

The Evolution of Species and Societies through Three-Level Selection

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Abstract

Natural selection is three-level selection in the chronological order of individual, relational (kin), and group selection. The principal bases for cooperation in individual, relational, and group selections are unconditional reciprocity with no pre-condition for individuals, beneficial relatedness derived from caring relation as the turning point deviated from reciprocity, and existential division of labor derived from handicapped individuals as the turning point deviated from relatedness, respectively. In group selection, all individuals are handicapped, and the existence of all individuals is dependent on existential division of labor that overcomes individual handicaps. Group fitness becomes much more important than individual fitness, including the fitness by reciprocity and relatedness. Only few insects (bees, wasps, termites and ants) and humans are in group selection, but they dominate the earth. Individual, relational, and group selections correspond to individualistic, collective, and harmonious social interactions and societies, respectively. Three-level selection is divided into three parts: (1) the three-branch way, (2) the development of the three-branch way, and (3) the Postmodern Period.

(1) Three-level selection is based on the three-branch way consisting of the three basic human social lives (interactions): yin, yang, and harmony for feminine collective relation, masculine individualistic achievement, and harmonious cooperation, respectively, derived from neuroscience and psychology. The origin of the human social lives is explained by human evolution. The emergence of the harmonious social life and society occurred during human evolution, including ape evolution and hominid evolution. (2) In the Prehistoric Period, the harmonious social life 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 inevitable large civilized social group of the agricultural-nomad society destroyed the prehistoric harmonious small social group. As a result, the collective society and the individualistic society were formed separately. In the collective society, the state collective religion (Judaism, Islam, Hinduism, and Confucianism) dominated. In the individualistic society, the state individualism (Greek mythology and science) dominated. Later, the harmonious religions (Christianity, Buddhism, and Daoism) emerged. In the Modern Period, the modern mass printing and increased literacy led to communication and understanding among the three branches of human society for the modern three-branch society. (3) In the Postmodern Period, the postmodern economy is divided into individualistic (capitalistic), collective (socialistic), and adaptive (unified) economies. The postmodern unified political system is divided into the partisan unified political system where the political parties represent separately the collective and the individualistic societies and the nonpartisan unified political system where the state represents both societies. The balanced unified education system should follow human development from primarily collective education for childhood to primarily individualistic education for adulthood. In the postmodern religious system, the postmodern harmonious religion complementary to the collective and individualistic societies is the most suitable postmodern religion. Permanent world peace can be achieved by the balanced unified economic, political, educational, and religious systems.

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Introduction

Natural selection is three-level selection in the chronological order of individual, relational (kin), and group selection. The principal bases for cooperation in individual, relational, and group selections are unconditional reciprocity with no pre-condition for individuals, beneficial relatedness derived from caring relation as the turning point deviated from reciprocity, and existential division of labor derived from handicapped individuals as the turning point deviated from relatedness, respectively. In group selection, all individuals are handicapped, and the existence of all individuals is dependent on existential division of labor that overcomes individual handicaps. Group fitness becomes much more important than individual fitness, including the fitness by reciprocity and relatedness. Only few insects (bees, wasps, termites and ants) and humans are in group selection, but they dominate the earth. Individual, relational, and group selections correspond to individualistic, collective, and harmonious social interactions and societies, respectively. Three-level selection is based on the three-branch way. Three-level selection is divided into three parts: (1) the three-branch way, (2) the development of the three-branch way, and (3) the postmodern period.

Chapter 1 deals with the evolution of three-level selection, the evolution of three-branch human society, and peace. Three-level selection consists of individual, relational, and group selections, corresponding to individualistic, collective, and harmonious social interactions and societies, respectively. Local peace is peace within a region and a period of time. World peace is peace of the world permanently. The way to local peace is through the deliberate restraint of violence among people and social groups. The way to world peace is through the balance and unity of the three social interactions.

Part 1 deals with the three social interactions (lives) consisting of the yin (collective), the yang (individualistic), and the harmonious social lives. The collective social life represents collective relation for the feminine task of upbringing of offspring. The individualistic social life represents individualistic achievement for the masculine task of attracting female mate. The unique human evolution produces the harmonious social life that transcends the collective and the individualistic social lives, and represents harmonious cooperation. The three social interactions are derived from neuroscience and psychology.

In Chapter 2, social life is developed by the five factors from the prenatal period to early adulthood. Social role (Bond-Systemization), social relationship (Relation-Achievement) and social unit (Collectiveness-Individual) are developed during prenatal period and childhood for gender differentiation. Intragroup interaction (Passive-Dynamic) is developed during adolescence for the size of core social group. Social flexibility (Unyielding-Flexible) achieves maturity during early adulthood for social responsibility. The five factors are similar to the factors in the popular Myers-Briggs Type Indicator (MBTI) and Big Five personality theories. Different social lives are the different combinations of the five factors. The results of the combinations for yin and yang social lives are bond (yin passive), expressive (yin dynamic), systemization (yang passive), domination (yang dynamic) corresponding to amiable, expressive, analytical, and driver

in the popular Merrill-Reid social style theory, respectively. Harmonious social life relates to the highly flexible social life, and exists only in human. The instinct for the harmonious social life (harmonious) is the conscience instinct that is the combination of the hyper bond instinct and the hyper detection instinct, resulting in maximum eager cooperation without lie. The yin, the yang, and the harmonious social lives result in the collective, the individualistic, and the harmonious societies, respectively.

In Chapter 2, the evolutionary origin of the three-branch way comes from social-life biological evolution, including ape evolution and hominid evolution. The human ancestors were essentially the bipedal bonobos. Chapter 3 deals with the interactions and the enforcement of the social lives. The interactions involve exclusive social life, love, and the checks and balances. The enforcement involves how a society enforces its dominant social life.

In Part 2, the development of the three-branch way is demonstrated in human social history that includes the Prehistoric Period, the Early Period, the Modern Period, and the Postmodern Period. In Chapter 5, the prehistoric hunter-gatherer society in the Prehistoric Period was the harmonious society. The harmonious social life was evolved to adapt to the small social group in the prehistoric hunter-gatherer society. In the Early Period in Chapter 6 starting from the Neolithic Revolution, the inevitable large civilized social group of the agricultural-nomad society destroyed the prehistoric harmonious small social group. As a result, the collective society and the individualistic society were formed separately. In the collective society, the state has the state collective religion (Judaism, Islam, Hinduism, and Confucianism). In the individualistic society, the state has the state individualism (Greek mythology and science). Later, the harmonious society without the state of a large social group was formed as the harmonious religions (Christianity, Buddhism, and Daoism) to seek harmonious cooperation among people in small social groups. In Chapter 7, in the Modern Period starting from the Renaissance for the Modern Revolution, the examples of the collective and individualistic materialistic societies were the communist society and the capitalist society, respectively. The modern mass printing and increased literacy led to communication and understanding among the three branches (collective, individualistic, harmonious) of human society, resulting in the Modern Unified society, such as America.

Part 3 shows the Postmodern Period starting from the global mass telecommunication. Chapter 8 deals with the postmodern economy. With respect to wealth, the postmodern economy is divided into individualistic (capitalistic) economy, collective (socialistic) economy, and adaptive (unified) economy. Adaptive economy unifies both economies. Adaptive economy involves economic evolutionary change in cohesive society to adapt to sustainable economy. In Chapter 9, the two unified political systems are the partisan unified society where the political parties represent separately the collective and the individualistic societies, and the nonpartisan unified society where the state represents politically both the collective and the individualistic societies. In the partisan unified political system, the government is a popular semi-professional government, the zero sum political competition leads potentially civil war, and the nonzero political competition brings about the unity of the system. In the nonpartisan unified political system, the government is a professional semi-popular government, the weak private sector leads potentially the collapse of the system, and the robust private sector leads to the unity of the system.

Chapter 10 deals with the postmodern education system. The balanced unified education system should follow human development from primarily collective education for childhood to primarily individualistic education for adulthood. Chapter 11 describes the postmodern religions from the modernization of religion. The postmodern harmonious religion is the most suitable postmodern religion. In Chapter 12, the world peace narrative tells the story of the three social interactions, the development of the three-branch way in human history, the balanced unified systems in the Postmodern Period. World peace is near through the postmodern balanced unified economic, political, educational, and religious systems.

1. The Evolution of Three-Level Selection

Evolution needs populations of reproducing individuals. Evolutionary change occurs by mutation and selection. The most fundamental unit of evolution is gene. Fitness is a relative measure of reproductive success of an organism in passing its genes to the next generation. Natural selection is the process in nature by which only the organisms best adapted to their environment tend to survive and transmit their genetic characters in increasing numbers to succeeding generations while those less adapted tend to be eliminated.

In multilevel selection theory by David Sloan Wilson and Elliott Sober¹, there are many layers of competition and cooperation for evolution. The different levels function cohesively to maximize fitness in terms of reproductive success. The conventional levels are individual selection for individuals against individuals, relational (kin) selection for kin against kin, and group selection for group against group. Another theory of selection contains only one level that is individual selection. Relational selection is merely an extension of individual selection to include inclusive fitness that contains relatives. Group selection is same as relational selection.

