

《人性与导向》续集一

First Sequel of the "Human Nature and Guidance"

# 人性系统与 国家机器的发展

the System of Human Nature and  
the Development of a State Apparatus

刘良贵 著

BY LiangGui-Liu



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# 序



人类社会的稳定、安宁及发展，是主导社会的国家机器的永恒课题。刘良贵先生在2008年出版了《人性与导向》之后，不足2年时间又著就了第一本的续集：《人性系统与国家机器的发展》，其执着追求的精神的确令人惊叹。国家机器至高无上，历来属于政治家们谈论的话题，一般人似乎难以涉足。然而，作者另辟溪径，从自然科学的角度，根据人性规律和系统科学的原理与思维方法，依从人类进化的历史阐述着国家机器的进化过程、阶级逻辑及科学设计等方方面面的问题，这种试图打开国家机器组织的真正面向社会的的大门的思想，既奇特又是多么难能可贵。

人类社会走向哪里？是长期困惑人们的难题；人生的快乐与安宁该寄望于谁？更是激起了人们的苦苦思索。面对今生的快乐与安宁，有人寄望于自己，有人寄望于家人，有人寄望于社会，有人寄望于幸运，有人寄望于精神，有人寄望于物质，更有人寄望于无望的来世。然而，根据自然人性系统的规律，人类早已将这一切希望寄托给了其演化过程中由全体人们同意创立的国家机器（政府）了。人类社会的组织与发展，人类道德的形成同政治的发明，政府的产生和国家机器的演化等，都是人的生物属性与社会属性对立统一而来的人性的必然结果；人性的产生与发展又是随人类的知性不断提高而进行。这些都导源于大自然给予人类的社会自组织功能。既然人类历史中的国家机器进化导源于人类知性的发展，那么，又是什么导致出国家机器的阶级逻辑呢？是人的生物属性与社会约束力松弛空陈结合致使人类滥用政治的结果。自4000年前国家机器附上了阶级逻辑以后，在人类就有了利益集团及其争斗，有了人类正义兴起与衰败的交替，有了朝代和朝代的兴衰衰败。正因为人类正义的兴、衰不同，带给人们的是幸福或磨难两种不同的结果，故无论哪个国家，人们都是那么一致的寄望于有一架健康的国家机

器来主持人类正义和组织社会运行。历朝历代，都有一些明君在力图精治，试图保持国家机器的健康，但终因知性不足，没有谁逃脱了朝代衰败的命运。然而，人类发展到今天，尽管有了解决复杂系统问题的系统科学理论，但至今还很少有人能像作者那样，运用这些先进的理论从人类系统的角度比较全面研究人性系统和国家机器，并明确提出国家机器系统科学设计的重要性，给出一个国家机器系统科学设计的思路、模型、组织及运行方式。全书构思之精巧，逻辑之清晰，论述之新颖，不仅能给你一个关于人类社会及其发展的全新认识，更能让人对如何组织健康的人类社会有一种清新的感觉。

相信每一个人都渴望天天过上快乐与安宁的日子，而这样的日子无疑需要一个稳定、公平与发展的社会来提供，而这样的社会必须有一部健康的国家机器来组织。故人们要想天长日久的幸福生活，就需要大家来共同关注社会，关注国家机器的系统科学设计与建设。

**是为序**

2010年7月于广州

(曾仲作：名海洋生物画家、中国散文诗学会常务理事)

# **Preface**

**By Zeng Zhongzuo**

The stability、 peace and development of the human society, are the eternal subjects of dominantly leading a state apparatus. Mr. Lianggui-Liu, after publishing "human nature and guidance" in 2008, has first written a sequel of "human nature and guidance" in less than two years, which is "the system of human nature and the development of a state apparatus". His spirits of persistent seeking is impressive and laudable. A state apparatus is of supremacy, which always belongs to the talks of politicians, and the commons are hard to be involved in it. However, the author, from the point of natural science view, according to the laws of the human nature、 the principles and modes of thinking of the systems science and the evolutionary history of the human beings, expounds the evolutionary progresses of a state apparatus, the logics of classes, the scientific devising and so on. This thought, which attempts to uncover the organization of a state apparatus and cater to the society, is peculiar and valuable.

