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伦理学研究

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西方伦理学各期基本特征概述

(湖南师范大学 哲学系, 湖南 长沙 410081)

A Survey of the Essential Features of Western Ethics in Its Various Periods

(Philosophy Department, Hunan Normal University, Changsha 410081, China)

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全文: PDF (218 KB) HTML (1 KB) 输出: BibTeX | EndNote (RIS) 背景资料

摘要 西方伦理学史一般被分为远古、中古、近代和现代四个时期。这四个时期各有其基本特征，它们可以从中心领域、主流精神、学术格局和争论焦点等方面予以考察。希腊罗马伦理学的基本特征：其中心领域是德性论和人生观；其主流精神有人本主义、节制主义、幸福主义等；其学术格局是紧密流派众多，各家争鸣热烈；其争论焦点主要在于人生方式论中的节制主义与享乐主义之间、道德标准论中的快乐主义与德性主义之间。中世纪基督教神学伦理学的基本特征：其中心领域是神学德性论和神学人生观；其主流精神有神本主义、禁欲主义、神秘主义等；其学术格局总体上一派独占垄断地位；其争论焦点主要在于道德能力论中的上帝决定论与自由意志论之间、道德活动论中的信仰主义与理性主义之间。近代西方伦理学的基本特征：其中心领域是道德哲学；其主流精神有人道主义、个体主义、快乐主义、理性主义、主体主义等；其学术格局是松散流派渐多，诸家有所争鸣；其争论焦点主要在于人性论中性恶论与性善论之间、道德标准论中的功利主义与道义主义之间。现代西方伦理学的基本特征：其中心领域是道德语言学、道德心理学、道德哲学和人生观；其主流精神有新人道主义、新个体主义、新功利主义、非理性主义、相对主义等；其学术格局是各类流派纷呈，百家争鸣激烈；其争论焦点主要在于伦理学学科论中的科学主义与人文主义之间、群己关系论中的个体主义与群体主义之间。

关键词： 希腊罗马伦理学 中世纪基督教神学伦理学 近代西方伦理学 现代西方伦理学 基本特征

Abstract: The history of western ethics is in general divided into four periods as ancient, medieval, modern, and contemporary time. They take hold of essential features of their own which can be characterized in perspective of central field(s), of leading spirits, of academic relationship structure, and of focuses in disputation. The essential features of Greek & Rome ethics is described as follows: its central fields are the theory of virtue and the outlook on life; its leading spirits are anthropocentrism, temperatism and eudemonism; its academic relationship structure is the co-existence of many close schools which dispute eagerly on these or those issues; and its focuses in disputation lie chiefly between temperatism and untemperatism on the pattern of life and between hedonism and aretiahism on the standard of morals. Those of medieval Christian theological ethics as follows: its central fields are the theological theory of virtue and the theological outlook on life; its leading spirits are theocentrism, asceticism and mysticism; its academic relationship structure is on the whole the presence of one school which takes a monopolized position exclusively; and its focuses in disputation lie chiefly between determinism and libertarianism on the moral faculty and between devotionism and rationalism on the moral action. Those of modern western ethics as follows: its central field is the philosophy of morals; its leading spirits are humanitarianism, individualism, hedonism, rationalism, and subjectivism; its academic relationship structure is the gradual increase of loose schools which make a controversy sometimes with each other; and its focuses in disputation lie chiefly between human nature's goodness and badness and between utilitarianism and deontalism on the standard of morals. Those of contemporary western ethics as follows: its central fields are the linguistics of morals, the psychology of morals, the philosophy of morals and the outlook on life; its leading spirits are neo-humanitarianism, neo-individualism, neo-utilitarianism, irrationalism, and relativism; its academic relationship structure is the prosperity of various kinds of schools which argue vehemently among one another on these or those issues; and its focuses in disputation lie chiefly between scientism and humanism on the disciplinary nature of ethics and between individualism and collectivism on the relationship of individual interests to common ones.

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Key words: Greek & Rome ethics;medieval Christian theological ethics;modern western ethics;contemporary western ethics;essential feature

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