

# 社会工程哲学

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责任编辑:洪 琼

装帧设计:曹 春

图书在版编目(CIP)数据

社会工程哲学/田鹏颖著. -北京:人民出版社,2008.12

ISBN 978-7-01-007409-2

I. 社… II. 田… III. 社会哲学-研究 IV. C91-02

中国版本图书馆 CIP 数据核字(2008)第 161849 号

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人民出版社 出版发行

(100706 北京朝阳门内大街 166 号)

北京龙之冉印务有限公司印刷 新华书店经销

2008 年 12 月第 1 版 2008 年 12 月北京第 1 次印刷

开本:710 毫米×1000 毫米 1/16 印张:16.25

字数:265 千字 印数:0,001-2,500 册

ISBN 978-7-01-007409-2 定价:38.00 元

邮购地址 100706 北京朝阳门内大街 166 号

人民东方图书销售中心 电话 (010)65250042 65289539

## 前 言

马克思已经与世长辞 120 多年了!

在人类思想史上,到目前为止,似乎还没有哪一位思想家能够像马克思那样受到后人的尊重、敬仰和爱戴,特别是没有其他任何思想家的思想能够成为世界上最大的执政党——中国共产党的“指导我们思想的理论基础”!

我们走近马克思,与马克思对话,不仅试图在“历史”上成为马克思主义创始人的“同时代人”,而且试图努力在“思想”上成为马克思主义创始人的“同时代人”。在我看来,我们越是能够做到后者,也就越能做到前者;并且,只有这样,才能根据现代社会的新变化推动马克思主义哲学的理论创新,并用以指导和谐社会、和谐世界的建构。

马克思一生做了许多事情,但对人类贡献最大的有两件,这就是著名的“两大发现”。1883年3月17日,马克思逝世后的第四天,恩格斯在马克思墓前用英文发表演说,高度概括了马克思一生的“两大发现”。我们在这里主要讨论第一个伟大发现:“正像达尔文发现了有机界的发展规律一样,马克思发现了人类历史的发展规律。”“即历来为繁芜丛杂的意识形态所掩盖着的一个简单事实:人们首先必须吃、喝、住、穿,然后才能从事政治、科学、艺术、宗教等等;所以,直接的物质的生活资料的生产,从而一个民族或一个时代的一定的经济发展阶段,便构成基础,人们的国家设施、法的观点、艺术以至宗教观念,就是从这个基础上发展起来的,因而,也必须由这个基础来解释,而不是像过去那样做得相反。”<sup>①</sup>马克思的这一伟大发现是发现了这样一个简单而基本的事实:人们首先必须吃喝住穿,然后才能从事政治、科学、艺术、宗教等活动。这是多么朴素的事

<sup>①</sup> 《马克思恩格斯选集》第3卷,人民出版社1995年版,第776页。

## 2 社会工程哲学

实,这是多么不证自明的道理!谁不知道“民以食为天”?只有解决了吃、喝、住、穿等人类最基本的生活需要,才能有时间和精力去从事自主自由的活动。于是,人们不禁觉得马克思的“第一个伟大发现”的道理太简单、太好懂了,于是多少年来,我们(包括许多马克思哲学理论工作者)也都习惯于“背诵”所谓的“哲学原理”,把马克思哲学概念化、公式化,甚至教条化了。

事情果真如此简单吗?

如果马克思在人类思想史上的“第一个伟大发现”——唯物史观的伟大发现,竟如此简单明了,那么唯物史观又怎么谈得上是“伟大”的发现呢?

其实,马克思这一发现的“伟大”之处在于,他从当时的历史背景和  
历史语境——“思想观念统治现存世界”这一德意志意识形态——中透视到西方两千多年的主流意识形态的虚妄,并在当时社会文化视阈水准上给予了颠覆性的破除。“德意志意识形态”不看重人的感性,更不看重人的感性的生产劳动。马克思通过人的吃、喝、住、穿这一最基本的日常生活现象的“发现”,目的在于揭示这些日常生活现象背后的“东西”——发现的不止是人的存在的感性特质,甚至不止是人类历史的世俗基础,而且是人类在这个基础上真正站立起来并掌握自己历史命运的可靠途径——生产劳动对于人和人的感性世界的形成与发展的基础和推动作用,以及这一生产活动自身的不断改变与超越。