Multilevel selection can be viewed as chronological levels. Natural selection is three-level selection in the chronological order of individual selection, relational (kin) selection, and group selection. Natural selection can be viewed from the perspective cooperation² that benefits fitness.

Three-Level Selection in Evolution

selection	time	turning point	principal base for cooperation	competition among	social interaction and society	principal behaviors	prevail in
individual	earliest		unconditional reciprocity	individuals	individualistic	systemization domination	male
relational	middle	caring relation	beneficial relatedness	individuals with various degrees of relatedness	collective	bond expressive	female
group	last	handicapped individuals	existential division of labor	groups of division of labor	harmonious	hyper-bond hyper-detection	both

1.1. Individual Selection with Individualistic Society

Natural selection started with individual selection. The principal base of cooperation for individual selection is unconditional reciprocity with no pre-condition for individuals. All individuals are equal in cooperation and competition. Reciprocity can be direct, indirection, or spatial. In direct reciprocity, I help you, but expect we will meet again, and then, you help me. It is common in a small social group where the chance to meet again is high. The strategy is tit-for-tat in prisoner's dilemma described by Axelrod and Hamilton's evolution of cooperation³. 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.

In indirect reciprocity, if I help you, I get the reputation of helping other, so someone else will help me. A rule for indirect reciprocity is $qb > c$, where q = probability to know someone's reputation, c = cost of cooperation, and b = benefit of cooperation.

In spatial reciprocity, individuals who live in protected areas where they are immune from attack by predators are likely to survive, and to have more children, which then grow the population faster. By staying and working together for the greater good, each individual has a better chance of survival. This becomes even truer when there is conflict between social groups as the larger social groups have a greater chance of winning.

In individual selection, the competition is among all individuals, and each individual has to form its own cooperation based on unconditional reciprocity. Each individual can be a cooperators or a cheater. The social interaction in individual selection is individualistic social interaction, and the society for such individualistic social interaction is individualistic society. The important social behavior within a subgroup such as family is to establish self in terms of systemization for systematic procurement of food and establishment of territory. The important social behavior in a social group

outside of subgroup is domination by partisan competition to find the right place in competitive social hierarchy. Such individualistic social interaction prevails in males.

An example of individualistic society with individual selection is the society of male chimpanzees. Chimpanzees have the patriarch individualistic society. The male chimpanzees fight to be the number one. To maintain social hierarchy, some male cooperate to form alliance based on unconditional reciprocity. 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 internal conflict is high. In the wild, male chimpanzees are extraordinarily hostile to males from outside of the social group. Male patrolling chimpanzees attack and often kill the neighboring male chimpanzee outsider who might be traveling alone.

In animals, individualistic society with individual selection is common among males. The consequences of individual selection are males with competitive hierarchy, partisan competition, large size bodies, large fighting horns, sharp canine teeth, beautiful feathers, fancy dances and songs, and elaborate nest building skill, contrary to relatively small and plain females.

1.2. Relational Selection with Collective Society

Natural selection started with individual selection followed by relational (kin) selection. The turning point from individual selection to relational selection is caring relation in which a giver of caring relation takes effort to improve the fitness of specific related individuals as the recipients of caring relation. The most fundamental caring relation is between mother and her offspring in terms of the improvements of gene and environment of her offspring. The improvement of gene of offspring comes from sexual selection in which a female chooses a mate with the best possible gene for fitness and the best possible provider for her offspring. After the birth, maternal instinct brings about maternal care to her offspring. This maternal caring relation improves the quality of the fitness of her children at the expense of the quantity of her children, while without caring relation, a typical animal father concerns about the quantity of his children. This caring relation may or may not expand to siblings and other relatives. Caring relation can also apply to individuals in close proximity with or without kin relation. A rule for relational selection is Hamilton's rule⁴, $rb > c$ where c is the reproductive (fitness) cost to the giver of caring relation, b is the additional reproductive (fitness) benefit gained by the recipient of caring relation, and r is their degree of relatedness.

In relational selection, all individuals are not equal, unlike in individual selection. The competition and cooperation among individuals are dependent on various degrees of relatedness. The fitness becomes inclusive fitness to include to all individuals with various degrees of relatedness. The social interaction in relational selection is collective social interaction, and the society for such collective social interaction is collective society. The most important social behavior inside a subgroup such as family is bond to connect with the members of subgroup. The most important social behavior in a social group outside of subgroup is expressive to relate with the individuals outside of subgroup. Such collective social behavior prevails in females.

An example of relational selection with collective society is female bonobo. Bonobos have the matriarch collective society. Female bonobo is smaller than male bonobo, but female bonobos bond together to dominate the society. Bond is important

for bonobos, and is expressed in sexual activities that can be between couples regardless of ages and genders. They do sexual contacts to greet, to avoid social conflicts, and to reconcile after conflicts. Bonobos in collective society are much more peaceful and have a greater degree of bond than chimpanzees in individualistic society.

1.3. Group Selection with Harmonious Society

Group selection was evolved from relational selection is group selection. Group selection cannot be evolved directly from individual selection. The turning point from relational selection to group selection is handicapped individuals. All individuals in group selection are handicapped in terms of long term survival and reproduction. The existence of individuals is dependent on the existential division of labor that overcomes individual handicaps. Group fitness becomes much more important than individual fitness, including the individual fitness by reciprocity and relatedness. In group selection, competition becomes competition among groups instead of individuals who are handicapped. Edward O. Wilson suggests⁵ that for group selection, Hamilton's rule is modified to include group, $(rb_k + b_e) > c$, where b_k is the benefit to related individual such as kin (b in the original equation) and b_e is the benefit accruing to the group as a whole. He further suggests that for social insects, $b_e > rb_k$.

In group selection, within a group, there is no competition among individuals, and all individuals cooperate harmoniously by existential division of labor. The competition is among the groups of existential division of labor. The social interaction in group selection is harmonious social interaction, and the society is harmonious society. Harmonious society is same as Edward O. Wilson's eusociality⁶. Harmonious society is like multicellular organism, and individuals are like cells cooperating by existential division of labor.

The most important social behaviors are hyper bond derived from communication and existential division of labor and hyper detection to detect invaders and cheaters. For eusocial insects, hyper detection is a specific pheromone for each social group. For human, hyper detection is theory of mind to detect what the minds of other people think. Theory of mind does not exist in other animals. Such harmonious social interaction can prevail in both males and females.

With minimum internal conflict and existential division of labor, the harmonious societies of eusocial insects (bees, wasps, termites and ants) and humans dominate the earth as described by Edward O. Wilson in "The Social Conquest of Earth"⁷. Harmonious society (eusociality) with group selection was evolved from highly collective society with relational selection. To evolve from a highly cooperative collective society to a harmonious society with group selection is activated by handicapped individuals. Because there are many layers of evolution from individual selection to group selection, it is not possible to remove many layers of evolution to reverse group selection to purely individual selection.

An example of group selection with harmonious society is ant. Ants were evolved from a highly cooperative collective society with relational selection. To evolve from a highly cooperative collective society to a harmonious society with group selection was activated by handicapped individuals. Ants started with a disable highly productive mother ant that produced almost all able sterile worker daughter ants, and produced rarely productive daughter and son ants. Individually, they were handicapped, and did not have

long term survival and reproduction. By communication and existential division of labor as well as by following the pre-harmonious social cooperative behaviors, they survived and reproduced as a group. Gradually, the group fitness became better than the group fitness of non-handicapped individuals. The final stage in the evolution of harmonious society was hyper detection as specific pheromone for each social group to detect and eliminate cheaters and invaders.

Another example is human. As described later, Ardi was evolved from highly cooperative bonobo-like ape. To evolve from a highly cooperative collective society to a harmonious society was activated by the individual handicap that was awkward bipedalism.

Ardi (*Ardipithecus ramidus*)⁸, the oldest human ancestor (4.4 million year old) discovered, lived on woodland. Around 5 millions of years ago, a major climate change reduced some part of forested area in Africa to woodland where Ardi was evolved. Woodland allowed increasingly amount of food from bushes and low branches, which could be seen and reached from the ground. Chimpanzees today move on two legs most often when feeding on the ground from bushes and low branches. It suggests that the same might have occurred among the early hominids. Comparing to forest area, woodland area had scarcer food resources. According to the observation⁹ in Africa, when food resources are scarce or unpredictable, chimpanzees use upright locomotion to improve food carrying efficiency. It suggests that the same might have occurred among the early hominids.

For reaching food from bushes and low branches on woodland and carrying food, the original human ancestors came down to the ground from living among trees, and adopted bipedalism as the way to move on the ground. However, Ardi's foot was primitive with an opposable big toe that could not provide a push needed for efficient bipedal walking. Ardi had a more primitive walking ability than later hominids, and Ardi had a somewhat awkward gait when on the ground. Ardi could not walk or run for long distances. (For apes, the quadrupedal knuckle-walking like gorillas, bonobos, and chimpanzees was faster and better way than Ardi's primitive awkward bipedalism to move on the ground.) Without many big trees to escape to as in forest, woodland was a dangerous place, especially, for very young, very old, pregnant, and child-rearing individuals. Individually, they could not survive on the ground with such awkward bipedalism.

