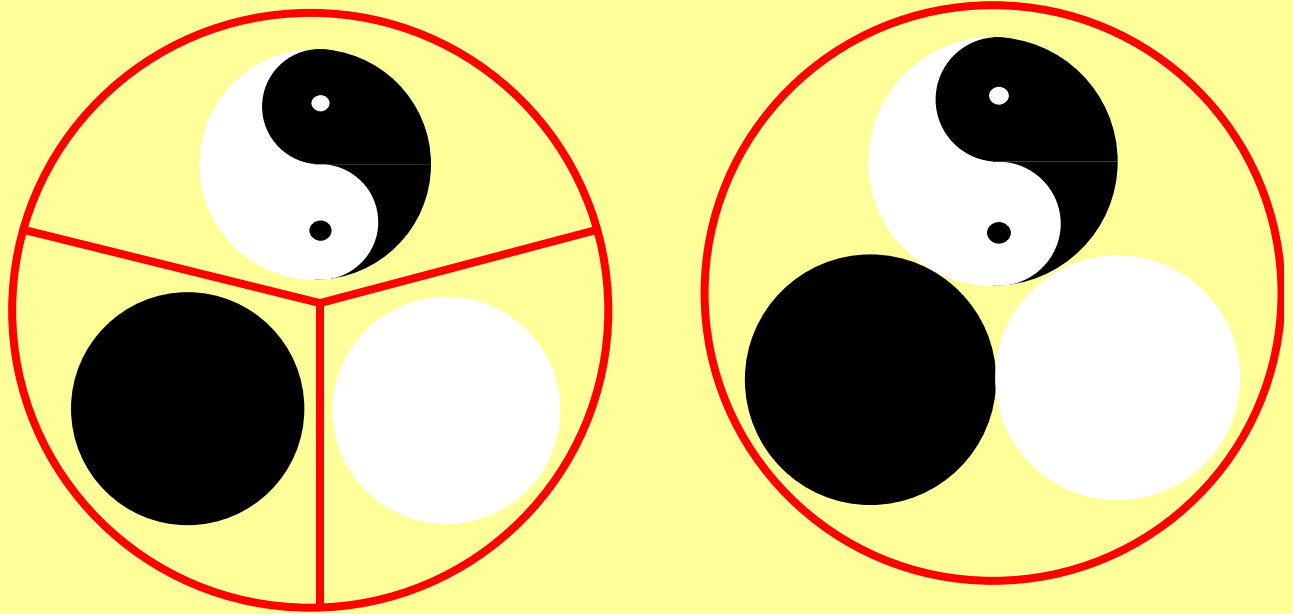


It is the best of times; it is the worst of times.

The Postmodern Society: Divided and Unified Societies



United we stand, divided we fall.

The Postmodern Society: Divided and Unified Societies

Contents

Abstract	4
Diagram: the development of the Unified Society	5
Introduction	6
Part 1. The Prehistoric Period	8
1. The Social Temperament System	8
1.1. The Social Temperaments for the Primate Social Structures	8
1.2. The Human Instincts and Temperaments	12
2. The Harmonious Temperament and Society	16
2.1. The Harmonious temperament	17
2.1.1. Cooperation - The Hyper Friendly Instinct	17
2.1.2. Detection – The Detective instinct	17
2.1.3.. The Conscience Instinct	20
2.1.4. The Evolution of the Conscience Instinct	20
2.2. The Prehistoric Harmonious Society	23
Part 2. The Early Period	26
3. The Neolithic Revolution	26
3.1. The Exit from the Prehistoric Harmonious Society	26
3.2. The Early Collective Society	28
3.3. The Early Individualistic Society	30
4. The Early Harmonious Society	32
4.1. The Transformation Principle	32
4.2. The Transformation Practice	33
Part 3. The Modern Period	46
5. The Modern Two-Party Society	46
5.1. The Modern Individualistic Society	46
5.1.1. The Renaissance	46
5.1.2. The Industrial Revolution	47
5.2. The Modern Collective Society	49
5.3. The Modern Constitutional Two-Party Society	49
6. The Modern Unified Society	52
6.1. The Christian Church	52
6.1.1. The Early Church as the Harmonious Society	53
6.1.2 The Church as the State Religion	54
6.1.3 The Reformation: the breakdown of the intermediary	55
6.1.4. The Puritan Movement: the breakdown of the collective society	55
6.2. The Three-Branch Unified Society of America	55
6.2.1. The Decline of the State Religion	55
6.2.2. Description	56
6.2.3. The Requirements for the Unified Society	57
6.3. The Harmonious Moral Religions	59
Part 4. The Postmodern Period	62

7. The Postmodern Divided Society	62
8. The Postmodern Two-Party Society	64
8.1. The Legalization of the Two-Party Method	64
8.2. The Establishment of the Two-Party System	64
8.3. The Establishment of the Common Ground	66
8.4. The Establishment of Different Constituents	67
8.5. Technological Development and Policy Direction	67
8.5.1 Freedom versus Infrastructure	67
8.5.2. Growth versus Equality	68
9. The Postmodern Harmonious Society as the Kingdom of God on Earth	69
9.1. The Human Kingdom of God	69
9.2. Human	69
9.3. The Interaction	69
9.4. The Organism Structure of the Human Kingdom of God	70
9.5 The Harmonist Manifesto for the Kingdom of God	71
10. The Practice of the Unified Society	72
11. Summary	74
12. Reference	76

Email address: einsnewt@yahoo.com
Website (download all books): <http://sites.google.com/site/einsnewt/>
Books list: <http://www.scribd.com/people/documents/1450570-einsnewt>

Abstract

It is the best of times, it is the worst times; it is the Unified Society, it is the Divided Society; it is the global peaceful coexistence of different societies, it is the global violent clash of different societies; it is the spring of hope, it is the winter of despair; we are all going directly to Heaven, we are all going the other way; united we stand, divided we fall.

The present postmodern society consists of the Divided Society and the Unified Society. In the Divided Society, the clash among the collective society, individualistic society, and the harmonious society has caused turbulence locally and globally. Global peace depends on the transformation of the Divided Society into the Unified Society through communication and understanding among the three branches of human society.

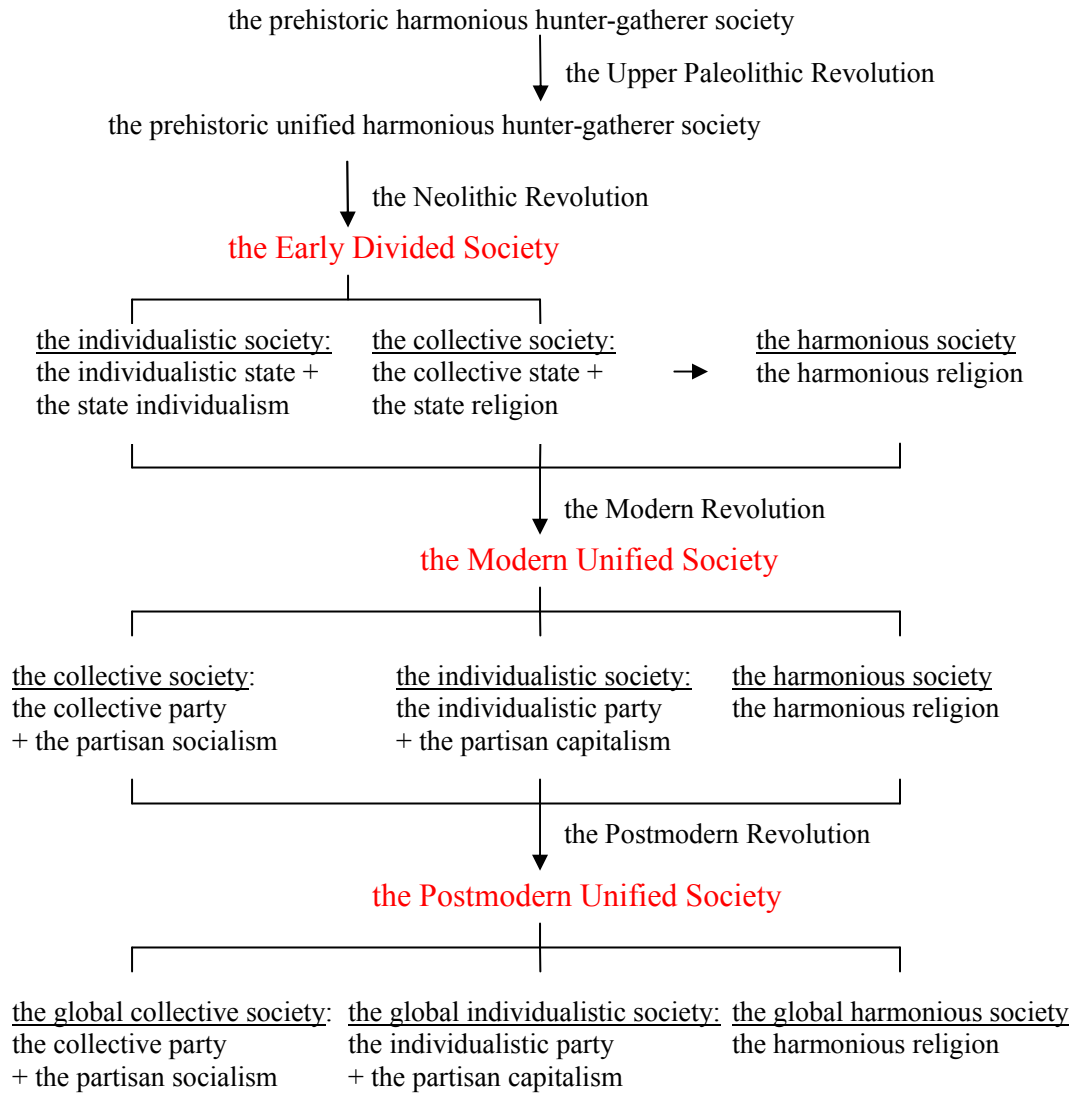
Human society is the three-branch society, consisting of the collective society, the individualistic society, and the harmonious society for collective wellbeing (yin), individualistic achievement (yang), and harmonious connection, respectively to reflect the corresponding three human temperaments. The two old human temperaments are yin and yang, corresponding to female and male psychological characteristics of advanced sexual organisms. The yin-yang dichotomy constitutes the basic social structure in sexual organisms. The harmonious temperament exists only in humans. In the Prehistoric Period, the last stage in the human evolution was to develop the harmonious temperament, resulting in the harmonious society in the prehistoric hunter-gatherer society. The harmonious temperament was evolved to adapt to the small social group in the prehistoric hunter-gatherer society.

In the Early Period starting from the Neolithic Revolution, the agricultural-nomad society of large civilized social group destroyed the harmonious small social group. As a result, the Early Divided Society of different societies was form. Different societies clashed to form exclusive societies. In the exclusive collective society, the state has the state collective religion as ideology (Judaism, Islam, Hinduism, and Confucianism) to seek exclusive state collective religion. In the exclusive individualistic society, the state has the state individualism as ideology (Greek mythology and science) to seek exclusive state individualism. The harmonious society without the state of a large social group has the harmonious religion as ideology (Christianity, Buddhism, and Daoism) to seek harmonious connection among people in small social groups.

In the Modern Period starting from the Renaissance for the Modern Revolution, the modern mass printing and increased literacy led to communication and understanding among the three branches of human society, resulting in the Modern Unified Society. In the typical Modern Unified Society such as America, political parties replace states, partisan socialism replaces state religion, partisan capitalism replaces state individualism, and religions become harmonious religions separated from political state of large social group. The three branches coexist peaceful. In the Postmodern Period starting from global mass telecommunication for the Postmodern Revolution, by global mass telecommunication, the traditional exclusive collective society is exposed to the outside influences, resulting in the Divided Society, including some developing countries. The clash among the three branches in the Divided Society has caused turbulence locally and globally. Global peace depends on the transformation of the Divided Society into the

Unified Society through communication and understanding among the three branches of human society. United we stand, divided we fall.

The Development of the Unified Society



Introduction

It is the best of times, it is the worst times; it is the Unified Society, it is the Divided Society; it is the global peaceful coexistence of different societies, it is the global violent clash of different societies; it is the spring of hope, it is the winter of despair; we are all going directly to Heaven, we are all going the other way; united we stand, divided we fall.

The present postmodern society consists of the Divided Society and the Unified Society. In the Divided Society, the clash among the collective society, individualistic society, and the harmonious society has caused turbulence locally and globally. Global peace depends on the transformation of the Divided Society into the Unified Society through communication and understanding among the three branches of human society.

Human society is the three-branch society, consisting of the collective society, the individualistic society, and the harmonious society for collective wellbeing (yin), individualistic achievement (yang), and harmonious connection, respectively to reflect the corresponding three human temperaments.

The book is divided into four parts for the Prehistoric, the Early, the Modern, and the Postmodern Periods in human society. Part 1 for the Prehistoric Period involves the evolution of human temperaments and the prehistoric human society. Yin as collective wellbeing, yang as individualistic achievement, and harmony as harmonious connection are the three human temperaments. The two old human temperaments are yin and yang, corresponding to female and male psychological characteristics of advanced sexual organisms. The yin-yang dichotomy constitutes the basic social structure in sexual organisms. Harmony in terms of harmonious connection is the unique new human temperament that no other organisms have. The last stage in the human evolution was to develop the harmonious temperament, resulting in the harmonious society in the prehistoric hunter-gatherer society. The harmonious temperament was evolved to adapt to the small social group in the prehistoric hunter-gatherer society.

In Part 2 for the Early Period starting from the Neolithic Revolution, the agricultural-nomad civilized society of large civilized social group destroyed the harmonious small social group. As a result, the Early Divided Society of different societies was form. Different societies clashed to form exclusive societies. In the exclusive collective society, the state has the state collective religion as ideology (Judaism, Islam, Hinduism, and Confucianism) to seek exclusive state collective religion. In the exclusive individualistic society, the state has the state individualism as ideology (Greek mythology and science) to seek exclusive state individualism. The harmonious society without the state of a large social group has the harmonious religion as ideology (Christianity, Buddhism, and Daoism) to seek harmonious connection among people in small social groups.

Part 3 involves the Modern Period starting from the Renaissance for the Modern Revolution. The modern individualistic society is capitalism in terms of free market. The modern collective society is socialism. In the West, the modern mass printing and increased literacy led to communication and understanding among the three branches of human society, resulting in the Modern Unified Society. In the typical Modern Unified Society such as America, political parties replace states, partisan socialism replaces state religion, partisan capitalism replaces state individualism, and religions become

harmonious religions separated from political state of large social group. The three branches coexist peaceful.

Part 4 involves the Postmodern Period starting from the global mass telecommunication. By global telecommunication in the Postmodern Period, the traditional exclusive collective society is exposed to the outside influences, resulting in the Divided Society, including some developing countries. The clash among the three branches in the Divided Society has caused turbulence locally and globally. Global peace depends on the transformation of the Divided Society into the Postmodern Unified Society through communication and understanding among the three branches of human society. United we stand, divided we fall.

Part 1. The Prehistoric Period

Part 1 is for the Prehistoric Period that involves the evolution of human temperaments and the prehistoric human society. Yin as collective wellbeing, yang as individualistic achievement, and harmony as harmonious connection are the three human temperaments. Chapter 1 deals with the yin-gang temperaments, which are the two old human temperaments, corresponding to female and male psychological characteristics of advanced sexual organisms. The yin-yang dichotomy constitutes the basic social structure in sexual organisms. Chapter 2 deals with the harmonious temperament and the harmonious society. Harmony in terms of harmonious connection is the unique new human temperament that no other organisms have. The last stage in the human evolution was to develop the harmonious temperament, resulting in the harmonious society in the prehistoric hunter-gatherer society. The harmonious temperament was evolved to adapt to the small social group in the prehistoric hunter-gatherer society.

1. The Social Temperaments

1.1. The Social Temperaments for the Primate Social Structures

The social temperaments for the primate social structures consist of three parts: the feminine yin-masculine yang personality, the intragroup interaction among basic social units, and the degree of openness.

(1) Yin-Yang Personality

The previous work¹, the human temperaments can be divided into the non-harmonious temperaments and the harmonious temperament. The non-harmonious temperaments are the yin (feminine) temperaments and the yang (masculine) temperaments for collective wellbeing and individualistic achievement, respectively. Yin and yang are derived from the personality system, similar to the popular personality theories: the Big Five and Myers-Briggs Type Indicator (MBTI).

Such difference between yin and yang is described by Simon Baron-Cohen² who posited that the essential difference between the female brain and the male brain is that the average female brain favors empathy, and the average male brain favors in non-social information. Instead of social contact, the average male brain finds pleasure in systematizing non-social information. The society with the yin personality is the collective society, while the society with the yang personality is the individualistic society.

(2) Passive-Active Intragroup Interaction

A primate social group contains the basic social units, which are the subgroups of a social group. The basic social units can be single female and her offspring, monogamous family, polyandrous family (one-female-several-male group), polygynous family (one-male-several-female group), and multimale-multifemale group (non-committal male-female). The second part of the social temperaments is the intragroup interaction among the basic social units within a social group. It can be passive or active intragroup interaction, corresponding to introvert or extrovert personality. The passive intragroup interaction leads to a loose social group where the intragroup interaction in not

active. The active intragroup interaction leads to a tight social group. The tight social group helps provide protection against predators. It also helps protect scarce food resources. This is especially true for non-human primates when the food is fruit. Leaf-eaters, such as colobus monkeys and langurs, tend to form smaller loose social groupings since there is little competition for their food. The very few nocturnal species of primates are mostly small, relatively solitary hunters. In general, a social group under the condition of sufficiency resource and security leads typically to a loose social group, while a social group under the condition of insufficient resource and insecurity results typically in a tight social group.

The loose collective society and the tight collective society come from the yin passive and the yin active temperaments, respectively, while the loose individualistic society and the tight individualistic society come from the yang passive and yang active temperaments, respectively. In the tight collective society, the active intragroup interaction produces the group wellbeing that promotes care about all members of the group and the group identity in addition to basic collective wellbeing. In the tight individualistic society, the active intragroup interaction produces the group hierarchy that promotes individual strength and effort as well as the submission to the leader of group in addition to basic individualistic achievement. The tight collective society is more egalitarian than the tight individualistic society.

In general, the tight individualistic society is under the condition of less sufficient resource and security than the tight collective society. The reason is that the competitive hierarchy social structure, like an army, is more suitable to overcome the difficulties in insufficient resource and insecurity than the group wellbeing social structure. A typical example in ape is the different social structures of chimpanzees and bonobos. Bonobos live in the tropical rain forests of Zaire with relatively sufficient food and security. Chimpanzees live in the tropical woodland savannah around the equatorial portion of Africa. Chimpanzees travel around 3 miles a day for food and water, whereas bonobos have hardly been noted to travel more than 1.5 or 2 miles a day. Bonobos have the female-centered collective society with the group wellbeing, while chimpanzees have the male-centered individualistic society with the competitive hierarchy.

A primate society has typically more than one type of society. For example, the society of female mouse lemurs found in the Island of Madagascar as described by Robert Russell³ is the tight collective society, and solitary male mouse lemurs have the loose individualistic society. Six to twenty female mouse lemurs form a lifelong social group. The basic lifelong unit of the social group is mother-daughter, so there are several units of mother-daughter from the same neighborhood. Mother and daughter have mutual growth relation. Mother takes care of daughter, and teaches her all skill of life. Daughter stays with her mother. About three to ten pairs of mother-daughter form a social group. They have a centrally located communal sleeping hollow for their daytime rest. The social group provides lifelong warmth, stimulation, shared experiences, and warning system for protection from the intrusion of predators. This form of social group increases greatly the chance of survival for female mouse lemurs. The ratio of adult females to adult males exceeds four females for every one male.

For orangutans, there are the loose collective society for single female and her offspring and the loose individualistic society for solitary males. For chimpanzees, male chimpanzees have the tight individualistic society, while female chimpanzees have loose

individualistic society. Primatologist Frans de Waal described male chimpanzees in Chimpanzee Politics⁴. The male chimpanzees fight to be the number one. A leader is under constant challenge. A leader is deposed after the other male chimpanzees have formed alliance and ganged up against the leader. The society of chimpanzee has dominance hierarchy that forces conformity to obey the leader of the group. Female chimpanzees interact with other female chimpanzees more loosely for the female group hierarchy than male chimpanzees. Female bonobos, on the other hand, have the tight collective society, while male bonobos have the loose individualistic society. Female bonobos as a group overpower male bonobos.

From of the perspective of acquisition instead of condition, the tight individualistic society can acquire resource and security better than the tight collective society, and the tight society acquire resource and security better than the loose society. On the other hand, from the perspective of the cost for individuals in terms of energy and time spend in intragroup interaction, the tight individualistic society is more costly than the tight collective society, and the tight society is more costly than the loose society. The social structure of non-human primates is the balance among condition, acquisition, and cost.

	Tight individualistic society	Tight collective society	Loose individualistic society	Loose collective society	
Condition	4	3	2	1	1 = under most abundant resource and security condition
Acquisition	1	2	3	4	1 = acquire most resource and security
Cost	4	3	2	1	1 = less costly for individuals in the intragroup interaction

Humans, on the other hand, have tendency and capability for accumulation (greed) rather than mere survival and reproduction, so humans allow high cost for individuals, such as stress and anxiety.

(3) The Degree of Openness

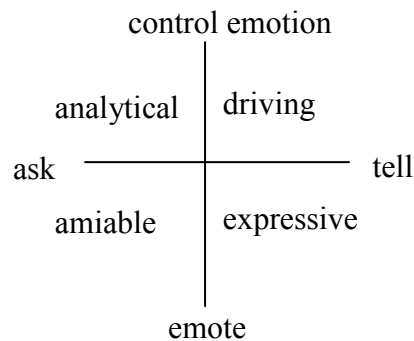
The additional social temperament is the harmonious temperament for harmonious connection that exists only in human that has the much larger prefrontal cortex responsible for the high openness (flexibility) in the personality system. The high openness allows the harmonious temperament to transcend yin-yang and passive-active. Consequently, the society with the harmonious temperament maximizes acquisition, and minimizes the cost for individuals in the intragroup interaction, resulting in the most successful society. However, the harmonious social group size has to be small. The description and the evolution of harmony temperament and harmonious society will be discussed in details in the next sections.

