government to organize economic activities and, it is inheritance of the virtue of our nation.

The spirit to incorporate means facing the world, facing the present era, facing modernization and, take it as a premise to develop social economy, to absorb foreign experiences to build up a developing-model with China's characteristics. This spirit shows that our nation has self-confidence, a thirst for the civilization of the world, and pursuance to surpass the advanced countries.

The spirit of equality means: fair competition, fair distribution of income. Fair competition is a necessary condition and essential prerequisite of fair distribution of income. Fair distribution of income asks society to control the polarization because of the differences of individuals' income, which may bring about a danger that the minority enslave the majority. Besides, this spirit also asks government to develop regional economy and fight against the local protectionism, etc. In short, the highest principle of fairnees is to uphold the objective of common prosperity. Therefore, this spirit will show the ultimate concern and present interest of mankind.

The spirit of pursuance means: hard-working; realistic creative-thinking; active competition; survival of the fittest; uprooting the deep-rooted "network of relationships"; up-hold the guiding principle of building up the country thriftily and industriously and hard work, and rising to the heights of

science and technology, etc.

The contents of the spirit of honesty include: The government should keep its promise when implementing its policies. The government ought to set up a trustful image through officials' behaviour. It should ask all agents to serve for people sincerely, not to take consumers as the targets of swindler, to truthfully provide various products and service. It asks entrusters and trustees to treat each other and with their own sincerity. It asks companies to overcome "unawareness" of the obligation to pay back, to abide by contract, to pay a debt as scheduled, to fight against producing and sell false and inferior goods.

The spirit of mutual help initiates that the more capable people should help the less capable ones, and the rich should help the poor. It asks government to carry out above-mentioned principles through distributing the industries. The same should be done in inter-regional cooperation and merger of enterprises. This spirit fights against a mistaken viewpoint which thinks the relation between competition and mutual help as incompatible opposite. This spirit favours combining above-mentioned two sides organically.

This book has described a system of moral standard and moral judgement system for the main social components. It overcomes the short-coming of previous ethics which only standardizes and judges individual's behaviours. It opens up non-personal moral standard and judgement. The main social components consists individuals, but with the society

development, the actual forms of the main components are no longer individuals. When a person is congregated by a organization and, became a member of this organization, it is still necessary to standardize and judge him. But, we should not substitute it for social standard and judgement on the behaviour of the organizations composed of the individuals. It is obvious that these are entirely two different things. This book devotes to the study which opens up a field of theory of non-personal morality. This new effort has filled up the "moral gaps" in this theoretical field. Obviously, it meets the needs of the socialist market economy system.

This book puts forward three methodological principles for the moral standard of China's market economy system: the unity of the value law of goods with the value standard of life; the unity of the appropriateness of moral standard with the lead of moral culture; the unity of the suitability with the lead which is morality to the market economy.

This book investigates the function of the value law of goods to the establishment and guidance of the value standard of life. It has discussed the relationship between above-mentioned two sides on the primary stage of China's socialist economy. First, to understand this relationship, one should know that it is in accordance with demands of social development and human development. Second, to recognize this relationship, one should notice the fact of socialist public-ownership. Third, to understand this relationship, one should pay attention to the important function of the law of social

political movement in establishing the value standard of life. Lastly, the relationship between the value law of goods and value standard of life belongs the relationship between the mechanism of market economy and the way to be a human being. According to marxism, the value standards of life has three levels: 1. Take macro-economy benefit as the highest standard, and achieve maximization of micro-economy benefit according to the standard. 2. Take social interests as a standard, at the same time, increase the two benefits together. 3. Uphold the principle of the necessary self-sacrifice to safeguard and promote the majority's interests.

This book differentiates between the moral standard and moralization and, explains the meaning of "moderate degree" of moral standards. It points out three points: 1. The process of suiting to the human's subjectivity. 2. The degree of suiting to social organic development. 3. The situation of suiting to the form of social mechanism. At the same time, through investigating the national history and European moralization, it also points out that the necessity of moralization surpasses market economy.

In analysing the relation between morality and market economy system, the author gains a good deal of enlightenment from "The Theory of Demand" by A. H. Maslow. The book divides the "demand of market economy" into four demands: the demand of existence; the demand of safety; the demand of receiving guides; the demand of self-perfectibility. This book further sets forth above-mentioned thinking analyses them

from the view point of two-ways of the social-development, i.e. the change of social economic formation and the replacement of different styles of resource distribution. It proves the internal relation between socialism and market economy. Therefore it extends the rationality of above-mentioned suiting and surpassing.

The moral standard of China's market economy system could be divided into three levels. From the view-point of resource distribution, it includes: 1. Provide a good natural and social environment for people's existence. In natural environment it asks the society to guard against the predatory exploitation, and keep the biological balance. In social environment, it asks society to guard against a burning desire for money and property, which could bring about social chaos. 2. Provide a truth of the advantage of socialism system. It includes the improvement of the condition of material life and molding good personality. 3. Provide one kind of ability which rectifies society. That is, under the circumstance of multi-interests, it rectifies the people's motivation and notion of value based on social development.

As for the moral standards of enterprises' behaviour, it asks to punish the "collective immorality," such as evil winds of trades or sectors. The book mainly discusses four questions: 1. Pursuing one's own special economic benefit must be on the basis of safeguarding and enhancing the macro-economy benefit. 2. Pursuing the profits on the basis of safe-guarding and enhancing the social interests. 3. Concerning for people,

serving for people, liberating people, and improving people's quality. 4. Stopping all external problems of enterprise behaviour.

