

价值论与伦理学丛书

经济伦理学

● 强以华 / 著

湖北人民出版社

价值论与伦理学丛书

经济伦理学

○ 强以华 / 著

B82-053

Q52



A1072922

湖北人民出版社

鄂新登字 01 号
图书在版编目(CIP)数据

经济伦理学/强以华著.

—武汉:湖北人民出版社,2001.5

(价值论与伦理学丛书)

ISBN 7—216—03103—2

I. 经…

II. 强…

III. 经济学:伦理学

IV. B82-053

中国版本图书馆 CIP 数据核字(2001)第 22643 号

· 价值论与伦理学丛书 ·

经济伦理学

强以华 著

出版:湖北人民出版社
发行

地址:武汉市解放大道新育村 33 号
邮编:430022

印刷:中南民族学院印刷厂

经销:湖北省新华书店

开本:850 毫米×1168 毫米 1/32

印张:10.625

字数:264 千字

插页:4

版次:2001 年 5 月第 1 版

印次:2001 年 5 月第 1 次印刷

印数:1—1420

定价:19.00 元

书号:ISBN 7—216—03103—2/B·164

目 录

| | |
|----------------------|------|
| 导论 冲撞与整合 | (1) |
| 一、经济与伦理的冲撞 | (1) |
| 1. 德行与幸福的古老对立 | (1) |
| 2. 经济与伦理的分离 | (3) |
| 3. 康德实践理性的美好期盼 | (5) |
| 4. 割不断的纽带 | (8) |
| 二、整合的新学科 | (9) |
| 1. 经济伦理学的对象 | (9) |
| 2. 关于对象的阐释 | (11) |
| 3. 伦理学的应用学科 | (21) |
| 4. 后工业社会的学科 | (23) |
| 5. 中国社会与经济伦理 | (28) |
| 三、经济伦理学的方法 | (31) |
| 1. 原有方法的差异 | (31) |
| 2. 交叉的方法 | (33) |
| 四、价值与功能 | (34) |
| 1. 经济与伦理同步发展 | (34) |
| 2. 社会和谐与人格完善 | (36) |
| 3. 利益最大化原理 | (40) |
| | |
| 第一章 历史的探源 | (43) |
| 一、文化背景与经济伦理差异 | (43) |
| 1. 地理与社会 | (43) |
| 2. 社会与文化 | (46) |

| | |
|-------------------------|-------|
| 3. 经济伦理差异····· | (54) |
| 4. 历史探源的侧重点····· | (55) |
| 二、在中国的探源····· | (55) |
| 1. 重义轻利问题····· | (56) |
| 2. 重农抑商问题····· | (58) |
| 3. 经济过程的伦理规范····· | (61) |
| 4. 形式化的经济伦理学雏形····· | (66) |
| 三、西方的探源····· | (68) |
| 1. 合理利己主义····· | (68) |
| 2. 功利主义伦理学····· | (71) |
| 3. 理性主义道德论····· | (83) |
| 4. 内容与形式····· | (86) |
| 第二章 利己与利他 ····· | (88) |
| 一、功利与交易····· | (88) |
| 1. 功利理论概论····· | (88) |
| 2. 利益与交易····· | (91) |
| 3. 从利己到利他····· | (96) |
| 二、从利己到利他的条件····· | (100) |
| 1. 生产的高度发展····· | (100) |
| 2. 市场经济的充分成熟····· | (101) |
| 3. 交易关系的透明化····· | (105) |
| 4. 经营理性的确立····· | (106) |
| 三、从利“人”到利“自然”····· | (109) |
| 1. 人与自然的交易关系····· | (109) |
| 2. 不“道德”的交易与人类生存危机····· | (111) |
| 3. “资本的逻辑”····· | (116) |
| 4. 由人的利益到自然的“利益”····· | (118) |
| 第三章 自律与他律 ····· | (122) |

