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| 題目 | 儒家《孝經》中的組織與管理意涵—系統理論觀點之詮釋 |
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| 摘要 | <p>本文擬從系統的觀點來重新檢視與詮釋中國傳統儒家經典—《孝經》，俾便與當代管理知識接軌進而能夠落實在各種組織運作中。本文嘗試在本體論 (Ontology)、認識論 (Epistemology) 及方法論 (Methodology) 上提出不同方式的詮釋。若吾人將儒家觀點中的家、國與社會視為一個有機的系統，則各種倫理規範 (ethical imperatives) 就是系統的投入 (input)，而系統的安定與和諧則是目標產出 (output)，中間則透過「天子、諸侯、卿大夫、士、庶人」的層級結構 (hierarchical structure) 根據不同的倫理規範進行轉化的過程 (transformational process)。</p> <p>對比於西方基督教倫理中強調造物者與人的關係，儒家的孝經則從人本觀點 (惟人為貴) 建構理論體系，在本體論及認識論上，由“仁” (本心與愛人) 的二位體角色關係 (dyadic role relationship) 出發，分別由二位體的垂直關係的“敬” (尊/卑) 與水平關係的“愛” (親/疏)，奠定「孝為至德要道，愛敬盡於事親」的根本，再基於家國同構的 (isomorphic) 原則，從原生的家庭關係外推到社會與國家結構的人際關係上；接著強調“義” (方法與合宜) 是人在每個角色上應表現的行為準則 (proper behavior)，透過「嚴以教敬，親以教愛」來實踐，所以個人在應對不同對象時本就該有不同的合宜行為，才能進行有效的人際凝聚。</p> <p>在方法論上，《孝經》在原初的人世層級系統上，進一步從空間及時間觀點上點擴展理論體系，由「孝順父母」而「天明地察」(空間)，由「宗廟致敬」而「尊祖敬宗」(時間)，最終達到「天地明察，神明彰矣」，完善了整個《孝經》的理論體系。透過系統觀點重新詮釋《孝經》，儒家倫理規範不再是生硬的教條，而是一套建構自律安和有機系統的管理制度。本文亦期望透過不同思想體系與典範的對話，提供華人在現代管理思維上的辯證與啟發。</p> |
| 關鍵字 | 儒家、孝經、倫理規範、組織與管理、系統理論觀點 |
| Title | The Organizational and Managerial Implications of the Confucianism's Xiaojing—An Interpretation from System Theory Perspective |
| Author | Ghi-Feng Yen Cheng-Ping Chu Chin-Yun Yi |
| Abstract | <p>The purpose of this paper is to re-examine and re-interpret a classic of Confucianism — Xiaojing, from a systematic viewpoint that may enable us to conjugate this classic treatise with the contemporary management theories, and furthermore to realize managerial practices among various organizations. This paper tries to specify the different interpretations of Xiaojing by employing the concepts of ontology, epistemology, and methodology. We regard the family, the society and the state as an integrated organic system, therefore, all the ethical imperatives could be identified as systems' inputs, and the stability and harmony could be specified as the expected outputs. To achieve this, the hierarchical structure from the top, the Emperor (Son of Heaven), Princes of States, High ranking Ministers, Great Officers, Inferior Officers, down to Common People, all conform to the specific pre-configured ethical norms to accomplish the transformational processes.</p> <p>Contrast to the Christianity ethics addressing the relationship between the Creator and human beings, the Confucianism concerns more on the humanism (human beings as basics). From the points of ontology and epistemology, Confucianism always emphasizes “benevolence and love” (仁) and consider them as the basis of “dyadic role relations” that indicates the spirit of “admiration or respect” from the vertical aspect between superiority and inferiority, and the spirit of “care or affection” between intimacy and alienation in a horizontal relationship. These two spirits firmly construct the foundations of “filial piety is the utmost virtue; you must respect and love your parents.” By applying the isomorphic principles of Confucianism, these ethical imperatives can be ascended and extended from original family system to the state system. And “righteousness” (義) indicates the ethical</p> |

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| | <p>conducts that each proper behavior is based on one' s dyadic role relationship. That means everyone should act proper behavior differently whenever in different roles and occasions, thus to improve the social cohesion organically and effectively.</p> <p>On methodological perspective, we argue that Xiaojing has developed its theoretical system from a secular-hierarchical system concept to a more complete system which integrates space-time viewpoints. Xiaojing completes the construct of the whole theory of filial piety from honoring parents to further recognize Heaven and Earth (space-dimension) and to worship ancestors (time-dimension). Through this re-examination as well as re-interpretation, we expect these ethical thoughts of Confucianism are no longer rigid doctrines but an organic management philosophy that can help to build up a well-disciplined and harmonious system in modern times.</p> |
| Keywords | Confucianism; Xiaojing; Ethical Imperatives; Organization and Management; System Theory Perspective |