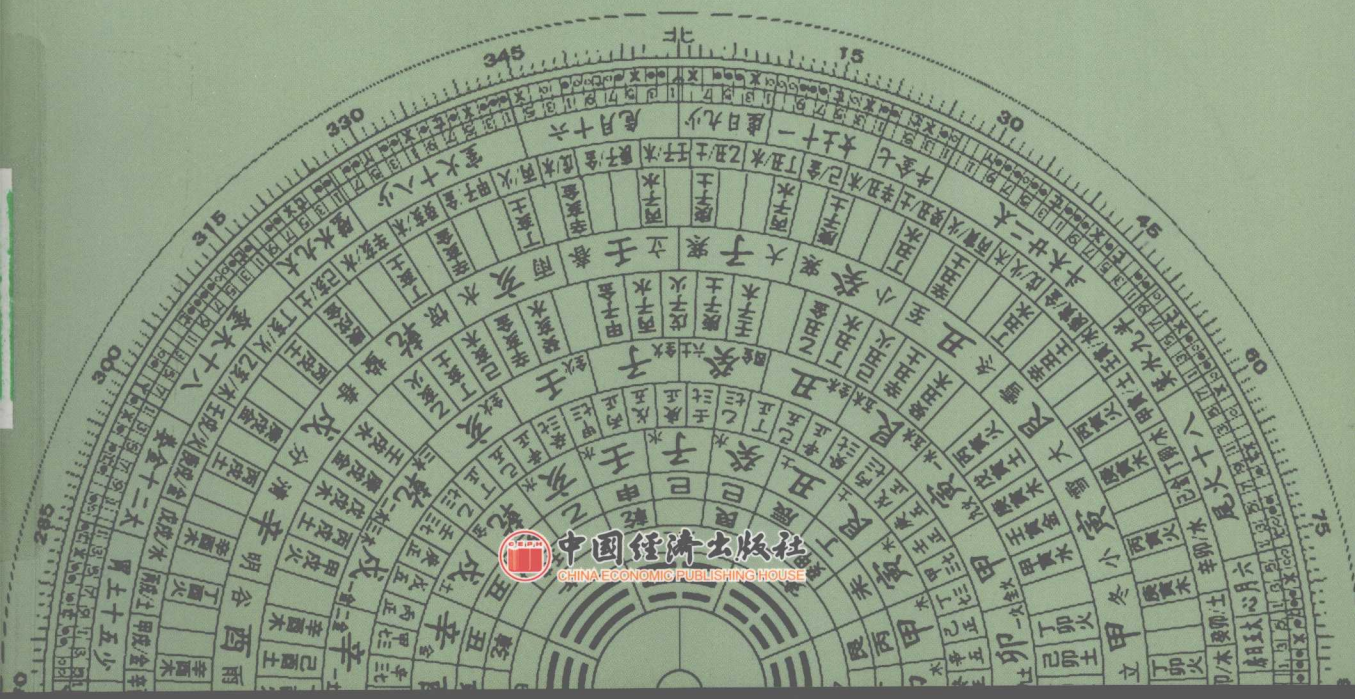


经理人在中国的伦理事务和关键问题实用指南  
A practical guide to issues and key problems of manager ethics in China.

# 经理人伦理—— 企业在中国发展的 成功因素

Manager Ethics  
Success Factor for Companies in China

朱云龙 / 编著  
Christoph Zabe-Brechtel (Editor)



# 经理人伦理

——企业在中国发展的成功因素

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朱云龙（德） 编著



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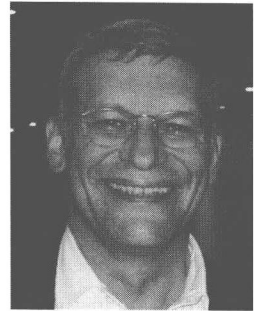
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Christoph Zabe-Brechtel  
( Editor)

## Preface

*Manager Ethics-Success Factor for Companies in China*, for some managers this title is missing an exclamation mark, for others a question mark and some are only laughing about this heading. If you are reading these lines I imagine that you as a person have the opinion that business ethics in China is just a joke. For those of you who have the view on business ethics as success factors in China, the articles in this little book are positive feedbacks. For those of you who have questions about the success factor “Business Ethics”, the papers in their practical manner perhaps give answers to concrete questions.