必须明确的是,马克思所处的社会已经是现代社会。马克思所着力讨论的“生产劳动”,显然系指运用现代科学技术、对自然有着巨大改造作用的现代工业生产劳动。正是这种生产劳动,将人的对象性活动的创造性和主体性提升到一个前所未有的高度和水平,凸显出人与外部世界的关系的“为我”性质,从根本上改变了包括人的思想世界、精神世界在内的人的整个存在方式。正是这种生产劳动凝结和包含着人与自然、人与人(社会)的矛盾关系,正是这种生产劳动成了“打开了的关于人的本质力量的书,是感性地摆在我们面前的人的心理学”<sup>①</sup>。马克思的这一伟大发现,在一定程度上表明,现代科学技术凝结其中的现代生产劳动,

<sup>①</sup> 马克思:《1844年经济学哲学手稿》,人民出版社2000年版,第88页。

作为社会生存和发展的基础,既具有浓厚的物化性质、目的选择和实用指归,又必然需要自觉地和谐社会关系。正如张曙光教授所言,马克思的伟大发现——唯物史观提示“我们更应当关注民主、公正、公德、公共理性和人际友爱等属于政治、法律和道德方面的制度、规范与观念。因为它们有着推动社会进步促进人际和谐的动力作用,更是直接培养、提升人的素质素养和思想境界的文化资本与精神资源”<sup>①</sup>。

在马克思唯物史观的视野中,以生产劳动为主体或者基本形态的——社会实践,是人的最基本的活动方式,也是人的存在方式:人的对象性存在基于他的对象性活动,人从事什么样的对象性活动,他就形成什么样的人的本质;而在人与自然和人与人之间展开的对象性活动,从根本上决定了人的存在是自然化与社会化的双重规定的统一。“这同时意味着人能够在自然和社会这两个领域获得自由;人在凭借自己的实践活动营造自己的生活时,也造就了他自己必须承担而且终究能够掌握的命运。”<sup>②</sup>

长期以来,对于人如何在自然领域获得自由以及是人与自然的关系问题,人们讨论得很多;而对于人如何在社会领域获得自由,进而是人与人(社会)的关系问题,人们讨论和关注得就比较少。本来马克思把生产劳动理解为物质资料生产、精神生产、生产关系的生产和人自身的生产等“全面”的生产。但人们关注更多的还是物质资料的生产,甚至用社会存在的基础——物质资料的生产代替了其他生产,以为人与自然的关系问题解决了,其他问题就自然而然地解决了。所以,许多学者把马克思的第一个伟大发现——唯物史观,简单地归结为实践唯物主义或实践本体论,把实践归结为物质资料的生产和再生产,进而把人类社会的发展理解为一个自然的历史过程。这种观点虽然用实践本体论拒绝了传统哲学关于人与社会历史遵循某种先验必然性运行的目的论,但我认为同时也陷入了新的历史独断论——漠视了人与人(社会)关系的相对独立性及其对人与自然关系的影响和制约,容易把人类历史简单化,甚至有庸俗化

<sup>①</sup> 张曙光:《马克思主义哲学研究应有的现实性与超越性》,《中国社会科学》2006年第4期。

<sup>②</sup> 张曙光:《马克思主义哲学研究应有的现实性与超越性》,《中国社会科学》2006年第4期。

#### 4 社会工程哲学

之嫌。

新世纪以来兴起的工程哲学研究就是一个明证。工程哲学学者们都把“工程”理解为造物的过程,把“工程”规定为人与自然世界的改造过程,而人与人(社会)之间的关系,在传统的工程哲学中是不予关注的。因为在许多学者和实际工作者看来,所谓“社会工程”只具有某种比喻的意义。

这样一来,就把马克思唯物史观的实践原则“搁浅”了,或者说把马克思的实践“篡改”成“半截子”的实践,不是吗?传统工程哲学由于只关注、只承认自然工程——人们改造自然世界的工程,如“嫦娥奔月工程”、“长江三峡工程”、“西气东输工程”、“南水北调工程”,而把唯物史观中的“实践”停在了半途中,甚至可以说,这种工程哲学充其量是“半截子”的唯物史观。其实,就是物质资料生产也同时存在着人与自然和人与人的关系两个世界,更何况精神生产、生产关系的生产呢?不更是在社会世界中进行的吗?或者本身就是“社会”关系吗?