The social temperament system consists of five different combinations of the factors in the personality system as in the following table.

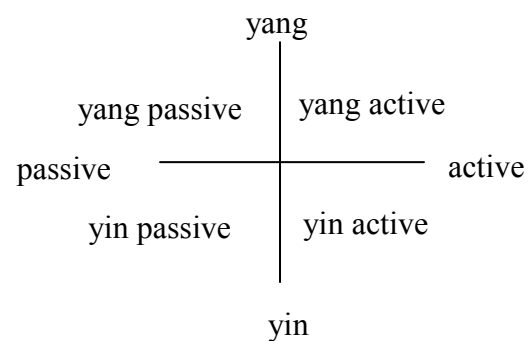
The Social Temperaments Primate for Social Structures

Social Temperaments		Primate Social Structures	Characteristics	Merrill-Reid Temperaments
Yin -Yang or harmony (high openness)	passive-active (introvert-extrovert) or flexible Intragroup interaction among basic social units			
Yin	Passive	the loose collective society	Collective wellbeing	Amiable
Yang	Passive	the loose individualistic society	Individualistic achievement	Analytical
Yin	Active	the tight collective society	Group wellbeing	Expressive
Yang	Active	the tight individualistic society	Group hierarchy	Driver
Harmony	Flexible	the harmonious society	Harmonious connection	

Merrill-Reid Temperament



Social Temperament



The social temperament system is similar to the Merrill-Reid social style theory⁵, consisting of amiable, expressive, analytical, and driver temperaments. According to the Merrill-Reid theory, the four temperaments are described below.

- Amiable: Place a high priority on friendships, close relationships, and cooperative behavior. They appear to get involved in feelings and relations between people.
- Expressive: Appear communicative, warm approachable and competitive. They involve other people with their feelings and thoughts.
- Analytical: Live life according to facts, principles, logic and consistency. Often viewed as cold and detached but appear to be cooperative in their actions as long as they can have some freedom to organize their own efforts.
- Driver: Give the impression that they know what they want, where they are going, and how to get there quickly.

Amiable and Expressive have yin (female type) characteristic for collective wellbeing, while Analytical and Driver have yang (male type) characteristic for individualistic achievement. Expressive and Driver are more active in interpersonal relations than Amiable and Driver. Merrill-Reid Temperaments do not include harmony. The amiable temperament in the Merrill-Rein theory corresponds to the yin passive temperament that involves and is keenly interested in the close relationship with people (yin) for collective wellbeing. The expressive temperament corresponds to the yin active temperament that involves in both close relationships with people in the basic social unit and the intragroup in terms of group wellbeing in addition to basic collective wellbeing. The analytical temperament corresponds to the yang passive temperament that involves and is keenly interested in only systemizing task (yang) for individualistic achievement. The driver temperament corresponds to the yang active temperament that involves both the close relationships with people in the basic social unit and the intragroup in terms of group hierarchy in addition to basic individualistic achievement.

1.2. The Human Instincts and Temperaments

The temperaments are derived from the human instincts. The human instincts include the humanized instincts and the dehumanized instincts. The humanized instincts are used originally involving human. The dehumanized instincts are used originally involving nonhuman. It is quite common among social animals to behave differently toward the animals of the same species and toward the animals of different species. For examples, cannibalism and the killing among the animals of the same species are rare in social animals even during the fighting among the animals of the same species. The fighting among the animals of the same species for the purpose of domination is often ritualistic without serious injure. The harms to the infant animals from the animals of the same species are infrequent. On the other hand, as predators, animals kill preys of different species without hesitation. As a prey, an animal makes a manipulative strategy to escape from a predator of different species. Animals make a clear distinction between the animals of different species and the animals of same species.

The humanized instinct consists of the female-male instincts involving human. People possess all of the female-male instincts. The female instincts are in average stronger in women, while the male instincts are in average stronger in men. However, the overlap is large, so it is common for some men to have stronger female instincts, and for some women to have stronger male instincts. The female instincts include the bonding instinct to bond with other human and the nurturing instinct to nurture the love ones. The male instincts include the systemizing instinct to systemizing various objects into a system and the dominative instinct to have domination in social hierarchy.

The dehumanized instincts involving nonhuman are the prey-predator instincts. The prey instincts include the freezing instinct to minimize the activity in the presence of strong nonhuman predator and the manipulative instinct to play tricks to a strong nonhuman predator for the protection of self and love ones. The predatory instincts include the addictive instinct to have obsession in terms of task and the predatory instinct to over-control a weak nonhuman prey.

Such prey-predator instincts are for nonhuman, but in the large complicate civilized society where people relations are complicate, people misuse the prey-predator

to subhuman that is defined as human who is treated as nonhuman. In an extreme case, a person regards all people as subhuman that activates the prey-predator instincts in the person, resulting in mental disorders, such as depression, borderline personality disorder, obsession, and psychopath. The prey instincts closely relate to the female instincts, while the predatory instincts closely relate to the male instincts. The human temperaments are listed in the following table.

The Positive Negative Yin Yang Temperaments

Temperament	POSITIVE YIN		POSITIVE YANG	
Origin	Humanized female-male instincts involving human			
Description	collective wellbeing in mostly people		individual achievement in mostly task	
Perceived Condition	abundant resource and security		deficient resource and security	
Perceived Mechanism	offensive mechanism for connecting people		defensive mechanism for survival	
	PASSIVE	ACTIVE	PASSIVE	ACTIVE
Merrill-Reid	Amiable	expressive	Analytical	driver
Instinct	Bonding	nurturing	Systemizing	dominative
Behavior	Kindness	nurturing	Discipline	strength
Role	Friend	nurturer	Systemizer	leader
Idealized Self-Image	Loyalist	peacemaker	Idealist	hero
	NEGATIVE YIN		NEGATIVE YANG	
Origin	dehumanized prey-predator instincts involving subhuman			
Description	cool manipulation in mostly people		obsessive over-control in mostly task	
Perceived Condition	deficient resource and security		abundant resource and security	
Perceived Mechanism	defensive mechanism for protection		offensive mechanism for hunting	
	PASSIVE	ACTIVE	PASSIVE	ACTIVE
Merrill-Reid	Amiable	expressive	Analytical	driver
Instinct	Freezing	manipulative	Addiction	predatory
Behavior	Withdraw	manipulation	Obsession	over-control
Role	Prey	manipulator	Addict	predator
Idealized Self-Image	Loner	strategist	Specialist	master
Mental Disorder	Depression	borderline personality disorder	Obsession	psychopath

As in the table above, the positive yin temperament and the positive yang temperament are derived from the humanized female instinct and male instinct, respectively. The general description of the positive yin temperament from the female instincts is collective wellbeing in mostly people. The best perceived condition to have collective wellbeing is abundant resource and security. It is hard to have collective wellbeing under deficient resource and security. Under such abundant resource and security, the mechanism is the active offensive mechanism to connect with people instead

of passively connecting with people. The general description of the positive yang temperament from the male instincts is individual achievement in mostly task. The best perceived condition to have individual achievement is deficient resource and security. The deficient resource and security motivate an individual to achieve in order to survive and prosper. Under the deficient resource and security, the mechanism is passive defensive mechanism to achieve in order to survive and prosper.

The positive yin passive temperament (amiable) involves and is keenly interested in close relationships with people, so the instinct is the bonding instinct. The corresponding behavior is kindness toward people. The role for the yin passive temperament is friend. A person with the role of friend can idealize (exaggerate) the role as loyalist.

The positive yin active temperament (expressive) involves in both basic social unit and intragroup. The instinct is the nurturing instinct in addition to the bonding instinct. The nurturing instinct's involvement is active and broad. The role for the yin active temperament is nurturer. A person with the role of nurturer can idealize in terms of exaggeration the role as peacemaker to provide the peaceful environment for nurturing all love ones.

The positive yang passive temperament involves and is keenly interested in only task. The instinct is the systemizing instinct for the intrinsic human capability and desire to make a system out of various objects. The corresponding behavior is discipline to follow a well-developed system. The role for the yin passive temperament is systemizer. A person with the role of systemizer can idealize in terms of exaggeration the role as idealist to have the idealistic system.

The positive yang active temperament involves in the basic social unit and intragroup. The instinct is the dominative instinct in addition to the systemizing instinct. The dominative instinct's involvement is active and broad. The corresponding behavior is mental and physical strength. The role for the yin active temperament is leader to provide the best (dominating) condition to survive and prosper. A person with the role of leader can idealize in terms of exaggeration the role as hero who will fight for survival and prosperity.

As in the table, the negative yin temperament and the negative yang temperament are derived from the dehumanized prey instinct and predatory instinct, respectively. The general description of the negative yin temperament from the prey instincts is cool manipulation in mostly people. The perceived condition to have cool manipulation is deficient resource and security. The general description of the negative yang temperament from the predatory instincts is obsessive over-control in mostly task.

The negative yin passive temperament is derived from the dehumanized prey instinct that is the freezing instinct to avoid the contact with strong subhuman predator as much as possible. The corresponding behavior is to withdraw (coolness) involving subhuman predator. It involves only subhuman. The role for the yin passive temperament is passive prey. A person with the role of passive prey can rationalize the role as loner to avoid detestable people. In the extreme case, the person can regard all people as subhuman predator, resulting in the destruction of the intrinsic brain structure to distinguish human and nonhuman. The result of the extreme case is the mental disorder of depression.

The negative yin active temperament is derived from the dehumanized prey instinct that is the manipulative instinct in addition to the freezing instinct. The corresponding behavior is manipulation involving subhuman predator. Manipulation can be very deceptive as the broken wing trick that a mother bird plays to lead a predator away from the baby birds. It is the origin of the asymmetrical warfare. It involves both subhuman and task needed to carry on manipulation. The role for the yin active temperament is manipulator. A person with the role of manipulator can rationalize the role as strategist to protect the person and the love ones from strong opponents. The result of the extreme case is the mental disorder of borderline personality disorder.

People with borderline personality disorder frequently have unstable relationships, fly into rages inappropriately, or become depressed and cannot trust the actions and motives of other people⁶. In the study, directed by neuroscientist Brooks King-Casas⁷, people with borderline personality disorder played a "trust" game involving sending money and receiving money. They play the game while their brains are scanned by functional MRI. The fMRI shows areas of activities in parts of the brain during the game. In this study, in the normal people, a part of the brain showed activity that responded in direct proportion to the amount of money sent and the money received. However, in people with borderline personality disorder, that part of the brain responded only to sending the money, not to the money received. The interpretation in term of the prey-predator relation is that money represents resource. In a prey-predator relation, a prey wants to protect its resource by measuring how much resource (money) that it gives away. It does not expect any resource from a predator. There is no mutuality in the prey-predator relation. Most of people with borderline personality disorder are women.

The negative yang passive temperament is derived from the dehumanized predator instinct that is the addictive instinct. The corresponding behavior is obsession to do a very specific task all the time. It involves only task. The task can be an obsessive professional task for excessive wealth or an obsessive hobby task for excessive adventure. The role for the yin passive temperament is addict. A person with the role of addict rationalizes the role as specialist. The result of the extreme case is the mental disorder of obsession.

The negative yang active temperament is derived from the dehumanized predatory instinct that is the predatory instinct in addition to the additive instinct. The corresponding behavior is over-controlling of weak subhuman prey. It involves both task and subhuman prey. The role for the yin active temperament is predator to weak subhuman prey. A person with the role of predator can rationalize the role as master who controls an inferior person. The mental disorder in the extreme case is psychopath.

People with psychopath are very egocentric individuals with no empathy for others, and they are incapable of feeling remorse or guilt. Psychopath is a combination of dominant and cold interpersonal characteristics. Most of people with psychopath are men. In an fMRI study by neuroscientist Kent Kiehl⁸, a certain part of the brain in criminal psychopaths showed much less activity in responses to emotional charged words like blood, sewer, hell, and rape than the normal people. It shows that psychopaths are relatively insensitive to the cruelty involving human.

2. The Harmonious Temperament and Society

The yin temperaments in general require long social memory of the special features and behaviors of friends, nurturers, and the one to be nurtured. With the dominative instinct, the yang temperament produces dominative hierarchy. Yin (female) and yang (male) are distinctively different in the gender dichotomy.

Long social memory, dominative hierarchy, and gender dichotomy are important to maintain a social structure, but they form the social barrier that hinders the free cooperation among the members of society. Cooperation is important in survival strategies as described by Axelrod and Hamilton's evolution of cooperation⁹. To find different strategies for cooperation, they devised the prisoner's dilemma. The prisoner's dilemma refers to an imaginary situation in which two individuals are imprisoned and are accused of having cooperated to perform some crime. The two prisoners are held separately, and attempts are made to induce each one to implicate the other. If neither one does, both are set free. This is the cooperative strategy available to both prisoners. In order to tempt one or both to defect, each is told that a confession implicating the other will lead to his or her release and, as an added incentive, to a small reward. If both confess, each one is imprisoned. But if one individual implicated the other and not vice versa, then the implicated partner receives a harsher sentence than if each had implicated the other.

Among all strategies, TIT FOR TAT is the best strategy. On the first move cooperate. On each succeeding move do what your opponent did the previous move. Thus, TIT FOR TAT was a strategy of cooperation based on reciprocity. From the further analysis of TIT FOR TAT, four features of TIT FOR TAT emerged:

1. Never be the first to defect: indicate eager cooperate
2. Retaliate only after your partner has defected: important to detect defection
3. Be prepared to forgive after carrying out just one act of retaliation: minimum social memory
4. Adopt this strategy only if the probability of meeting the same player again exceeds 2/3: essentially a strategy for a small social group.

A distinctive character in TIT FOR TAT is eager cooperation as in the first feature above. It always cooperates first. Such eager cooperation has minimum social memory to forgive the past defection as in the third feature above. Such eager cooperation generates a large cohesive domain, resulting in the best strategy. However, if defection has no consequence as in a large group, TIT FOR TAT does not work as in the fourth feature above. TIT FOR TAT works only in a small group.

In the yin and yang temperaments, the high social barrier from long social memory, dominative hierarchy, and gender dichotomy excludes eager cooperation in TIT FOR TAT strategy. To carry out TIT FOR TAT strategy, the evolution of human temperament produced two additional new instincts. The two additional new instincts are the hyper friendly instinct and the detective instinct. The hyper friendly instinct allows human to cooperate eagerly, while the detective instinct allows human to detect defection. The combination of the hyper friendly instinct and the detective instinct brings about the

conscience instinct. The conscience instinct is the base for the harmonious temperament. The following sections describe the hyper friendly instinct, the detective instinct, and the conscience instinct.

2.1. The Harmonious Temperament

The Harmonious Temperament

Temperament	HARMONY	
Description	initial eager cooperation without lie: harmonious connection (mutual empathy and empowerment)	
Instinct	hyper friendly	detective
Behavior	Eager Cooperation	Theory of mind
Idealized Self-Image	Harmonist	

2.1.1. Eager Cooperation - The Hyper Friendly Instinct

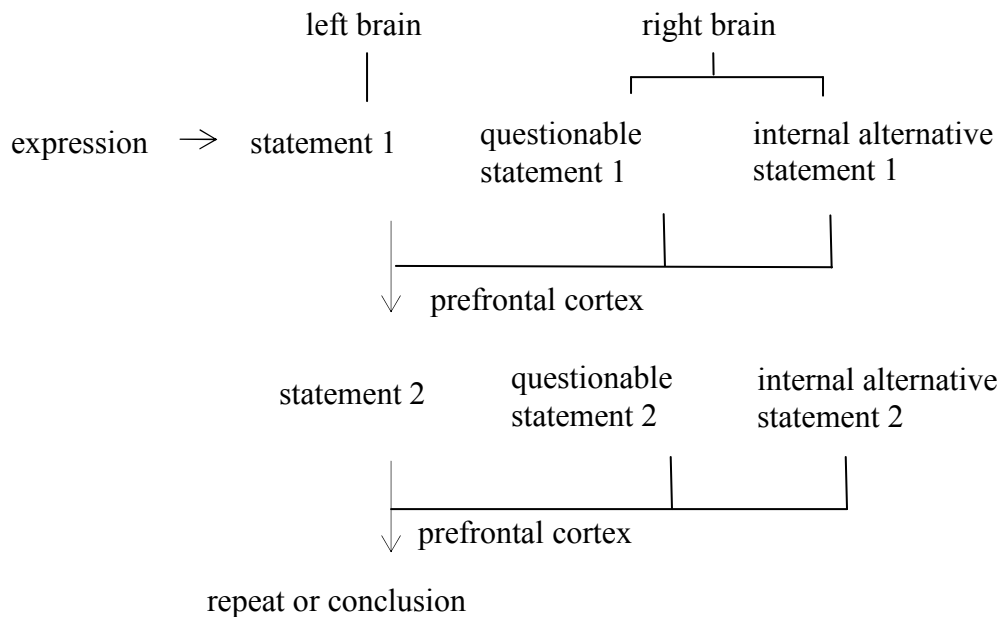
Long social memory, dominative hierarchy, and gender dichotomy are important to maintain a social structure, but they form the social barrier that hinders the free eager cooperation among the members of society. To promote eager social cooperation, it is necessary to minimize such social barrier. One way for the minimization is the hyper friendly instinct. Through the hyper friendly instinct, the hyper friendly act minimizes the social barrier. One example of the hyper friendly instinct is the frequent sexual activities among all members of bonobo social group¹⁰. The sexual activities can be between couples regardless of ages and genders. They do sexual contacts to greet, to avoid social conflicts, and to reconcile after conflicts. The hyper friendly act minimizes the social barrier, and enhances social cooperation. For an example, bonobos engage in sexual activities before eating to avoid conflict during eating. Comparing to chimpanzees, bonobos are much more peaceful and egalitarian because of this hyper friendly instinct. Another example of the hyper friendly instinct is expressed in very enthusiastic greeting from dogs. This hyper friendly instinct is inherited from wolfs that form highly cooperative society. The domestication of dog for thousands years has enhanced the hyper friendly instinct, resulting in the high cooperation between dog and human.

In human, the hyper friendly instinct is expressed as language. Language as an instinct was proposed by experimental psychologist Steven Pinker¹¹. The verbal communication minimizes effectively social barrier. Human learns language quickly and early. The human brain encourages language by rewarding language. For an example, the extremely hyper friendly people are the people with Williams Syndrome, which has unusually cheerful talkative demeanor and ease with strangers. They have excellent verbal skills, superior and precocious musical ability, perfect pitch and a good memory for names and faces. Individuals with Williams Syndrome, however, have higher amount of fear with non-social encounter. The highly developed human language instinct indicates the highly developed human hyper friendly instinct.

2.1.2. Detection – The Detective instinct

In the advanced stage of verbal communication, a verbal statement can express an event occurred elsewhere. Since the event occurs elsewhere, a listener has to determine if the expressed statement is a truth or a lie. The detective instinct for detecting a lie in a verbal statement is necessary for the advanced stage of verbal communication. The detective instinct is for subtle lie instead of conspicuous lie, which can be detected easily without the new detective instinct. The neural network for the detective instinct is called the lie detection neural network. The neural network has been described by Hiram Brownell and Richard Griffin¹² as the neural network for theory of mind. The network consists of the left brain, the right brain, and the prefrontal cortex as follows.

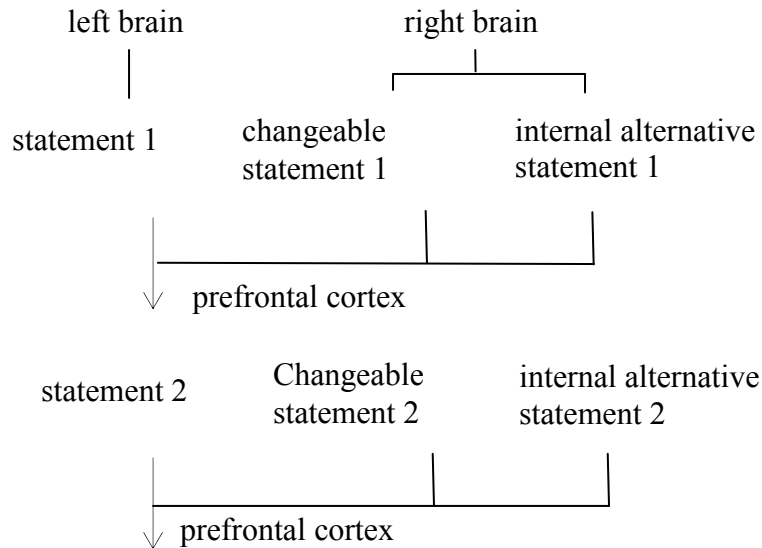
The Lie Detection Neural Network



When a speaker expresses a statement, which describes an event occurred elsewhere, the statement is registered in the right brain and the left brain. The left brain has greater cell density and the more gray nonmyelinated fibers for short distant neural messages, so the left brain can have a good copy of the statement consciously from the speaker. The right brain, in contrast, has more areas of "associative" with more white myelinated fibers for long distant neural message. In the right brain, instead of the exact copy, the statement becomes a questionable statement waiting to be verified. The questionable statement triggers automatically an internal alternative statement that relates the event occurred elsewhere. The association of the original statement and the alternative statement can be very weak. In the right brain, the questionable statement and the alternative statement coexist. The prefrontal cortex examines the coexisting statements along with other information to determine the correct statement. The correct statement is realized by the left brain consciously as the statement 2. The statement 2 can undergo lie detection again or can become the conclusion.

The reverse of the lie detection neural network is the lie making neural network as below.

The Lie Making Neural Network



expression ← repeat or conclusion

In the lie making network, the statement 1 appears consciously in the left brain. The statement 1 becomes the changeable statement 1 in the right brain. The changeable statement in the right brain triggers automatically the internal alternative statement 1. The prefrontal cortex examines the coexisting statements in the right brain to determine the appropriate statement, which is realized consciously in the left brain as the statement 2. The statement 2 can undergo another lie making process or be the conclusion. The conclusion is then expressed.