Where is the human society going? This problem has puzzled people for a long time, and who the hopes of the lives' happiness and peace does rely on? Above all are also stimulating people arduously pondering. Face the happiness and peace of a life, someone places their hopes on themselves、 his family、 the society、 a lucky、 the spirit or the material, and even someone relies on the hopeless future. However, according to the laws of the human nature system, people have placed all the hopes on a state apparatus that has been evolved by all the people (who agreed to create a state apparatus). The development and organizing of the human society、 the formation of the human morality 、 the invention of the politics, the forming opportunity of the government and the evolution of a state apparatus, which are the inevitable results those have formed in the unity of opposites between the biological attributes of the human nature and the social attribute of the human nature. As the intellectuality of the human nature is ceaselessly improving, the generating and development of the human nature has been proceeding. All of those are from the self-organizing function of the human society offered by the nature. Though the evolution of a state apparatus comes from the development of the intellectuality of the human nature in the human history, in that way, what causes the logics of the classes? The reason is that people abusing the politics caused by the loose and gap between the constraint force of the society and the biological attributes of the human nature. Since a state apparatus was gifted by the logics of the classes 4000 ago, there have been emerging the interest groups and the fights among the groups、 the alternate

occurrence of the downfall and glory of the justice and the dynasties. Because of the differences of the downfall and glory of the justice, it brings the happiness or ordeal to people, so, in any country, people coincidentally place their hopes on a healthy state apparatus to preside over the justice and the society organizing and running. During any dynasty, there were some sagacious monarchs striving to maintain the state apparatus healthy. But because of lack of the intellectuality of the human nature, finally none of the dynasties succeed in escaping the fate of declining. However, as the society is developing to today, despite there is theories of the systems science resolving complex and systemic problems, there are few people like the author who applying those advanced theories, from the point of the human-being system view, and more comprehensively studying the system of the human nature and a state apparatus. At last, the author clearly and definitely puts forward the significance of the systemic and scientific devising of a state apparatus, and provides the thoughts、models、modes of the running and organizing of the systemic and scientific devising of a state apparatus. The ingenious conceiving, the clear logic and the expounding novelty of this book not only unfold a new understanding of the human society and its development before your eyes, but also make people enjoying a fresh feeling of how to organizing a healthy society.

It is believed that everyone is eager for living a happy and peaceful life every day, and then this kind of life should be undoubtedly supported by the steady、fair and developmental society that must organized by a healthy state apparatus. Finally, if people want to keep living a happy life for a long time, they need to pay close attention to the society and the systemically and scientifically devising-building of a state apparatus.

GuangZhou. July. 2010

**(Zeng Zhongzuo is the famous marine painter, the Institute  
executive director of the Chinese prose poem)**

# 前言

本书作为《人性与导向》的第一部续集，是运用《人性与导向》揭示的自然人性规律，结合国家机器的发展历程和当今的社会状况，按照系统科学原理阐述国家机器的系统科学设计问题。

人类社会应往哪里走？这是一道长期困惑人们的难题。为此，不管是先哲圣贤还是皇家贵族，或是稍具思想的普通人，古往今来一直在苦苦的探索。在上一个世纪，冥冥之中地球上演变出了两大阵营，一个以苏联为盟主的阵营试图引导人类走入社会主义社会，一个以美国为盟主的阵营则试图引导人类走入资本主义社会。于是，由两大阵营的对立致使世界进入长达数十年的冷战时代，最终因资本主义开放的自由市场机制有利于激发个体的人性能量释放和各种观念的交融，促进了资本主义阵营所辖社会的经济和科学技术的高度发展，带给了人们良好的经济利益与享受，由此导致了社会主义阵营的崩解，其所辖社会的大小国家都纷纷投入到了资本主义社会。以至我们的国家也及时由社会主义走入到改革开放的社会主义初级阶段来。但是，随着世界性的资本主义社会运行，美欧式的人类民主推广，这个世界也并没有像人们所期待的那样变得安宁与繁荣，不仅纷争不断和经济危机频来，而且引来了没有国界的恐怖主义和人类环境的恶化，这也是资本主义式的自由与民主过分放纵人性中那些不良生物属性因子的必然结果。如今人类的某些行为滥用，不仅导致了世贸谈判的艰难，经济制裁的随意，地球资源的掠夺，全球气候的变暖，绿色世界的减少，物种灭绝的加速，而且引来了人类过渡贪婪、享受、懒散、恐怖、堕落、失道、丧义等普遍的人性畸变。