The individuals' moral standard consists of: 1. The codes of how to conduct oneself. 2. General moral standard of humans's economic behaviour. 3. The standard of occupation morality.

The moral standard of officials' behaviour is an important subject. The success or failure of the reforms is decided by the state of officials' morality. Its basic principles should be: 1. Upholding the highest standard of proletariat's morality. 2. Carrying out the good traditions of the Communist Party of China. 3. servicing to liberate and develop productivity.

In accordance with the above principles, this book has put forward and discussed the matter of the moral standard of officials behaviour.

The book gives a minute description to the structural model of moral judgement of China's market economy system. It consists of the structure of nature and rank and, the network of moral judgement that overall cover the social life. The key of structuring the moral judgement system is to build up the faith and smooth the public opinion.

序 言

社会主义市场经济体制建设与社会主义道德建设的关系，是近若干年来广大群众时刻关注、也不可能不关注的问题。对这个问题的不同理解，实际上引导着人们的行为方向，影响着全社会的发展趋势和归宿，关系到我国社会主义建设的宏伟蓝图能否实现。广大群众往往是从直接的经验 and 亲身的感受得出自己的看法的，有些看法包含着相当多的困惑和混乱。例如，有人认为现在是道德沦丧的年代，发出今不如昔的慨叹，并归咎于市场经济；有人认为为了发展生产力，即使道德沦丧也是一种必要的代价。诸如此类的看法有一个共同点，那就是认为社会主义市场经济与社会主义道德建设是不能两全的。对这个问题如果不从理论上合理地作出回答并提出可操作的方案，要想全民族步调一致地为实现党中央的战略部署而奋斗是很困难的。这些年来我国理论界积极探讨这一问题，出现了不少有价值的成果。党的十四届六中全会的决议根据邓小平建设有中国特色的社会主义理论，对社会主义物质文明建设和精神文明建设的不关系问题作了全面深刻的论述，为解决市场经济与道德建设的不关系问题提供了科学的理论依据，也为理论界进一步继续研究这一问题指明了方向。

喻承久、张梦义两同志撰写的《中国市场经济体制与道德

同构》一书，是在十四届六中全会以前成稿的，后来又根据全会决议的精神作了补充修改。我认为这本著作的最可贵之处，就在于作者是从一个新的视角，即从同构我国市场经济体制与道德的视角来考察我国市场经济体制建设与道德建设的关系问题，提出了将二者辩证统一起来建构的理论框架。据我个人所知，到目前为止，还没有人系统地做过这一工作，我为他们辛勤劳动所获得的这一成果而感到高兴。

人们在市场经济体制建设与道德建设的关系问题上所以有那么多的困惑，原因之一就是理论上和实践上都还没有解决“两张皮”的问题。人们固然也在谈论经济对道德的决定作用与道德对经济的能动的反作用，但当实际地建构市场经济体制与道德时，则未能自觉遵循对立统一规律，而是孤立进行“单构”，即如本书所说的“市场经济体制的建设只服务于解放和发展生产力，全部价值在于资源配置最优，它只关注‘经济不经济’，而把‘道德不道德’的经济问题交给道德建设去处理，或者在它的视界，‘经济的’即是‘道德的’，‘不经济的’即是‘不道德的’。同样，道德的建设也不介入经济体制的建构”。本书作者敏锐地看到了问题的本质，一针见血地指出：“‘单构论’主观上也是讲辩证法的，既强调经济体制对道德的决定作用，又强调后者对前者的反作用。但它是在单构‘完成式’基础上讲辩证法的，如果忽视了这一点，它讲的辩证法也都在理。但如果看到了这一点，就不难认识到它恰恰是违反了辩证法。辩证法要求我们建构任何一个人工事物时，一定要按矛盾双方的真实联系去体现它们之间的统一和斗争。如果在建构时排斥它方，使某物在生成中就没有矛盾作为生命要素，那么，该物就

从根本上丧失了与对立面构成矛盾运动的机理。在这种情况下，人的悟性很可能会照样按所谓‘决定作用——反作用’等定势去规范它们，但这不仅于事无补，反而还会由于思辨的似是而非的满足而钝化了人们的理性。”由此可见，作者提出我国市场经济体制与道德同构的思路是深入观察和思考现实社会生活的结果，是富有积极的建设性的思路。至于作者对解决问题的某些具体结论是否恰当，当然还有待于实际生活的检验。但是，提出这样一条思路，本身是极有意义的。恩格斯说过：“一个民族要想登上科学的最高峰，究竟是不能离开理论思维的。”^①同样，在建设社会主义市场经济体制与社会主义道德过程中，也一刻不能离开理论思维。在伟大的改革时期，需要更多的经济工作者、伦理工作者自觉地运用唯物辩证法，形成强大的合力，只有这样，才能真正实现“两个文明”一齐抓。

本书努力论证了人对物质利益追求、社会进步与人的发展相统一的原理，考察了三者相互关系在我国递嬗演化的过程，提出：“对我国市场经济体制与道德，必须放在人对物质利益的追求，社会进步与人的发展有机统一的视野来同构，必须植根于中华民族的历史与现实的环境，坚持以社会为本位统摄人对物质利益的追求与人的发展，坚持社会主义价值体系，适应市场经济发展要求。”应当说，这个视野是宏深的，它使我们有理由相信：作者在研究过程中，力图摆脱那种浅薄的、浮躁的、短视的心态，赋予他们的研究以历史感。作者对马克思的“世界历史”理论所蕴含的价值进行了认真的发掘，以中华民族在现

^① 马克思恩格斯选集（第四卷），北京：人民出版社，1995。285