The lie detection neural network is for a subtle lie, and it is not needed for a conspicuous lie, which contradicts immediate observable evidences. Equally, a lie making neural network is for making a subtle lie, and it is not needed for making a conspicuous lie. Conspicuous lie can be detected and made in the left brain.

The combination of the lie detection neural network and the lie making neural network brings about theory of mind that a person believes that the other people have the mind to lie and to detect a lie that the person makes.

Automatic triggering of alternative statements in the right brain becomes the base for holistic thinking that requires a broad and non-obvious thinking. Automatic triggering of alternative statement in the left brain becomes the logical thinking that requires a narrow sequential thinking. The principle of humor is that subtlety in humor can be figured out by the right brain, not the left brain. When the subtlety is explained completely and logically by the left brain, the humor is no longer funny.

Autism and schizophrenia are the two extremes in the detective instinct. Both of them have problems in bonding with people as indicated by that the people who have autism and schizophrenia are mostly men. Autism represents the inactive detective instinct, resulting in the theory of mind impaired¹³. People with schizophrenia have an overactive detective instinct. The prefrontal cortex is not able to sort out so many

ridiculous alternative statements, so people with schizophrenia also are not capable of subtle sensible deception. The deficiency in the detective distinct, however, can lead to the very logical mind, while the excess in the detective distinct can lead to very creative mind.

2.1.3. The Conscience Instinct

Theory of mind derived from the detective instinct is that a person believes that the other people have the mind to lie and to detect a lie that the person makes. The combination of the hyper friendly instinct and theory of mind derived from the detective instinct brings about the conscience instinct that is the instinct for initial eager cooperation without lie that takes advantage of cooperation for selfish reason. People feel guilty about cooperation with lie, and feel other people should feel guilty about cooperation with lie. The conscience instinct as the self-regulation of cooperation results in initial eager cooperation without lie that brings about harmonious connection (mutual empathy and empowerment). Mutual empathy is love, while mutual empowerment is diligence. The result is the harmonious temperament. The people with the harmonious temperament are harmonists. The society with the harmonious temperament is the harmonious society.

This harmonious temperament as the innate goodness was described by Mencius, the second most important saint in Confucianism.

Mencius said: Everyone has the heart of sympathy, everyone has the heart of knowing shame, everyone has the heart of respect, and everyone has the heart of knowing right and wrong. The heart of sympathy is a benevolent, the heart of knowing shame is righteousness, the heart of respect is propriety, and the heart of knowing right and wrong is wisdom. Benevolent, righteousness, propriety, and wisdom that are not injected from outside were in us originally. Only we have not comprehended them. Thus, we can get them through search, and we can lose them through abandonment....” (Mengzi, chapter: human innate goodness)

Benevolent and propriety come from the hyper friendly instinct of the conscience instinct, while righteousness and wisdom come from the detective instinct (theory of mind) of the conscience instinct.

2.1.4. The Evolution of the Conscience Instinct

The yin yang harmonious temperament is a new temperament which evolved during hominid evolution¹⁴. Human is *Homo sapiens*, which is the only non-extinct species of hominids. Hominid evolution started from woodland in Africa as shown in Ardi (*Ardipithecus ramidus*)¹⁵ in 4.4 million years ago. Ardi (45% complete skeleton) is estimated to be 4.4 million years ago. (Similar to other apes, Ardi's skull encased a small brain – 300 to 350 cc.) She lived in grassy woodland with patches of denser forest and freshwater springs. In woodland, the environmental pressure was not strong enough to require the expansion of the brain for intelligence. The further decrease in temperature and rain turned the woodland into highly impoverished and insecure grassland as shown in

Lucy (Australopithecus, 40% complete skeleton) in 3.2 million years ago. (The brain size, cranial capacity, is 450-530cc.)

Without the protection of forest, the bipedal hominid in the open grassland faced predators from both large dangerous animals¹⁶ and conspecific out-groups. The open grassland resulted in intense inter-group competition. The environment competitive pressure led to the rapid evolution of hominids whose brain evolved unusually fast relating to the great competitive advantages in social, linguistic and tool-making skills that required sophisticated brain. The brain started to expand as shown in the larger brain in Lucy than in Ardi.

With bipedalism, the walking hands turned into free hands that allowed the potential for many usages. The first usage is gestural language to improve communication for survival. Such gestural language became the expression of the hyper friendly instinct. The next most significant gradual change in the next two million years of hominid evolution is the conversion of free hands into manipulative hands with precision grip resulting in the acquisition of tool-use and making. The most primitive stone tool-use hominid family is *Homo habilis* in about 1.8-1Ma. (The brain size is 750-850cc.) Because tool-use and making required thinking and precision manipulation, the competitive advantage of the tool-use and making resulted in the rapid expansion of the brain for tool-use and making. The use of tools allowed hominids to hunt and butcher animals which provided the nutrients for the brain.

Eventually, (1.5-.3Ma), *Homo erectus* had not only perfected stone tools considerably but had also learned how to control and use fire. (*Homo habilis* and *Homo erectus* coexisted. The brain size is 1000-1250 cc.) The hearth for fire and the gathering for cooperative tool manufacture promoted the development of social organization. The competitive advantage of social organization resulted in the rapid development of spoken language to aid gestural language in the same area of the brain. The bone structures of *Homo erectus* show signs for commanding speech.

The competitive advantage of the spoken language led to the detective instinct as mentioned before. Ardi already had vocal/facial/gestural communication as the hyper friendly instinct. The combination of the hyper friendly instinct and theory of mind from the detective instinct led to the conscience instinct that is maximized eager cooperation without lie. The temperament is the harmonious temperament in the harmonious society. Language alone cannot solve all social conflicts to achieve maximized eager cooperation without lie, so it is necessary to control social conflicts by will. The social behaviors were still affected greatly by the instincts from the old non-harmonious temperaments that hinder frequently maximized eager cooperation without lie. The competitive advantage of the harmonious society (TIT FOR TAT strategy as the best strategy) resulted in the expansion of the prefrontal cortex to control the non-harmonious instincts. As the brain had tripled in size during human evolution, the prefrontal cortex had increased in size six fold. The prefrontal cortex in humans occupies a far larger percentage of the brain than any other animal. Adult humans with injury in the prefrontal cortex know what to do for socialization, but do not have the will to do for socialization. Therefore, the conscience instinct can be divided into the conscience intelligence for the knowledge of socialization and the conscience will to control the non-harmonious instincts to achieve maximized eager cooperation without lie. A large part of the prefrontal cortex is for the conscience will connecting emotion and instinct areas in the brain.

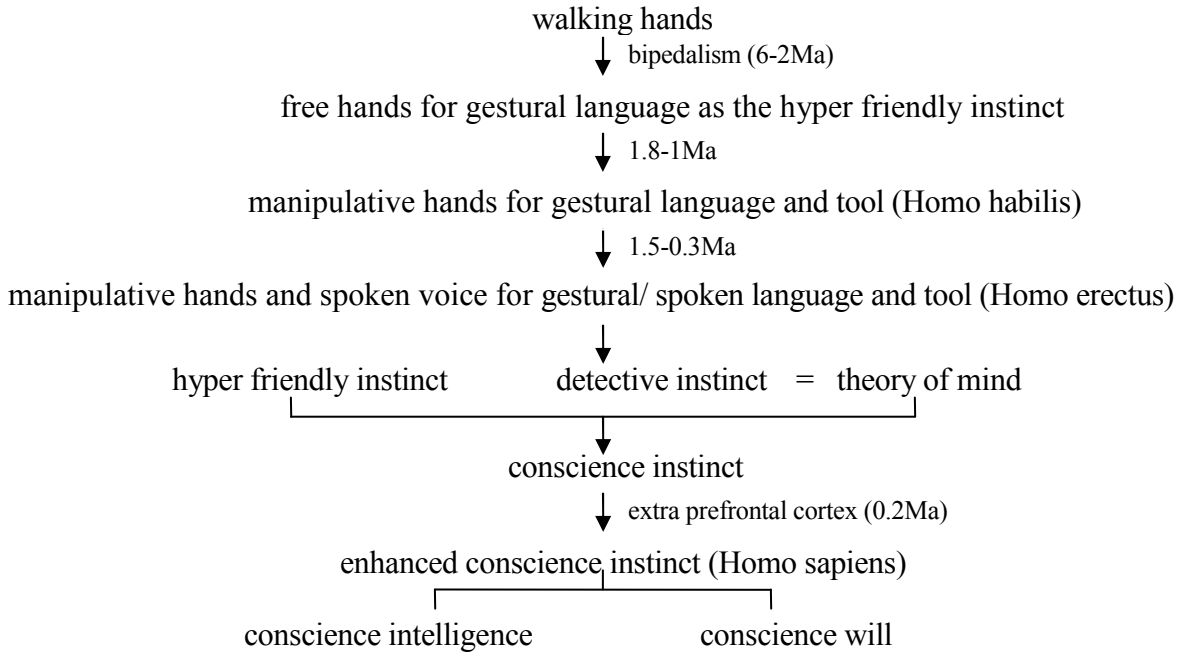
The competitive advantage of the harmonious society filtered out the less harmonious people and social groups (trouble makers) who were marginalized or forced to move out of the harmonious society. The remaining people with the harmonious temperament continued to evolve into even more harmonious temperament, and the less harmonious people and groups continued to be marginalized or move out. The technological and social¹⁷ selections generated the unusually fast evolution of the hominid brain. Eventually, the most technologically advanced and harmonious hominid, Homo sapiens, emerged in Africa where the harmonious society originated, while the less harmonious hominid social groups moved out of Africa, and became extinct. This social movement follows exactly the outcome for the TIT FOR TAT strategy as the best strategy to defeat all other strategies. The earliest Homo sapiens found in Ethiopia were dated to be about 200,000 years old. (The brain size is 1,350 cc.) The brain of Homo sapiens reaches the maximum efficiency in terms of size and complexity. Any additional size and complexity to achieve higher harmonious temperament are counter-productive¹⁸, so Homo sapiens have the maximum harmonious temperament rather than the ideal harmonious temperament.

The genetic psychological reinforcement of the harmonious temperament is achieved by both the positive good feeling in practicing the harmonious temperament and the negative bad feeling in violating conscience for the harmonious temperament. For the detection instinct in conscience, the automatic emergence of shame and uneasiness in lying is the negative bad feeling in violating conscience. Such bad feeling of lying moves people toward honesty. For the hyper friendly instinct in conscience, the automatic emergence of miserable feeling in loneliness steers people toward social connection. Psychologist John Cacippo¹⁹ finds that prolonged loneliness can be as harmful to health as smoking or obesity. Since conscience involves significantly the prefrontal cortex, loneliness outside of conscience impairs the performance of the prefrontal cortex, such as in logical reasoning²⁰. Such harmful and miserable effect of loneliness indicates the strong preference of social connection through the harmonious connection in a social group for our primitive ancestors. For the prehistoric primitive hunters and gatherers, social connection through the harmonious human relation instead of the accumulation of wealth, fame, pleasure, organization, and power was essential for human survival.

In summary, walking hands turned into free hands by bipedalism. Free hands allowed improved gestural language that became the expression of the hyper friendly instinct. Such evolution took place in woodland without the requirement of additional brain expansion for intelligence. In the highly impoverished and insecure open grassland, the brain started to expand as free hands evolved into manipulative hands to make improved tools and gestural language. The appearance of very useful spoken language greatly accelerated the expansion of the brain. The spoken language became the expression of the detective instinct as theory of mind that exists only in human. The combination of the hyper friendly instinct and the detective instinct resulted in the conscience instinct. The enhanced conscience instinct came from the expansion of the prefrontal cortex to control the non-harmonious instincts. Hominid evolution is the evolution of the conscience instinct.

Hominid evolution as the evolution of the conscience instinct is as follows.

Hominid Evolution: The Evolution of the Conscience Instinct



2.2. The Prehistoric Harmonious Society

The prehistoric harmonious hunter-gatherer society as initial eager cooperation without lie was egalitarian, democratic, and peaceful. The prehistoric hunter-gatherers were averaged 6 inches taller than agricultural peoples up to 100 years ago. Each person lived adequately. Today, we are now as tall as we once were. The prehistoric hunter-gatherer society may be similar to the modern Bushman in African's Kalahari Desert as described by Marshall Sahlins' "The Original Affluent Society"²¹. The hunter-gatherer society in small groups (about 20-35 people) adjusts its daily needs and desires with what is available to them. The period between childbirths is four to five years by the long prolonged lactation, so the population growth is very slow. Available food is actually fairly adequate for their modest need without population pressure. Without material accumulation, they work only for daily needs, so only the able-bodied work no more than 19 hours only a week, and 40% of people do not need to work. Without clear property lines, they welcome all visitors. They do not have to permanently stay in one social group.

A great deal of evidence suggests that the prehistoric hunter-gatherer society was much less war-like than later peoples. Archaeological studies throughout the world have found hardly any evidence of warfare the prehistoric hunter-gatherer society²². Many of the world's cultures have myths that refer to an earlier time when life was the balance way of social life. In ancient Greece and Rome this was known as the Golden Age; in China it was the Age of Perfect Virtue, in India it was the Krita Yuga (Perfect Age), while the Judeo-Christian tradition has the story of the Garden of Eden²³. The prehistoric hunter-gatherer society is the prehistoric harmonious society.

2.3. The Unified Prehistoric Harmonious Society

For about 160,000 years, the lifestyle as the prehistoric hunter-gatherer society remained mostly unchanged until the Upper Palaeolithic Revolution about 40,000 years ago. The major human temperament during this period was the harmonious temperament. The natural biological instincts were adequate for the human survival.

Similarly to the Industrial and Neolithic Revolutions, the Upper Paleolithic Revolution represents a short time span when numerous inventions appeared and cultural changes occurred. The revolution comprised new religions, technologies, hunting techniques, human burials, and artistic work. The Upper Paleolithic period extended from about 40,000 to between 10,000 and 15,000 years ago.

The reasons for these changes in human behavior have been attributed to the changes in climate during the period which encompasses a number of sudden global temperature drops, meaning a worsening of the already bitter climate of the last ice age. A number of sudden temperature drops reduced significantly the area for forest in Europe and Asia. The reduction of forest reduced the food supply, usable timber, and other non-food materials. The same climate change caused the extinction of Neanderthals, who had survived since 200,000 years ago, and had similar intelligence as Homo sapiens. Homo sapiens faced the same fate of extinction as Neanderthals. One distinct difference between Homo sapiens and Neanderthals during the Upper Paleolithic Revolution is the appearance of the new Homo sapiens' religion, which saved Homo sapiens from extinction.

At the time of the Upper Paleolithic Period, the supernatural was immanent supernatural that appeared everywhere as a part of all objects in the world. Anything unexplained or unusual was attributed to the supernatural. The society was democratic and egalitarian, so there was no authoritative transcendental gods to be worshiped. Everyone and everything was equally an avatar, the incarnation of the supernatural. Such concept of immanent supernatural was prevalent before the Upper Paleolithic Revolution.

The symbols for the immanent supernatural were typically the exaggerated and distorted representation of the real natural objects to represent the unexplained and unusual characteristics of the immanent supernatural, so the symbols represented partly the natural and partly the supernatural. (Symbol is the result of the exaggeration of a specific feature of a real object.) Such symbols brought the immanent supernatural to help people. They did not worship such symbols, because there was no concept of worshipping anything authoritative.

During the harsh time in the Upper Paleolithic Period, the social group that was preoccupied with fertility and vitality for women and men, respectively, and had strong faith in the immanent supernatural had better chance to survive the harsh environment. The common symbols of the immanent supernatural for fertility were the exaggerated and distorted female figurines. In most cases, the female figurines are miniature sculptures of well-rounded female nudes with an overemphasis of the fleshy parts of the body (buttocks, stomach and chest). The sexual accent on the female breasts and the posterior are assumed by many to connote signs of fertility. The head and arms are mostly absent with the stress on the middle of the torso. Thighs tend to be exaggerated tapering into smaller legs. The head has no face. These distorted and exaggerate form of female body represents the immanent supernatural in a natural female body. These religious female figurines were valuable bringing the immanent supernatural to help fertility in the sense of bringing good luck to child birth.

Another group of religious symbols is the cave paints for the immanent supernatural to achieve vitality. During the Upper Paleolithic Revolution, the harsh environment prompted people to find alternate mental states to revitalize. The alternate mental states involved hallucinatory or trance states by drugs or repetitive rhyme. The belief in the immanent supernatural within a person made the entrance into the alternate state easy and inevitable. The whole process was manifested in the Paleolithic cave paintings as described by David Lewis-Williams²⁴. In the cave paints, the animals were mystic large strong animals or mystic animals with horns that symbolized maturation and strength. The mystic animal pictures were conceived during the trance states. The mystic powerful animal cave paintings were presented as evidence of spirit journeys previously undertaken.

The difference in the religious practice during the Upper Paleolithic Revolution is the increasingly shared religious symbols for the immanent supernatural among different social groups. The enormous distribution of these female figurines implied a ritualistic exchange system with the figurines playing a central role in inter-group relations²⁵. Practicing alternate states of the mind also became community rituals among different social groups, often led by shaman inside or outside of caves. The practicing of the alternate state of mind together promoted unity among different social groups.

The sharing of the religious symbols brought about the sharing of survival information and resource among different social groups. The sharing could actually improve the fertility and vitality of the groups involved, resulting in the validation of the power of the religious symbols. The result was the rise of the female figurine and cave painting religion. People spent much more energy and time to develop and make such religious symbols for the immanent supernatural, resulting in rapid development and spread in religious art and the involved skills.

In terms of theology, when human faced the possibility of extinction in the harsh environment, the supernatural initiated the supernatural miracle by using the religious symbols for fertility and vitality in the forms of female figurines and cave paintings, respectively. Through sharing religious symbols among different social groups by the hyper friendly instinct, the religious symbols were blessed by the supernatural with the supernatural miracles. The religious symbols really worked miraculously. Different social groups identified with the common religious symbols, forming the social bond. The religious symbols become the abstract bond outside of the natural mind that relies on actual concrete human interaction. In other words, the religious symbols instantly evoke social bond without actual concrete human interaction. This abstract bond is revealed through the supernatural miracle. Bounded by the blessed religious symbols, different social groups worked together to overcome the harsh environment, avoiding extinction. After providing the way for the abstract bond among different social groups to avoid extinction, the supernatural miracle became increasingly unnecessary. Neanderthals never conceived of an "alternate reality". From the perspective of Neanderthals, Homo sapiens were delusional to believe in the religious symbols of the immanent supernatural. Without bonding different social groups to overcome the harsh environment, Neanderthals became extinct in about 20,000 BC when female figurines and cave painting were popular. The society with the abstract bond is the unified prehistoric harmonious society.

Part 2: The Early Period

Part 2 involves the Early Period starting from the Neolithic Revolution to the Modern Revolution in the West. Chapter 3 deals with the Neolithic Revolution. The Neolithic Revolution that resulted in the agricultural-nomad society of large social group destroyed the harmonious small social group. As a result, the Early Divided Society of different societies was form. Different societies clashed to form exclusive societies. In the collective society, the collective state has the state collective religion as ideology (Judaism, Islam, Hinduism, and Confucianism) to seek exclusive state collective religion. In the individualistic society, the individualistic state has the state individualism as ideology (Greek mythology and science) to seek exclusive state individualism. Chapter 4 deals with the harmonious society. The harmonious society without the state of a large social group has the harmonious religion as ideology (Christianity, Buddhism, and Daoism) to seek harmonious connection among people in small social groups.

The yin society is the collective society where people are bound together by a leader and laws. The yang society is the individualistic society where people are treated as free individuals. A typical collective society is the ant society where all ants are bound together by kinship. The leader is the queen ant, the most important ant in the ant society. It has rigid social code for the behaviors of all ants. It has a rigid hierarchy with the queen ant on the top. An advantage of the collective society is the survival of the society as a group under deficient resource and security. The members in the collective society are willing to make necessary sacrifice to the sake of the collective wellbeing. Such sacrifice is necessary under deficient resource and security. The collective society can easily be converted into the dominative collective society where the social code and hierarchy are determined by the dominant class, which is the result of zero-sum competition.

Under abundant resource and security, the society does not have to function as a cohesive group, so abundant resource and security favor the yang (individualistic) society. It has flexible social code and flexible hierarchy. One example of the yang society is the free market society. It assumes continuous economic growth without prolong recession and market disturbance. It needs only flexible code and hierarchy. Individuals in the free market society can pursuit fully their individual achievements. The individualistic way of social life is basically solitary living with occasionally necessary group-living. Orangutan has the individualistic way of social life. Orangutans spend much of their lives high in the trees. They rarely encounter others of their kind unless sharing a fruiting tree or mating.

3. The Neolithic Revolution

3.1. The Exit from the Prehistoric Harmonious Society

The Neolithic Revolution as the transition from nomadic hunting and gathering to the cultivated crops and domesticated animals for their subsistence was first adopted by various independent prehistoric human societies about 10,000 years ago. The Neolithic

Revolution may be caused by climatic change from the retreat of the glaciers at the end of the last Ice Age at about 12,000 BC. These climatic shifts prompted the migration of many big game animals to new pasturelands in northern areas. They left a dwindling supply of game for human hunters in areas such as the Middle East. Climatic shifts also led to changes in the distribution and growing patterns of wild grains and other crops on which hunters and gatherers depended. These changes forced people to systematic cultivation of plants and domestication of animals as the supplement for the undependable source of food by gathering and hunting. As cultivated crops and domesticated animals improved, people depended on cultivated crops and domesticated animals as the main food source.

The first society resulted from the Neolithic Revolution is the horticultural-pastoral society²⁶. Horticulture is agriculture before the invention of the plow. In simple horticultural societies, the gardeners used their hands assisted by digging sticks. Advanced horticultural societies used the hoe. They grew enough to support their families and local group but not enough to produce surpluses to sell to non-agricultural peoples.

Because horticulture required more labor, to have more children became necessity. Women therefore had more children with shorter lactation period, and became less available in production. In horticulture, women were still able to farm and be productive while maintaining their reproductive roles. Gender inequality was not severe. The main source of food supply in pastoral societies was by domestication of animals. These societies were typically found in mountainous regions and in areas with insufficient rainfall to support horticultural societies. In desert areas they travel from water hole to water hole. In mountain areas they move up and down the terrain as the weather changes.

