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自利性的政治考察^{*}

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摘要

自利既是影響及形塑人的行為的重要動機之一，亦是引發衝突的經常性原因。西方政治思想家們很早就注意到自利性在群體生活裡所產生的作用，然而，其中仍有若干疑點尚待澄清。本文以承認人的自利性做為出發點，但在關於人的可完美性這項問題上，則試圖避免去陷入要去根除自利性與要去無限制地鼓舞自利性這兩個極端。本文企圖說明，如果制度本身係結構性地不斷複製自利性的縱放（文中稱為“過分縱放的自利性的制度化”，其代表典型即為資本主義），則其所造就的存在情境將不無可議之處。再者，本文亦承認私有財產是用來承載及保障人的自利性的重要工具，而為了因應“過分縱放的自利性的制度化”所產生的困境，本文將提出以起點條件和終點條件這兩項規範為基核的改革建議。此一建議或嘗試在本質上乃是以人的成長為核心關懷的政治想像的演練，其是否恰當，當然可被討論。

- (一) 政治思想裡的自利性假設
- (二) 過分縱放的自利性的制度化及其問題
- (三) 起點條件、終點條件與私有財產
- (四) 結語

關鍵詞：自利性，私有財產，福利自由主義，社會主義

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A Political Investigation of Self-Interestedness

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Abstract

The discovery of self-interest as an integral part of human motivation can be traced back to the beginning of Western political thought. Even those thinkers who aim at curtailing and weakening human self-interestedness, such as Plato, Thomas Aquinas, Rousseau and Kropotkin, still recognize its firm status in man/woman. This article takes this transhistorical discovery as its foundational proposition, and tries to show the undesirability of "the institutionalization of overmuch self-interestedness", which has the characteristic of systemic and structural reproduction of self-interestedness. Having done this, the author proposes a scheme composed primarily of two basic norms (starting point condition and ending condition) for regulating private property. The aim of this scheme is both to preserve self-interestedness and to combat its improper structural reinforcement and systemic intensification. In proposing this scheme, the author always keeps human impossibility and possibility in mind; and of course, the adequacy of it can be debated.

Key Words: Self-interestedness, Private property, Welfare liberalism, Socialism.