| | |
|-----------------------|--------------|
| 一、律、自律与伦理 | (122) |
| 1. 律之理论概说 | (122) |
| 2. 自律与伦理 | (125) |
| 3. 动机与效果 | (130) |
| 4. 从他律到自律 | (133) |
| 二、他律转变为自律的条件 | (137) |
| 1. 人是目的的哲学观点 | (138) |
| 2. 经济伦理习惯的培养 | (142) |
| 3. 信念的提升 | (145) |
| 三、经济伦理学建立的两个条件 | (147) |
| 1. 主观条件与客观条件 | (147) |
| 2. 义务与风险,上帝与经济 | (148) |
| 3. 动态化的经济伦理学 | (152) |
| | |
| 第四章 公平交易 | (155) |
| 一、公平交易阐释 | (155) |
| 1. 公平概念 | (155) |
| 2. 交易概念 | (159) |
| 二、公平交易理论 | (163) |
| 1. 价值标准 | (163) |
| 2. 价格标准 | (165) |
| 三、公平交易与伦理调节 | (169) |
| 1. 对机械市场理论的驳斥 | (170) |
| 2. 波动的市场价格 | (172) |
| 3. 波动的实际价格 | (174) |
| 4. 其他领域 | (176) |
| 5. 人与自然的伦理调节 | (177) |
| 四、公平交易与经济伦理学实现 | (181) |
| 1. 公平交易与利益最大化 | (181) |
| 2. 公平交易与可持续发展 | (183) |

| | |
|-----------------------------|-------|
| 第五章 公平分配 | (185) |
| 一、如何看待分配 | (185) |
| 1. 按劳分配概念 | (185) |
| 2. 现实中的分配形式 | (186) |
| 3. 批判平均主义 | (188) |
| 二、公平分配的标准 | (191) |
| 1. 一点说明 | (191) |
| 2. 经济基准与社会基准 | (192) |
| 3. 客观标准 | (194) |
| 4. 主观标准 | (194) |
| 5. 标准之间 | (201) |
| 三、公平分配与伦理调节 | (204) |
| 1. 客观的必要 | (204) |
| 2. 经济主体之间的“互谅” | (205) |
| 四、公平分配的实现 | (207) |
| 1. 关于机会均等的讨论 | (207) |
| 2. 公平分配与社会协调 | (212) |
| | |
| 第六章 消费伦理 | (215) |
| 一、生产、消费与伦理 | (215) |
| 1. 交易：中心与边缘 | (215) |
| 2. 主体性：生产与消费 | (217) |
| 3. 生产伦理与消费伦理 | (218) |
| 二、现代消费的两大趋势 | (220) |
| 1. 现代消费的经济化趋势 | (220) |
| 2. 现代消费的伦理化趋势 | (221) |
| 三、消费伦理与经济伦理学实现 | (230) |
| 1. 实现消费的伦理调节 | (230) |
| 2. 环保性消费 | (232) |

| | |
|--------------------------|-------|
| 第七章 企业伦理 | (236) |
| 一、经济文化的兴起 | (236) |
| 1. 崛起的经济文化现象 | (236) |
| 2. 经济过程中的文化 | (238) |
| 3. 经济文化产生的原因 | (239) |
| 二、企业文化概略 | (241) |
| 1. 企业文化概念 | (242) |
| 2. CIS 系统与企业文化 | (244) |
| 3. 企业管理文化 | (246) |
| 4. 企业经营文化 | (250) |
| 5. 企业文化的动态发展 | (251) |
| 三、企业文化与企业伦理 | (252) |
| 1. 走向企业伦理 | (253) |
| 2. 企业价值观的经济伦理意义 | (253) |
| 3. “以人为本”的经济伦理意义 | (254) |
| 四、企业伦理与企业发展 | (257) |
| 1. 知识经济呼唤企业伦理 | (257) |
| 2. 企业发展的内在动力 | (260) |
| 3. 企业发展的外在形象 | (261) |
| | |
| 第八章 效益与美德 | (263) |
| 一、至善的悖论 | (263) |
| 1. 一个矛盾概念 | (263) |
| 2. 一种消除矛盾的理论 | (264) |
| 二、经济伦理学的关切 | (268) |
| 1. 经济伦理学的起点 | (268) |
| 2. 经济伦理学的终点 | (277) |
| 三、效益与美德的统一 | (280) |