There was a time when ethics in business were not the main focus of managers. Their job was to make the right decisions in order to reach their economic objectives at all costs. Based on the opinion that the resources of our world are inexhaustible and ‘business is business’, ethics were a private pleasure of philanthropical managers. No stakeholder, consumer or scholar in the field of economics was interested in the combination of business and ethics. Ethics was the field of philosophers and business was the playground of economists. Business success seemed to be the result of objective, scientifically researched managerial tools and the company had to function like a machine with the manager as a part of it. But a company is not simply a device and managers are not cyborgs because their physiological

processes are not supported or organized by mechanical or electronic mechanisms. Subjects and their behaviors are building companies and managers are a part of it. Every day inside a company, managers and their employees are confronted with questions of right and wrong. This analysis of right and wrong is often significantly broader than its common idea; it includes right behavior and good life, too. The latter are questions which a major branch of philosophy “Ethics” tries to answer generally.

Surely in a company people do not busy themselves with questions like “What is the general truth?” Their analysis is probably more concerned with questions of their personal truth. It is beyond doubt that humans, who are bound into a company system, can easily lose touch with general consciousness. As Rupert Lay, a German philosopher said, “The Ghetto of an institution filters realization.” But the questions about truth remain. The only danger is that the answers create a reality, which has only little to do with common reality. The kaleidoscope of articles in this book is an attempt to introduce the actual awareness of business ethics as a success factor in China. It tries to point out values, interests, criterions, and last but not least personal attempts to establish humanity in business. We are aware that the content of this book perhaps is not scientifically representative as some of the articles in it are written from a personal perspective, but that is an important fact which counts for us. Today “Business Ethics” are not only the arena of intellectual fantasies or concepts of daydreams, they are common facts in daily business life. In this realm of experience one can find the unquestioned implicitness in which economical decisions and behaviors are orientated. It is the professional atmosphere in which we intellectually exist. Therefore, not to be preoccupied with business ethics is only possible for those who deliver themselves up to the machinery of economical factual constraints, and who are happy to be a small cog in a big wheel. This behavior is not a solution for individuals who act outside the institution “company” in a world not created and dominated by it. They will unavoidably make misinterpretations and wrong decisions. Without orientation there is no responsibility and without knowledge of the world there is no orientation. Therefore to avoid wrong decisions on the basis of misinterpretation, to lead a responsible life, professional should think about business ethics philosophically.

In many companies in China there arises inner and outer frictions and losses which are not included in the account of receipts and expenditures and which cause, at least indirectly, significant costs. The reason is mostly that the management is not consciously aware of their own orientations, values and prejudices and the ones of their employees, customers, and the society they are acting in. Without this knowledge, the management has no orien-



tation to adjust to these patterns. The inner and outer friction losses remain unchanged or increased. This is all the more true in that the Chinese business environment is a very special one for foreigners and for Chinese, too.

In the last thirty years China has become more and more international. Foreign managers are confronted with different orientations, values and prejudices, deeply rooted in this society and especially Chinese managers face western patterns which have diverged into other directions from their own ones. Groups experience frictions in their former orientations and they have to reflect this changing process to make the right decisions in the future. Additionally the Chinese government recognized frictions in China's society and declared the objective of a 'Harmonious Society' based on ancient philosophical concepts combined with the modern Sino-Marxism in China. Therefore managers who do not follow this political mainstream will have problems finding their niche in China. Some ten thousand Small and Medium Sized Enterprises had to shut down, because they did not fulfill Chinese environmental regulations. The fast and effective reaction in the actual "Baby Milk Scandal" is only the tip of the iceberg of the ethical processes in China of what some experts call the "Renaissance of Harmony" in dimensions of the European Renaissance starting in the 14th century.

China is rapidly developing into one of the leading markets of the world. Therefore its business ethics will influence international business ethics. Managers in China that have an open mind are about to face up to ethical questions. They want to be a "Global Player" and understand that they have to partly give up common practices in China to play a decisive role internationally. What Chinese managers do not want is patronization by the west. What they expect instead is the acknowledgment that they have something to offer which is a substantial contribution to the area of business ethics.