在一个追求发展,向往可持续发展的时代和社会,建构工程是人们现实生产、生活、生态和生命中的经常性、根本性的主题,无论是物质文明、精神文明、政治文明、社会文明,抑或生态文明建设,无不是通过一个个具体的工程的建构来实现。因此,在一定意义上,我们可以说,工程是人的本质的对象化过程,是人的发展、社会进步的基本阶梯或载体。

从“工程”这一范畴出发观察世界与从“实践”的观点看世界,都属于实践哲学的思路和视野,应当承认,这种思考和观察问题的思路的开创者和奠基人是马克思。对马克思这一实践哲学思路的深入研究,我们发现,“问题在于改变世界”的“改变”仅仅满足于“实践”是难以把“实践哲学”贯彻到底的。徐长福博士认为:“‘实践’范畴所反映的却只是人类感性活动的一般规定性,不包含人类活动的个别规定性,因而缺乏用以思考个别感性活动的程序功能,是一个不具有可操作性的范畴。就此而言,实践范畴并不能将自己所张扬的从人类主体的感性活动看世界的实践哲学原则贯彻到底。能够将该原则贯彻到底的一个可能的范畴就是工程。”<sup>①</sup>

我非常欣赏徐长福博士的理论观点,我认为,工程可以分为两类:一

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<sup>①</sup> 徐长福:《理论思维与工程思维》,上海人民出版社2002年版,第28页。

类是有形的;另一类是无形的。所谓有形的工程,就是实物建构过程,它以自然物质为材料,具有时间和空间的规定性,可称为物质形态工程,如土木工程、机械工程、采矿工程、水利工程等。这类工程可以称为自然工程。所谓无形工程,就是关系建构、状态建构和符号建构过程,它虽然难以离开自然物质,但其直接的建构材料则是社会性或者精神性要素:关系建构工程,如社会组织、机构、制度、法规等建构;状态建构工程,如社会风气、人格境界等;符号建构工程,如知识体系、信仰体系、艺术体系等。这类工程可以称为“社会工程”。

长期以来,哲学界只关注自然工程(有形工程),而忽视社会工程甚至否认社会工程,认为“体制改革”工程、“希望工程”、“马克思主义理论研究和建设工程”只是“比喻”和“形容”,实际上并不是工程。也就是说,在传统观点看来,人们调整人与自然关系的工程是工程,而人们调整人与人(社会)关系的工程则不是工程。人们调整人与自然关系的工程需要科学、精心设计与建构,而人们调整人与人(社会)关系的工程则可以随心所欲。这种观点和做法不仅在理论上是不合逻辑的,难以将马克思的实践哲学原则进行到底,而且在现实社会的生产、生活、生命、生态中,我认为也是十分有害的。这种思想方式和思想观点至少是许多社会工程没有成功的重要认识论根源。

所谓社会工程,就是社会主体以社会科学为理论基础,以社会技术为操作中介,改造社会世界、调整社会关系、协调社会运行的实践活动过程。

第一,社会工程是实践活动。社会工程不是纯粹的思想(尽管思想本身也是活动),而是现实的可以感知、可以经验、可以操作的实践活动。

第二,社会工程不是一般的实践活动,或者说并不是所有的实践活动都是社会工程。比如走路、吃饭、交友、唱歌等都是实践活动,但我们却很难说这些实践活动也是社会工程。

第三,社会工程是人们改造、调整、协调社会世界、社会关系、社会运行的实践活动过程,或者说只有指涉社会关系领域的实践活动才可能成为社会工程,而指涉自然领域的工程,如“嫦娥奔月工程”、“长江三峡工程”、“黄河小浪底工程”等虽然也是工程活动,但并不是我们所谓的社会工程(本书只讨论狭义社会工程)。

第四,社会工程是指那些在一定社会历史条件下,指涉整个社会(或



者整个地区)范围,对国计民生具有重大影响的改造社会世界、调整社会关系、协调社会运行的实践活动过程。换言之,那些“小范围”和“小系统”的实践活动,如一个企业、一个学校、一个社区、一个机构的“改造、调整和协调”活动很难说是社会工程。

第五,社会工程,特别是现代社会工程是在一定社会理论思想支配下,以具有一定科学理性的社会技术为中介进行的人们改造社会世界、调整社会关系、协调社会运行的实践活动过程。也就是说,如果没有一定的社会科学理论为逻辑前提,没有比较科学的社会技术作中介,那个所谓社会工程不过是盲目的、低层次的实践活动。