The increase in population in the horticultural society forced people to use more productive method for the cultivation of crops. The method involved plow and draft animals, resulting in the agricultural-nomad society. Plowing maintained the fertility of the soil by turning topsoil. Agriculture could support population increases by more intensive use of the same piece of land. Agriculture could support a much larger population than horticulture. Farmers grew crops for sale rather than crops grown only for household use. Market became an important part of society. Surplus food production brought about non-food-producing professionals, such as religious or ruling elites. Large cities emerged. It is the start of civilization whose original meaning relates to being a citizen, who is governed by the law of one's city, town or community.

Plowing by draft animals allowed large farm far away from home. Plow technology, which required more upper body strength and allowed large farm far away from home, did not allowed women to participate in plowing the fields and rearing children at the same time. They still did much of the processing and preserving of food, but their contribution to the household was not as valued as the work that men did because they did not contribute economically by selling products. Gender inequality was severe in the agricultural society.

Civilization was an irreversible process, because the large population caused by civilization had to be supported by agriculture. The reverse to the pre-agricultural-nomad society would have led to mass starvation. The agricultural society required to stay in the same place, so it was more prone to the periodic local natural disaster, unlike the

hunter-gatherer society that was free to move away from local natural disaster. The constant population pressure and the periodic natural disasters caused the deficient resource and security. The hunter-gatherers were averaged 6 inches taller than agricultural peoples up to 100 years ago. Today, we are now as tall as we once were. The life expectancy in the agricultural-nomad society was actually shorter than in the hunter-gatherer society.

Because one of the rules for TIT FOR TAT is the probability of meeting the same player again exceeds $2/3$, the large size social group does not allow TIT FOR TAT strategy for the harmonious society. TIT FOR TAT is essentially a strategy for a small social group, like the prehistoric hunter-gatherer society. The agricultural society with large size social group and deficient resource and security forced the society moving away from the original harmonious society that had small social group and adequate resource and security.

The result of the deviation from the harmonious society was the emergence of the collective civilized society and the individualistic civilized society from the two old temperaments, collective wellbeing (yin) and individualistic achievement (yang). The shortage of communication and understanding among the branches of human society due to geographic distance and widespread illiteracy resulted in the Early Divided Society with exclusive societies, the early civilized collective society and the early civilized individualistic society. The early harmonious society was developed and separated from the civilized society.

3.2. The Early Collective Society

A sign of immorality in the agricultural-nomad society is warfare. Cultural anthropologist, Raymond C. Kelly²⁷ believes that warfare originated very late in human evolution. Archaeological evidence points to a commencement of warfare that postdates the development of agriculture. This strongly implies that earlier hunter-gatherer societies were warless and that the Paleolithic was a time of universal peace. One example is Japan where the agricultural society was established very late. In Japan, intensive agriculture came in with migrants from the mainland about 2,300 years ago. Archaeologists have excavated some 5,000 skeletons that predate the intrusion, and of those only ten show signs of violent death. In contrast, out of about 1,000 post-migration excavated skeletons, more than a hundred show such signs. The result was the immoral yin-yang civilized society, deviated greatly from the harmonious society. Consequently, humans moved out of the Garden of Eden.

When human faced the possibility of destruction in the immoral yin-yang civilized society with the activated dehumanized prey-predator instincts, the supernatural became the supernatural authority for the abstract morality to prevent the activation of the dehumanized prey-predator instinct. Since humans by nature have both the humanized instincts and the dehumanized prey-predator instincts, the abstract morality as the prevention of the activated dehumanized prey-predator instincts is abstract outside of the expression of biological instincts. The supernatural authority rules over all human rulers with the abstract morality. The supernatural authority becomes the “High Ruler”. The religious civilized social groups that worship the authoritative transcendental supernatural

as the high ruler for the abstract morality are blessed by the supernatural with the supernatural miracles.

Judaism and Islam believe in one personal God or Allah, while Confucianism believes in one impersonal God (Heaven (Tian) or High Ruler (Shang-di)). Hinduism is polymorphic monotheism where one God assumes many forms. The religions of the supernatural authority for the abstract morality are blessed by the supernatural with supernatural miracles.

A typical example of the abstract morality is the Ten Commandments from Exodus 20,

1. Thou Shall Have No Other Gods beside Me
2. Thou Shall Not Worship Any Graven Images
3. Thou Shall Not Take the Name of the Lord Thy God in Vain
4. Remember the Sabbath Day to Rest and Keep it Holy
5. Honor Thy Father and Thy Mother
6. Thou Shall Not Kill
7. Thou Shall Not Commit Adultery
8. Thou Shall Not Steal
9. Thou Shall Not Bear False Witness
10. Thou Shall Not Covet Anything that is Thy Neighbor's

The first four commandments are to accept the Lord as the supernatural authority. The fifth commandment is to accept parents as the earthly authority. The rest of the commandments are for the prevention of the activation of the dehumanized prey-predator instincts, such as the addictive instinct for greed and the predatory instinct for harming people.

In China, the prevalent and official version of God is one impersonal God with the interchangeable names of the Heaven and the High Ruler. The worship of the Heaven by emperors took place in the Temple of Heaven. The current Temple of Heaven was built in 1420 A.D. According to historical records, such formal worship of the Heaven can be traced back to 2000 BC. The emperors built the Temple of Heaven that demanded the highest level of skills and the perfection in the art of construction. During the worship, emperors knelt down before the Heaven like every one else.

The first three Dynasties (the Xia, Shang, and Zhou) all arose in the north in the second millennium BC. The founders of Zhou believed that the Shang dynasty has lost the mandate because of its gross ritual and moral failings. They received the mandate from Heaven to rule China because of their virtue, consisting of kindness, humbleness, and just. The founders of Zhou accepted the high ruler for the abstract morality of morality.

Confucius was born around 551 BC in China. The Zhou dynasty had been in power for 600 years, and was to persist until 253 BC, but the Zhou king had not been able to rule the whole China for the last 200 years. Without a centralized power, feudal states engaged in frequent and devastating wars among themselves. The wars among nobilities destroyed the framework of virtue established in early Zhou. Confucius devised a moral system for common people to claim the legitimacy of the mandate from Heaven. A person who knows the will of Heaven becomes a superior man.

The Master said, "Without recognizing the ordinances of Heaven, it is impossible to be a superior man." Analects XX: 3: 1

Confucius said, "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages. " Analects XVI: 8.1

When Confucius was in danger being killed by Huan Tui,

The Master said, 'Heaven produced the virtue that is in me. What can Huan Tui do to me?' (Analects VII: 22)

For Confucius, the virtue of Heaven in him formed a mysterious protection over him. When Confucius was sick, one of his students wanted to pray for him.

The Master said, 'My praying has been for a long time.' (Analects VII: 34)

By following the will of Heaven, Confucius was in continuous contact with Heaven in a form of prayer.

The Confucius' teaching is about mostly how to establish human relations among various people. The end result is the rational moral yin-yang civilized society. At the high end, the high ruler serves as the abstract morality for morality. At the low end, family serves as the natural small group for love and diligence. The whole civilized society aligns with the line connecting the two ends. Confucius described the concept of extension.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy. (Great Learning)

Such system is particularly suitable for the agricultural society where family is the basic production unit. Confucianism prevailed as the main social system in the agricultural China without any serious opposition and interruption.

In the society today, most people believe explicitly or implicitly in the supernatural authority for the abstract morality that prevents the activation of the dehumanized prey-predator instincts. The abstract morality becomes the foundation of a good society.

3.3. The Early Individualistic Society

In period from 500-336 BC, classical Greece was divided into small city states, each of which consisted of a city and its surrounding countryside. In this period Athens reached its greatest political and cultural heights: the full development of the democratic

system of government under the Athenian statesman Pericles, and the founding of the philosophical schools of Socrates and Plato.

Greece was divided into many small self-governing communities, a pattern largely dictated by Greek geography, where every island, valley and plain is cut off from its neighbors by the sea or mountain ranges. It was difficult to have a collective empire over all communities. The coastal cities allowed additional wealth from trades, permitted the release of population pressure by colonization by the sea, and let the gathering of various ideas to form cosmopolitanism. Such city states as a whole had fairly adequate resource and security.

Such adequate resource (in both wealth and ideas) and security were further concentrated in an elite group of wealthy males. The Greek society was highly stratified in terms of class, race, and gender. Greek Society was mainly broken up between free people and slaves, who were owned by the free people. Consequently, the social resource was concentrated in an upper class, consisting of wealthy males. This social class had abundant resource and security. With the abundant resource and security, the upper class constituted the exclusive individualistic society, even though the society as a whole was a collective society with rigid social code and hierarchy.

This exclusive individualistic society developed individualism. Greek individualism allowed individuals to understand rationally the physical universe, unrelated to human relations at all. It permitted individuals to have self-reliance to question all traditional religions and human authorities. Individual achievement rather than collective wellbeing became the primary concern.

The two distinctive features in Greek culture are Greek mythology and science. Greek mythology involves essentially the individualistic supernatural achievement. All gods engage in the competition of individualistic achievement. The high honor is to be a high heroic achiever to overcome all obstacles and become an immortal. Morality is not the main concern. Science involves essentially the individualistic intellectual achievement. It involves no human relation for collective wellbeing. The main pursuit of science is to find the most beautiful and perfect methods and natural laws, which do not involve any practical usage for human.

4. The Early Harmonious Society

The early harmonious society was developed and separated from the early civilized society. The yin-yang civilized society deviates from the harmonious society, and the major temperaments of the civilized people also deviate from the harmonious temperament. The civilized temperaments are likely the non-harmonious temperaments, which produce high social barrier, consisting of long social memory, dominative hierarchy, the gender dichotomy, lie, cruelty, greed, and guilt, among people. With the innate hyper friendly instinct for eager cooperation at the minimum social barrier, the civilized people are uncomfortable with the high social barrier. For some people, the high social barrier is severe enough to cause disconnection and alienation to separate the people from other people. These disconnected and alienated people eager to return to the harmonious temperament and society where they can again connect with people. The return requires the transformation from the non-harmonious temperament and society into the harmonious temperament and society.

The religions involved in such transformation are Christianity, Buddhism, Daoism, and other spiritual religions. Both Christianity and Buddhism provide the details how the transformation takes place. The transformation can be described in principle and practice.

4.1. The Transformation Principle

The transformation is the transformation from the non-harmonious temperament into the harmonious temperament. The transformation involves the extinction of the non-harmonious temperament and the rebirth into the harmonious temperament as follows.

the temperament level

the non-harmonious temperament → the extinction of the non-harmonious temperament
→ the rebirth into the harmonious temperament

On the conscious level, the temperament is expressed as autobiographic self. Autobiographic self in a person is the life story of self with goal and meaning of life. In the yin-yang civilized society, it becomes the civilized autographic self through the non-harmonious temperaments. The transformation from the non-harmonious temperament into the harmonious temperament is the transformation from the civilized autobiographic self into the harmonious autobiographic self. The transformation involves first the realization of the futility of the civilized autobiographic self in terms of the eventual appearance of the harmonious temperament, so the civilized autobiographic self is actually the no civilized autobiographic self or simply the no-self. However, because self naturally is too important to be replaced, no-self is abstractness, non-representation for the expression of the natural detective instinct. The supernatural miracle reveals the abstract no-self as the alternative to the civilized autobiographic self.

For Buddhism, the abstract no-self is the impermanent and imperfect illusive-self absent of reality and independence. For Christianity, the abstract the abstract no-self is the perishable sinful self. The abstract no-self is followed by the abstract self-ending that leads to the abstract rebirth to form the harmonious autobiographic self as below.

the conscious (autobiographic self) level

1. the formation of the civilized autobiographic self

- the non-harmonious temperament → the civilized autobiographic self
2. the transformation of the civilized autobiographic self
 - the civilized autobiographic self → the abstract no civilized autobiographic self
 - (the abstract no-self) → the abstract no civilized autobiographic self-ending (the abstract no self-ending) → the abstract rebirth into the harmonious autobiographic self = the harmonious temperament

The supernatural sent the liberators to liberate the civilized people from the bondage of the civilized autobiographic self, and to return to the harmonious society through the abstract rebirth. The harmonious religions include Christianity, Buddhism, Daoism, and other spiritual religions.

For Christianity, the no-self is the perishable sinful self (flesh), the self-ending is to die on the cross with Christ, and the rebirth is to resurrect with Christ into the Kingdom of God. For Buddhism, the no-self is the impermanent and imperfect illusive-self and the self-ending is Nirvana that extinguishes the flame of life. Rebirth in the Buddhist context relates to reincarnation. For Buddhism, the abstract rebirth into the harmonious temperament corresponds to the way of Bodhisattva that is a person who has achieved enlightenment has chosen to remain in this world to help those who are suffering, instead of going on to Nirvana. Therefore, for Buddhism, the abstract rebirth into the harmonious temperament is the Bodhisattva Way rather than reincarnation. For Zen Buddhism, Nirvana and the Bodhisattva Way correspond to the Insight (dun wu) into the futility of the civilized nature and one's own original nature (Buddha nature), the harmonious temperament. Zen Buddhism is essentially the combination of the original Buddhism and Daoism. It has simplicity and spontaneity from Daoism, and discipline and the basic framework from Buddhism. For Daoism, no-self is no civilized self. It does not have a specific self-ending. The rebirth corresponds to the return to the nature away from the civilization.

4.2. The Transformation Practice: Justification and Sanctification

The transformation practice involves the transformation into the harmonious society and the transformation into the harmonious temperament. In the Christian terminology, the transformation into the harmonious society is “justification” (to make just), while the transformation into the harmonious temperament is ‘sanctification’ (to make sacred). Justification involves the abstract rebirth into the harmonious society through Jesus Christ, and sanctification involves the abstract rebirth into the harmonious temperament through the Spirit. The harmonious society is the church as the social kinship group for Christian brothers and sisters in the God's family. Sanctification for the rebirth into the harmonious temperament follows justification. The five-step justification and the five-step sanctification are listed below.

Justification; the five-step justification

1. the human original goodness,
2. the deviation,
3. the return,
4. the harmonious social identity, and

5. the salvation (the self-ending and the rebirth).

Sanctification; the five-step sanctification

1. the human original goodness,
2. the deviation,
3. the return,
4. the fourfold harmonious mind (the calm mind, the clear mind, the loving-kindness mind, and the no-self mind), and
5. the Insight (the self-ending and the rebirth).

The first three steps are the same for the five-step justification and the five-step sanctification. The first three steps are the reasons to have harmony. The last two steps in justification provide the direction toward the rebirth into the harmonious society, while the last two steps in sanctification provide the direction toward the rebirth into the harmonious temperament. The first three steps will be discussed first for all harmonious religions. The last two steps for justification will be discussed for Christianity, and the last two steps for sanctification will be described for both Christianity and Buddhism.

Justification and Sanctification (the first three steps)

Step I: the human original goodness for justification and sanctification

People have the human original goodness derived from the conscience instinct as the harmonious temperament for the harmonious prehistoric hunter-gatherer society. For Christianity, the human original goodness is the human nature in the Garden of Eden before the Fall.

So God created man in his own image, in the image of God he created him; male and female he created them. (Genesis 1:27)

Paul mentioned conscience for all people in the Bible.

Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them. (Romans 2:14-15)

The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. (1 Timothy 1:5)

For Zen Buddhism, the human innate goodness is the Buddha nature that all people have in them. Everyone can achieve the Buddha nature.

As mentioned before, Mencius, a great Confucian teacher, described the human innate goodness. He believed everyone could be Yao and Yu (the Chinese ancient mystic saint-emperors).

Step 2: the deviation for justification and sanctification

The deviation from the human innate goodness comes from civilization. The conscience instinct as initial eager cooperation without lie is derived from the TIT FOR TAT strategy, which does not work well in a large social group as in the civilized society. Consequently, most civilized people adopt the non-harmonious temperaments deviated from the human innate goodness. As a result, the high social barrier, consisting of long social memory, dominative hierarchy, the gender dichotomy, lie, cruelty, greed, and guilt, among people causes human suffering and disconnection.

In the Bible, the deviation represents the exit from the Garden of Eden. In the Bible, the Garden of Eden symbolizes the harmonious society and temperament. The forbidden fruit symbolizes civilization. The eating of the forbidden fruit by Adam and Eve resulted in the death, as commanded by God, "...but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die (Genesis 2:7). "For as in Adam, all die." (1 Corinthians 15:22)". "for all have sinned and fall short of the glory of God. (Romans 3:23)." The deviation represents the spiritual death after civilization.

For Daoism, the emergence of the civilized society is the deviation from the Great Way in the harmonious society in the prehistoric time.

Therefore, when the Great Way is rejected, it is then that we have the virtues of humanity and righteousness. When knowledge and wisdom appear, it is then that there is great hypocrisy. When the six relations are not in harmony, it is then that we have filial piety and compassion. When the country is in chaos and confusion, it is then that there are virtuous officials. (Chapter 18, Dao De Jing)

Zen Buddhism, particularly the Sixth Patriarch who was illiterate, believes in human original nature much more than in symbols and rules as in civilization. To Zen Buddhism, the reliance in symbols and rules rather than human original nature is a deviation. To Zen Buddhism, even the symbol of Buddha can be a deviation.

Step 3: the return for justification and sanctification

The human suffering and disconnection caused by the non-harmonious temperament prompt people to return back to the harmonious temperament with the human innate goodness. For the cessation of suffering and disconnection, the return to the harmonious temperament is attainable. For Zen Buddhism, the return is the return to one's original nature. In the Bible, "for as in Adam, all die." (1 Corinthians 15:22)", and Jesus represents "the last Adam, a life-giving spirit (1 Corinthians 15:45)" to bring back the original life of the Garden of Eden.

The return is a decision. The prefrontal cortex governs decision-making and working memory. Instead of running away from the suffering and disconnection, a person through the prefrontal cortex takes control of life for the cessation of suffering and disconnection. Psychologically, one of the biggest factors in how we process stressful events is how much control we have over our lives. Generally, if we feel we are in control, we cope. If we do not, we collapse. The strong faith in human innate goodness and the strong sense of suffering and disconnection sustain the decision to take control of life through the prefrontal cortex.

The human suffering and disconnection caused by the non-harmonious society and temperament prompt people to return back to the harmonious society and

temperament with the human original goodness. For the cessation of suffering and disconnection, the return to the harmonious society and temperament is attainable. The return is through the harmonious social identity and the salvation, while the return to the harmonious temperament is through the fourfold harmonious mind and the Insight.

Justification (the last two steps)

Step 4: the harmonious social identity for justification

The harmonious social identity that Jesus provides is the kingdom of God. To enter into the kingdom of God requires the rebirth.

In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again." "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!" Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again.' (John 3:3-7)

To Jesus, the kingdom is not of this world as the civilized society.

Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place." (John 18:36)

To Jesus, the kingdom of God is not political, and the state of the Roman Emperor was separated from the kingdom of God, as described by Jesus.

Then he said to them, "Give to Caesar what is Caesar's, and to God what is God's." (Matthew 22:21)

The kingdom of God is within a person as the harmonious temperament.

Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, "The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you." (Luke 17:20-21)

According to Jesus, the kingdom of God does not belong to the kingdom of civilization as described in the parable of mustard seed and bush.

Again he said, "What shall we say the kingdom of God is like, or what parable shall we use to describe it? It is like a mustard seed, which is the smallest seed you plant in the ground. Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds of the air can perch in its shade." (Mark 4:30-32)

The kingdom of God starts small like a mustard seed, and it becomes a modest mustard bush. According to the rabbinical law, a mustard plant was forbidden in a household garden because it was fast spreading and would tend to invade the veggies. Mustard is a common, fast-spreading plant, which grows to about four feet in height. Garden symbolizes artificial civilization, while mustard represents a plant unlike the normal plants in the artificial civilized garden. The kingdom of God as the kingdom of mustard bush is small and ubiquitous unlike normal civilized plants, but the kingdom of God grows in the civilized garden.

The kingdom of God consists of small groups of people.

"Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. (Luke 12:32)

The civilized society has the propensity to accumulate. The kingdom of God as the harmonious society does not have the propensity to accumulate.

Jesus looked at him and said, "How hard it is for the rich to enter the kingdom of God!" (Luke 18:24)

Looking at his disciples, he said: "Blessed are you who are poor, for yours is the kingdom of God. (Luke 6:20)

But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. (Luke 18:16)

Therefore, the kingdom of God consists of ubiquitous small groups of people unlike the kingdom of civilization and without accumulation and grandiosity. The kingdom of God corresponds to the prehistoric hunter-gatherer society consisting of ubiquitous small groups of people unlike civilization and without accumulation and grandiosity.

The small group of people led by Jesus followed Jesus' command.

A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another. (John 13:34-35)

With love from God, the kingdom of God is harmonious as in the prehistoric kingdom of God. Finally, the people in the kingdom of God follow the will of God as Jesus said,

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. (Matthew 7:21)

The will of God is the harmonious society.

The same aspiration to return to the prehistoric harmonious society is expressed in Daoism. In Daoism, the harmonious social identity is the "small state". Laozi describes the small group society as following.

Let the states be small and people few. Bring it about that here weapons for "tens" and "hundreds," yet let no one use them. Have the people regard death gravely and put migrating far from their minds. Though they might have boats and carriages, no one will ride them; though they might have armor and spears, no one will display them. Have the people return to knotting cords and using them. They will relish their food, regard their clothing as beautiful. Delight in their customs, and feel safe and secure in their homes. Neighboring states might overlook one another and the sounds of chickens and dogs might be overheard; yet the people will arrive at old age and death with no comings and going between them. (Dao De Jing: Chapter 80)

This small state has no ambition to become big and grandiose. The people are plain and content.

Step 5: Salvation: the no-self and the rebirth for justification

The non-harmonious civilized society has high social barrier, while the harmonious society has minimum social barrier. In the collective civilized society, the barrier between the conformity and the non-conformity is high to keep people to conform to collective social identity and laws. The people with conformity are separated from the people with non-conformity. In the individualistic civilized society, the people with high achievement set a social barrier to the people with low achievement.