| | |
|---------------------------|-------|
| 附录：走向经济伦理的中国 | (284) |
| 一、中国社会的转型 | (284) |
| 1. 社会主义理解的转型 | (284) |
| 2. 由计划经济到市场经济的转型 | (289) |
| 3. 农业、工业、后工业：双重转型 | (290) |
| 4. 文化与三种转型的关系 | (291) |
| 二、价值转换与价值心态 | (294) |
| 1. 转型期的价值转换 | (294) |
| 2. 转型期的价值心态 | (298) |
| 三、中国的经济伦理学建设 | (303) |
| 1. 培育建构经济伦理学的客观条件 | (304) |
| 2. 培养建构经济伦理学的主观条件 | (306) |
| | |
| 主要参考书目 | (321) |
| 后记 | (325) |

Economic Ethics

Contents

| | | | |
|--|---------------------------------|-------|------|
| Introduction | Conflict and Integration | ..... | (1) |
| 1. Conflict between Economy and Ethic | ..... |  | (1) |
| Ancient Opposition between Virtue and Happiness | ..... |  | (1) |
| Split between Economy and Ethic | ..... |  | (3) |
| Fine Expectation on Kant's Practical Reason | ..... |  | (5) |
| Inseparable Link | ..... |  | (8) |
| 2. New Subject Integrated | ..... |  | (9) |
| Object of Economic Ethics | ..... |  | (9) |
| Explanation about Object | ..... |  | (11) |
| Applied Subject of Ethics | ..... |  | (21) |
| Subject belong to Postindustry | ..... |  | (23) |
| Chinese Society and Economic Ethic | ..... |  | (28) |
| 3. Methods of Economic Ethics | ..... |  | (31) |
| Difference of Original Methods of Economics and Ethics | ..... |  | (31) |
| Methods of Intersection | ..... |  | (33) |
| 4. Value and Function | ..... |  | (34) |
| Synchronous Development of Economy and Ethic | ..... |  | (34) |
| Harmonious Society and Perfect Personality | ..... |  | (36) |

| | |
|---|-------------|
| Theory of Benefit Maximum | (40) |
| Chapter 1 Historical Inquiry | (43) |
| 1. Cultural Background and Economic Ethical Distinction | (43) |
| Geography and Society | (43) |
| Society and Culture | (46) |
| Economic Ethical Distinction | (54) |
| Emphases of Historical Inquiry | (55) |
| 2. Inquiry in China | (55) |
| Problem to Emphasize Justice and to Slight Benefit | (56) |
| Problem to Emphasize Agriculture and to Restrain Commerce | (58) |
| Ethical Norms in Economic Process | (61) |
| Formization Microcosm of Economic Ethics | (66) |
| 3. Inquiry in Western | (68) |
| Rational Egoism | (68) |
| Utilitarian Ethics | (71) |
| Rationalist Moral Theory | (83) |
| Contents and Forms | (86) |
| Chapter 2 Benefit Self and Benefit Others | (88) |
| 1. Utility and Trade | (88) |
| An Introduction of Utilitarian Theory | (88) |
| Benefit and Trade | (91) |
| From to Profit—self towards to Profit—others | (96) |
| 2. Conditions from Benefiting self to Benefiting others | (100) |
| High Development of Production | (100) |
| Full Maturity of Market Economy | (101) |

| | |
|---|-------|
| High Transparency of Trade Relation | (105) |
| Firm Establishment of Reason of Business | (106) |
| 3. From Benefiting “Man” to Benefiting “Nature” | (109) |
| Trade Relation between Man and Nature | (109) |
| “Immoral” Trade and Existence Crisis of Mankind | (111) |
| “Capital Logic” | (116) |
| From Man’s Benefit to Natural Benefit | (118) |
| Chapter 3 Autonomie und Heteronomie | (122) |
| 1. Law, Autonomie and Ethic | (122) |
| An Introduction of Theory on Law | (122) |
| Autonomie and Ethic | (125) |
| Motives and Effects | (130) |
| From Heteronomie to Autonomie | (133) |
| 2. Conditions from Heteronomie to Autonomie | (137) |
| A Philosophical View that Man is Purpose | (138) |
| Cultivation of Habit of Economic Ethic | (142) |
| Promotion of Faith | (145) |
| 3. Two Conditions to Built Economic Ethics | (147) |
| Subjective Conditions and Objective Conditions | (147) |
| Obligation and Risk, God and Economy | (148) |
| Dynamic Economic Ethics | (152) |
| Chapter 4 Just Trade | (155) |
| 1. Explanation about Just Trade | (155) |
| Concept of Just | (155) |
| Concept of Trade | (159) |
| 2. Theory of Just Trade | (163) |
| Criterion of Value | (163) |
| Criterion of Price | (165) |