社会工程哲学,就是深入研究社会工程中的哲学问题,就是把“实践”范畴具体化、历史化、工程化,特别是把人们对社会(生产)关系的生产、人的精神的生产统摄到工程——“社会工程”中,把“片面实践”转变为“全面实践”,把“片面工程”转变为“全面工程”。这在逻辑上无疑是对马克思实践唯物主义的继续与延伸。

这种延伸既是逻辑的形而上学的延伸,也是对现代社会极其复杂矛盾的哲学把握,或者说,社会工程哲学的提出与创立,并不完全是逻辑推导的产物,而是马克思实践唯物主义哲学在现代性重写(续写)过程中的一个新的理论形态。也可以这样说,社会工程哲学既有理论依据,更有现实依托,其价值目标指向在于未来。从这个意义上看,社会工程哲学作为工程哲学的一个分支学科,或者作为应用哲学的一个组成部分,是一个前景广阔的新哲学。

《社会工程哲学》把马克思哲学——实践唯物主义与科学技术哲学,特别是与工程哲学相“嫁接”,沿着实践唯物主义的思维道路,对马克思的“实践”范畴进行了存在论的解释,把“实践”理解为马克思视野中的“存在”,把这一具有形而上学价值的“实践”,作为人类社会的“根据”,视为人的存在方式、生存方式,把整个社会世界理解为“实践”的前提、“实践”的过程和“实践”的成果。在此基础上,选择科技哲学特别是工程哲学视角,用科技哲学,特别是工程哲学这一理论工具去思考、发展“实践”范畴,把“实践”工程化、历史化、文化化、社会化、人性化,集中讨论工程,尤其是“社会工程”中的哲学问题。因此,社会工程哲学是关于社会工程的哲学。

《社会工程哲学》一以贯之的一条红线就是社会实践、社会工程、社会改造、社会创新。它从问题开始,即从当下风险社会新的社会问题开始,或者说从现代社会的新矛盾与传统哲学范式的新冲突开始,提出并论证哲学范式的转向即从传统形而上学向社会工程转向的逻辑必然性、历史必要性和现实合理性。本书重点讨论:社会工程哲学的学科边界问题、逻辑起点问题、理论基础问题、设计原则问题、本质属性问题以及社会工程创新问题,以此说明只有实现社会工程创新,才能推动社会创新,才有社会体制创新、社会管理创新,才能切实加强社会文明建设,为人们谋福祉。

这,既是本书的宗旨,又是本书作者的殷殷祈盼。

## Foreword

Marx has passed away for more than 120 years.

So far, there seems no thinkers could be so respectable, reverent and esteemed by posterity as Marx. Especially, no other thinkers' idea could become theoretical base of the largest party in power—the Communist Party of China, to guide people's thought.

Approaching Marx, communicating with Marx, people not only try to become coeval with Marxism founder in history, but also try to become coeval with Marxism founder in thought. In the author's opinion, the more people do to be the later, the more they will be the former. And, only in this case, people can promote the theoretical innovation of Marxism philosophy to guide construction of harmonious society and harmonious world according to new changes in modern society.

Marx did a lot of things in his life. But there were two things he did, the famous "two discoveries", contributed to human most. On March 17<sup>th</sup> 1883, the fourth day after Marx's death, Engels made a speech in English in front of Marx's tomb to highly summarize Marx's "two discoveries". The first great discovery was mainly discussed here. "Marx found out the development rule of human history, just as Darwin found out the development rule of organic world", "that was, a public fact which always be covered by complex ideology: people must eat, drink, reside and wear first, then they can engage in politics, science, art, religion and so on. So, direct material production of living material constructed the base of a certain economic developing stage in a nation or an era. People's national facilities, legal opinions, art and religious concepts were developed from this base, so it must be explained by this base,

and not do oppositely like before.” This great discovery of Marx revealed a simple and basic fact: people have to eat, drink, reside and wear first, then can engage in politics, science, art, religion and other activities. It’s a so simple fact. It’s also a truth which doesn’t need to be proved. People all know “food is god for people”. Only solving the most basic living need, such as eating, drinking, residing and wearing, people can have time and energy to do other activities independently and freely. So people can’t help thinking that the first great discovery of Marx is too simple, and easy to understand. People, including many Marxist philosophy theory workers made Marxist philosophy conceptualization, formulation and even dogmatization by reciting the so-called “philosophical principle”.