The only way to survive with awkward bipedalism was through existential division of labor by means of the free hands from bipedalism. The free hands allowed them to carry food to a safe gathering place, such as few big trees on woodland, where they could share food together safely with very young, very old, pregnant, and child-rearing individuals. When chimpanzees today are under duress from a poor fruit season, they break up into smaller foraging units that scour the environment more thoroughly. In the same way, Ardi and the members of her social group fanned out to find food. The free hands from bipedalism also allowed Ardi to have the continuous hand gestural communication for group communication that directed continuous existential division of labor to find food and watch for predators during group forage on the ground. (Human verbal language was developed much later. Human verbal language and gestural language are in the area of the brain.) With continuous hand gestural communication, individuals in the group during group forage knew precisely all the time about the locations of food sources, predators, and the safe places to escape from predators and about the plan of division of labor as a group.

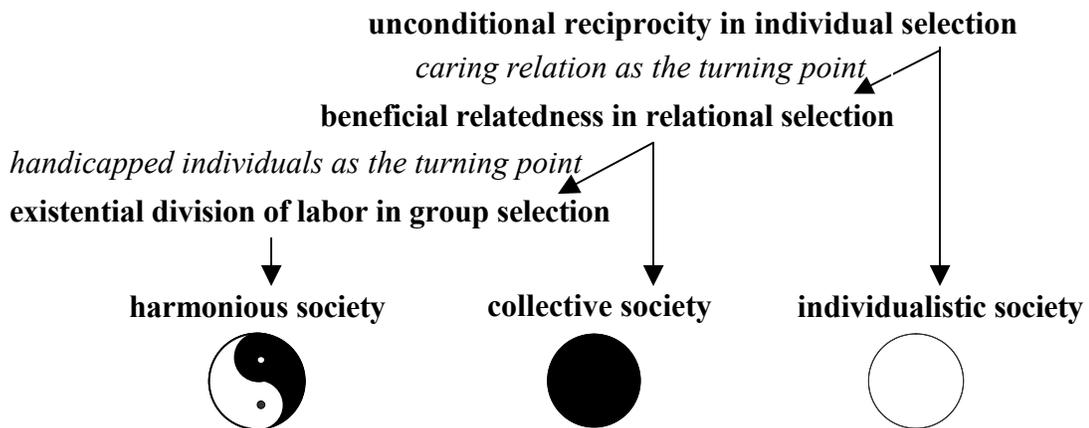
Carrying food to a safe gathering place and continuous hand gestural communication during group forage strengthened existential division of labor without which individuals could not survive. Ardi's awkward bipedalism created handicap for individuals, and improved group fitness for a cohesive social group. By communication and existential division of labor as well as by following the pre-harmonious social cooperative behaviors, the original human ancestors survived and reproduced as a group. Early human ancestors were basically bipedal bonobos whose habitat changed from forest to woodland. They lived in a society that from each according to one's ability, to each according to one's need. Otherwise, the whole hominid society would have been extinct without existential division of labor of handicapped individuals.

Harmony in the original human ancestors was manifested by the absence of large sharp canine teeth for aggression and fighting, unlike any other apes. The two important traits of Ardi to distinguish Ardi from other apes are bipedalism and small canine teeth. The final stage of the evolution of human harmonious society was hyper detection as theory of mind to detect what the minds of other people think. Hyper detection is to detect cheaters and to self-examine (guilty feeling and shame).

Two million years ago, human ancestors started to have elaborate tool and fire. Humans started to evolve with the usage of tool and fire by decreasing physical strength as the weakest ape and decreasing ability to eat tough raw food. (Fire was for both cooking and the protection of group at home base.) Individuals became handicapped without tool and fire that involved the cooperation of individuals in the harmonious society. Group selection became increasingly important. The most harmonious society survived from the competition of groups in group selection. The size of social group was small with about thirty people. The reason for such small size is that it was difficult to form hyper bond to bond large social group and to form hyper detection to detect cheaters in large social group.

The evolution of three-level selection is as follows.

The Evolution of Three-Level Selection



1.4. The Evolution of Three-Branch Human Society

The three human social interactions (lives) are the collective (yin), the individualistic (yang), and the harmonious social interactions. The collective social life (interaction) represents collective relation for the feminine task of upbringing of offspring. The individualistic social life represents individualistic achievement for the masculine task of attracting female mate. The harmonious social life that was derived from the unique human evolution to lower conflicts in social interactions represents harmonious cooperation. The human society with the harmonious social interaction is a highly efficient low-conflict small-group society. All people have the three social lives in different proportions. The three social interactions will be described in details later.

Human history can be characterized by the progress toward the three-branch way as the balance and unity among yin, yang, and harmony. Human history can be divided into the Prehistoric Period, the Early Period, the Modern Period, and the Postmodern Period. The prehistoric hunter-gatherer society in the Prehistoric Period was the harmonious society. The harmonious social life 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 inevitable large civilized social group of the agricultural-nomad society destroyed the prehistoric harmonious small social group. As a result, the collective society and the individualistic society were formed separately. In the collective society, the state has the state collective religion (Judaism, Islam, Hinduism, and Confucianism). The beneficial relation of relational (kin) selection in the collective society is clearly described in the Old Testament (Judaism) of the Bible.

“Go, assemble the elders of Israel and say to them, ‘The Lord, the God of your fathers—the God of Abraham, Isaac and Jacob —appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.’ (Exodus 3: 16-17)

In the individualistic society, the state has the state individualism (Greek mythology and science). Greek philosopher, Socrates, described a highly individualistic life: the unexamined life is not worth living.

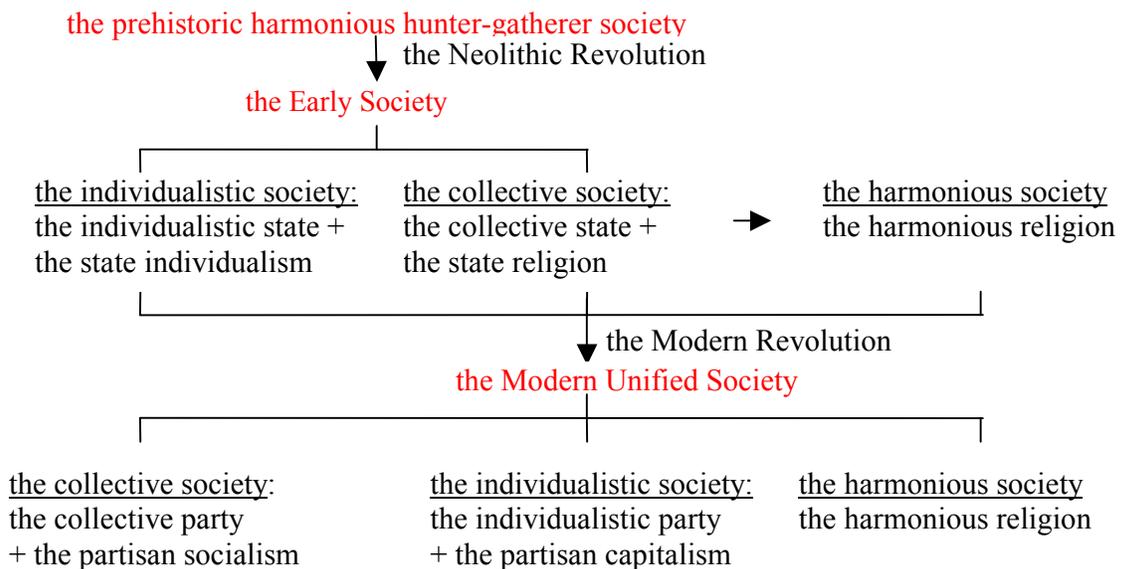
Later, the harmonious society without the state of a large social group was formed as the harmonious religions (Christianity, Buddhism, and Daoism) to seek harmonious cooperation among people in small social groups. The existential division of labor from group selection in the harmonious society is described clearly in the New Testament (Christianity) of the Bible.

But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its

parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it. (1 Corinthians 12:18-27)

In the Modern Period starting from the Renaissance for the Modern Revolution, the examples of the collective and individualistic societies were the socialist society and the capitalist society, respectively. The modern mass printing and increased literacy led to communication and understanding among the three branches of human society to establish the modern three-branch society. Human history will be described in details later.