Chinese managers regard criticism of their country by foreign managers, who praise their own ethical standards, but turn a blind eye to practices of their own Chinese suppliers, often as pure hypocrisy. However foreign managers, who work in China, often see themselves confronted with the problems resulting from this attitude and that implementation of their own ethical conceptions and respectively those of their mother companies are not successful in China. They come into conflict with themselves and respectively their employer, and look on helplessly while Chinese employees and suppliers develop their own ethical codes. Chinese and foreign managers often justify some internationally seen ethically doubtful actions with philosophical traditions in China, like the responsibility for the own family (Kongzi). That in China one can find different philosophical approaches, which are postulated a responsibility for the entire society like Mozi are thereby not included in their con-

siderations. For this reason it is necessary that both Chinese and foreign managers in China should deal with Chinese philosophies in a full and frank manner in order to carry out together a manager code for ethical behavior in the Chinese economical world and with it to make a valuable contribution to the development of international business ethics.

Today there are a lot of discussions about business ethics. All these discussions have in common is that the ethical theories badly match up with practice and reality. It seems that the topic “Business Ethics” misleads the panelist to lose themselves in dimensions of an ideal business world without relations to the real one. The articles in this book by authors out of the real Chinese business world with their descriptions of practical experiences are a basis for effective future discussions about the topic *Business Ethics-Success Factor for Companies in China*. They are experiences which you can match with your own understanding.

All the articles and comments published in this book are contributed by individuals and we have published them as it is, hence the authors are solely responsible for their text and opinion expressed therein.

We wish you insightful and enjoyable reading. Even if we can make easier only one decision within the scope of “Business Ethics” for you, we are pleased with it.

Suzhou, October 2008



朱云龙（编者）

## 序言

“经理人伦理——企业在中国发展的成功因素”。有些经理人可能觉得这个标题少了个感叹号，有些可能觉得少了个问号，还有些可能只是一笑了之。如果您正在阅读这些字里行间的内容，那么我可以猜想您持有的观点会是中国的商业伦理话题不只是一句笑谈。对于那些持有商业伦理是在中国发展的成功因素观点的读者而言，这本书里的文章就是对他的积极响应。而对于那些对此持怀疑态度的读者而言，书中的文章以实事求是的态度针对具体问题给出了答案。

商务活动中伦理的重要性曾经一度被经理人忽视。那时，经理人的主要经营理念就是不惜一切代价也要达到企业的经济目的。由于存在“人类的资源无穷无尽”以及“生意就是生意”的观点，伦理只是一些心存慈善的经理人的个人喜好。如何将商业和伦理进行结合的话题，在经济学领域内没有利害关系人、消费者和学者感兴趣。伦理是哲学家们研究的领域，而生意场所则是经济学家们玩耍的场所。商业成功似乎是使用科学研究管理工具后实实在在的结果。企业像机器一样地运转，而经理人则是这部机器里的一个组件。然而，企业并非机器装置，经理人也并不是靠机器装置来维持生命的人，他们的生理过程并不需要机械或电子结构来支撑。实际上，人类主体和他们的行为构建企业，经理人便是其中的一部分。在企业内部，经理人和他们的员工每天都要在是非对错面前做出选择。通常情况下，对这些是非对错的分析要远远超过对它的常规理解范围，因为它还涉及正确的行为和良好的生活



状态，而这些恰恰是哲学中的一个重要分支——“伦理学”一直以来试图在普遍意义上回答的问题。

当然，不会有人在企业里固执地追问“什么是普遍真理”之类的问题。他们对事情的分析更多情况下只是涉及个人的实际问题。毫无疑问，一旦卷入企业机制，人们就很容易失去常有的理智。正如德国哲学家鲁珀特·雷所言：“一个机构的封闭性对现实生活有着过滤功能”。但是真相究竟是什么的问题会存留下来。唯一的危险就是对这个问题的答复会创造一个与共同现实世界几无关联的现实存在。在介绍关于商业伦理作为在中国发展的成功因素的实际感悟上，书中不拘一格的文章作出了尝试。它们试图指出商务活动中应有的价值观、利益观、评判标准，最后同等重要的是为树立人道主义思想所作的个人尝试。我们意识到书中内容或许并不具备科学意义上的代表性，但都是作者亲自所写，代表着各自的观点。而这点正为我们所看重。现在，“商业伦理”已不仅仅是或多或少的智力想象空间或者白日梦的内容，它们还是日常商务活动中的普遍事实。您会发现，在这个经验范围，经济决策和行为是绝对的盲从。而这正是我们知识分子所处的专业氛围。因此，对于那些仅局限于经济机制而又宁愿充当巨轮中的微齿的人而言是无法全神贯注于商业伦理的。这种行为，对于行动在“企业”组织之外、不受其支配和管理的个人而言不是一种解决途径。误解将不可避免地发生进而导致决策错误。当然，没有方向，也就无所谓责任，没有对世界的认识也就无所谓方向。因此，作为专业人士，为了防止在误解的基础上做出错误的决策，过上一种负责任的生活，首先要对商业伦理进行哲理思考。