Is the fact so simple?

If Marx’s first great discovery is human ideological history—great discovery of “historical materialism” is so simple, how could historical materialism be a great discovery?

In fact, the great point of Marx’s this discovery was that he found out the fallacy in western mainstream ideology for more than two thousand years from historical background and historical context at that time—the Deutsche ideology, “ideological concept can control the existing world”, and made subversive exploding on social cultural vision level at that time. “Deutsche ideology” neither focused on human perception, nor focused on productive labor of human perception. According to discovery of the most basic phenomenon, human eating, drinking, residing and wearing, in daily live, Marx aimed to reveal the thing behind these phenomenon in daily live. The thing he found was not only the perceptive character of human being, even the secular base of human history, but also that human really stood up and controlled reliable method of their own historical fate on this base, that was productive labor’s basic and promoting function to the formation and development of human and human perceptive world, and continuous change and transcendence of this productive activity itself.

It needs to be definite that Marx was already in modern society. The

“productive labor” discussed by Marx obviously meant modern science and technology, and modern industrial productive labor having great transformative function on nature. Just this productive labor brought the creativeness and subjectivity of human objective activity to an unprecedented height and level, shown the nature of the relationship between human and external world, and basically changed the human whole existing mode including human ideological world and spiritual world. Just this productive labor coagulated and included the contradictory relationship between human and nature, and between human and human (society). Just this productive labor became “the book shown human natural power, and was human psychology perceptively placed in front of human was.” In certain degree, Marx’s this great discovery shown that as the base of social survival and development, modern productive labor with modern science and technology in it has deep materialized nature, objective selection and applied destination, and also need conscious harmonious interpersonal social relationship. Just as the words of famous scholar, Mr. Zhang Shuguang, historical materialism, the great discovery of Marx, shown that “people had to pay more attention to democracy, justice, morality, public rationality and interpersonal friendship which belonged to the system, standard and idea of politics, law and moral. Because they had the dynamic effect in promoting social development and interpersonal harmony, and even were the cultural capital and spiritual resource in directly cultivating and promoting human diathesis, quality and ideological realm.”

In the vision of Marx’s historical materialism, social practice with productive labor as its main body or basic form was the most basic living mode, and also human existing mode. The existence of human objectivity was base on his objective activity. What kind of objective activity human did, he would become the nature of that. And the objective activity between human and nature and between human and human basically decided that the existence of human was double stipulated unification of naturalization and socialization. “At the same time, it meant that human could be free from nature and society, human could build their own lives by their practical activity, and human had to undertake

and finally could control the fate.”

How could human get freedom from nature, and the problem between human and nature were discussed a lot by human for a long time. But how could human get freedom from society, and the problem between human and human (society) were discussed and paid attention to little by human.

Originally, Marx understood productive labor as production of material goods, spiritual production, production of productive relations, production of human their own and so on. But people still paid more attention to production of material goods, and even used the base of social existence—production of material goods to replace other productions. They thought that other problems could be solved naturally when the problem of relationship between human and nature was solved. So, many scholars simply concluded the first great discovery of Marx—historical materialism as practical materialism or practical ontology, concluded practice as production and reproduction of material goods, and then understood human social development as a natural historical process. This idea used practical ontology to refuse traditional philosophical teleology about some transcendent necessary operation followed by human and social history, however, the writer thought this could get into new historical dogmatism—disregarding relative independence of the relationship between human and human (society), and its influence and restriction to the relationship between human and nature, and it was difficult to avoid simplification and even vulgarization of human history.

Research of engineering philosophy rising from the new century is a good proof. Scholars of engineering philosophy always understand the “engineering” as the process of creation, regulate the “engineering” as the transforming process of human and natural world. But the relationship between human and human (society) is not paid attention to by traditional engineering philosophy. Because the so-called “social engineering” just has some metaphorical meaning to many scholars and practical workers.

In that case, practical principle in Marx’s historical materialism gets stranded, or Marx’s practice is “tampered” into hall-way practice. Isn’t it?

Because traditional engineering philosophy just pays attention to and recognizes natural engineering—human engineering in transforming natural world, such as the Cislunar Project, Yangtze Three-Gorge Project, West-to-East Gas Transfer Project, and South-to-North Water Transfer Project, it stops the “practice” in historical materialism on the half way, and even it makes this engineering philosophy a half-way historical materialism. In fact, there were two world of relationship between human and nature, and between human and human in production of material goods at the same time. And even more, the spiritual production, and the production of productive relation are in social world. Or is itself “social” relation?