在中国这块土地上，也许是处在国家意识形态转换阶段的缘故，可以说各种人性畸变现象应有尽有。社会矛盾常现，群体事件时发，贪腐侵蚀社会，得利群体霸道，下层民众卖己，经济改革频调，政治改革难推，道德正义弱化，……，人们已有些麻木不仁。面对现实状况，尽管政府百般努力，频频出招治理整顿，坚持强调经济飞跃发展，一再试探政治改革，试图通过改革、整顿、发展来治理好这个国家。但是，缺少系统设计的社会运行必然顾此失彼，在经济有所发展的背后，社会人性水准难说有明显起色。究其原因，应该是强大的政治主张掩盖了人性畸变的根源：社会中的道德与正义弱化，尤其官场更为严重。人们必须清醒的认识到：在任何一个社会，如果非义行为占到同时期社会总行为的1%人们就会不安，非义行为占到同时期社会总行为的5%人们就会心乱，非义行为占到同时期社会总行为的10%就会出现较多的群体事件，非义行为占到同时期社会总行为的15%就可能自然地启动人类的社会自组织功能，这是人类千万年演化而来的人性系统的规律。在如今的社会中，真正带有恶意的非义人性行为约大于10%，真正具有善意的善良人性行为仍大于5%，而呈现在广大人们眼前的80%的人性行为中，大部分属于保证社会日常运行的那些



组织社会和人民生活的中性人性行为，只有其中少部分关系到利益的人性行为，由环境牵引其利善而善，利恶而恶。由自然人性规律决定，对于个人，行恶因往往获得贴近的利益易于满足人的生物属性欲望，而行善必然付出但很少获得近利，因此，恶比善更易影响人的人性行为。故而，想单纯用政治手段突出 5% 的善（所谓的好人好事，英雄模范之类）来掩盖现实中 10% 的恶（非义行为），让社会普遍善良起来是难上加难的，实际上社会中相对多的恶正在影响人们的善意发挥。现今的社会运行方式，所造成的资源丧失和环境恶化许多是不可逆的，继续下去必然严重伤害社会中的每一个人，甚至带来灭顶之灾。确保国家的强盛，持续发展和人们的人性始终处在一个善良界面上的方略，是党和政府下决心推行国家机器的系统科学设计。本书分为五章：

第一章是对《人性与导向》揭示的自然人性系统与人性行为进行归纳，通过人性系统、人的生物属性、人的社会属性、人性动力及人的生物属性行为与社会属性行为的对立统一关系的论述，构筑起论述系统科学设计国家机器的人性系统基础。

第二章是根据系统科学中的自组织理论思路，按照自然的人类进化与人性规律论述人类社会的自组织能力，人类社会的扩展与国家机器的产生，及国家机器的进化过程。

第三章是采用人类与生俱来的人的生物属性与国家机器中的社会约束力松弛空隙结合原理，论述国家机器的阶级逻辑，讨论了人类发明国家机器是增强社会生存能力的本意、人的生物属性与社会约束力松弛空隙结合致使人类滥用政治、由政治滥用导致国家机器服务于阶级、及国家机器的阶级逻辑决定着朝代的兴衰衰败等问题。

第四章是阐述健康的国家机器需要系统科学设计的问题，对道德与正义构成国家机器的基石、国家机器与正义的相互作用，利益集团与国家机器的关系，及健康的国家机器需要系统科学设计等进行了细致的讨论。