| | |
|--|--------------|
| 3. Just Trade and Ethical Adjust | (169) |
| To Refute Mechanical Market Theory | (170) |
| Fluctuant Market Price | (172) |
| Fluctuant Actual Price | (174) |
| Other Fields | (176) |
| Ethical Adjust between Man and Nature | (177) |
| 4. Just Trade and Realization of Economic Ethics | (181) |
| Just Trade and Benefit Maximum | (181) |
| Just Trade and Sustainable Development | (183) |
| Chapter 5 Just Distribution | (185) |
| 1. How to Look on Distribution | (185) |
| Concept of Distributing According to His Work | (185) |
| Forms of Distribution in Reality | (186) |
| To Criticize Equalitarianism | (188) |
| 2. Criterion of Just Distribution | (191) |
| An Explanation | (191) |
| Basic Sdandard of Economy and Society | (192) |
| Objective Criterion | (194) |
| Subjective Criterion | (194) |
| Between Objective Criterion and Subjective Criterion | (201) |
| 3. Just Distribution and Ethical Adjust | (204) |
| Objective Necessary | (204) |
| “Mutual Understanding” between Economic Subjects | (205) |
| 4. Realization of Just Distribution | (207) |
| Discussion on Equal Opportunitise | (207) |
| Just Distribution and Social Harmony | (212) |
| Chapter 6 Consumptive Ethic | (215) |
| 1. Production, Consumption and Ethic | (215) |

| | |
|---|--------------|
| Trade; Centre and Verge | (215) |
| Subjectivity; Production and Consumption | (217) |
| Productive Ethic and Consumptiv Ethic | (218) |
| 2. Two Consumptive Tendences in Modern Times | (220) |
| Economic Tendency in Consumption in Modern Times | (220) |
| Ethical Tendency in Consumption in Modern Times | (221) |
| 3. Consumptive Ethic and Realization of Economic Ethics | |
| ..... | (230) |
| To realize Ethical Adjust about Consumption | (230) |
| Consumption of Environment Protection | (232) |
| Chapter 7 Enterprise Ethic | (236) |
| 1. Rise of Economic Culture | (236) |
| A Rising Phenomenon of Economic Culture | (236) |
| Culture in Economic Process | (238) |
| Cause to Produce Economic Culture | (239) |
| 2. An Summary of Enterprise Culture | (241) |
| Concept of Enterprise Culture | (242) |
| CIS System and Enterprise Culture | (244) |
| Enterprise Culture of Management | (246) |
| Enterprise Culture of Business | (250) |
| Opening Development of Enterprise Culture | (251) |
| 3. Enterprise Culture and Enterprise Ethic | (252) |
| To Go Forward to Enterprise Ethic | (253) |
| Economic Ethical Meaning of Value of Enterprise | (253) |
| Economic Ethical Meaning to Take Man as a Root | (254) |
| 4. Enterprise Ethic and Enterprise Development | (257) |
| Knowledge Economy Calls up Enterprise Ethic | (257) |
| Internal Motive Force in Enterprise Development | (260) |