In the age and society looking for development and sustainable development, constructive engineering is the theme with usualness and fundamental in human real production, living, ecology and life, no matter the construction of material civilization, spiritual civilization, political civilization, cultural civilization or ecological civilization, they are all realized by one and one specific engineering construction. Thus, on certain meaning, it can be said that engineering is objectification process of human nature, and is the basic step or carrier of human development and social progress.

Observing the world from the idea of “engineering” and “practice” are both belonged to the thinking and vision of practical philosophy. It has to be admitted that Marx was the inaugurator and founder of this thought in thinking about and observing problems. Deep research of Marx’s this practical philosophy idea can find out that the “change” in “changing world”, just satisfied “practice” is difficult to carry out “practical philosophy”. Young scholar, Mr. Xu Changfu thought that what the “practice” reflected was just general regulation of human perceptual activity, not including particular regulation of human activity. Thus, the lack of the program function in thinking out particular perceptual activity is an uncontrollable category. From this, the category of practice can’t carry out the practical philosophy principle claimed by itself in observing the world from perceptual activity of human main body. The category may carry out the principle is engineering.

The author appreciated Dr. Xu's theoretical idea very much. The author divided engineering into two kinds, one was visible, and the other was invisible. The so-called visible engineering is the process physical construction. It can be called material form engineering, which takes natural things as material and has regulation of time and space, such as civil engineering, mechanical engineering, mining engineering and hydraulic engineering. This engineering can be called natural engineering. The so-called invisible engineering is the constructive process of relation, state and symbol. Though it can't get out of natural material, its direct constructive material is sociality and spirituality factor, relation constructive engineering such as the construction of social organization, institution, system and law, state construction engineering such as social ethos and personal state, symbol construction engineering such as knowledge system, belief system and are system. This engineering can be called "social engineering".

Philosophical circle had only paid attention to natural engineering (visible engineering), but ignored and even denied social engineering for a long time. They thought that "system reformation" project, "Hope Project" and "study and construction project of Marxist theory" are only "metaphor" and "description", are not engineering in fact. It means that from the traditional view, engineering in regulating the relationship between human and nature by human is engineering, but engineering in regulating the relationship between human and human (society) is not engineering. The engineering regulating the relationship between human and nature needs science, careful design and construction, but the engineering regulating the relationship between human and human (society) needs to do as wishes. This idea and method are neither illogical in theory, nor can carry out Marx's practical philosophy principle. In author's opinion, it's very harmful in real social production, living, life and ecology. This thinking mode and thinking idea at least are important epistemological origin of many social engineering's unsuccess.

The so-called social engineering is the social main body's process of practical activity in reforming social world, regulating social relation and



coordinating social operation, took social science as theoretical base, and took social technology as operative medium.

First, social engineering is practical activity. Though thought itself is an activity, social engineering is not pure thought, but is real perceptual, experienced and controllable practical activity.

Second, social is not general practical activity, or it can be said that not all practical activities are social engineering. For example, walking, eating, making friends and singing are all practical activity, but these practical activities are difficult to be concluded as social engineering.

Third, social engineering is process of practical activity in reforming, regulating and coordinating social world, social relation and social operation by human, or it means that practical activity only involved in social relation field can become social engineering. Though, the engineering involved in natural field, such as “Cislunar Project”, “Yangtze Three-Gorge Project”, and “Yellow River-Xiaolangdi Project” is engineering activity, they are not the so-called social engineering. (This book only discusses social engineering in narrow sense.)

Fourth, social engineering is the practical activity of reforming social world, regulating social relation and coordinating social operation which has great influence to national economy and people lives in whole society (or whole area) under certain social historical condition. In other words, these practical activities in “small range” and in “small system”, for example, it's difficult to say that “reforming, regulating and coordinating” activities of an enterprise, a school, a community and a institution are social engineering.

Fifth, social engineering, especially modern social engineering is the process of practical activity reforming social world, regulating social relation and coordinating social operation by human, controlled by certain social theoretical, and took social technology with certain scientific rationality as medium. It means that the so-called social engineering is just blindfold and low-level practical activity without social scientific theory as logical premise, or more scientific social technology as medium.