As the harmonious society, the kingdom of God has minimum social barrier, so the barrier to the admission to the kingdom of God has to be minimum that is zero. This zero barrier is not possible from the perspective of the civilized society that has high social barrier. In the civilized society, there is always a barrier around any kingdom. Jesus Christ provided the solution. Because of the salvation from the sacrifice of Jesus Christ on the cross to break down the barrier to the kingdom of God, everyone who accepts the salvation can be admitted to the kingdom of God. In the Old Testament, sins as the barrier between human and God could be forgiven through a sacrifice. Jesus as the sacrifice broke down the barrier to the kingdom of God. Jesus' resurrection initiated the kingdom of God. The salvation is completely free for all people.

At the same time, the admission to the kingdom of God is the transformation from non-harmony to harmony. The transformation involves no-self and the rebirth. No-self is to repent and to accept the kingdom of God as the harmonious social identity. According to Jesus,

"The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" (Mark 1:15)

Also, according to Peter,

Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, (Acts 3:19)

The acceptance of Jesus is the end of self.

I have been crucified with Christ and I no longer live, but Christ lives in me. (Galatians 2:20a)

An individual accepts the salvation to become just (righteous) which allows the rebirth with Jesus into the harmonious society, the God's family. "This righteousness from God comes through faith in Jesus Christ to all who believe. (Romans 3:22)". "That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)". "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household. (Ephesians 2:19)" "Therefore, if anyone is in Christ, one is a new creation; the old has gone, the new has come! (2 Corinthians 5:17)."

Jesus represents "the last Adam, a life-giving spirit (1 Corinthians 15:45)" to bring back the original harmonious society of the Garden of Eden. Jesus found the new covenant, the Harmonious Covenant.

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant. (Hebrews 9:15)

It is a tremendous life-changing experience to liberate from the cold, competitive, and hierarchical civilized society, and to enter into the warm, loving, and egalitarian harmonious society, which is build by Jesus to fill with love.

According to Paul, Christians in the church are interconnected as the body of Christ as he stated," Now you are the body of Christ, and each one of you is a part of it. (1 Corinthians 12:27)" In terms of organization, the church in small group unit is essentially similar to the pre-historic hunter-gatherer harmonious society. Within the small harmonious group, the group-induced harmonious temperament in terms of initial eager cooperation without lie emerges in the people. For Christians, the result of justification is the harmonious society with maximum love and morality,

Sanctification (the last two steps)

Step 4: the fourfold harmonious mind (the calm mind, the clear mind, the loving-kindness mind and the no-self mind) for sanctification

The return to the innate goodness is through the fourfold harmonious mind that provides the mechanism for the transformation from non-harmonious temperament into the harmonious temperament. They are the calm mind, the clear mind, the loving-kindness mind and the no-self mind. They correspond to faith, wisdom, love, and perishable flesh, respectively, in Christianity, and right concentration, right mindfulness, loving-kindness, and emptiness, respectively, in Buddhism. For neuroscience, the calm mind and the clear mind relate to the prefrontal cortex to control non-conscience instincts, and the loving-kindness and the no-self relate to the hyper friendly instinct and the detective instinct, respectively, in the conscience instinct. The purposes of each mind will be discussed.

Fourfold harmonious mind	calm mind	clear mind	loving-kindness mind	no-self
Christianity	Faith	Wisdom	Love	perishable flesh
Buddhism	right concentration	right mindfulness	loving-kindness	Emptiness
Neuroscience	prefrontal cortex		hyper friendly instinct	detective instinct
Purposes	control non-conscience instincts		enhance conscience instinct	
	relaxation and integrity	emotional stability and objectivity	hyper friendly = love and kindness	detection of the no-self

As mentioned before, the evolution of the conscience instinct required the expansion of the prefrontal cortex to control the old instincts from the non-harmonious temperament. As the brain had tripled in size during human evolution, the prefrontal cortex had increased in size six fold. The prefrontal cortex in humans occupies a far larger percentage of the brain than any other animal. Thus, the prefrontal cortex serves as executive function for the transformation from the non-harmonious temperament into the harmonious temperament. The prefrontal cortex has a high number of interconnections between both drives and instincts in the brainstem's Reticular Activating System and emotion in the limbic system. As a result, the prefrontal cortex can control pleasure, pain, anger, rage, panic, aggression, fight-flight-freeze responses, and basic sexual responses. A neurological principle in sanctification is to strengthen the neural connection between the prefrontal cortex and drive, instinct, emotion, and cognition in the brain. One indication of the importance of the prefrontal cortex in sanctification is the increased thickness of areas in prefrontal regions of the cerebral cortex associated with the long-term meditation practice of Buddhist monks²⁸.

the calm mind: right concentration

The calm mind is through the prefrontal cortex that concentrates non-judgmentally at one point or task. Distractive emotion is pushed gently aside. Through the prefrontal cortex, the calm mind trains the mind to focus calmly. The calm mind is faith from Christianity and right concentration from the Buddhist Noble Eightfold Path (right view, right aspiration, right speech, right action, right livelihood, right effort, right concentration, and right mindfulness).

The calm mind is strengthened by meditation and prayer. The meditation for the calm mind is the concentrative meditation. In terms of meditation, the non-verbal method includes concentrating on the breath, movement (walking, Sufi dancing, yoga, Qi Gong, and Tai Chi), and mantra. The verbal method involves prayer. In prayer, the adoration to worship God and praise God can establish the calm mind. One feels safe and peace by making such connection with almighty and loving God. One of the prayer methods for the calm mind is the centering prayer²⁹ to center at a sacred word.

During meditation, the brain's activity alters significantly, as mapped by a device called an electroencephalograph (EEG). The most well-known brain waves evident during many kinds of meditation are called alpha waves. When the brain moves into an alpha wave state, many physiological changes occur, such as the parasympathetic half of the autonomic nervous system. This results in lowered blood pressure and heart rate, a reduction in stress hormones and slowed metabolism. If meditation is practiced regularly, these beneficial changes become relatively permanent.

The opposition to the calm mind is ADHD (attention deficit hyperactivity disorder). The common symptom is a persistent pattern of impulsiveness and inattention, with a component of hyperactivity. Typically, ADHD is a developmental disorder. In one study, the region with the greatest average delay is the middle of the prefrontal cortex³⁰, lagged a full five years in development occurred in elementary school aged ADHD patients. The drug, Ritalin, for ADHD stimulates activity in the prefrontal cortex. The prefrontal cortex is important for the calm mind that requires concentration through the prefrontal cortex.

One of the symptoms for ADHD is the failure to follow instruction because of the deficiency in the prefrontal cortex. For adult, following instruction is important part of morality, so the calm mind as concentration is important to resist temptation as distraction from the right moral path. Alcohol is forbidden because alcohol also depresses the activity of the sophisticated prefrontal cortex, resulting in lowering the resistance against temptation. Therefore, the calm mind is for both relaxation and integrity through the prefrontal cortex.

the clear mind: right mindfulness

The clear mind is through the prefrontal cortex that connects non-judgmentally with emotion. Emotion is connected gently with the prefrontal cortex where emotion can be identified and controlled. Through the prefrontal cortex, the clear mind trains to aware all experiences clearly and objectively. Objectivity relates to the perception without distortion by personal emotion and instinct. The clear mind is right mindfulness from the Buddhist Noble Eightfold Path and wisdom from Christianity.

The meditation for the clear mind is called mindfulness or insight meditation. The meditators pay close attention to sensations and thoughts as they come and go each passing moment but refraining from judging or acting on those objects, thoughts and feelings. The basic principle is labeling information. When the scan of self becomes difficult, it is necessary to return to the calm mind step.

The prayer for labeling emotion is the mindfulness prayer to talk to God freely. Guided by the spontaneous spirit, the prayer is a free association private talk with God. The scan of self is through confession, thanksgiving, and supplication for thoughts and feelings of guilt, happiness, and stress-anxiety, respectively. Basically, it is a free association private talk to God about self, as Paul states.

In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. (Romans 8:26-27)

The study by Matthew D. Lieberman³¹ showed that while the emotion part (amygdala) of the brain was less active when an individual labeled the negative feeling, the right ventrolateral prefrontal cortex was more active. The individuals trained in the scan of self by the mindfulness meditation have higher activity in the right ventrolateral prefrontal cortex and lower activity in the emotional part of the brain than the individual without the training in the mindfulness meditation. Unlabeled emotional information can

lead to stress-anxiety, so labeling information reduces stress-anxiety. Labeling information corresponds to the mindfulness prayer or meditation.

A person experienced in the clear mind meditation or prayer can experience all things objectively, particularly during meditation or prayer, because the perception of all things involves the prefrontal cortex. It can overcome instinctive reflexes, such as startle and habituation. Paul Eckman observed and measured the ability of a seasoned meditation practitioner to suppress the startle reflex while meditating. Loud sounds went off out of view and failed to startle this individual while doing his mindfulness (open) meditation, but not during his concentrative (fixed point) meditation. He has found that in general meditators don't get as shocked as nonmeditators to such unpredictable loud sounds³². Similarly, the people with clear mind can handle shocking, unpleasant, and difficult social encounters objectively, because they are experienced in the control of emotion by the prefrontal cortex. In this way, they are able to stay in the middle-way, not psychological extreme. Therefore, the clear mind is for both emotional stability and objectivity through the prefrontal cortex.

the loving-kindness mind:

Loving-kindness toward all people is derived from the activation of the hyper friendly instinct of the conscience instinct. The loving-kindness is the foundation of morality. The loving-kindness mind can be practice during meditation (the Buddhist non-referential compassion meditation³³) or prayer. Typical sacred verses for the loving-kindness mind from Christianity are

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16)

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. (1 Corinthians 13:4-8)

For Buddhism, typical verses are from the Karaniya Metta Sutta (Hymn of Universal Love).

Let none deceive or decry his fellow anywhere; let none wish others harm in resentment or in hate. Just as with her own life, a mother shields from hurt her own son, her only child, let all-embracing thoughts for all beings be yours.

Cultivate an all-embracing mind of love for all throughout the universe in all its height, depth and breadth — Love that is untroubled and beyond hatred or enmity.

As you stand, walk, sit or lie, so as long as you are awake, pursue this awareness with your might: It is deemed the Divine State here and now.

the no-self mind:

The no-self as no civilized autobiographic self is basically derived from the non-existence of civilized autobiographic self with respect to the harmonious temperament that was the normal temperament in the prehistoric time before the civilization. The realization of the no-self as no civilized autobiographic self is derived from the activation of the detective instinct of the conscience instinct. The civilized autobiographic self becomes questionable. The no civilized autobiographic self along with the questionable

civilized autobiographic self is in the right brain. The prefrontal cortex chooses the no civilized autobiographic self to represent the civilized autobiographic self.

For Christians, the abstract no-self is the perishable sinful self. For Christianity, “all have sinned and fall short of the glory of God. (Romans 3:23), and “the wages of sin is death. (Romans 6:23a)” The abstract self-ending is equivalent to the complete surrendering self to God for the salvation.

For Buddhism, the abstract no-self is impermanent and imperfect illusive-self absent of reality and independence. The illusive civilized life is source of disconnection and suffering. For Buddhism, the abstract self-ending is to extinct the illusive no-self.

Step 5: the Insight (dun wu: the self-ending and the rebirth) for sanctification

To reach the Insight as the transformation from the non-harmonious temperament into the harmonious temperament, it is necessary to have all four minds in the fourfold harmonious mind involving the conscience instinct and the prefrontal cortex. When the combined fourfold harmonious mind reaches certain critical point unconsciously, the Insight occurs suddenly. The critical point is how a person feels comfortable enough unconsciously to change the temperament. The Insight consists of the sudden realization of the non-existence (self-ending) of the civilized autobiographic self and the reappearance (rebirth) of the original human nature with the innate goodness. The Insight is sudden because the mind is mostly unconscious. Since the non-harmonious temperament and the harmonious temperament always appear and disappear, the Insight is a process rather a fixed point.

For Christianity, the Insight is the spiritual Insight into the ultimate relationship between Christ and the perishable flesh from the civilized world. In the Insight for Paul in the Bible, all things are rubbish.

What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ. (Philippians 3:8)

For Buddha, all things are perishable. The last advice and words from Buddha is

All things are perishable. Strive with earnestness. (vayadhamma sankhdra appamadena sampadetha)

To prehistoric hunters and gatherers who had very little material accumulation, it was not difficult to regard all things as rubbish and perishable. More important than all things, the harmonious temperament was the best prehistoric survival strategy, the TIT FOR TAT with initial eager cooperation without lie. Prehistoric hunters and gatherers did not need to strive for the Insight, because their normal temperaments were the harmonious temperament. Civilized people without the harmonious temperament need to strive with earnestness for the Insight.

the self-ending *Nirvana*

The Insight consists of the self-ending and the rebirth. The self-ending is through the extinguishment of the abstract no-self. The self-ending is Nirvana in Buddhism and the death of self on the cross in Christianity. In the meditation or prayer practice, the self-ending comes from the combination of the no-self mind with any one of the three minds, the calm mind, the clear mind, and the loving-kindness mind. During such practice, self disappears. Occasionally, the self-ending comes suddenly outside of

meditation and prayer. After experiential self-ending, there is a sense of letting go of self. The emotion, due to autobiographic self, loses its emotional impact as if the emotional memory of the self-identity fades away.

Neurologically, the abstract self-ending is the deliberate inhibition of biological self that determines the boundary of biological self in space and time. The self-ending is observed by the brain activity in meditation and prayer examined by neurologist, Andrew Newberg³⁴. When the meditation by the Tibetan Buddhist monks and the prayer by Franciscan nuns reached to the “peak”, he found increase in activity in the prefrontal lobe and marked decrease in activity in the parietal lobes. The prefrontal lobe is for mental concentration. The parietal lobe is for the orientation of self in space, determining where the self ends and where the external space begins. The decrease in activity in the parietal lobes means the loss of self. At the peak, people have a loss of the sense of self and frequently experience a sense of no space and time. Therefore, the brain activity observed by Newberg corresponds to the self-ending of the biological self, which for a meditator is the self-ending of autobiographic self. Thus, the self-ending of autobiographic self has a real brain experience of self-ending, allowing the brain to end or minimize the civilized autobiographic self.

The self-ending minimizes gradually or greatly the civilized autobiographic self. The social barrier and disconnection as well as stress and anxiety resulted from long social memory, dominative hierarchy, gender dichotomy, lie, cruelty, greed, and guilt are minimized.

the rebirth: the Bodhisattva Way

The abstract self-ending leads to the abstract rebirth into the harmonious temperament, the human original temperament. The harmonious temperament is friendlier toward all people, calmer, more contented, more attentive, and more moral than the non-harmonious temperaments. The people with the harmonious temperament form the harmonious society automatically.

The summary of the five step sanctification is as below.

<u>The Five-Step Sanctification 五步成圣法</u>		
	<u>Christianity</u>	<u>禅宗 (Zen Buddhism)</u>
1	<u>the human innate goodness</u> the human nature before the exit from the Garden of Eden	人性本善 人人皆有佛性, 人人皆可成佛 (everyone has the Buddha nature; everyone can be Buddha)
2	<u>the deviation</u> due to civilization	偏离 文明造成
3	<u>the return</u> returning to the human innate goodness	回转 回转到本善性
4	<u>the fourfold harmonious mind</u> the calm mind, the clear mind, the loving-kindness mind, the no-self mind (faith, wisdom, love, and perishable flesh)	四心 镇定心, 清晰心, 仁慈心, 无我心 (正定, 正念, 仁慈, 无)
5	<u>the Insight</u> 1. the civilized autobiographic self-ending 2. the rebirth into the original harmonious temperament	顿悟 1. 灭文明我 一刹那间妄念俱灭 2. 重生 顿见真如本性

The result of sanctification is the harmonious temperament with maximum tranquility and contentment. After sanctification, a person with the harmonious temperament and compassion in the harmonious society and in the world is described by Paul in the Bible.

Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people who are in need. Practice hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. (Romans 12:9-18)

Part 3. The Modern Period

Part 3 involves the Modern Period starting from the Renaissance for the Modern Revolution to the Postmodern Revolution. Chapter 5 deals with the Modern Revolution in the West starting from the Renaissance, which added individualism to the essentially collective society. The mass printing and increased literacy allowed individualism to spread in the West. Such individualistic innovation and motivation particularly favored the start and the spread of the Industrial Revolution that required individualistic innovation and motivated entrepreneur. As a result, the modern individualistic society as capitalism emerged. At the same time, the counter movement as socialism for the modern collective society also emerged. The modern individualistic society and the modern collective society formed the modern two-party society.

Chapter 6 deals with the Modern Unified Society, in which Christian church and America played critical roles. The Christian church changed from the original harmonious society into the state collective religion as the Roman Empire selected it as the state religion. The Modern Revolution gradually moved the church back to the harmonious society, particularly in America. In the Modern Unified Society, such as America, political parties replace states, partisan socialism replaces state religion, partisan capitalism replaces state individualism, and religions become harmonious religions without political state of large social group. The Unified Society is the system of separation and balance of powers in the three-branch society, consisting of the collective society, the individualistic society, and the harmonious society.

5. The Modern Two-Party Society

5.1. The Modern Individualistic Society

5.1.1. The Renaissance

Greek individualism assisted the early Christianity to thrive in the collective society by the emphasis on individuals rather than worldly authorities. After the fall of the Roman Empire and the end of the dominance of the Greek culture, the Western World returned to the collective society dominated by the human authorities in the Christian church in the Middle Ages. It had rigid social code and hierarchy to maintain the order in the society with deficient resource and security. The Greek culture and its individualism again became important in the Renaissance.

The Renaissance had their origin in late 13th century Florence, Italy. Italy was divided into smaller city states and territories, similar to the classical Greece. Italy was one of the most urbanized areas in Europe. They were in the Roman Empire that inherited Greek culture. Italy at this time was notable for its merchant Republics. The wealthy merchants constituted the affluent upper class, resulting in the exclusive individualistic society, similar to the exclusive individualistic society in the classical Greece.

Greek individualism gave people self-reliance to change traditions and authorities. The Renaissance expresses the changes in art, religion, philosophy, science, and politics. The highly spiritual art in the Middle Ages was transformed into worldly and secular art. The religion that depended on the church authority and tradition in the Middle Ages was transformed into the personal rational reading of the original scripture. People again were interested the rational system of the nature. Politics was understood in more realistic power struggle among individuals.

The change in the society as a whole was more gradual than the change in ideas. The broad power of the church was replaced by small national powers. The society as a whole continued to be the collective society because of the continuous deficient resource and security. In some areas, the exclusive democratic society appeared. The exclusive democratic society was controlled by small wealthy males. Within this small group, there was democracy, while the whole society was still the collective society with rigid social code and hierarchy. The situation was changed by the industrial revolution.

5.1.2. The Industrial Revolution

Greek individualism assisted not only in the development of new science after the Renaissance but also the development of new technology and new commerce, resulting in the industrial revolution in the areas where individualism was strong. Such areas were mostly occupied the protestants whose belief relied on distinctively individual connection with God.

The food shortage by the climate change forced gatherer-hunters to change the way to produce food. The Neolithic Revolution worked temporally to minimize the food shortage. The food shortage again appeared in the agricultural-nomad society by the high population and periodic natural disasters and wars. By the standard today, people in the agricultural-nomad society were in poverty, not much different from the people living today in the poor agricultural societies.

About 10,000 years after the Neolithic Revolution, the Industrial Revolution occurred to change the yin-yang civilized society (agricultural-nomad society) with material poverty into the affluent society with material affluence. The Industrial Revolution replaced an economy based on manual labor by one dominated by machinery. The dramatic increase in productivity lifted most people from the poverty in the agricultural-nomad society.

The Industrial Revolution started in the mid 18th century and early 19th century in Britain and spread throughout the world. The success of the Industrial Revolution in Britain is due to the simultaneous combination of financial capital, labor, technology, and free market with economic growth, all of which Britain had in the mid 18th century. At that time, none of other locations had all elements for the successful start of the Industrial Revolution.

The financial capital came mostly from the successful agricultural improvement imported from Holland during the early 18th century. The agricultural improvement involved new crop rotation, the usages of horse plowing, the increased usage of manure, and the improved breeding techniques for animals. By 1870, Britain produced 300% agriculturally more than in 1700, but only 14% of population works on land. Many successful landowners used the wealth accumulated from the land to invest in the

Industrial Revolution. Some of financial capital came from the colonization of Britain. The excess labors free from the farm work due to the agricultural improvement became the low cost labors for the Industrial Revolution.

The Industrial Revolution started with the mechanized textile industries powered by steam engine. The improved steam engine invented by James Watt, and patented in 1769. Steam engine enabled rapid development of efficient semi-automated textile and other factories at any locations. The factory system started to form industrial cities to attract labors and investors. With strong scientific establishment, technology advancement was sustainable.

As an island nation, Britain had broad international market. The lack of the interferences from domestic feudal system allowed competitive free domestic market. People could choose to buy goods and service in market without interference. The competitive free market allowed the existence of large industrial production. The simultaneous combination of financial capital, labor, technology, and free market with economic growth in Britain made the Industrial Revolution successful in the mid 18th century. The same combination spread to other regions. Britain and her former colonies remain the top free market industrial nations in all continents of the world.

There are two different kinds of capital systems: material capital and expertise capital. The material capital system relates to tangible properties, such as monetary investment, building, and machine. The expertise capital system relates to intangible properties, such as technical skill and innovation. The core of entrepreneur free market structure is the legal capital system. Free market requires stable, mobile, and large investment in terms of capital. This kind of large-scale capital needs standardization of each business transaction in order to avoid misunderstanding and repetitive reexamination. This standardization and the enforcement of the standardization are the legal capital systems³⁵. The legal capital system provides a legal system for the free and large collections of investment for sustainable free market. Without the legal capital system in free market, capital is too fragmentary to sustain a robust free market. The most important aspect of the legal capital system is ownership.

The free market society is the individualistic society with minimum code and hierarchy. Individual property right is strongly protected. The individualistic society requires abundant resource and security. For the free market society, the abundant resource comes from the continuous economic growth from new technology, additional natural resource and labors, and additional trade. Security comes from the protection by laws.