Human Social History



Part 1: The Three-Branch Way

In Part 1, the three-branch way consists of the three basic human social lives (interactions): yin, yang and harmony for feminine collective relation, masculine individualistic achievement, and harmonious cooperation, respectively. In Chapter 2, social life is developed by the five factors from the prenatal period to early adulthood. Social role (Bond-Systemization), social relationship (Relation-Achievement) and social unit (Collectiveness-Individual) are developed during prenatal period and childhood for gender differentiation. Intragroup interaction (Passive-Dynamic) is developed during adolescence for the size of core social group. Social flexibility (Unyielding-Flexible) achieves maturity during early adulthood for social responsibility. The five factors are similar to the factors in the popular Myers-Briggs Type Indicator (MBTI) and Big Five personality theories. Different social lives are the different combinations of the five factors. The results of the combinations for yin and yang social lives are bond (yin passive), expressive (yin dynamic), systemization (yang passive), domination (yang dynamic) corresponding to amiable, expressive, analytical, and driver in the popular Merrill-Reid social style theory, respectively. Harmonious social life relates to the highly

flexible social life, and exists only in human. The instinct for the harmonious social life (harmonious) is the conscience instinct that is the combination of the hyper bond instinct and the hyper detection instinct, resulting in maximum eager cooperation without lie. The yin, the yang, and the harmonious social lives result in the collective, the individualistic, and the harmonious societies, respectively.

In Chapter 2, the evolutionary origin of the three-branch way comes from social-life biological evolution, including ape evolution and hominid evolution. The human ancestors were essentially the bipedal bonobos. Chapter 3 deals with the interactions and the enforcement of the social lives. The interactions involve exclusive social life, love, and the checks and balances. The enforcement involves how a society enforces its dominant social life.

2. The Development of Social Life

In individual selection, competition is among individuals, and the principal base of cooperation is reciprocity. The social life (interaction) of individual selection corresponds to individualistic social life for individualistic achievement in individual competition. In relational (kin) selection, competition is among individuals of various degrees of beneficial relatedness. The social life of relational selection corresponds to collective social life for collective welling for the related individuals who share caring relation. In group selection, there is no competition among individuals in a social group. All individuals cooperate harmoniously by existential division of labor in a society that from each according to one's ability, to each according to one's need. The social life of group selection is harmonious social life for harmonious cooperation among individuals.

The human brain was evolved to accommodate all three selections. Individual selection prevails more in the male brain, relational selection prevails more in the female brain, and group selection prevails in both the brains of both genders. Different people have different proportions of the three selections, resulting in differences in personality. There are many personality theories. The two popular theories are the Big Five¹⁰ and Myers-Briggs Type Indicator (MBTI)¹¹ derived from Carl Jung's personality type¹². The five factors in the Big Five are openness to experience (appreciation for unusual ideas, imagination, and curiosity), conscientiousness (tendency to act dutifully rather spontaneously), extraversion (to seek the company of others), agreeableness (tendency to be compassionate and cooperation rather than suspicious to others), and neuroticism (a tendency to experience unpleasant emotions easily). These factors are also referred to as the OCEAN model of personality. MBTI includes four factors: Introvert-extrovert, sense-intuition, thinking-feeling, and judging-perceiving. The personality system matches these two popular personality theories.

2.1. The Five Factors in Social Life

The three-branch way consists of the yin (collective), the yang (individualistic), and the harmonious social lives (interactions). The collective social life represents collective relation for the feminine task of upbringing of offspring. The individualistic social life represents individualistic achievement for the masculine task of attracting female mate. The harmonious social life that was derived from the unique human evolution to minimize

conflicts in social interactions represents harmonious cooperation. The human society with the harmonious social life is a highly efficient low-conflict small-group society.

Social life is developed by the five factors, including three gender factors and two non-gender factors. Social role (Bond-Systemization), social relationship (Relation-Achievement) and social unit (Collectiveness-Individual) are developed during prenatal period and childhood for gender differentiation. Intragroup interaction (Passive-Dynamic) is developed during adolescence for the size of core social group. Social flexibility (Unyielding-Flexible) matures during early adulthood for social responsibility.

The development of social life by the five factors is described in Louann Brizendine’s books, “The Female Brain”¹³ and “The Male Brain,”¹⁴. All five factors are listed in the table below, and compare them with the factors in the Myers-Briggs Type Indicator (MBTI) and the Big Five personality theories.

The Five Factors in Social Life

	Social Life	Personality Type (MBTI)	The Big Five
Gender factors			
social role	bond (B)	a part of feeling (F)	Agreeable (A)
	systemization (S)	a part of thinking (T)	
social relation	relation (R)	a part of feeling (F)	Neuroticism (N)
	achievement (A)	a part of thinking (T)	
social unit	collectiveness (C)	intuition (N)	
	individual (I)	sense (S)	Consciousness (C)
Non-gender factors			
intragroup interaction	passive (P)	introvert (I)	
	dynamic (D)	extrovert (E)	Extrovert (E)
social flexibility	unyielding (U)	judging (J)	
	flexible (F)	perceiving (P)	Openness (O)

2.1.1. Social Life: The Three Gender Factors

The three gender factors that differentiate male and female are social role, social relationship, and social unit. Humans have forty-six chromosomes, including two sex chromosomes, XX in females and XY in males. After eight weeks, all children's fetal brains appear exactly the same: female. Female is nature's default setting. Starting 8 weeks, a surge of testosterone masculinizes the fetal brain for males. For males, high testosterone is maintained from 1 month to 12 months after the birth. For females, estrogen is secreted in massive amount from age 6 to 24 months. After the surges of the hormones, the hormone levels remain low until puberty for both males and females.

2.1.1.1. Social Role: Bond and Systemization

	Social Life	Personality Type (MBTI)	The Big Five
social role	Bond (B)	a part of feeling (F)	Agreeable (A)
	Systemization (S)	a part of thinking (T)	

According to Simon Baron-Cohen¹⁵, the essential difference between the female brain and the male brain is that the average female brain favors slightly empathy, and the average male brain favors slightly in non-social information. The average female brain

prefers to form social bond. Instead of social bond, the average male brain finds pleasure in systematization of non-social information. The overlapping of the male brain and the female brain is significant. Social role is divided into Bond (B) for females and Systemization (S) for males.

To form social bond is important for females to improve care of children and female social network which helps in various ways with the caring of children and the protection from the aggression of physically stronger males. On the other hand, systemization helps males become good hunters and increase their social status by improving spatial navigation and the making and use of tools.

The differences in social role come from the hormones and the brain structures for processing information.

Hormones

One day old boys look longer at a mechanical mobile while girls longer at a face. This is due to the effects of fetal hormones. Simon Baron-Cohen¹⁶ found that the higher the child's fetal testosterone, the less eye contact the child makes at 12 months of age and the slower it is to develop language at 18 months old. The same children have been followed up at 4 years old. The higher the fetal testosterone, the more social difficulty the child was having at school and the narrower the child's interests. It relates to some relationship between systemization and bond, because narrow interests could be related to systemization that needs to zero in on small details, and social bond relates to social skill. The finding shows that social bond and systemization relate to fetal testosterone.

The brain structures for processing information

In male brains, men have six and a half times more gray matter than women do. Gray matter is partly responsible for information processing. Women have as much as 10 times as much white matter - the part of the brain partially responsible for connecting information processing centers. Women are such good multi-taskers.

In general, female brains tend to employ both sides of their brain to process information while male brains tend to rely primarily on their dominant or language side to process. As the dominant hemisphere tends to be analytic, problem solving, task oriented, detailed, and verbal this helps to explain male behavior. A female brain can also process in this manner, but the non-dominant hemisphere that can process emotion, meaning without words, empathy, tone, and disposition is also engaged by the female.

Mirror neuron system (MNS) that gets in sync with others' emotions by reading facial expressions and interpreting tone of voice and other nonverbal emotional cues is larger and more active in female brain. Temporal parietal junction (TPJ) that gets in sync with others' cognitive problems is activated earlier and more active in the male brain. Therefore, males appear to be less empathetic by less understanding of others' emotion through MNS, and activating "cognitive problem solving" too early through TPJ.

MBTI does not have specific social role. Social role for MDTI is incorporated in Feeling-Thinking. Bond is a part of Feeling for relating to people, while Systemization a part of Thinking for relating to things. Another part of Feeling-Thinking is social relationship. In the Big Five, Agreeable (tendency to be compassionate and cooperation rather than suspicious to others) corresponds to Bond.

2.1.1.2. Social Relationship: Relation and Achievement

	Social Life	Personality Type (MBTI)	The Big Five
social relation	Relation (R)	a part of feeling (F)	Neuroticism (N)
	Achievement (A)	a part of thinking (T)	

Social relationship is divided into Relation for females and Achievement for males. For males, Achievement is a way to determine social hierarchy. Achievers are on the top of social hierarchy, and underachievers are on the bottom of social hierarchy. Men typically identify with their jobs that show their achievements. Females have flatter social hierarchy. Females are competitive, but the wellbeing of social relationship is more important than achievement. Women typically identify with their families that show the wellbeing of social relationship. Little girls like to play games of social gathering to establish the wellbeing of social relationship, while little boys like to play games of fighting to establish achievement in terms of winning.