很多企业在中国都有内外部的磨损产生，这些磨损在企业财务收支报表里面却没有反映出来，尽管它们至少间接性地引发许多巨额费用的产生。其主要原因在于，管理层没有清晰地认识到自己和员工、客户以及所处社会关系的自我定位、价值取向和所持偏见。而没有清晰认识，管理层就无法做出相应的调整来减少或避免这种现象的发生。所以，内外部的磨损将一直持续下去，并且愈演愈烈。由于中国的商业环境很具特殊性，所以对中外经理人而言，在这上面的体会也更加深刻。

经过改革开放三十年来的迅速发展，中国变得越来越国际化。国外经理人面对的是在中国社会根深蒂固的不同的管理理念、价值取向以及各种偏见。中国的经理人尤其要面对与自己的方向相去甚远的西方模式。双方都有按自己原有定位模式行为处事的损耗经验，为了在将来做出正确的决策，必须适应这种变化着的进程。此外，中国政府已经意识到存在于社会上的这种磨损，并在古代哲学观念结合现代中国马克思主义的基础上提出构建“和谐社会”的目标。逆着这个政治潮流而动的经理人将无法在中国找到自己的生存途径。日前，之所以有数以万计的中小企业的关闭，主要原因就在于他们不能满足中国有关环境法规的要求。在最近发生的“问

题奶粉”事件中，各方面迅速而有效的反应只不过是中國伦理进程中的冰山一角，这个伦理进程被有些专家称之为“和谐复兴”，可在深度和广度上与始于14世纪的欧洲文艺复兴相提并论。

随着经济的发展，中国正在迅速发展成为世界主导市场之一。中国的商业伦理思想越来越深刻地影响着全球性的国际商业伦理发展。身处中国的经理人面对伦理问题思想解放，他们意欲成为“世界玩家”，并且深知为了在国际范围内扮演重要的决定性角色，必须放弃某些在中国流行的做法。然而，中国经理人并不想总是受到西方的管束。相反，他们期待的是对自己某些作为的认同，这些作为在总体上是对商业伦理领域的持续性贡献。

中国经理人认为境内国外经理人对自己国家的批评通常是一种纯粹虚伪。因为这些国外经理人一面鼓吹自己的伦理标准，另一面却对自己的中国供应商的实际行为视而不见。然而，这些国外经理人也正由此面临着困扰，在中国推行自己母公司在所在国的伦理标准并不能获得成功。如果眼看着自己的中国员工和供应商正创建着自己的道德规范，自己却无可奈何，那么他们就可能与自己的上司发生冲突。中外经理人在自己的行为受到国际伦理观念质疑时，常常会利用中国的哲学传统为自己进行申辩，如使用“家庭责任感”（孔子）之类的辩辞。当然，你也会发现中国有着许多关注“社会整体责任感”的不同哲学分支，如墨子的思想等，但他们却视而不见或者弃而不用。所以，中国的国内外经理人应该以全面而开放的态度对待中国的传统哲学，一起努力在中国经济领域建立起经理人的伦理行为规范，从而为国际商业伦理的发展作出有价值的贡献。

现在关于商业伦理的讨论有很多，所有这些讨论的共通之处，都存在伦理理论与实践和现实严重脱节的现象。看起来“商业伦理”的这个论题误导了这场讨论的参与者们，使他们在与现实世界脱离了联系的完美商业世界中迷失了自己的方向。本书作者们根据自己的切身体会，成功写作了基于中国商务实践的文章，为在将来进行这场主题为“商业伦理——企业在中国发展的成功因素”的讨论奠定了非常有实际意义和效果的基础。如果您能够理解本书出版的旨意，那么作者们宝贵的经验也必定会引起您的共鸣。

本书所有的文章和评论都来源于作者个人，我们仅仅照原样发表。所以，对所代表的观点和内容文章作者自负其责。

预祝您能带着愉悦而富有洞察力的心态欣赏此书。即使它只能使您在“商业伦理”领域里的某个决定变得更加轻松，我们也会由此而感到高兴。

2008年10月 苏州

Manager  
Ethics

Success Factor  
For  
Companies in China

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