The continuous success of the free market society carries the individualistic society into the extreme individualistic society as the affluent society. In the affluent society, the combination of consumerism, globalization, and productive technology fuels the economy. Productive technology improves the productivity that increases the living standard for all people. It produces attractive and low-cost goods and services for consumerism. The volume of consumption increases rapidly, stimulating increasing production. New productive technology continues to appear to maintain continuously the increase in productivity. When productivity slows down at a specific location, the globalization of production and consumption takes over to move production to a different location where high productivity can be maintained. The ever-increasing economic growth in production and consumption allows ever-increasing numbers of people to

consume low-cost goods and services. The material affluence and consumerism are spreading to the whole global society.

5.2. The Modern Collective Society

By the mid-nineteenth century, many reformers from Europe and America realized the need to transform capitalist industrial society into a much more egalitarian system in which collective wellbeing is above individualistic achievement. The system is socialism. The word was first used in the early 1830s by the followers of Owen in Britain and those of Saint-Simon in France. They criticized the excessive poverty and inequality of the Industrial Revolution. They advocated reform via the egalitarian distribution of wealth without private property.

The principle of socialism is collective wellbeing. There are different ways to carry out collective wellbeing. Socialism can be cooperative socialism, total state ownership socialism, partial state ownership socialism, and regulatory socialism.

In cooperation socialism, without private ownership, people cooperate with freedom and equality. It is possible only in a relatively small simple community. The large complicate industrial society requires a centralized government that plans and controls the economy in order to achieve collective wellbeing. Therefore, for large socialistic society, collective wellbeing is carried out by systems of social organization in which the means of producing and distributing goods is owned or regulated by a centralized government that often plans and controls the economy.

Total state ownership socialism, such as Communism, does not allow free market. The means of producing and distributing goods is owned totally by a centralized state that plans and controls the economy. Partial state ownership socialism allows both free market for private ownership and state ownership. Regulatory socialism demands private own business to be as transparent as possible, so state can monitor and regulate private own business to follow a certain degree of collective wellbeing. Most socialism systems today consist of partial state ownership socialism and regulatory socialism.

5.3. The Modern Democratic Two-Party Society

The prehistoric hunter-gatherer society under normal condition was the democratic society. It was democratic and egalitarian. Democracy is defined as a political system in which all the members of the society have equal access to power.

The requirements for such democratic society are small size, homogeneity, and adequacy in resource and security. Small size and homogeneity allow the member of the group to build social bonding. Such social bonding minimizes the disastrous conflict in the sharing of power. Adequacy in resource and security minimizes aggression in the conflict during the sharing of power. Deficiency in resource and security forces individuals to make desperate attempt to obtain scarce resource and security. Deficiency in resource and security results in the collective society that has rigid social code and hierarchy to avoid continuous disastrous conflict. Abundance in resource and security leads to the individualistic society where individuals do not need a committed social group to survive.

In the yin-yang civilized society, a small political group simply cannot survive. How can people build a democratic and egalitarian democratic political society in the yin-yang civilized society? It is possible to have a democratic society, because the human nature is evolved to have the propensity for democratic society as in the prehistoric hunter-gatherer society. People want democratic society. In the yin-yang civilized society, it is not possible to have the exactly same democratic society as the prehistoric hunter-gatherer society, so people have developed approximate democratic society with approximate small size, approximate homogeneity, and approximate adequacy in resource and security. The history of democratic society, therefore, is the history of different approximation methods to reach approximate democratic society.

The first approximation method is the representation to select few people to represent a large group. The selection method was lot for Athenians during the democratic period between the 5th and the 4th century BC. The Athenians used lot for selecting officials. It was to ensure all citizens were qualified for office equally, and to avoid any corruption when allotment machines were used. The more popular representation is election by ballot. The size of the representative group is small enough to build social bonding among representatives. It is common to find good social bonding among political enemies in the representative group.

The second approximation method is the exclusion to make democratic society exclusively for a particular homogeneous group. For Athenians, the exclusive group was free men. It excluded slave and women. In Athens, the exclusive group represented only 20% of the total population. It was the same way for the early United States. The exclusive group was for free wealthy men. Poor people were typically excluded. Such exclusion method had prevailed for a long time until only recently. The exclusion method prevents disastrous conflict among heterogeneous groups. With the exclusion method, the society as whole is not democratic. It is democratic only within the exclusive group.

The exclusion method is also used for resource and security. The exclusive group controls resource and security. Thus, a society as a whole may not have adequate resource and security, but because the exclusive group controls resource and security, the resource and security within the exclusive group is adequate.

The West had used the representation method and the exclusion method for a very long time for the approximate democratic society. They built the firm foundation for democracy in the West. Without them, there would have had no democracy in the West.

After the industrious revolution, the exclusion method has become increasingly ineffective for the approximate democratic society. The exclusive group has lost its control intellectually and economically. The easy communication after the industrious revolution does not allow the intellectual control over any specific groups. The economic income become fluidic, so any economic control over any specific groups has become difficult. The actual changes, however, occurred slowly even though there were significant legal changes that eliminated the legal status of the exclusive group. The exclusive group continued to exist to prevent possible chaos from the heterogeneous society with deficient resource and security as a whole.

The modern individualistic society as capitalism and the modern collective society as socialism clashed to create tremendous turbulence in many parts of the modern world. The modern mass printing and increased literary at the same time allowed communication and understanding between the two Modern branches of human society.

The result was the establishment of the democratic modern two-party society, such as in America. Roosevelt transformed Democratic Party into the yin party that represented the collective society for the people who were not in the traditional exclusive group. Roosevelt at the same time allowed Republican Party to exist, representing the individualistic society for the traditional exclusive group. In any modern society, poor people prefer the collective society that takes care of welfare of all people, and rich people prefer individualistic society that gives freedom for individuals to develop fully. Women who have natural tendency for collective welfare prefer the collective society, while men who have natural tendency for individual achievement prefer the individualistic society. This two-party system is natural in the modern society. This two-party method to replace the exclusion method saves the approximate democratic society in the modern society.

In the world today, all mature and stable democratic nations have this two-party method for the approximate democratic society. The two-party system consists of the socialistic political party for the yin (collective) society and the free market (capitalistic) political party for the yang (individualistic) society. The nations that do not have the two-party system usually do not have stable democratic system.

6. The Modern Unified Society

6.1. The Christian Church

6.1.1. The Early Church as the Harmonious Society

The early church from 30 to 312 AD represented the harmonious society established by Jesus Christ. It is the harmonious society, small and ubiquitous like the prehistoric harmonious society. Since human society was the harmonious society in the prehistoric time, and human was evolved to adapt to the harmonious society, humans have propensity for harmonious connection in the harmonious society. Such propensity for harmonious connection in the harmonious society is the basic reason for the growth of the early church from the obscure, marginal Jesus Movement to become the religious force in the Western World in a few centuries as described by sociologist Rodney Stark³⁶.

E. R. Dodds has put this as well as anyone:

A Christian congregation was from the first a community in a much fuller sense than any corresponding group of Isiac or Mithraist devotees. Its members were bound together not only by common rites but by a common way of life.... Love of one's neighbor is not an exclusively Christian virtue, but in [this] period Christians appear to have practiced it much more effectively than any other group. The Church provided the essentials of social security.... But even more important, I suspect, than these material benefits was the sense of belonging which the Christian community could give.

Christianity did not grow because of miracle working in the marketplaces (although there may have been much of that going on), or because Constantine said it should, or even because the martyrs gave it such credibility. It grew because Christians constituted an intense community, able to generate the "invincible obstinacy" that so offended the younger Pliny but yielded immense religious rewards. And the primary means of its growth was through the united and motivated efforts of the growing numbers of Christian believers, who invited their friends, relatives, and neighbors to share the "good news."

The early church spread in the urban area, the center of civilization. The center of civilization was also the place farthest away from harmonious connection in the harmonious society. Most people in the urban area suffered from endless conflicts, diseases, and loneliness. The church as the community with harmonious connection attracted a lot of people in the urban area. They loved each other and took care of each other. During the time of plague and conflict, the people in the harmonious society survived much better than the people outside.

In the prehistoric hunter-gatherer society, men and women were equal. The rise of civilization lowered the status of women. The early church had much better equality between men and women than the Roman Empire. Many leaders in the early church

were women. The equality attracted women, contributing to the growth of the early church.

The Roman Empire required people to worship the emperor as a divine being. When Christians refused to worship the emperor as a divine being, the unity of the Roman state appeared to be threatened. Some Christians refused to serve in the army and opposed the use of violence. Numerous persecutions ensued. Such persecutions forced the early church to gather in small groups for regular worship. In the urban area, many Christians came from the middle and upper classes, which prepared their houses for worship, resulting in the house church. The small social group in the house church actually worked very well for harmonious connection in the harmonious society whose ideal size of social group is small. In this way, the persecution actually helped rather than weakened the growth of the early church.

The contemporary pagan religions were essentially civilized religions that concentrated in the building of grandiose temples and the presentation of magnificent festivals, like what civilized institutes wanted to do. They relied on the support of government and wealthy class rather than community. The loss of such support doomed the pagan religions. From the perspective of the human propensity for harmonious connection in the harmonious society, the rise of the early church in Europe was unstoppable and almost a certainty.

6.1.2. The Church as the State Religion in the Collective Society

The decline of the harmonious society as the church resulted from the rise of the state religion as the persecution ended in 313 AD when Edict of Milan gave Christians equal rights. It was issued by Constantine in the West and Licinius in the East. The church started to rely on the state. Eventually, the church became the state religion of the Roman Empire. The society became the collective society, consisting of the collective state and the state religion.

Facing the rise of the church, Constantine decided to use the church for the unity of the Roman Empire. The church started to have a similar hierarchical structure as the Roman Empire. People started to compete to obtain the positions of bishops. After that, the church was no longer a person-to-person movement.

The weakening of the Roman Empire near the end of the Roman Empire also forced the church to assume the role of maintaining social and political order. The church became powerful socially and politically. After the end of the West Roman Empire, the spread of Christianity beyond the empire was almost entirely by political means such as treaty and baptizing kings and queens.

The state religion was a large social group activity instead of small group activity as the harmonious society. At its peak, the state religion excommunicated a king, and sold people the right to go to the heaven. The state religion became an intermediary between people and the head of the collective state, and also an intermediary between people and God

The human propensity for harmonious connection in the harmonious society as the tradition of the harmonious society was maintained by devoted monks and nuns who gave up the accumulation of wealth and devoted entirely to God and the Christian community.

6.1.3. The Reformation: the breakdown of the intermediary

In period from 500-336 BC, classical Greece was divided into small city states, each of which consisted of a city and its surrounding countryside. In this period Athens reached its greatest political and cultural heights: the full development of the democratic system of government under the Athenian statesman Pericles, and the founding of the philosophical schools of Socrates and Plato.

Greece was divided into many small self-governing communities, a pattern largely dictated by Greek geography, where every island, valley and plain is cut off from its neighbors by the sea or mountain ranges. This Greek culture generated individualism and the individualistic society.

The Renaissance had their origin in late 13th century Florence, Italy. Italy was divided into smaller city states and territories, similar to the classical Greece. Italy was one of the most urbanized areas in Europe. They were in the Roman Empire that inherited Greek culture. Italy at this time was notable for its merchant Republics. The wealthy merchants constituted the affluent upper class, resulting in the individualistic society, similar to the individualistic society in the classical Greece.

Greek individualism gave people self-reliance to change traditions and authorities. The Renaissance expresses the changes in art, religion, philosophy, science, and politics. The highly spiritual art in the Middle Ages was transformed into worldly and secular art. The religion that depended on the church authority and tradition in the Middle Ages was transformed into the personal rational reading of the original scripture. People again were interested the rational system of the nature. Politics was understood in more realistic power struggle among individuals.

Individualism from Renaissance changed the dual society consisting of the collective state and the state religion. For the collective state, individualism led to the breakdown of the state religion (the church) as the intermediary between people and the head of the collective state, resulting in nationalism without the interference of the church. For the state religion, the religious individualism brought about the breakdown of the state religion (the church) as the intermediary between human and God, resulting in the Reformation with direct relation between human and God and the Bible as the sole authority without an intermediary. The Reformation was started by Martin Luther. The breakdown of the intermediary is manifested in his speech to defend his faith in front of the representative of Pope before the Diet of Worms in 1520 AD.

Since your most serene majesty and your high mightiness require of me a simple, clear and direct answer, I will give one, and it is this: I can not submit my faith either to the pope or to the council, because it is as clear as noonday that they have fallen into error and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything; for it can not be right for a Christian to speak against his country. I stand here and can say no more. God help me. Amen.

Without the intermediary, the dual society, however, continued to exist. The national state and the state religion continued to support each other. The national state as the collective state recognized the state religion as the exclusive religion within a nation, while the state religion recognized the national state as the exclusive state with the divine right. Each one concentrated in its domain of authority. The state religion continued to be a large social group activity, unlike the harmonious society.

6.1.4. The Puritan Movement: the breakdown of the collective society

The further development of individualism resulted in the Enlightenment. Individualism from the Enlightenment brought about further change in the collective society consisting of the national collective state and the state religion. Individualism from the Enlightenment forced the national collective state to accept the individualistic society coexisting with the original collective society, resulting in the constitutional democracy to allow individualistic expression in the collective society. The religious individualism from the Enlightenment objected the conformity imposed by the state religion (the Church of England), resulting in the Puritan movement. The Puritans objected to ornaments and ritual in the churches for the state religion. They also objected to ecclesiastical courts. They refused to endorse completely all of the standardized ritual directions and formulas of the state religion. The state religion could not exist well as a large group collective society with all the individualistic religious expressions. The non-conformable denominations had to be silent or expelled.

6.2. The Three-Branch Unified Society of America

When the United States of America was formed, the United States Constitution was written by a coalition of Enlightenment rationalists and evangelical Christians who were deeply concerned about entanglements between religion and government. It established the base for the separation of state and church, resulting eventually the three-branch Unified Society of America for the modern kingdom of God.

6.2.1. The Decline of the State Religion

The return of the harmonious society resulted from the decline of the state religion. The religious individualism and pluralism brought about the decline of the state religion.

The religious individualism led to the migration of the persecuted non-conformable Puritan and other denominations to America. The most famous and well-known emigration to America was the migration of the Puritan separatists from the Anglican Church of England, who fled first to Holland, and then later to America, to establish the English colonies of New England, which later became the United States. These Puritan separatists were also known as "the pilgrims". The original intent of the colonists was to establish spiritual Puritanism, which had been denied to them in England and the rest of Europe to engage in peaceful commerce with England and the Native American Indians and to Christianize the peoples of the America.

The collective society consisting of the collective state and the state religion, initially, continued to exist in America. Each state sanctioned but one official church that was supported by taxes and received privileges granted to no other denomination. Almost every colony founded in the western hemisphere before the mid-seventeenth century.

The religious pluralism³⁷ in America changed such collective society consisting of the collective state and the state religion. Historians conventionally note that early New England’s religious character was shaped primarily by English Puritans, and the religious character of the South by English Anglicans. The Middle Colonies—comprised of New York, New Jersey, Pennsylvania, and Delaware—became a stage for the western world’s most complex experience with religious pluralism. The mid-Atlantic region, unlike either New England or the South, drew many of its initial settlers from European states that had been deeply disrupted by the Protestant Reformation and the religious wars that followed in its wake.

Early American churchmen and churchwomen soon discovered that if they wanted to practice their beliefs unmolested in a diverse society, they had to grant the same right to others. No single state religion could be imposed on such a mixed population. Instead, a new form of religious practice emerged in the middle region: the voluntary church—an institution supported by the free choice and personal commitment of its adherents. As a result, there was the separation between state and religion. Religion actually flourished under this system. As Thomas Jefferson wrote, “Pennsylvania and New York...have long subsisted without any establishment. ... They flourish infinitely. Religion is well supported.” James Madison concurred: “The example of the Colonies...which rejected religious establishments altogether, proved that all Sects might be safely & advantageously put on a footing of equal & entire freedom.”

The religious individualism allows a non-conformable person to follow what one believes, while the religious pluralism disallows the existence of a single religion as the state religion. The collapse of the state religion without destroying the religion itself led to the return of the harmonious society as a small group activity for harmonious connection.

6.2.2. General Description

The three-branch Unified Society of America is the system of separation and balance among the three social powers: yin, yang, and harmony as describe below.

The Three-branch Unified Society of America

Branch	Yin	Yang	Harmony
Temperament = principle	Collective wellbeing	Individualistic achievement	Harmonious connection
Basic group unit	Large group	Large group	Small group
Social activity	Politics	Politics	Religion
Political party	Democratic Party	Republican Party	None
Preferred economic policy	Collective socialism	Individualistic capitalism	None

The temperaments or the principles for yin, yang, and harmony are collective wellbeing, individualistic achievement, and harmonious connection, respectively. The

basic social group unit for yin and yang is large, while the basic social group unit for harmony is small. The main social activity for yin and yang is politics, while the main social activity for harmony is religion, which is mostly Christianity, a harmonious religion as the harmonious society. The political parties for yin and yang are typically the Democratic Party and the Republican Party, respectively. The preferred economic policies for yin and yang are collective socialism and individualistic capitalism, respectively. Since economic policy is for large social group unit, harmony as a small social group unit does not have an economic policy.

The evolution of the system of separation and balance among the yin, the yang, and harmonious societies is still in progress. The three-branch Unified Society of America has evolved through different stages. Different stages have established different foundations for the Unified Society.

A society must meet the following requirements to evolve into the Unified Society. The requirements include adequate resource and security, the absence of a dictatorial power, the amiable presence of the three societies, and the clear separation and balance among the three societies.

6.2.3. The Requirements for the Unified Society

1. Adequate Resource and Security

To start a nation in the modern time requires adequate resource and security. Adequate resource includes natural resource and human resource in terms the human capability to manage a modern nation. Adequate security requires an adequate military power. Without adequate resource and security, a nation is in a continuous conflict and chaos. Such a nation becomes too weak to evolve into the Unified Society. America had adequate natural resource and the educated people to manage a modern nation. America had adequate military power to protect itself.

2. The Absence of a Dictatorial Power

A dictatorial power does not allow three different separated societies. America practices democracy. In democracy, the government is answerable to citizens, who may change it through elections. In this way, a dictatorial power cannot exist. The American political system is clearly defined by basic documents. The Declaration of Independence of 1776 and the Constitution of 1789 form the foundations of the United States federal government. The Declaration of Independence establishes the United States as an independent political entity, while the Constitution creates the basic structure of the federal government. At the heart of the US Constitution is the principle known as 'separation of powers'. This means that power is spread between three institutions of the state - the executive, the legislature and the judiciary - and no one institution has too much power and no individual can be a member of more than one institution. This system of checks and balances prevents the emergence of dictator.

3. The Amiable Presences of the three Societies

Some political revolutions are hostile toward one or two of the three societies. The communism revolution was hostile toward the yang individualistic society and the harmonious religious society. The French Constitution of 1905 and the Spanish Constitution of 1931 have been characterized as the two most hostile of the twentieth century toward religion, although the current schemes in those countries are considered

friendly. The United States Constitution has an amiable relation with religion. The United States Constitution was written by a coalition of Enlightenment rationalists and evangelical Christians who were deeply concerned about entanglements between religion and government.

4. The Clear Separation and Balance among the three Societies

The American Revolution met the first three requirements for the Unified Society. It takes long time to meet the requirement of the clear separation and balance among the three societies.

The initial distinction between the yin-yang secular society and the harmonious religious society is an amiable difference as described in the First Amendment of the United States Constitution, which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ". It means that Congress as state is different from religion, so Congress does not establish or prohibit religion. The phrase "separation of church and state" is derived from a letter written by Thomas Jefferson in 1802 to a group identifying themselves as the Danbury Baptists. In that letter, referencing the First Amendment to the United States Constitution, Jefferson writes:

Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church & State.

Jefferson moved the amiable difference in the Constitution to the amiable separation. The wall between Church and State was quite permeable. State freely used broad religious symbols and rituals without establishing a specific religion.

As American society has become more pluralistic, there is no broad religious symbol and ritual that applies to all religious beliefs and non-belief. The amiable separation gradually evolves into the clear separation to accommodate the pluralistic society.

The separation is natural for Christianity as described by Pope Benedict. In October 2008 Pope Benedict XVI said in a Papal address to a visiting ambassador, with reference to the Church, that:

She carries out this mission fully aware of the respective autonomy and competence of Church and State. Indeed, we may say that the distinction between religion and politics is a specific achievement of Christianity and one of its fundamental historical and cultural contributions.

The United States Constitution is silent on the subject of political organizations, mainly because most of the founding fathers disliked them. They wanted individual citizens to vote for individual candidates, without the interference of organized groups. Yet, major and minor political parties and groups soon arose.

By the 1790s, the followers of Alexander Hamilton, the Hamiltonian faction, took up the name "Federalist"; they favored a strong central government that would support the interests of commerce and industry. The followers of Thomas Jefferson as Anti-Federalists took up the name "Democratic-Republicans" They preferred a decentralized agrarian republic in which the federal government had limited power. Immediately, the predecessors of the collective society and the individualistic society were formed. Since the 1790s the country has been run by two major parties

The clear separation of principles in the yin society (the Democratic Party) and the yang society (the Republican Party) started to occur after most people could vote during the 20th century, when collective wellbeing was for most people instead of the few privileged people who were qualified to vote. The significant separation started with the presidency of Franklin D. Roosevelt, whose New Deal included the founding of Social Security as well as a variety of other federal services and public works projects. Roosevelt's success in the twin crises of the Depression and World War II led to a sort of polarization in national politics, centered on him; this combined with his increasingly liberal policies to turn FDR's Democrats to the left and the Republican Party further rightward.

Because many Americans choose a political party based on race, ethnicity, religion, and geographic location, the clear division of principles in the yin and the yang parties evolve slowly. Only recently, the division becomes obvious from the delegates to the party conventions. The delegates who attend the yin party convention clearly prefer and are benefited from collective wellbeing, while the delegates who attend the yang party convention clearly prefer and are benefited from individualistic achievement. Regardless of political parties, Americans place high value in harmonious connection in individual religious communities separated from government.