Childhood is a training period for adulthood. For male adults, to achieve the top of social hierarchy by high achievement is a way to gain wealth and power. For female adults, the wellbeing of social relationship allows the sharing of wealth and power.

During mating, Achievement allows a single-minded determination to mate, while Relation allows the emergence of courtship for selecting the best option for the wellbeing of relationship. Courtship allows a female to express her preference in male suitors. During courtship, a female is hesitant to decide what to do, and heightens her sensitivity (emotion) what she likes and dislikes. A male is decisive to what to do, and reduces his sensitivity (emotion) what he likes and dislikes in order to follow what she likes and dislikes. During the courtship, a male peacock suitor shows off his beautiful feather fan to attract a female at a great personal risk to attract predators at the same time. (For a female, her personal risk occurs after the mating process to protect her unborn and born children.) In the mating process, a male and a female require opposite durations of time and opposite sensitivities. Relation and Achievement are complementary.

The differences in social relationship come from the hormones and the brain structures for processing social relationship.

Hormones

For females, the hormones for social relationship are estrogen and oxytocin. Estrogen is sometimes all business, and sometimes an aggressive seductress. The increase of estrogen stimulates the increase in oxytocin as the “cuddle chemical” that builds bonds between mates, mother-child, and social members. When men were given a single high dose of oxytocin, it increased their ability to resonance with other people’s feelings.

For males, the hormones for social relationship are testosterone and vasopressin. Testosterone is dominant, aggressive, all-powerful, focused, and goal-oriented to outrank other males in social hierarchy. Vasopressin is for gallantry, monogamy, and protecting and defending turf, mate, and children. Prairie voles have strong male-female pair bonding, while montane voles are promiscuous without strong bonding male-female pair bonding. When the release of vasopressin is blocked, prairie voles become like montane voles.

The brain structures for processing social relationship

Women, on average, had more activity in the newer and more complex parts of the limbic system, which are involved in feelings¹⁷ to allow women more in touch with their feelings to prioritize all possible options for the wellbeing of social relationship. The hypothalamus, which is a tiny structure at the base of the brain, regulates many basic functions, such as eating, sleeping, temperature control, and reproduction. One part of the hypothalamus responsible for sexual behavior is larger in male brains than in female brains, in human and non-human animals. The male amygdala, which also controls sexual thought, is twice as large as that of females.

Dorsal premammillary nucleus (DPN) that is a primitive part of the brain for territorial defense is larger for males than females. Ventral tegmental area (VTA) that is the motivation area to produce dopamine, a neurotransmitter required for initiating movement, motivation, and reward is more active in males. Anterior cingulate cortex (ACC) that is the worry-wart to weight options, detect conflicts, and motivates decisions is larger in females.

In terms of personality, Achievement and Systemization identify with male, and Relation and Bond identify with female. In MBTI, the combination of Achievement and Systemization is the Thinking type (T), and the combination of Relation and Bond is the Feeling type (F). According to MBTI, The thinking type (T) has characteristics of theoretical, rational, analytical, purposive, logic, and unconcerned with people's feeling. According to MBTI, the feeling type (F) has characteristics of passionate, warm, personal, artistic, and concerned with people's feelings. The research in MBTI shows that there are much more women with F than men.

In the Big Five, Context corresponds to Neuroticism (N) (a tendency to experience unpleasant emotions easily). The research in the Big Five also shows that more women with Agreeable (A) and Neuroticism (N) than men.

2.1.1.3. Social Unit: Collectiveness and Individual

	Social Life	Personality Type (MBTI)	The Big Five
Social Unit	collectiveness (C)	intuition (N)	
	individual (I)	sense (S)	Consciousness (C)

For a male adult, it is possible for him to act as individual with any social connection. For a female adult, the caring of offspring forces her to think social unit of collectiveness. Social unit is divided into Collectiveness (C) for female and Individual (I) for male.

The differences in social unit come from the hormones and the brain structures for processing social unit.

Hormones

The hormones for social unit are the same as the hormones for social relationship. For females, the hormones for Collectiveness as social unit are estrogen and oxytocin. During menstrual cycle, the hormones fluctuate, and women are talkative and friendly at the peak of the estrogen-oxytocin level around the time of ovulation. Talkativeness and friendliness allow Collectiveness as social unit. Women are not talkative and friendly at the bottom of the estrogen-oxytocin level before menstruation. For males, the hormones

for Individual as social unit are aggressive testosterone and defensive vasopressin. Aggression and defensiveness keep Individual as social unit.

The brain structures for processing social unit

Collectiveness requires multi-task to deal with many people at the same time, good communication with people, and good reading of emotion. The female brain is wired to be proficient in multi-task, good communication, and good reading emotion.

In male brains, men have six and a half times more gray matter than women do. Gray matter is partly responsible for narrow information processing suitable for Individual as social unit. Women have as much as 10 times as much white matter - the part of the brain partially responsible for connecting information processing centers. Women are such good multi-taskers suitable for Collectiveness as social unit. The mothers of young children have the brains of even better multi-task.

Women often excel at language-based tasks for two reasons: two brain areas that deal with language are larger in females, and females process language in both hemispheres while males favor a single brain half. Little girls are much better in verbal expression than little boys. Since women use both the left brain and the right brain that can process emotion, meaning without words, empathy, tone, and disposition, women can read emotion better than males.

There are three different ways to use Individual and Collectiveness: (1) information processing, (2) focused attention, and (3) social unit.

(1) Information Processing (MBTI): Some tasks, such as languages, fine motor skill, and repetitive work, require Individual for proficiency in handling small details. Some tasks, such as space orientation, unrelated new information, and the central principle among different details, require Collectiveness to make sense of broad information. These two tasks are complementary. In MBTI, Sense (S) (trust information that is in the present, tangible and concrete) and Intuition (N) (trust information that is more abstract or theoretical) are about information processing. Individual corresponds to Sense (S) for the way to manipulate related details, and Collectiveness corresponds to Intuition (N) for the way to find relationship among many initially unrelated details.

(2) Focused Attention (the Big Five): Focused attention is an efficient way to carry out a task. However, unfocused attention can be an advantage in an unfamiliar environment that hides many unexpected dangers. In the Big Five, Consciousness (C) is about focus in carrying out a task, corresponding to Individual for being focused. MBTI does not check Consciousness in the Big Five, while the Big Five does not check Sense-Intuition in MBTI.

(3) Social unit (Social Life): In human social evolution, some people place Individuals more important than social group, and some people place social group more important than Individuals. Neither MBTI nor the Big Five checks social unit.

As a gender factor, social unit is not an independent factor. Social unit overlaps with social role and social relationship. Individual is equivalent to Systemization + Achievement, while Collectiveness is equivalent to Bond + Relation. Therefore, the set of Bond-Systemization and Relation-Achievement or the set of Collectiveness-Individual is sufficient to describe genders in terms social interactions.

2.1.2. The Non-Gender Factors

The two non-gender factors for a large social group outside of family are intragroup contact and social flexibility.

2.1.2.1. Intragroup Interaction: Passive and Dynamic

	Social Life	Personality Type (MBTI)	The Big Five
intragroup interaction	passive (P)	introvert (I)	
	dynamic (D)	extrovert (E)	Extrovert (E)

For primates, the basic social subgroups 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 intragroup interaction among the subgroups can be Passive (P) or Dynamic (D). The passive intragroup interaction leads to a small core social group in a loose social group where the intragroup interaction is not active. The dynamic intragroup interaction leads to a large core social group in a tight social group. The tight social group helps to provide protection against predators. It also helps to 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.

In terms of evolution, Passive and Dynamic relate to the suitable size of social group. Dynamic about social interaction allows high frequency of social contacts within a relatively large social group, while Passive about social interaction can allow only low frequency of social contacts in a relatively small social group. In a relatively poor and dangerous environment, a large social group is necessary for finding food and protection, while in a relatively rich and safe environment, a small social group exists comfortably without wasting energy and time in frequent social contacts. Since both environments exist, the coexistence of Assertiveness and Sensitivity becomes complementary.

The person of Dynamic has a low dose of stimulus for each encounter of stimulation source. The person of Passive has high dose of stimulus for each encounter of stimulation source. To maintain an optimal level of stimulation, the person of Dynamic requires numerous sources of stimulation sources. According to H. J. Eysenck¹⁸, extroverts have persistently low cortical arousal and seek stimulation.

For humans and many other advanced animals, the time to involve actively in social interaction outside of family is adolescence after puberty. It will be discussed the section about group social relationship.

The personality of Dynamic is the social life of extrovert as described in MBTI. On the other hand, the social life of Passive is introvert in MBTI. Introverts have persistently high arousal and avoid stimulation. Passive corresponds to Introvert (I) in MBTI, and Dynamic corresponds to Extrovert (E) in MBTI and Extrovert (E) (to seek the company of others) in the Big Five.

