

<<商业伦理>>

图书基本信息

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内容概要

本书是一本英文影印版教材。
原著详细阐述了伦理道德与企业经营的关系、现实商务活动中的伦理道德准则等。
具体包括：商务中的伦理原理、商务与市场、商务及其交换(生态学与消费者)、商务与它的内部支持(雇员问题)等内容。
适用于国内双语教学，特别是中外合作办学项目。

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作者简介

曼纽尔·G·贝拉斯克斯 (Manuel G. Velasquez) : 美国圣克拉拉大学列维商学院管理系教授, 被誉为“商业伦理教学之父”和“查尔斯·狄更斯式的商业伦理教授”, 在商业伦理领域内学识渊博、经验丰富。他在商业伦理、哲学领域做了许多非常深入的研究, 除了本教材之外, 还著有《哲学: 文本阅读》(Philosophy: A Text with Readings)、《伦理: 理论与实践》(Ethics: Theory and Practice) 等书。他还为多家公司提供过商业伦理领域的咨询和培训服务, 向2000多名商学院教职员工讲授过商业伦理课程。

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书籍目录

前言

第1部分 基本原理

第1章 伦理学与商业

第2章 商业中的伦理原则

第2部分 市场与商业

第3章 商业系统：政府、市场以及国际贸易

第4章 市场中的伦理

第3部分 商业及其外部交换：生态学和消费者

第5章 伦理学及其环境

第6章 消费品生产和营销伦理学

第4部分 伦理学和员工

第7章 工作歧视伦理学

第8章 伦理学与员工

章节摘录

版权页：插图： Second, and strikingly, we feel that moral standards should be preferred to other values including (and perhaps especially) self_interest. That is, if a person has a moral obligation to do something, then he or she is supposed to do it even if this conflicts with other, conventional norms or with self-interest. In the Goodyear case, for example, we feel that Lawson should have chosen the moral values of honesty and respect for life over the self-interested value of keeping his job. This does not mean, of course, that it is always wrong to act on self-interest; it only means that when we believe a certain standard or norm is a moral norm, then we also feel that it would be wrong to choose self-interest over the moral norm. This second characteristic of moral standards is related to the first since part of the reason why we feel that moral standards should be preferred to other considerations is because moral standards deal with serious matters. Third, unlike conventional norms, moral standards are not established or changed by the decisions of authority figures or authoritative bodies. Laws and legal standards are established by the authority of a legislature or the decisions of voters while family norms and classroom norms are set by parents and teachers. Authorities do not establish moral standards, however, nor does their validity rest on voters' preferences, and so they cannot be changed by the decision of any person or group. Instead, the validity of moral standards rests on whether the reasons that support and justify them are good or bad; when moral standards are based on good reasons, the standards are valid. Fourth, moral standards are felt to be universal. That is, if we genuinely hold that certain standards-such as "Do not lie" or "Do not steal"-are moral standards, then we will also feel that everyone should try to live up to those standards, and we will get upset when we see others transgressing them. When we learned that Bernard ("Bernie") Madoff, and the managers of Enron and Lehman Brothers had all been lying to us and to their investors, and that Pfizer managers stole at least \$1 billion from taxpayers, while Tenet Healthcare and HCA managers stole almost as much, we did not feel that it was okay for them to have violated our moral standards against lying and theft. We did not think: "It was okay for them to lie and steal, so long as they felt it was okay." Nor did we think: "Although I feel lying and stealing is wrong, they do not have to abide by my moral standards." On the contrary, the public got angry precisely because they felt that the standards against lying and stealing are moral standards, and so everyone has to abide by them, whether they want to or not. Conventional norms, on the other hand, are not seen as universal. Laws, for example, apply only within a specific jurisdiction; family rules are authoritative only within the family; game rules apply only to those playing the game, and so on.

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