The clear separation and balance among the three societies allow the existences of the clear and significant social organizations for all three human temperaments. Since human society needs all three temperaments, the three societies are unified in the Unified Society. The Unified Society provides the return of the harmonious society.

6.2.4. The Harmonious Moral religions

A major difference between the Western European social system and the American social system is religion. In the Western Europe, religion loses prevalence in favor of secularism, while in America, religion continues its prevalence. The main reason for the decline in Christianity in the Western Europe is the historic position of Christianity. Christianity in Europe was state religion, a large social group associated with politics. Such Christianity as state religion is not the original form of Christianity. Christianity as state religion loses the vitality of social and personal harmony associated with harmonious religion. Without its vitality, Christianity loses power in the Western Europe. Furthermore, the increasing pluralistic world also causes the weakening of any state religions closely associated with large society politics as state religions become the source of conflict. All state religions are not viable religions in the pluralistic world as witnessed in Europe.

Early Christians came to America to escape from the control of state religions in Europe. The United States Constitution was written by a coalition of Enlightenment

rationalists and evangelical Christians who were deeply concerned about entanglements between religion and government. Without being state religion, Christianity in America has maintained its vitality of social and personal harmony associated with harmonious religion. Without associating closely with large social group politics, Christianity can survive in the increasing pluralistic world. People come to Christian churches for social and personal harmonious connection in a small social group and in one own self. The viable religions today are harmonious religions which thrive in small social groups as in the prehistoric hunter-gatherer society for nearly 200,000 years.

In today's pluralistic world, the state religions that seek domination often and inevitably undergo zero-sum competition, even though sometimes they coexist peacefully. The permanent solution for such zero-sum competition is the conversion of state religion into the harmonious religion that does not engage in the dominative competition among large social groups. The conversion in fact has already taken place in today's pluralistic world. The mainstream religions of the collective religions, including Islam, Judaism, Confucianism, and Hinduism move toward the harmonious moral religions. The harmonious moral religions include harmonious Judaism, harmonious Islam, harmonious Hinduism, and harmonious Confucianism that separate themselves largely from large social group state politics, and concentrate in building harmonious connection in local communities. Instead of political religions, the harmonious moral religions become cultural and spiritual religions.

Most countries disestablished state religions or maintain relatively weak state religions. The few state and semi-state religions today can survive well mostly because of their unusually large resource and strong security. With such resource and security, they resist any significant changes to be adaptable to the pluralistic world.

As shown in the history of America, the way to maintain Christianity as the harmonious religion is the separation of religion and state. One of the continuous difficulties in the separation is the insistence of religion to be the final moral authority. Morality, especially the principles of morality, today certainly is based largely on religions. The expressions of morality, however, change with time and culture. Religion based on sacred text reflects only the expressions of morality of a specific time and culture. Religion continues to be the foundation of morality, but the legal aspect of morality should be decided by state, rather than religion. The connection between religion and state is inevitable. The fair and open cultural (traditional) instead of political connection can be acceptable.

The emphasis of the harmonious religion is the harmonious person-to-person connection in a small local social group. The propagation of the harmonious religion is through mostly the example of love in small social group, like hunters and gathers in small social groups in the prehistoric harmonious hunter-gatherer society. The temperament is the harmonious temperament based on eager cooperation without lie. Such harmonious connection is not applicable in large social group, but the person-to-person connection anywhere and time can reveal illusion and impermanence of dehumanized conflicts among large social groups.

Part 4. The Postmodern Period

Part 4 involves the Postmodern Period starting from the global mass telecommunication. By global telecommunication in the Postmodern Period, the traditional exclusive collective society is exposed to the outside influences, resulting in the Divided Society, including some developing countries. The clash among the three branches in the Divided Society has caused turbulence locally and globally. Global peace depends on the transformation of the Divided Society into the Postmodern Unified Society through communication and understanding among the three branches of human society. Global peace depends on the unity of the three branches of human society. United we stand, divided we fall. United we stand, divided we fall.

Chapter 7 describes the Postmodern Divided Society. The Postmodern Unified Society consists of the postmodern two-party society for the collective society and the individualistic society in Chapter 8 and the postmodern harmonious society in Chapter 9. Chapter 10 deals with the actual practice of the Unified Society.

7. The Postmodern Divided Society

Global telecommunication and widespread literacy allow people to receive different influences from all over the world. One major consequence is to convert a society with one exclusive branch of human branch to become the Divided Society from the outside influences of other branches. Inevitably, the clash of the three branches occurs. In the present global society, the clash among the three branches in the Divided Society has caused turbulence locally and globally, resulting in global crisis.

The insiders of an exclusive society take the positive view of their exclusive society, and take the negative views of the invading societies from the outsiders. The following table lists the real view, the positive view, and the negative view.

Real view	Positive view	Negative view
Collective wellbeing in the collective society	Idealism	Fanaticism
Individualistic achievement in the individualistic society	Freedom	Corruption
Harmonious connection in the harmonious society	Peace	Defeatism

The insiders of the exclusive collective society feel that they follow their collective wellbeing as idealism, and they fight against corruption from corrupting individualistic achievement in the individualistic society and defeatism from illusive harmonious connection in the harmonious society. The insiders of the exclusive individualistic society feel that they follow their individualistic achievement as freedom, and fight against fanaticism from fanatical collective wellbeing in the collective society and defeatism from illusive harmonious connection in the harmonious society. The insiders of the exclusive harmonious society feel that they follow their harmonious connection as the way of peace, and they fight against fanaticism from fanatical

collective wellbeing in the collective society and corruption from corrupting individualistic achievement in the individualistic society.

To fight against the outside influence, the exclusive collective society strengthens idealistic collective wellbeing. It keeps insiders excessively pure to prevent corruption from individualistic achievement. It keeps insiders excessively strong in terms of military mentality to prevent defeatism from harmonious connection. From the view of the outsiders, the exclusive collective society becomes increasingly fanatical.

To fight against the outside influence, the exclusive individualistic society strengthens free individualistic achievement. It keeps insiders excessively materialistic to prevent fanaticism from collective wellbeing. It keeps insiders excessively strong in terms of military mentality to prevent defeatism from harmonious connection. From the view of the outsiders, the exclusive individualistic society becomes increasingly corrupted.

To fight against the outside influence, the exclusive harmonious society strengthens peaceful harmonious connection, and keeps the insiders excessively ascetic to prevent corruption from individualistic achievement. It keeps insiders excessively even-handed to prevent fanaticism from collective wellbeing. To the outsiders, the exclusive harmonious society becomes increasingly defeated.

In the Divided Society, when each branch keeps the positive view of itself, and the negative views of the other, the clash persists. The Divided Society includes mostly the developing countries that are in the transition from the underdeveloped stage to the developed stage. Typically, the underdeveloped countries, which are the agricultural-nomad society, are the collective society. When the underdeveloped countries start to become the developing countries, they are exposed to the outside influences, resulting in the Divided Society. Typically, the outside influences are in the forms of freedom from the outside individualistic society and peace from the outside harmonious society. The three branches of human society clash internally and locally in the Divided Society. The clash causes local turbulence. The turbulence draws the outsiders to interfere. The insiders resent the outside influences and the outsiders' interference, so the insiders take the clash to outside. In some cases, the clash is between the religious collective society and the secular collective society. In the present postmodern global society, the clash among the three branches in the Divided Society has caused turbulence locally and globally.

To avoid the turbulences from the persistent clashes among the three branches in the Divided Society, the three branches have to coexist in the proper places in the Unified Society through communication and understanding among the three branches. In the Chapters 8 and 9, such Postmodern Unified Society will be presented. The Postmodern Unified Society consists of the postmodern two-party society for the collective society and the individualistic society in Chapter 8 and the postmodern harmonious society in Chapter 9.

8. The Postmodern Two-Party Society

The developed countries have mostly democratic two-party system. The postmodern two-party society formalizes the democratic two-party system.

8.1. The Legalization of the Two-Party Method

Over thousand years since the democracy in Athens, the exclusion method for the democratic society as the approximate democratic society was legalized. In the society today, the exclusion method is no longer effective because of fluidic economic classes and easy communication. The two-party method for the approximate democratic society allows virtually the participation of all adult citizens without exclusion based on race, gender, and wealth. The elected government is legitimized by the political participation of all adult citizens. The outcome of election determines the direction of a society toward more collective (yin) or more individualistic (yang). Such direction may not exactly reflect the winning of the yin party or the yang party, but the policy of government reflects the direction of yin or yang from the election. In this way, extreme collective (yin) direction or extreme yang (individualistic) direction is avoided, resulting in stable democracy.

The Postmodern Revolution for the political harmony is, therefore, to legalization of the two-party method for the approximate democratic society. The legalization involves the establishment of the yin and yang two-party system, the establishment of the common ground, and the establishment of different constituents.

8.2. The Establishment of the Two-Party System

Any free political election involves changes for individuals. Some people gain, and some people lose in free election. The result is social conflict between the winning people and the losing people in zero-sum competition. Free political election, therefore, cannot be a zero-sum competition.

In zero-sum competition, the political election is equivalent to the competition among well-defined religious, regional, racial, or class groups. The winning of people in one political party represents the total loss of people in the opposition party. Such political election becomes a destabilized force to split a nation. The chaos generated by such zero-sum political competitions among different classes and ethnic groups in democratic countries were described by Amy Chua in "World on Fire"³⁸. Therefore, no national political party can represent exclusively or nearly exclusively a specific religious, racial, regional, or class group. There is separation between national politics and religion, race, region, or class.

In mature democratic nations, no major political parties represent exclusively certain religion, race, region, or class. Almost all of them have two major parties: the two-party system for the collective party and the individualistic party. The competition between the two parties is about the direction of society toward committed group living or free group living. Typically, a society needs different direction at different stages of

economic development. The determination of direction in free election actually benefits the whole society. Thus, such directional competition is non-zero-sum competition.

Since all mature stable democratic governments have two-party system, it is possible to write the two-party system as a part of the constitution. The constitution excludes the formation of zero-sum party that bases on ethnicity, geographical location, class, religious group, and cultural group. In zero-sum partisan competition, one party's gain is exactly another party's loss, there is very little central position, and the possibility of splitting a nation is a real threat. The two-party system written in the constitution is particularly essential for the society split by the differences in class, culture, ethnicity, religion, and locality. The two-party system excludes any political party based on specific class, culture, ethnicity, religion, and locality. All about class, culture, ethnicity, religion, and location have to be generalized. For an example, the issue about locality can be generalized into the issue about the powers of central and local governments. Any special laws for a special location can be generalized into the general special laws for any special location. With the fast communication and transportation in the modern time, there is no good reason for a political party based on specific class, culture, ethnicity, religion, and locality within a nation. In the world, the collective party can be called People Party as a party for all people, while the individualistic party can be called Republican Party as the quintessential individualistic party in USA.

Some countries are divided into separate groups, which simply cannot get along with one another. Democracy can easily become zero-sum competition. In this case, democracy should be the quota democracy. Free voting determines the representatives from each group, not the national leader directly. Each group has a quota for the number of the representatives according to population. The representatives then elect a national leader who forms a cabinet again with a quota system. The central government is necessary to be weak in comparison to the government in each group. By working together, the division among different groups gradually diminishes. Eventually, the quota democracy can turn into the two-party democracy.

A typical government structure is the three-branched government, consisting of executive, legislative, and judiciary. The goal of people in executive branch is the cohesiveness of the administrative network. The goal of people in legislative branch is the dominance in the competitive hierarchy. The goal of people in judiciary is the maintenance of the constitution of legal system. They share political power in such way that they are each subjected to reciprocal checks, so each of them does not have a threatening structure to other branches. People with propensity to work with other people closely go to the executive branch. The people with propensity to compete go to legislative branch. The people with the propensity to comprehend objectively go to the judiciary branch.

The two basic models for democratic government are presidentialism and parliamentarism. In presidentialism, both presidents and representatives are elected directly by people, so there are two legitimate sets of majority rule. Both presidents and representatives serve certain periods of time except in extraordinary circumstances. During their terms, severe persistent confrontation can occur between president and representative, resulting in instability that leads to collapse or stalemate of democratic governments. Therefore, there are few democratic governments with presidentialism model.

The parliamentarism model, on the other hand, has one legitimate set of majority rule. Any political party or coalition of political parties can form the cabinet as the executive branch of government. All members of the cabinet are the representatives elected by people. When the cabinet loses the confidence from the parliament, it has to call for new election to form new cabinet. There is no severely persistent confrontation between the executive branch and the legislature branch.

Because of the possible short live of the cabinet, the governmental service depends on professional governmental civil and military service that carries out the policies determined by the cabinet. Because of specific period of terms in presidentialism, presidentialism has much more political appointments in governmental service than parliamentarism. The professional governmental service allows much less corruption, incompetence, and inefficiency than the political appointment governmental service. Therefore, parliamentarism, cabinet, and professional governmental service minimize instability and inefficiency in constitutional democracy.

The educational trainings of politicians and professional governmental managers and technocrats come from different disciplines. The educational training of politicians is typically law, because lawyers are able to debate from one particular perspective, which is what politicians do. The educational training of professional governmental managers is typically MBA. The educational training of professional governmental technocrats is typically science (natural science, political science, social science, and economy) and engineering. Since all people who receive such educational trainings have potential to work in government, all educational trainings must include the courses in government and ethics.

8.3. The Establishment of the Common Ground

In the two-party democratic society, the individualistic party emphasizes freedom to be different, while the collective party emphasizes the equality to be same. The individualistic party does not tolerate much equality, while the collective party does not tolerate much freedom. Therefore, it is important to establish the common ground for the basic freedom to be different and the basic equality to be same for both the yin and yang parties. A society with individualistic culture accepts and needs much more freedom to be different than a society with collective culture. A society with collective culture accepts and needs much more equality to be same than an individualistic culture. Economic condition can also makes a society more individualistic or collective. In difficult time such as a defensive war, the whole society becomes more collective. In the economic growing time, the society becomes more individualistic. The establishment of the common ground varies with culture and economic condition.

The basic freedom to be different and the basic equality to be same are written in the constitutions of all nations and the United Nations. Using such constitutions, culture, and economic condition as criteria, a constitution about basic freedom and basic equality can be written or rewritten to establish a common ground for the two-party system.

Another important common ground is the establishment of good government. A government is like a large corporation, which requires ethical code, standard procedures, and transparency. Conflict of interest and corruption destroy government, and makes government ineffective. A government reflects the direction of society by political

appointments, and maintains a good government by ethical codes, standard procedures, transparency, and professional governmental employees independent of politics.

8.4. The Establishment of Different Constituents

The core group for the yin party consists of poor people and women, while the core group for the yang party consists of rich people and men. Poor people want equality to reach higher level, while rich people want freedom for individual pursuit. Women have temperament for collective welfare, while men have temperament for individual achievement. However, the overlapping among groups is significant. The middle income group can identify with either poor people or rich people. Poor people may have aspiration to be like rich people, or rich people may have aspiration to be poor people. There are significant overlapping in the temperaments of women and men. Intellectuals who have broad knowledge can switch back and fro between two parties depending what they see as more adaptable direction. Economic condition also shifts the preferences of people's choice of parties. A political party also shifts its direction. A yin party of the present may actually be considered as a yang party of the past, and vice versa.

A minority group can go to either yin party or yang party depending on its urgent need. If a minority group has limited freedom to practice its culture and religion, it wants to join the yang party. If a minority group is discriminated by other groups, it wants to join the yin party. If it is deficient in both freedom and equality, it may join the yang party first to gain freedom and the yin party later to gain equality.

Homogeneous society with strong social bonding among homogeneous people tends to have strong collective policy, regardless of political party. In heterogeneous society, old established group and new established group compete against each other. Typically, old established group prefers the yang party for the freedom that old established group lose in order to accommodate new established group. New established group prefers the yin group for the equality that new established group feels it does not have. Both groups can use a narrow emotional issue to rally the respective groups for the show of force in the competition. Eventually, pragmatism takes over to make such narrow emotional issue to become non-issue by making a pragmatic compromise.

8.5. Technological Development and Policy Direction

The individualistic policy favors freedom and growth. The collective policy favors infrastructure and equality. Each policy has its benefit and cost. The benefit of the individualistic policy is advancement in productivity and living standard, and the cost is chaos in terms of economic bubble and gross inequality. The benefit of the collective policy is stability, and the cost is stagnation. When the cost is greater than the benefit, there will be a shift of policy. Different stages in the technological development are dominated by the individualistic policy or the collective policy.

8.5.1. Freedom versus Infrastructure

Infrastructure consists of physical infrastructure and regulation infrastructure. For an example, physical construction of a network of highway is a physical infrastructure,

while regulation for different speeds and different vehicles on different highways is regulation infrastructure. Freedom allows individuals to be free of the restriction of both physical and regulation infrastructure.

The initial stage of new technological development is dominated by the individualistic policy that favors freedom. Freedom allows drastic change from old technology to new technology. Freedom also allows an effective mean to explore vast opportunities in a new technology. The collective policy that favors infrastructure does not work in the initiation stage, because the infrastructure for old technology often does not apply to new technology.

Automatic organization allows informal short-term infrastructure to form. Because of the lack of collective thinking, such short-term infrastructure inevitably collapses. For an example, the new information technology allows the establishment of an extremely extensive investment network based on extremely extensive network of future earning. Without regulation and oversight, such extensive network by the new information technology inevitably contains miscalculation, recklessness, and deception, resulting in the collapse of the system. Regulation infrastructure is required to properly control freedom in the new technology.

Freedom often also ignores physical infrastructure, because freedom requires only minimum infrastructure for individualistic usage. Collective policy understands the need of infrastructure for collective usage. Gradually, as technology matures, collective policy becomes the dominant policy. When the next new technology appears, collective policy appears to be the policy for stagnation and restriction. A new cycle of policy starts again.

For developing or under-developed countries, all imported technologies are new technologies. It is important to protect freedom in terms of free market economy to import such technologies. Private sector rather than public sector is suitable to initiate imported technology.

8.5.2. Growth versus Equality

The initial stage of new technological development experienced rapid economic growth because of rapid investment in new technology. Because old technology in the initial stage of new technological still exists, there is no major change for most people. New employment open for new technology is more than enough to compensate the employment loss for old technology initially. People welcome economic growth.

The enthusiasm of the initial stage often causes economic bubble where the production of new technology grossly exceeds the demand. The result is temporary recession and adjustment of supply-demand.

As new technology matures, growth slows down, and new job opportunities in new technology decrease. Only people with the right attitude and background are in the right place and time to explore technological revolution. Other people lose jobs or take low-paid jobs outside of jobs related to new technology. The result is gross inequality. Many people lose the financial ability for decent housing and health care.

As new technology matures, equality as a part of collective policy becomes dominant to address the issue of gross inequality. Various equality policies are established to provide people's basic living standard. When the next new technology appears, collective policy appears to be the policy for social burden. A new cycle of policy starts again.

9. The Postmodern Harmonious Society as the Kingdom of God on Earth

9.1. The Human Kingdom of God

The Postmodern Revolution with the global mass telecommunication allows the kingdom of God to have a global perspective. It is possible that human-like societies exist in the universe, and the kingdom of God also exists in such societies. Different societies with different evolution and history have different kingdoms of God. On earth, the name is the human kingdom of God³⁹. The future kingdom of God is the human kingdom of God. The three obvious elements in the human kingdom of God are human, God, the interaction between human and God.

9.2. Human

The human temperaments and society were evolved through natural selection. The two old human temperaments are yin and yang, corresponding to female and male psychological characteristics of advanced sexual organisms, corresponding to collective wellbeing, and yang stands for individualistic achievement.

Because of the high social barriers for the yin and the yang temperaments, eager and free cooperation among individuals is not easy. Eager cooperation among human individuals is possible because the new human temperament is harmony. Harmony in terms of harmonious connection is the unique new human temperament that no other organisms have. In terms of evolution, the departure from other apes is bipedalism, which is the oldest of all hominid characteristics.

With bipedalism, the walking hands turned into free hands that allowed the potential for many usages. The most significant gradual change in the next two million years of hominid evolution is the conversion of free hands into manipulative hands with precision grip resulting in the acquisition of tool-use and making. Manipulative hands also enhanced gestural language in addition to spoken language. Language reduces the social barriers from the old human yin-yang temperaments, resulting in the hyper friendly instinct to facilitate eager cooperation, which had evolutionary competitive advantage. In terms of human evolution, the human brain grew larger rapidly to accommodate language and socialization skill. The prefrontal cortex grew even faster to control the old human temperaments. The result is the harmonious temperament with the conscience instinct that is the combination of the hyper friendly instinct and the detective instinct for detecting lie associating with elaborate language. The behavior is eager cooperation without lie. The society from the harmonious temperament is the harmonious society as manifested in the prehistoric hunter-gatherer society.

The harmonious society follows the social behaviors in Humanist Manifesto III⁴⁰ that describe what human should be.

- Life's fulfillment emerges from individual participation in the service of humane ideals.
- Humans are social by nature and find meaning in relationships.
- Working to benefit society maximizes individual happiness.

9.3. The Interaction

The supernatural is known only through the interaction of the supernatural and the human society. Beyond the interaction, the seeking for the understanding of the supernatural is unnecessary. Jesus said, “But seek first his kingdom and his righteousness (Matthew 6:33a).”

The interaction is through supernatural selection. In supernatural selection, the supernatural selects human as the chosen species, the harmonious temperament as the chosen temperament, and the harmonious society as the chosen society. Through the supernatural miracle (the non-representation of the natural physical laws), the supernatural selects the human harmonious society to survive by the divine revelation of the abstractness (the non-representation of the expression of the natural human mind), including the abstract bond, the abstract morality, and the abstract rebirth. In the human kingdom of God, human, God, and the abstractness roughly represent the Son, the Father, and the Spirit in the trinity.

During the Upper Paleolithic Period, the supernatural revealed the abstract bond for bonding the isolated social groups to survive the harsh environment in the prehistoric hunter-gatherer society. Without the abstract bond (symbolized by female figurines and cave paintings), human would have become extinct like Neanderthals. The prehistoric hunter-gatherer society with the abstract bond is the prehistoric kingdom of God.