2.1.2.2. Social Flexibility: Flexible and Unyielding

	Social Life	Personality Type (MBTI)	The Big Five
Social flexibility	Unyielding (U)	judging (J)	
	Flexible (F)	perceiving (P)	Openness (O)

In intragroup and intergroup social interactions, social flexibility is divided into Flexible and Unyielding. Flexible involves manipulation of several sets of information, including old sets of information, possible new sets of information, and the final set of information. The manipulation of several sets of information requires the involvement of the prefrontal cortex. The prefrontal cortex has multiple components: working memory buffers and a “central executive,” the manager that manipulates and coordinates information stored in the buffers for updating. Working memory is a “blackboard memory” operating over mere seconds. The process includes moving information into working memory, updating what is already there, and using it to select a final updating.

The whole Flexible involves both the prefrontal cortex and the rest of the cortex. The prefrontal cortex has extensive connections to various parts of the brain. Neuroscientist Edmund Rolls found that the prefrontal cortex in a monkey had fired strongly immediately before the monkey changed the behavior in behavior to a changing circumstance. The prefrontal cortex allows a quick switch of strategy in behavior to a change of circumstance. The reason for such a quick switch of strategy is that the prefrontal cortex has ample free neuron network which provides the space to construct a new strategy one after another free of previous experience and memory. The people with damage in the prefrontal cortex cannot construct a new strategy one right after another. They tend to construct one strategy, and stay with the same strategy over and over again even there is a need for another strategy. They fail to select the most current strategy for their action. The people with damage in the prefrontal cortex may also persistently follow whatever command given to them without change. The damage in the prefrontal cortex is the example for the extreme case of rigidity.

The prefrontal cortex matures in early adulthood just in time for parenthood which requires social responsibility to take care of family. Females have larger prefrontal cortex than males, because females have direct responsibility to take care of family. Marmosets are the 22 New World monkey species. Some Marmoset fathers are the most involved fathers, holding their newborn more than fifteen hours a day every day for one month. In the brains of devoted marmoset fathers, the prefrontal cortex has more cells and connections than in the non-father marmosets.

The prefrontal cortex is the part of the brain that has expanded the most in primates. The large human prefrontal cortex provides human a very large space to construct new strategy in terms of new combination and arrangement of information. The large prefrontal cortex in human also provides an area to construct strategy overcoming salient and concrete experiences. In terms of human evolution, Flexible is particularly important for the evolution of the harmonious social life that is to minimize conflicts in social interactions. The instinct to minimize conflicts is in conflict with other instincts for reproduction and survival, so the unusual large human prefrontal cortex in comparison with other apes allows the instinct for the harmonious social life to control

the instincts for reproduction and survival. It will be discussed in the section for the harmonious social life.

According to MBTI, the judging type has characteristics of planned, orderly way, settled, organized, decisive, closeness, and finishing things. The judging type matches Unyielding. The perceiving type has characteristics of flexible, spontaneous, tolerant, open option, understand life rather than control it. This perceiving type matches Flexible. Flexible corresponds to Openness to experience (appreciation for unusual ideas, imagination, and curiosity) in the Big Five.

2.2. The Social Lives

The human social lives are the combination of the five factors in social life.

2.2.1. Yin Social Life and Yang Social Life in Social Group

In a small social group such as family, the feminine yin social life is the combination of Bond, Relation, and Collectiveness, resulting in collective relation mostly for personal task. The masculine yang social life is the combination of Systemization, Achievement, and Individual, resulting in individualistic achievement mostly for impersonal task.

Intragroup interaction (Passive-Dynamic) represents social interaction in a social group outside of family during adolescence after puberty. In terms of evolution, Passive and Dynamic relate to the suitable size of social group. Dynamic about social interaction allows high frequency of social contacts within a relatively large core social group in a tight social group, while Passive about social interaction can allow only low frequency of social contacts in a relatively small core social group in a loose social group.

The loose collective society and the tight collective society come from the yin passive and the yin dynamic social lives, respectively, while the loose individualistic society and the tight individualistic society come from the yang passive and yang dynamic social lives, respectively. In the tight collective society, the dynamic intragroup interaction produces the group wellbeing that promotes care about all members of the group and the group identity in addition to basic collective relation. In the tight individualistic society, the dynamic 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 with relatively sufficient food and security. Chimpanzees live on 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 Russell¹⁹ 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. 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 = least costly for individuals in the intragroup interaction

2.2.2. Group Social Relationship: Expressive and Domination

For humans and many other advanced animals, the time to involve actively in social interaction outside of family is adolescence after puberty. At puberty, there is again an explosion of hormones. For boys, there is 20-fold increase in aggressive testosterone and defensive vasopressin. For girls, estrogen, progesterone, and testosterone (in low amount) increase. Girls' brains develop two years earlier than boys. Sex circuits start to develop.

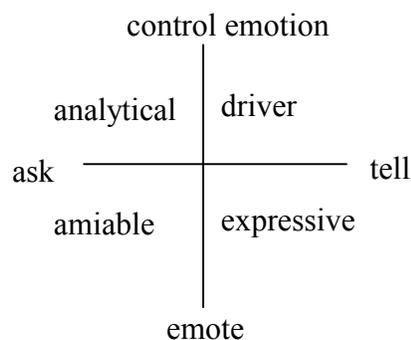
In terms of gender factors, social role (Bond-Systemization) and social unit (Collectiveness-Individual) remain unchanged. Social relationship (Relation-Achievement) changes from family social relationship to group social relationship. When a girl actively seeks intragroup interaction, the combination of Relation and Dynamic brings about Expressive. When a boy actively seeks intragroup interaction, the combination of Achievement and Dynamic brings about Domination. Passive intragroup interaction produces low degrees of Expressive and Domination.

In a social group, Expressive is to attract attention by maintaining wellbeing of relationship, appearance, and communication. The surge of estrogen can trigger teen girls' need to become sexually desirable to boys. Through Expressive, a girl can be in the in-group to attract friends, allies, and boys.

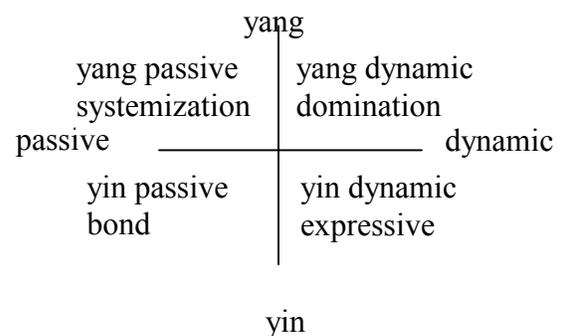
Domination is to show force by achievement and posturing of strength. Flooded with testosterone, many become absorbed in sexual fantasies. Through Domination, a boy can be on the top of social hierarchy to attract allies and girls. The mature rostral cingulate zone (RCZ) that registers social approval and disapproval to avoid costly social mistakes matures makes boys highly sensitive to criticism.

The social life system for yin and yang is similar to the Merrill-Reid social style theory²⁰, consisting of amiable, expressive, analytical, and driver social lives. Expressive and Domination correspond to expressive and driver, respectively, in the popular Merrill-Reid social style theory. Amiable and analytical in the Merrill-Reid social style theory correspond to Bond and Systemization for Passive with low degrees of Expressive and Domination. In a social group outside of family, the combination of yin-yang social lives and intragroup interaction (Passive-Dynamic) results in yin passive (bond), yin dynamic (expressive), yang passive (systemization), and yang dynamic (domination), corresponding to Amiable, Expressive, Analytical, and Drive in the popular Merrill-Reid social style theory.

Merrill-Reid Social lives



The Yin Yang Social life



According to the Merrill-Reid theory, the four social lives 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 relation, 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 Social lives do not include harmonious cooperation. The amiable in the Merrill-Rein theory corresponds to the yin passive social life (bond) that involves and is keenly interested in the close relationship with people for collective relation. The expressive corresponds to the yin dynamic social life (expressive) 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 relation. The analytical corresponds to the yang passive social life (systemization) that involves and is keenly interested in only systemizing task for individualistic achievement. The driver corresponds to the yang dynamic social life (domination) 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.

2.3. The Harmonious Social Life

The additional social life is the harmonious social life for harmonious cooperation that exists only in human that has the much larger prefrontal cortex responsible for the high Flexible in terms of social flexibility in social life. The high Flexible allows the harmonious social life to minimize conflicts in social interaction. Consequently, the society with the harmonious social life 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 harmonious cooperation social life and harmonious society will be discussed in details in the next sections.

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

The Social Life System for Primates

Social lives		society	social life	Merrill-Reid social style
yin (BRC) –yang (SAI) or harmonious cooperation (high openness)	passive-dynamic (introvert-extrovert) or flexible Intragroup interaction among basic social units			
Yin	Passive	the loose collective society	bond	Amiable
Yang	Passive	the loose individualistic society	systemization	Analytical
Yin	Dynamic	the tight collective society	expressive	Expressive
Yang	Dynamic	the tight individualistic society	domination	Driver
Harmonious cooperation	flexible	the harmonious society	harmony	

The harmonious social life in animals consists of hyper bond and hyper detection. Hyper bond results from communication and existential division of labor. The individuals in the harmonious society are handicapped individuals who do not have long term survival and reproduction outside of a cohesive social group. It is vitally necessary for such handicapped individuals to cooperate in order to survive and reproduce. The harmonious cooperation through communication and existential division of labor overcomes individual handicaps, and results in the group fitness better than the group fitness of non-handicapped individuals without existential division of labor.