第五章是在《人性与导向》第九章的基础上详细提出系统科学设计国家机器的方法，就系统科学设计国家机器的基本思路、国家综合集成系统模型、国家机器系统科学设计体系的组织启动、国家机器综合集成系统运行及效果期望等问题进行了论述。

正是人性根源在左右着人类社会系统的组织与运行规律，促使作者在 2008 年完成《人性与导向》的出版之后，继续思索着人与社会的问题，并继《人性与导向》第九章来专门编写本书，以进一步阐述国家机器的人性本源、演化方式及系统科学设计问题。

作 者

2010 年 5 月 1 日

# Preface

This book, to be regarded as the first sequel of the "human nature and guidance", exposes the laws of the nature and the human nature, and it also expounds the systematically devising problems of the state machinery, with considering the development history of the state machinery and present social conditions.

Where should the human society go? This question has made people confused for a long time, therefore, of all ages, not only sages and nobles but also the ordinary people with a few thoughts have still been meditating the question.

In the last century, two large group camps had intangibly been evolved in the world. One was led by the Soviet Union, which tried to guide people to the socialist society, the other was led by the United States, which tried to guide people to the capitalist society, and consequently the opposites between the large group camps had kept the world in the cold war state for decades. At last, the open and free market mechanism of the capitalism was in favor of stimulating the release of individual's humanity and energy and the mingling of all kinds of concepts, which promoted the economy and science and technology highly develop in the countries those belong to the capitalist society, then the people were benefit from the good economy and science and technology. Which led to the disintegration of the socialist camp, so the countries governed by the Soviet Union joined the capitalist society, even the changes made the China timely stepped into the preliminary stage of socialism of the reform and open from the socialism. However, as the capitalist society is working around the world and the democracy of America-European style is popularizing, the world is not become peaceful and prosperous that was expected by people. Finally, wrangles and disputes are not uninterrupted, but also draw down the terrorism and the deterioration of human environment which are not confined by national boundaries. Above are the inevitable outcomes resulting from the nature factor of harmful living beings from the human nature excessive indulged by the free and democracy of the capitalism. Today, some acts of human abuse, not only result in the hardship in the WTO negotiations, the ad libitum of economic sanction, plundering natural resources, warming global climate, reducing the greens, and speeding up species extinction, but also bring about the excessive greedy, luxury, laziness, terror, immorality, incredibility, the distortion of human nature and so on.

In China, maybe because it is going through the transition stage of the national ideology, and the distortion of human nature, to some extent, is from soup to nuts with the excessive greedy, luxury, laziness, terror, immorality, incredibility and so on. The social contradictions often show up, and events involve groups sometimes happen, and corruptions erode the society, and the mighty groups are of hegemony, roughscuffs sell their bodies, and the economic reforms are frequently

adjusted, and the political reforms are difficult to carry out, morality and justice become weaken,..... People have been insensitive.

Face the reality, the government often tries its best to improve and rectify the reality, and insist on emphasizing the leaping development of the economy. On the other hand, the government, time and again, tentatively implements the political reforms, and attempts to effectively run the country through reformations, rectifications, and development. However, the running society that is short of systematical designs must attend to one thing and lose another, because the level of human nature in the society, with the economy developing, is not likely to improve sharply. The reason should be a strong political views cover up the source distortion of human nature: Morality and justice in the society are weakening, especially even worse in the officialdom. People must be a clear understanding that: the human nature systematic laws those have been evolving for hundreds of years. The laws mean that, in any society, people will disturbed if the non-righteous behavior accounted for 1% of the total, and people will be in a mess if the proportion rises to 5% in the total at the same time, , and more group incidents will emerge if the proportion reaches to 10%, , at last, the self-organization function of society will be naturally starting if the proportion has been 15%,. In the present society, the injustice behaviors with definite viciousness account for about 10% and the kind-hearted behaviors with definite well-meaning account for over 5%, therefore, 80% of the behaviors of human nature are showed up before our eyes, and most of the 80% belongs to the medium behaviors of human nature, which organize and guarantee the society normally running, a few of the 80% involve profits. If the environment is useful to behavior kindly, then it will be done, and if the environment is useful to behavior evilly, then it will also be done, and this is determined by the nature and human nature laws. For the individuals, evil behaviors usually happen, because the proximate benefits could easily obtain and satisfy the biological desires, and kind behaviors inevitably sacrifice and hardly acquire approaching benefits. Therefore, evil influence the behaviors of human nature more easily than good, so it hard to conceal the evils accounting for 10% (injustice behaviors) and make the goodness prevalent by merely using political means to highlight the goodness accounting for 5%(so-called good people and good deeds, the hero models and so on ). As a matter of fact, relatively much more evils are deteriorating the kindness expressing. The resource losing and environmental deterioration and so on caused by the mode of the present society running are irreversible, if those are kept it up, it will grievously hurt every individual in the society, even cause great calamities. Aiming to make sure the prosperity and prosperous of the country, and sustainable development, and the human nature of people in the boundary of goodness, the Communist Party and Government of China, has been determined to carry out the systematic and scientific devising of state apparatus. This book divides into five chapters:

The first chapter sums up the system of nature humanity and the behaviors of human nature those are brought to light by the book "human nature and guidance", and constructs the foundation of the system of the human nature, which could discuss the systematic and scientific devising of a

state apparatus, through the discussion among the system of human nature, the biological attributes of human, the social attribute of human, the impetus of human nature, and the unity of opposites between the behaviors of the biological attributes of human and the behaviors of the social attribute of human.

The second chapter discusses the self-organizing ability of the human society、 the extending of the human society、 the formation and evolution of a state apparatus, according to the idea of the self-organizing ability in the systematic science、 the nature human evolution and the laws of human nature.

The third chapter discusses the class logics of state apparatus and talks over a state apparatus that invented by human is used to originally strengthen the viability in the society, with the combination principle of the loose and interstice between the inherent biological attributes of human and the social binding force in a state apparatus. However, the combination of the loose and interstice between the inherent biological attributes of human and the social binding force in a state apparatus makes people abusing politics, thus the state apparatus services to the class, and the prosperity and downfall of the dynasty is determined by the class logics of state apparatus.

The forth chapter states that a healthy state apparatus needs the systematic and scientific devising, and carries on the detailed discussions on the footstone of a state apparatus consisting of morality and justice、 the interaction between a state apparatus and justice、 the relations between interest groups and a state apparatus、 and the need of the systematic and scientific devising a healthy state apparatus and so on.

The fifth chapter, based on the ninth chapter in the book "human nature and guidance", in detail, puts forward the means of systematically and scientifically devising a healthy state apparatus. At last, the essential ideas of devising a state apparatus in systematic science、 the nation comprehensive and integrated system model、 the start of the organization of the systematically and scientifically devising a state apparatus system、 the running and expected effects of the comprehensive and integrated system of a state apparatus and so on are carried on discussing.

It is just that the root of human nature controls the laws of the organizing and running of the human society system, which has impelled the author, after finishing and publishing the book "human nature and guidance" in 2008, to continue to ponder the problems between human and society, and after the chapter 9 of "human nature and guidance", to write this book is to further elaborate the origins of the human nature of a state apparatus, the way of evolution and the problem of the scientific and systematical devising.

The Author  
May.1st.2010

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## 绪 言

人生的快乐与安宁由谁主宰？

自古以来，就人生的快乐与安宁，有人寄望于自己，有人寄望于父母或家族，有人寄望于社会，有人寄望于幸运，有人寄望于精神，有人寄望于物质，更有人寄望于无望的来世。哲学家们为此不惜生命而苦苦探求，宗教界为此不顾一切而苦苦引导，普通大众为此不辞艰辛而苦苦寻思，国家机器为此不惜手段而苦苦管理。所有这些都可归于人类的根源——人性。

作者在 2008 年出版的《人性与导向》一书中，已细致的探讨了人性的形成机制。人性，是在生物进化过程中由偶然产生了智慧器官的猿猴，因个体的欲望同自身能力不匹配的自然弱点，迫使他们必须组成社会求取共同的生存而发展起来的。人性，包含着人的生物属性和社会属性，是二者对立统一的结果。