The harmonious temperament essentially follows essentially TIT FOR TAT, the best strategy for the game of prisoner's dilemma. TIT FOR TAT works in small social group. The harmonious temperament as TIT FOR TAT does not work in a large social group. The enlargement of social group by civilization from the Neolithic Revolution caused the deviation from the harmonious temperament and society.

The ideal human social behaviors as described in Humanist Manifesto III do not work well the large civilized social group. Confucius practiced sacred humanism as shown in his deep connection with the supernatural as impersonal supernatural, Heaven. At the same time, he searched diligently the understanding of human relations.

Confucius said, "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages. “ Analects XVI: 8.1

To prevent the activated dehumanized prey-predator instinct in the yin-yang civilized society, the moral religion as the transitional kingdom of God was established in the Old Testament with the abstract morality through the supernatural miracle. Jesus Christ initiated the kingdom of God with the abstract rebirth.

9.4. The Organism Structure of the human kingdom of God

The basic unit of social group in the harmonious society is a small social group less than 35 people, because the harmonious connection works the best in a small social group. The structure of the harmonious society is like organism consisting of single cell or multiple cells. Single cell structure is like house church that exists as one small group of people unconnected to other group. Multiple cell structure is the harmonious society

consisting of many small groups as the basic units. There are connections among cell groups. There are joint activities among cell groups, but the cell group activity is the essential activity to keep harmonious connection as reality, because the harmonious connection works well in a small social group.

9.5. The Harmonist Manifesto for the Postmodern Kingdom of God

The kingdom of God is interpreted by human evolution, human history, and psychology to describe the whole human society in the past, the present, and the future. The prehistoric kingdom of God was the Garden of Eden, which is the prehistoric harmonious society of God. It existed as the prehistoric harmonious hunter-gatherer society. The fall of the prehistoric kingdom of God resulted from the emergence of civilization that deviated from the harmonious society. The transitional kingdom of God was the moral religion as Judaism where God was the high ruler. The moral religion maintained high morality in immoral civilization. Jesus Christ initiated the kingdom of God through the sacrifice and the resurrection. The decline of the kingdom of God later resulted from the rise of the state religion. The decline of the state religion resulted in the return of the kingdom of God. The return and the future kingdom of God is the human kingdom of God on earth in the three-branch Unified Society consisting of the collective civilized society, the individualistic civilized society, and the harmonious society for collective wellbeing, individualistic achievement, and harmonious connection, respectively. The Harmonist Manifesto is as follows.

1. the name:
The human kingdom of God is the kingdom of God on earth. Jesus Christ is the head.
2. the context
The human kingdom of God is the harmonious society in the Unified Society consisting of the collective civilized society, the individualistic civilized society, and the harmonious society for collective wellbeing, individualistic achievement, and harmonious connection, respectively..
3. the origin:
The origin of the human kingdom of God is the interaction between God and humans. The interaction between humans and God is supernatural selection. Through the supernatural miracle (the non-representation of the natural physical laws), God selects the human harmonious society as the chosen society by the divine revelation of the abstractness (the non-representation of the expression of the natural human mind), including the abstract bond, the abstract morality, and the abstract rebirth. The abstract rebirth leads to the human kingdom of God.
4. the admission:
As the harmonious society, the human kingdom of God has minimum social barrier. Because of the salvation from the sacrifice of Jesus Christ on the cross to break down the barrier to the human kingdom of God, everyone who accepts the salvation can be admitted to the human kingdom of God.
5. the citizen:
The admission involves the rebirth into the harmonious human kingdom of God. The rebirth involves the redirection of human temperament from non-harmonious

to harmonious temperament based on the conscience instinct. The citizens of the human kingdom of God practice the harmonious connection in the harmonious society and the harmonious temperament.

6. the structure

The social structure is the organism structure consisting of single cell group or multiple cell groups, which are small social groups. Harmonious connection works well in a small social group.

7. the alliance:

The alliance includes harmonious religions, such as Buddhism and Daoism, the harmonious moral religions, such as harmonious Judaism, harmonious Islam, harmonious Confucianism, and harmonious Hinduism, and sacred humanism. The human kingdom of God is open to the teaching of the alliance.

The simple foundation for the human kingdom of God is love as described by Paul in the Bible.

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. ⁷It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, ¹⁰but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love (1 Corinthians 13.)

When we start to know fully, we start to know that love is greater than the differences in religious faiths and religious hopes.

10. The Practice of the Unified Society

In the practice of the Unified Society, a social organization has one leading society and two supporting societies, and a person has one leading temperament and two supporting temperaments. They maintain basic identity, individuality, and friendliness for the supporting societies or temperaments of collective wellbeing, individualistic achievement, and harmonious connection, respectively. No social organization has a pure society, and no person has a pure temperament.

In the collective society, connective wellbeing is maximized for social justice, equality, morality, and loyalty in a large social group. Individualistic achievement is minimized to maintain basic individuality. Harmonious connection is minimized to maintain basic friendliness. The main political engine of the collective society is the political party for collective wellbeing as socialism. The collective society includes charity organization and non-profit social organization for particular causes of collective wellbeing. People who actively participate in the collective society seek collective wellbeing of a large social group, so they are not motivated by personal material reward and fame.

In the individualistic society, individualistic achievement is maximized for freedom, individual motivation, and individual responsibility in a large social group. Collective wellbeing is minimized to maintain a basic large group identity. Harmonious connection is minimized to maintain basic friendliness. The main political engine is the political party of individualistic achievement as capitalism. The individualistic society includes mainly for-profit organizations. The people seek individualistic achievement, so they are motivated by personal material reward and fame.

In the harmonious society, harmonious connection is maximized for love, peace, and closeness in a small social group. Collective wellbeing is minimized to maintain a basic large group identity. Individualistic achievement is minimized to maintain basic individuality. The main religious engine for the harmonious society is harmonious religion. People in the harmonious society seek harmonious connection in a small social group, so they are not motivated by personal material reward and fame. The supporting role of the harmonious society is for social justice, equality, morality, and loyalty in a large collective group and for freedom, individual motivation, and individual responsibility in a large individualistic group, but the leading role has to be for love, peace, and closeness in a small social group.

The temperament of a person has to adapt to different societies. A person with the yin (collective wellbeing) temperament has to change the temperament to work in the individualistic society and the harmonious society, or keep the temperament to work as supporting role in the different societies. The person in a supporting role works to maintain the basic social identity in a large group, but the person has to step aside when individualistic achievement or harmonious connection becomes in conflict with basic social identity. A person with the yang (individualistic achievement) temperament has to change the temperament to work in the collective society and the harmonious society, or keep the temperament to work as supporting role in the different societies. The person in a supporting role works to maintain basic individuality in a large group, but the person has to step aside when collective wellbeing or harmonious connection becomes in conflict with basic individuality. A person with the harmonious (harmonious connection)

temperament has to change the temperament to work in the collective society and the individualistic society, or keep the temperament to work as supporting role in the different societies. The person in a supporting role works to maintain the basic friendliness in a large group, but the person has to step aside when collective wellbeing or individualistic achievement becomes in conflict with basic friendliness.

Different conditions favor the rises of different societies. Homogeneous society favors the collective society because it is easier to have collective wellbeing in homogeneous society than in heterogeneous society. Examples of homogeneous society are the Northern European countries, which favor the collective society. A typical example of heterogeneous society is America, which favors the individualistic society.

Economic opportunity favors individualistic society, because to economic opportunity into success requires individual motivation and responsibility. Economic opportunity often occurs from the emergence of new or imported technology. America has more economic opportunity than any other countries.

Insufficient resource and insecurity favor the collective society, because people need help from the collective effort of a large group society. Sufficient resource and security allow individuals to thrive, resulting in the individualistic society. Resource and security are perceived in a relative rather than absolute scale. Typically, in the Unified Society, the preference of social and economic policies swings between the collective society and the individualistic society to find the best direction for a particular society at a particular time.

People always have the propensity for harmonious connection from the harmonious society. Jesus said, "What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul?" (Mark 8:36-37) The gain of the world is the accumulation of wealth, fame, pleasure, organization, and power in the yin-yang civilized society. The soul is harmonious connection in the harmonious society. For the prehistoric primitive hunters and gatherers, the harmonious human relation instead of the accumulation of wealth, fame, pleasure, organization, and power was essential for human survival. The souls of prehistoric primitive hunters and gathers were harmonious human relation. As the descendants of the prehistoric primitive hunters and gatherers, we inherit the soul. Without the soul for the social connection through the harmonious human relation, human life is empty and miserable. The harmonious society prevents the extreme accumulations of the collective society and the individualistic society in terms of totalitarianism and excessive greed, respectively.

The Unified Society consists of separation and balance of powers among the three branches: the collective society, the individualistic society, and the harmonious society for collective wellbeing, individual achievement, and harmonious connection, respectively. The Unified Society allows a society to adapt to all kinds of conditions. The Divided Society does not allow a society to adapt to all kinds of conditions, resulting in a failed society.

11. Summary

It is the best of times, it is the worst times; it is the Unified Society, it is the Divided Society; it is the global peaceful coexistence of different societies, it is the global violent clash of different societies; it is the spring of hope, it is the winter of despair; we are all going directly to Heaven, we are all going the other way; united we stand, divided we fall.

The present postmodern society consists of the Divided Society and the Unified Society. In the Divided Society, the clash among the collective society, individualistic society, and the harmonious society has caused turbulence locally and globally. Global peace depends on the transformation of the Divided Society into the Unified Society through communication and understanding among the three branches of human society.

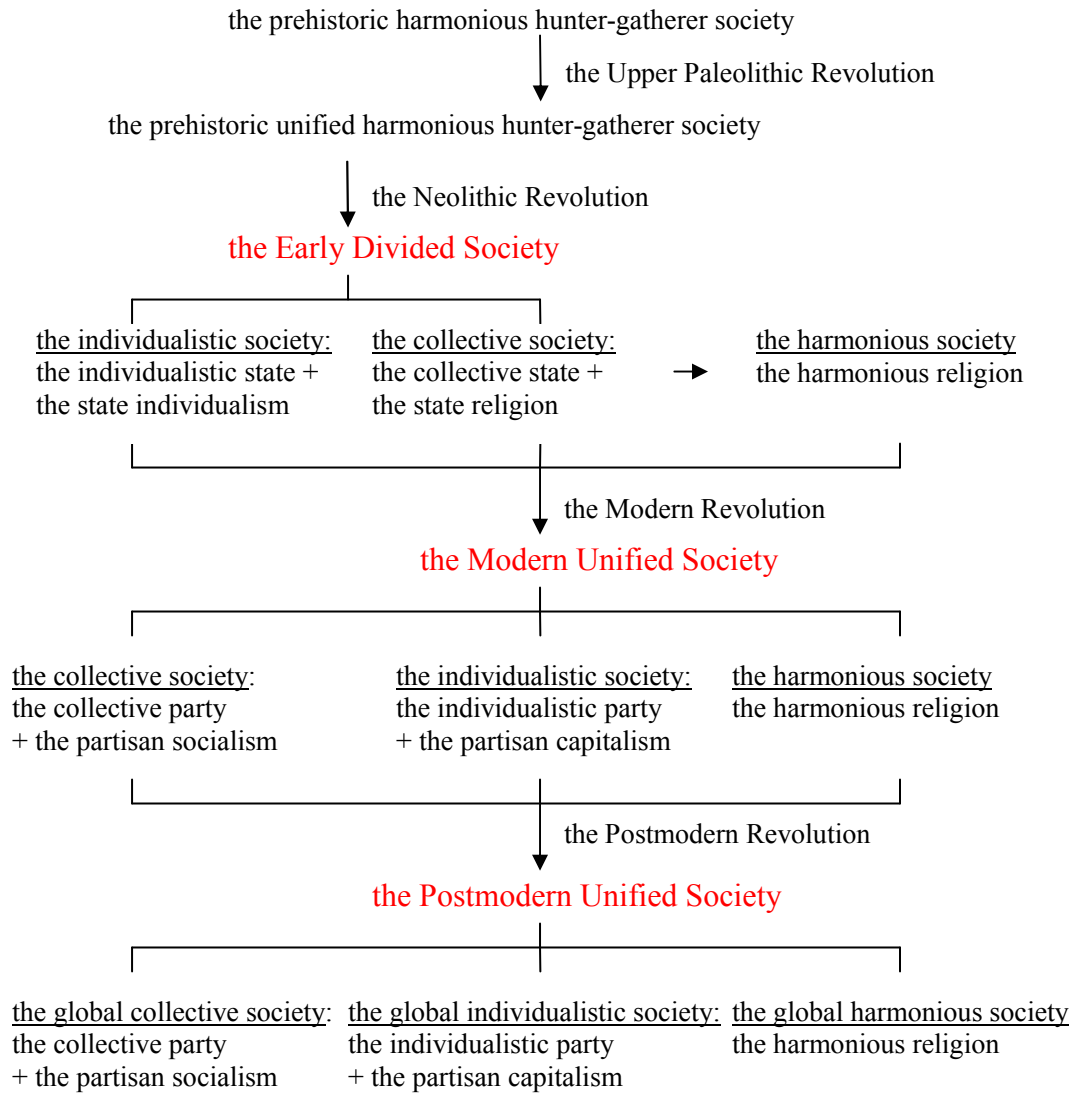
Human society is the three-branch society, consisting of the collective society, the individualistic society, and the harmonious society for collective wellbeing (yin), individualistic achievement (yang), and harmonious connection, respectively to reflect the corresponding three human temperaments. The two old human temperaments are yin and yang, corresponding to female and male psychological characteristics of advanced sexual organisms. The yin-yang dichotomy constitutes the basic social structure in sexual organisms. The harmonious temperament exists only in humans. In the Prehistoric Period, the last stage in the human evolution was to develop the harmonious temperament, resulting in the harmonious society in the prehistoric hunter-gatherer society. The harmonious temperament was evolved to adapt to the small social group in the prehistoric hunter-gatherer society.

In the Early Period starting from the Neolithic Revolution, the agricultural-nomad society of large civilized social group destroyed the harmonious small social group. As a result, the Early Divided Society of different societies was form. Different societies clashed to form exclusive societies. In the exclusive collective society, the state has the state collective religion as ideology (Judaism, Islam, Hinduism, and Confucianism) to seek exclusive state collective religion. In the exclusive individualistic society, the state has the state individualism as ideology (Greek mythology and science) to seek exclusive state individualism. The harmonious society without the state of a large social group has the harmonious religion as ideology (Christianity, Buddhism, and Daoism) to seek harmonious connection among people in small social groups.

In the Modern Period starting from the Renaissance for the Modern Revolution, the modern mass printing and increased literacy led to communication and understanding among the three branches of human society, resulting in the Modern Unified Society. In the typical Modern Unified Society such as America, political parties replace states, partisan socialism replaces state religion, partisan capitalism replaces state individualism, and religions become harmonious religions separated from political state of large social group. The three branches coexist peaceful. In the Postmodern Period starting from global mass telecommunication for the Postmodern Revolution, by global mass telecommunication, the traditional exclusive collective society is exposed to the outside influences, resulting in the Divided Society, including some developing countries. The clash among the three branches in the Divided Society has caused turbulence locally and globally. Global peace depends on the transformation of the Divided Society into the

Unified Society through communication and understanding among the three branches of human society. United we stand, divided we fall.

The Development of the Unified Society



12. Reference

Email address: einsnewt@yahoo.com
Website (download all books): <http://sites.google.com/site/einsnewt/>
Books list: <http://www.scribd.com/people/documents/1450570-einsnewt>

- 1 Einsnewt, "The Unified Theory of Psychology and Theology:the American Presidents and the Biblical-Characters", <http://www.scribd.com/doc/9507115/The-Unified-Theory-of-Psychology-and-Theology-the-American-Presidents-and-the-Biblical-Characters>
- 2 Simon Baron-Cohen, *The Essential Difference* (New York: Basic Books, 2003)
- 3 Robert Jay Russell, *The Lemurs' Legacy* (New York, G.P. Putman's Sons, 1993)
- 4 Fran de Waal, *Chimpanzee Politics* (New York: Harper and Row, 1982)
- 5 David W. Merrill and Roger H. Reid, "Personal Styles and Effective Performance" CRC Paperback, 1981, ISBN 08011968992
- 6 Oakley, Barbara A "Evil genes: why Rome fell, Hitler rose, Enron failed and my sister stole my mother's boyfriend" Amherst, N.Y.: Prometheus Books, 2007.
- 7 King-Casas et al, "The Rupture and Repair of Cooperation in Borderline Personality Disorder", *Science* 8 August 2008: 806-810
- 8 Kichl, Kent et al., "Impairment of Social and Moral Behaviors by Criminal Psychopaths as Revealed by Functional Magnetic Resonances Imaging." *Biological Psychiatry* 50, no. 9(2001): 677-84
- 9 Axelrod, R., & Hamilton, W. D. (1981). The evolution of cooperation. *Science*, 211, 1390-1396.
- 10 Fran de Waal , *Bonobo Sex And Society*, the March 1995 issue of *SCIENTIFIC AMERICAN*, pp. 82-88
- 11 Steven Pinker, *Language Instinct: How the Mind Creates Language*, New York, HarperCollins, 1994
- 12 Richard Griffin, Ori Friedman, Jon Ween, Ellen Winner, Francesca Happe, and Hiram Brownell, "Theory of mind and the right cerebral hemisphere: Refining the scope of impairment", *Laterality: Asymmetries of Body, Brain, and Cognition*, Vol. 11, No. 3. (April 2006), pp. 195-225.
- 13 Uta Frith, *Mysteries of the Mind*, Special Issue, *Scientific American*, 92, 1997
- 14 D. Einsnewt, *Human Evolution of Social Temperaments: explaining bipedalism in Ardi*, scribd, 2009 <http://www.scribd.com/doc/21990290/Human-Evolution-of-Social-Temperaments-explaining-bipedalism-in-Ardi>
- 15 *Ardipithecus ramidus*, *Science*, 2 October 2009, <http://www.sciencemag.org/ardipithecus/>
- 16 Hart, Donna L. and Sussman, Robert W, *Man the Hunted: Primates, Predators, and Human Evolution*, Boulder, Colorado, Westview Press, 2005.
- 17 R. I. M. Dunbar, "The social brain: mind, language and society in evolutionary perspective". *Ann. Rev. Anthropol* 32, p. 163-181, 2003.
- 18 Kaas JH, Evolution of somatosensory and motor cortex in primates. *Anat Rec* 281A (2004):1148–1156.
- 19 John T. Cacioppo and William Patrick, "Loneliness: Human Nature and the Need for Social Connection", New York: W.W. Norton & Company, 2008
- 20 R. E. Baumeister, J. M. Twenge, and . K. Nuss, "Effects if social exclusion on cognitive processes: Anticipated aloneness reduces intelligent thought", *Journal of Personality and Social Psychology* 83, no. 4 (2002) 817-827
- 21 Marshall Sahlins, "Notes on the original affluent society". Lee, R.B. and DeVore, I. (eds), *Man the Hunter* 85-89, New York, Aldine de Gruyter, 1968.
- 22 Ferguson, R. Brian, *THE BIRTH OF WAR* , *Natural History*, 00280712, Jul/Aug 2003, Vol. 112, Issue 6
- 23 Steve Taylor, *The Fall: The Evidence for a Golden Age, 6,000 years of Insanity and the Dawning of a New Era*, Winchester, UK, O Books, 2005.
- 24 David Lewis-Williams, *The Mind in the Cave: Consciousness and the Origins of Art*. London, Thames & Hudson, 2002.
- 25 Cunliffe, Barry (ed). *The Oxford Illustrated History of Prehistoric Europe*, Oxford: Oxford University Press, 2001

-
- 26 Gerhard Lenski, Jean Lenski, and Patrick Nolan, *Human Societies: An Introduction to Macrosociology*, New York: McGraw-Hill, Inc., 1995.
 - 27 Raymond C. Kelly, *Warless Societies and the Origins of War*, University of Michigan Press, Ann Arbor, 2000.
 - 28 Sara W. Lazar, et. al, Meditation experience is associated with increased cortical thickness, *Neuroreport*. 2005 November 28; 16(17): 1893–1897.
 - 29 William Johnston's, *The Cloud of Unknowing: and The Book of Privy Counseling*, Image, 1996
 - 30 Brain Matures a Few Years Late in ADHD, But Follows Normal Pattern NIMH Press Release, November 12, 2007
 - 31 Jennifer H. Pfeifer, and Baldwin M. Way, *Putting Feelings Into Words: Affect Labeling Disrupts Amygdala Activity in Response to Affective Stimuli*, *Psychological Science* 18:5, p. 421-428, 2007
 - 32 Judy Foreman, A Look at the Science Behind Meditation, *Boston Globe*, April 22, 2003.
 - 33 Lutz A, Greischar LL, Rawlings NB, Ricard M, Davidson RJ. (2004) Long-term meditators self-induce high-amplitude gamma synchrony during mental practice. *Proceedings of the National Academy of Sciences*. 101:16369-73
 - 34 A. Newberg, E. D'Aquili, and V. Rause, *Why God Won't Go Away: Brain Science and the Biology of Belief*, New York, NY: Ballantine Books, 2001.
 - 35 Tom Bethell, *The Noblest Triumph*, (New York: St. Martin's Press, 1998)
 - 36 Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Religious Force in the Western World in a Few Centuries* (Princeton University Press/Harper Collins, 1996/1997).
 - 37 Bonomi, Patricia, "Religious Pluralism in the Middle Colonies." *Divining America*, Teacher Serve. National Humanities Center. 2009.
<<http://nationalhumanitiescenter.org/tserve/eighteen/ekeyinfo/midcol.htm>>
 - 38 Amy Chua, "World on Fire: How Exporting Free Market Democracy Breeds Ethnic Hatred And Global Instability", (New York: Doubleday, 2002)
 - 39 Einsnewt, "The Kingdom of God is Within You: the past, the present, and the future",
<http://www.scribd.com/doc/17721224/The-Kingdom-of-God-is-Within-You-the-past-the-present-and-the-future> 2009
 - 40 Humanist Manifesto III, <http://www.harvardhumanist.org/humanism/humanist-manifesto-iii>