| | |
|---|--------------|
| External Image in Enterprise Development | (261) |
| Chapter 8 Efficiency and Virtue | (263) |
| 1. A Holy Antinomy | (263) |
| A Concept of Contradiction | (263) |
| A Theory to Dispel Contradiction | (264) |
| 2. Care of Economic Ethics | (268) |
| Starting Point of Economic Ethics | (268) |
| Ending Point of Economic Ethics | (277) |
| 3. Unity between Efficiency and Virtue | (280) |
| Appendix China to Go Forward to Economic Ethic | (284) |
| 1. Transformation in Chinese Society | (284) |
| Transformation of Understanding to Socialism | (284) |
| Transformation from Planned Economy to Market Economy | (289) |
| Agriculture, Industry, Postindustry; Dual Transformations | (290) |
| Relation between Culture and Three Transformations | (291) |
| 2. Change of Value and Attitude of Value | (294) |
| Change of Value during Transformational Period | (298) |
| Attitude of Value during Transformational Period | (303) |
| 3. Construction of Economic Ethics in Chian | (304) |
| To Cultivate up Objective Conditions to Built Economic Ethics | |
| ..... | (306) |
| To Cultivate Subjective Conditions to Built Economic Ethics | |
| ..... | (306) |
| Main Bibliography | (321) |
| Postscript | (325) |

导论 冲撞与整合

在漫长的人类历史中,经济与伦理无论对于人类自身来说,还是对于社会发展来说,都是不能缺少的两个方面,它们既不可分离,又相互矛盾;既相互分裂、对抗、冲撞,又相互渗透、作用、促进。经济伦理学的研究就是要在经济与伦理的冲撞中整合经济与伦理,使二者和谐发展,从而使感性幸福与理性道德、效益和美德统一起来。

一、经济与伦理的冲撞

1. 德行与幸福的古老对立

苏格拉底对哲学有一个骇人听闻的观点:哲学就是练习死亡。

为什么“哲学就是练习死亡”呢?因为人的肉体 and 人的灵魂不仅是两个东西,而且是两个对立的東西,灵魂具有崇高的价值,而肉体则是灵魂的坟墓,只有肉体死亡了,灵魂才可以解脱和净化。因此,按照苏格拉底的想法,哲学家的一生就是练习死亡的一生,而他自己因反对雅典的民主制,被民主派以败坏青年和信奉新教的罪名判处死刑时,本可以通过认罪求赦、越狱逃跑、上交赎金等任一方式免于—死,但他却“对死抱着乐观的希望”,毅然决然地选

择了死,认为“此刻死去,摆脱俗累,是较好的事”^①。

公元前 399 年,苏格拉底在狱中饮鸩而死。他的肉体进入了自然的坟墓,而他的灵魂却摆脱了肉体的坟墓。

苏格拉底揭示了一个古老的人生难题——肉体与灵魂的二律背反。人们在肉体 and 灵魂之间只能作非此即彼的价值选择,因为沉溺于肉体享受便会导致道德的堕落,追求道德完善就必须牺牲肉体享受。人本身是肉体与灵魂的统一,正因为有了肉体,灵魂才有了栖息之所,才有了灵气,但是,有了灵气的灵魂却又偏偏对肉体嗤之以鼻,认为肉体是肮脏之源,不愿低就与肉体为伍。

肉体与灵魂之所以陷入这样的二律背反,原因之一是因为在肉体与灵魂的关系后面,隐藏着幸福与德行的二律背反。幸福,虽然不同的人对其有不同的理解,有人将其理解为物质占有、感官享受,有人将其理解为精神满足、道德升华,也有人将其理解为“身体的无痛苦和灵魂的自由”^②,但是,不能忽视在哲学史和伦理学史上有这样一条主线,那就是把幸福理解为物质占有,感官享受,并将其与理性德行对立起来。本书中所谈的幸福主要指这种感性幸福。而德行,或者说美德则指精神修炼的结果,表现为高尚的道德。由此出发,我们就可以说,肉体追求的是幸福,是感性的物质享受,其结果是满足人们的感性欲望;而灵魂追求的是德行,是道德的净化,其结果是满足人们的理性要求。幸福与德行也是一对二律背反,人们在它们之间似乎也只能作非此即彼的选择,因为追求感性幸福就可能离异道德,追求理性德行就不能顾及感性幸福。幸福与德行的二律背反又是一个古老的人生难题。

肉体与灵魂、感性与理性、幸福与德行之间的分裂、对抗与冲

^① 柏拉图:《游叙弗伦、苏格拉底的申辩、克力同》,商务印书馆 1983 年版,第 80 页。

^② 《古希腊罗马哲学》,商务印书馆 1982 年版,第 368 页。