根据《人性与导向》揭示的自然人性规律，人性社会发展与活动逻辑的基本规律可概括为：

是人类个体的需要与能力不匹配的自然弱点迫使人们组成社会生存；由于自然的生物遗传机制赋予了人类个体一种嵌固在躯体中的，极不利于社会组织的，以自私、懒散、行乐及动物本能为主的生物属性，和这种生物属性在人出生后再无法改变的性质，迫使人类设计外部条件引导出社会属性来，适度约束人的天性中的那些不利于社会组织的生物属性因子，以保证大家赖以共同生存的社会能够顺利组织与运行；人的社会属性由人类的精神遗传而来，是人类的智慧系统不断对人的那种有利于社会组织的行为进行总结、宣传、强力推行，及从每个人的出生之日开始进行培养而移植给个体，迫使每个个体的行为约束在人类道德体系的范围内；由于构成社会属性主体的道德体系是用来约束个体那些不利于社会组织的生物属性行为，以至人的生物属性与社会属性处于一种自然的对立关系，且不断触击人的心灵，激发出人的矛盾情感；在人类演化长河中的社会组织初期，根植于人的灵魂中的生物属性易于淹没其社会属性而导致刚刚组织起来的社会崩解，而每次社会崩解的结果是带来全体人们的磨难，这种磨难又自然的迫使人们重新树立社会属性观念，并促使智者寻求增强人们社会属性观念的方略，由此导致了人类政治的发明；人类早期的政治活动的目的，是在族系或地域社会中通过有意识（政治）的手段对那些有利于社会组织的善行进行高度褒奖，对那些不利于社会组织的恶行进行极度贬抑，采用政治鼓动来促使人们具有强烈的荣誉情感；随着族系或地域社会的融合扩大，新融合社会的矛盾日渐增多，如何保持社会的稳定、安宁和道德的一致性不断扰动社会中的每一个人员，这种状况又迫使人们不得不同意社会中的智者组成管束团体，



并许诺服从他们的管理，此种原始的社会管理方式就意味着国家机器的萌芽；随着人类社会融合的继续，同一社会的疆域扩大，以至社会管理难度增加，迫使社会管束团体设置不同级别的管理机构，最终促成了国家机器的建立；与此同时，随着国家机器而来的那种发号施令的权力又带来了人类社会约束力松弛的空隙，增加了权力系统中的个体的不良生物属性因子出来犯恶的机会。

可以想象，从国家机器萌芽到国家机器建立与运行的早期阶段，那些站在国家机器权力系统中的官员，由深知自然困境带来人类磨难痛苦，和所握权力是人们许诺服从他们管理的结果，故他们能用心于道德规则的制订和正义的执行，并为组织良好的社会苦苦探索，就如那些流传至今的远古贤王圣君的美德那样；随着国家机器对社会管理的时间增长，人类社会越来越稳固，人们就慢慢地，自然而然的想象占据国家机器的那些特定的人们具有命令的权力，正如自己有服从的义务一样，由人们的此种意识不断纵容握有权力的人群，在其不良生物属性因子的驱使下利用人类社会约束力松弛的空隙来犯恶，以至国家机器的权力逐渐转移到了强势家族的手中，出现了朝代的概念；自以家族统治为基础的朝代产生之后，各朝代的兴荣衰败受到了如下人性活动过程制约：当一个朝代的统治群体和相关联的利益集团腐化到民众认为这样的社会难以作为生存的依托时，就自然有人本着为人们谋生存的精神组织反抗，人们就会在生存动力的驱使下逐渐往试图改变社会组织形式的反抗群体那里聚集，反抗群体的组织者也总是喊出为民谋天下的口号赢得人们的支持，随着反抗力量壮大到可与朝廷抗衡，并且仍能表现出积极为民组织社会时，就自然孕育出一个新朝代的兴；随着旧朝代的消失，新朝代的兴起，那些朝代延续了较长时间的开国皇帝或者紧跟其后的2~3代皇帝一般仍能保持为民组织社会的品质，使新的朝代走向繁荣；随着这个朝代的皇权稳固，繁荣兴起，处在权力系统中的皇族与官员就慢慢受到权力导致的社会约束力松弛空隙的引诱，握权人的生物属性犯恶增加，各种利益集团丛生，国家机器系统的腐败逐渐蔓延以至皇朝走入衰退；随着皇朝衰退到人们又遇到难以作为生存依托的社会时，这个皇朝就自然地败落到被一个新的皇朝替代。在刚过去的数千年里这种状况总是重复的演绎着，只是随着由这种演绎导致的人类知性提高，于近代在人类社会产生了民主这个东西。