Hyper detection is necessary to detect cheaters who do not cooperate through existential division of labor. For eusocial insects such as ant, termite, bee, and wasp, hyper detection is to detect specific pheromone for each social group. For human, hyper detection is theory of mind that detects what the minds of other people think.

For human, hyper bond and hyper detection can work only in a small social group. Hyper bond in terms of communication and existential division of labor and hyper detection in terms of detecting cheaters become difficult in a large social group. The optimal size of harmonious society is about thirty people.

The Hyper bond instinct

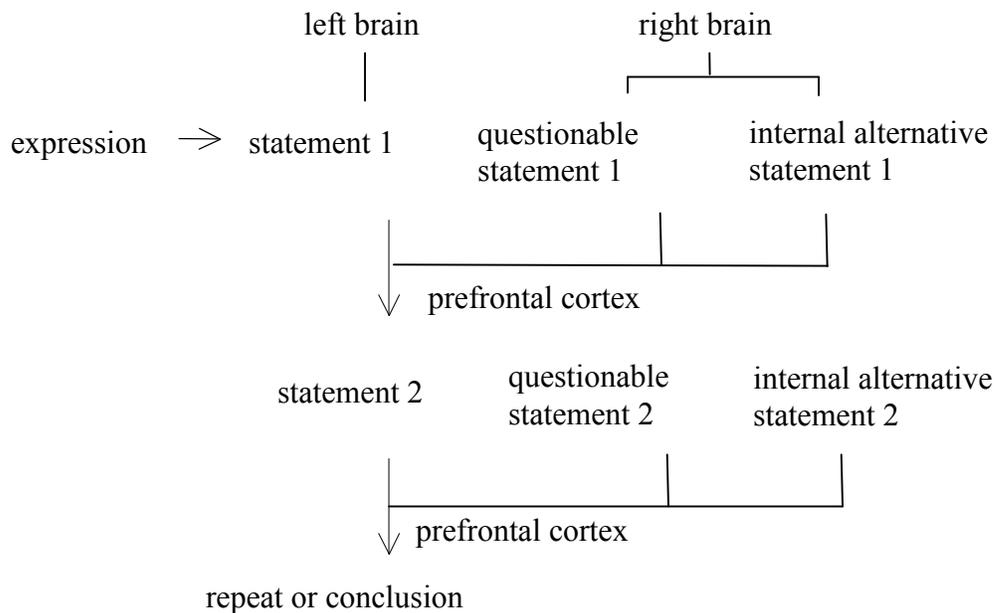
In human, the hyper bond instinct is expressed as language. The verbal communication minimizes effectively social barrier. Human learns language quickly and early. The human brain encourages language by rewarding language. For example, the extremely hyper friendly people are the people with Williams 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 bond instinct.

The bond nervous system is described by Simon Baron-Cohen as empathy circuit²¹, consisting of medial prefrontal cortex (MPFC) orbito-frontal cortex (OFC) frontal operculum (FO) inferior frontal gyrus (IFG) caudate anterior cingulate cortex (cACC), anterior insula (AI) right-side temporal–parietal junction (RTPJ) superior temporal sulcus (pSTS) somatosensory cortex (SMC), inferior parietal lobule (IPL) amygdala (Amyg). The hyper bond nervous system is hyperactive empathy circuit.

The Hyper Detection 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 hyper detection instinct for detecting a lie in a verbal statement is necessary for the advanced stage of verbal communication. The hyper detection instinct is for subtle lie instead of conspicuous lie, which can be detected easily without the new hyper detection instinct. The neural network for the hyper detection instinct is called the lie detection neural network. The neural network has been described by Hiram Brownell and Richard Griffin²² 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

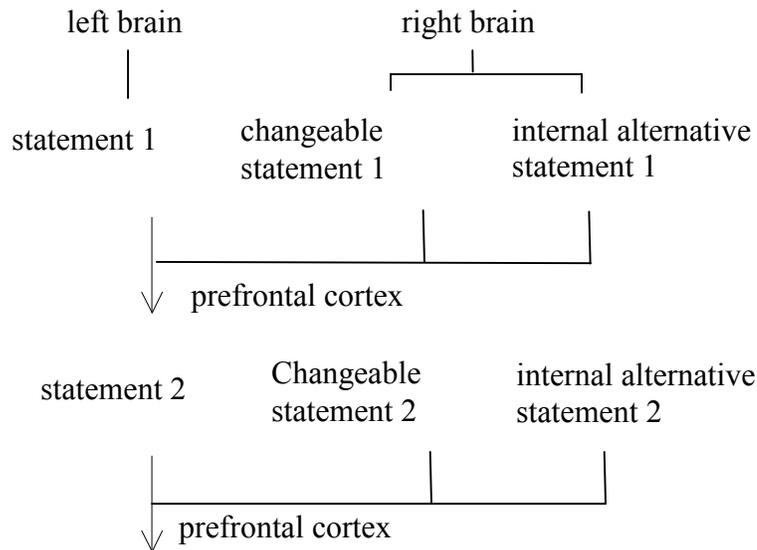


When a speaker expresses a statement, which describes an event occurred elsewhere, the statement is registered in the right brain and the left brain. The left brain has greater cell density and the more gray nonmyelinated fibers for short distant neural messages, so the left brain can have a good copy 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.

The Conscience Instinct

Theory of mind derived from the hyper detection 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 bond instinct and theory of mind derived from the hyper detection instinct brings about the conscience instinct that is the instinct for maximum 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 maximum eager cooperation without lie, leading to harmonious cooperation (mutual empathy and empowerment). Mutual empathy is love, while mutual empowerment is diligence. The result is the harmonious social life. The people with the harmonious social life are harmonists. The society with the harmonious social life is the harmonious society.

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

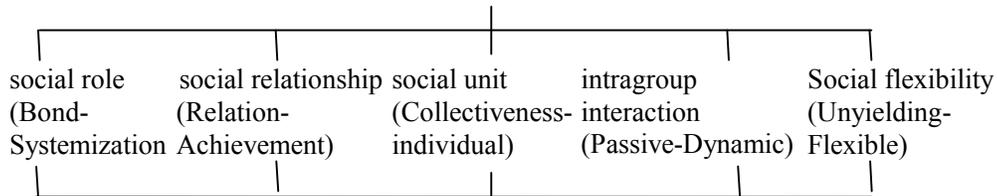
Mencius said: Everyone has the heart of sympathy, everyone has the heart of knowing shame, everyone has the heart of respect, and everyone has the heart of knowing right and wrong. The heart of sympathy is a benevolent, the heart of knowing shame is righteousness, the heart of respect is propriety, and 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 bond instinct of the conscience instinct, while righteousness and wisdom come from the hyper detection instinct (theory of mind) of the conscience instinct.

The chart for the summary of the relationship between psychology in terms of the five factors, social life, and social structure is as below.

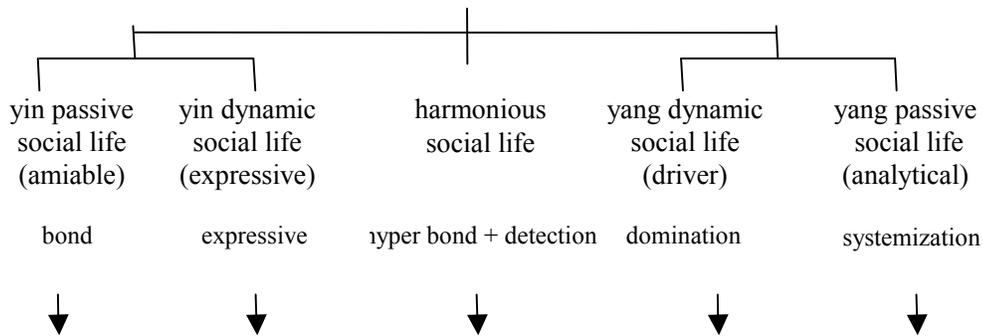
The three branch way

THE FIVE FACTORS IN SOCIAL LIFE

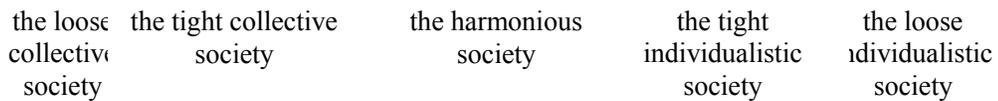


- yin (Bond-Relation-Collectiveness = collective relation for social bond) and yang (Systemization-Achievement-Individual = individualistic achievement for systemization)
- Passive – Dynamic intragroup interaction
- harmony = high Flexible to minimize conflicts in social interactions

SOCIAL LIFE



SOCIAL STRUCTURES



3. Human Evolution

Diverging from the peacemaking bonobo-like common ancestor, the early human ancestors were basically bipedal bonobos whose habitat changed from hospitable forest to hospitable woodland. Living in hospitable woodland, early human ancestors were bipedal and harmonious. Feeding on fruits from bushes and low branches forced Ardi to walk on two legs often. When a group fanned out to find food, the continuous gestural communication from bipedal early human ancestors' free hands coordinated individuals effectively. The improvement of gestural communication led eventually to the

emergence of the harmonious social life as indicated by the absence of large sharp canine teeth for fighting.