民主是个好东西，但是，根据当今世界的民主执行状况来看，单纯的民主也不容乐观。在欧美等人性素质较高的国度，民主似乎效果还不错，但在东南亚及世界其它地方许多正学习欧美积极推行民主的国家，民主政治的效果却有点令人失望，不是政变不断就是暴力频发，究其实质是这些国家的人性素养没有达到能够理智把握住公益与私利的关系而有效实行民主的程度，仍然是利益集团泛滥，各个利益集团在为了自己的利益愚弄民众和民主而已；我国





的民主进行也与东南亚诸国有类似的人性基础，从村级选举的状况来看也好不到哪里去；当然，在国际民主方面更是问题多多，各国利益的纠葛要实行民主更是难上加难。

既然是大自然的供给永远满足不了人类欲望的需要，和当今人类毫无节制的索取地球资源也等于在自取灭亡，而单纯的民主是无法解决这些问题的。因为，每个人的人性素养不同，需求也不同，由人的生物属性自然的决定着很难有共识的民主，所谓人多嘴杂就是这个道理。但是，人类是大家的，地球是大家的，肩负人类社会管理的各级权力系统没有理由不去听取每一个人的心声，采用科学的方法去综合处理由每个心声传来的信息，获得确保人类社会幸福与永存的规律，设计出恰当的人性建造和社会运行机制。过去的人类由于缺少良好的科学技术而没能实现这样的目标是可理解的，但今天已有了比较完善的系统科学，若再无视人类发展的这种必然需要就有问题了。

人类走到今天，对人性建造与社会运行机制起控制作用的已是国家机器。但是，国家机器的作用也不再仅仅是围绕道德社会的组织与维持了，其根本任务应该由以下三部分组成：

1. 确保所管社会的道德、和谐、安宁及生存物质供应；
2. 努力建造让社会全体人们幸福快乐的环境；
3. 积极推动科学研究与进步，保持人类的持续发展。

国家机器要领着社会完成好上述任务，必须充分及时收集到社会上已经发生的方方面面的真实信息，找到能促成各种信息朝着有利于社会良性运行方向发挥作用的路径，显然，现在的决策方式要做好此事很难，必须用系统科学技术来设计整个社会。好在钱学森先生的系统集成复杂系统理论与技术，已打下了系统科学设计控制社会的国家机器的基础，实现在系统集成研讨厅中的充分民主，在系统集成研讨厅工作委员会的系统合成中的科学集中，是可以为确保人类社会幸福与永存，滚动式设计出恰当的人性建造和社会运行机制的。

国家机器的系统科学设计需要三个基础支撑，第一个基础是自然人性系统，第二个基础是系统科学技术，第三个基础是各地域的客观环境与资源分布信息。不仅这三个基础缺一不可，而且所依据的信息必须全面客观真实。可以断定，凡依据过于人为取舍的信息设计的国家机器必导致社会运行出现偏差，带来人性危害甚至危机。这是当今的社会组织者们必须深刻反省的事情。就这三个基础，可以说当今的人类知识已经做好了较为充分的准备。自然人性系统在《人性与导向》中得到了比较细致的描述，系统科学的理论与技术方法已在各类科学研究和技术领域得到广泛应用，各个地域的环境与资源分布属于客观存在，只需人们采用严谨的科学技术去调查研究与转换成国家机器设计的信息。因此，采用系统科学方法来设计国家机器的关键不在理论与信息，而是人们的思想观念，需要当今的权力系统人员能在今后