About 14 millions years ago, the progressively drier and cooler climate resulted in the decrease of tree-density in forest. The decrease of tree-density decreased food resource and security for apes. The original ape was the orangutan-like common ancestor with the best food resource and security in dense forest. Orangutan is the solitary ape that has the loose social structure without the support of tight social group. The slight decrease of tree-density in forest by climate change caused the first split from the orangutan-like common ancestor to produce the bonobo-like common ancestor with the second best food resource and security. It needed the support of the matriarch collective society for collective relation to survive. Bonobo is the peacemaking ape without the strong need to fight for food. The further decrease in tree-density in some forests to become diverse forests caused the second split from the bonobo-like common ancestor to produce gorilla. Gorilla is the loyal ape that has the patriarch collective society for collective relation with strong loyalty to their dominatingly large male leader for protection to survive. The appearance of woodland caused the third split from the bonobo-like common ancestor to produce the bipedal human ancestor, who used free hands for the improvement in gestural communication to survive in hospitable woodland. The improvement in communication led eventually to the harmonious social life with the harmonious society. Human is the harmonious ape. Near the central Africa, the inhospitable woodland from further decrease in tree-density caused the fourth split from the bonobo-like common ancestor to produce chimpanzee. Chimpanzee is the aggressive ape that has the patriarch individualistic society for individualistic achievement with individual and group aggression to survive in inhospitable woodland.

During hominid evolution, the usage of tools and the successful harmonious society based on the conscience instinct (the combination of hyper bond and hyper detection) allowed the Homo to become highly successful species adaptable in diverse environments. The prehistoric human society was the harmonious hunter-gatherer society.

3.1. Ape Evolution

Early apes evolved during the Miocene epoch from 25 Ma (million years ago) to 5 Ma. Miocene warming began 21 Ma allowed tropical forests to prevail in Eurasia and Africa. The early ancestors of apes migrated to Eurasia from Africa about 17 Ma. Apes evolved in Eurasia. Miocene warming continued until 14 Ma, when global temperatures took a sharp drop. As a result, some apes migrated south into tropical forests in Africa. By 8 Ma, temperatures dropped sharply once again. Consequently, apes became extinct except in tropical forests in Southeast Asia and Africa. In Africa, the climate got even cooler and dryer and the forest patches shrank. By the end of the Miocene, East Africa had become mostly open grassland. About 2 Ma, a significant drying occurred in Africa.

Cooling and drying cause the change in the density and type of trees in forest and the changes from forest to woodland, grassland, and desert. The difference between woodland and dense forest is in the canopy. Forest trees are tall and dense enough to hide most of the sky, while woodland trees are sparse enough for the sky to be visible and grass and brush to grow on the ground. Grassland has tall grass with few trees. Eventually, tropical forests are limited to a tight band around the equator. The original apes were arboreal animals in dense

forest, adapting to life in the trees in dense forest that provided both food resource and security. Different apes evolved to adapt to the changes in environments.

The family Hominidae (great apes) includes five apes: orangutans, bonobos, gorillas, chimpanzees, and humans. The most recent common ancestor of the Hominidae lived some 13 Ma, when the ancestors of the orangutans by the analysis of DNA diverged from the ancestors of the other four apes, which are in the subfamily Homininae. About 7 Ma, the ancestors of gorillas diverged from the ancestors of the three other apes, which are in the tribe Hominin. About 6 Ma, the ancestors of humans diverged from the other two apes, which are in the genus *Pan*. About 2 Ma, bonobos and chimpanzees diverged. The divergences in DNA coincide with the significant changes in climate.

3.1.1. The Original Ape: the solitary ape

The original great ape existed before 13 Ma, when the warm and wet climate allowed tropical forest to prevail in Eurasia. It was the orangutan-like common ancestor with the best food resource and security from dense forest. The orangutan-like common ancestor did not migrate to Africa. Apes evolved a new way of moving around in the trees – brachiation that is arm-over-arm swinging from one branch to another. Brachiation evolved as a way to get at fruits that were at the very tips of branches. This allows apes to get at fruits that a monkey cannot reach. Apes have larger brains than monkeys. Gestural communication is virtually limited to great apes.

As the orangutan-like common ancestor, current orangutan is the solitary ape that has the loose social structure without the need of the support of tight social group. They are currently found only in rainforests on the islands of Borneo and Sumatra. Orangutan is the largest arboreal animals in forest, adapting to life in the trees in dense forest that provides both food resource and security. Orangutans are the most arboreal of the great apes, spending nearly all of their time in the trees. Every night they fashion sleeping nests from branches and foliage. They are more solitary than other apes; males and females generally come together only to mate. There is significant sexual dimorphism. Orangutans primarily eat fruit.

3.1.2. The First Split: the peacemaking ape

The Miocene warming began 21 Ma and continued until 14 Ma, when global temperatures took a sharp drop. About 13 Ma, the slight decrease in of tree-density in forest by climate change caused the first split from the orangutan-like common ancestor to produce the bonobo-like common ancestor with the second best food resource and security. It was necessary to have the support of social group for the procurement of food and for protection in this environment. With the support of social group, food and security posted no serious problems without the strong need to fight for food in a social group. As a result, as the bonobo-like common ancestor, bonobo is the peacemaking ape that has the matriarch collective society for collective relation. Bonobos are now found in the wild only in the dense tropical forest south of the Congo River. Genetically modern bonobo is exactly as close to modern human as modern chimpanzee.

For peacemaking, bonobo has “hyper friendliness” as shown in the frequent sexual activities among all members of bonobo social group²³. 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 example, bonobos engage in sexual activities before eating to avoid conflict during eating. On the other hand, De Waal pointed out that 'sex for peace' precisely because bonobos have plenty of conflicts. There would obviously be no need for peacemaking if they lived in perfect harmony.

Bonobo walks upright approximately 25% of the time during ground locomotion. At the time of the split, its quadrupedal ground locomotion was orangutan-like forelimb fist or palm walking instead of the predominant use of knuckles developed later as characteristic of gorillas and the chimpanzees. Like human, bonobo has relatively small canines. These physical characteristics and its posture, give bonobo an appearance more closely resembling humans than that of chimpanzee.

3.1.3. The Second Split: the loyal ape

By 8 Ma, temperatures dropped sharply once again. The further decrease in tree-density in some forests by further temperature drop caused the second split from the bonobo-like common ancestor to produce gorilla in diverse forests in about 7 Ma. In some regions in Africa, dense forest turned into diverse forest with various tree-densities. Gorilla is the loyal ape that has the patriarch collective society for collective relation with strong loyalty to the dominantly large male leader for protection.

Gorillas are the largest of the living primates. Instead of relying trees for protection, gorillas rely on their physical sizes for protection. Relying on physical size for protection was adaptable to diverse forests with various tree-densities. Large gorillas could not climb trees easily, so gorillas were ground-dwelling. Gorillas move around by knuckle-walking. Gorillas are shy and peaceful vegetarians. Diverging from the bonobo-like common ancestors, early gorillas ancestors were basically the dominantly large bonobos. Gorillas today live in tropical or subtropical forests in different parts of Africa.

In social group, a silverback is the strong, dominant troop leader. He typically leads a troop (group size ranges from 5 to 30) and is in the center of the troop's attention, making all the decisions, mediating conflicts, determining the movements of the group, leading the others to feeding sites and taking responsibility for the safety and well-being of the troop. All members of a social group are loyal to the dominantly large silverback.

3.1.4. The Third Split: the harmonious ape

Ardi (*Ardipithecus ramidus*)²⁴, the oldest human ancestor (4.4 million year old) discovered, lived on woodland. Similar to other apes, Ardi's skull encased a small brain – 300 to 350 cc. Around 5 millions of years ago, a major climate change reduced some part of forested area in Africa to woodland where Ardi was evolved. She lived in grassy woodland with patches of denser forest and freshwater springs. The appearance of woodland caused the third split from the bonobo-like common ancestor to produce the bipedal human ancestor. Human was the harmonious ape with the harmonious society.

Woodland allowed increasingly amount of food from bushes and low branches, which could be seen and reached from the ground. Chimpanzees today move on two legs most often when feeding on the ground from bushes and low branches. It suggests that

the same might have occurred among the early hominids. Comparing to forest area, woodland area had scarcer food resources. According to the observation²⁵ in Africa, when food resources are scarce or unpredictable, chimpanzees use upright locomotion to improve food carrying efficiency. It suggests that the same might have occurred among the early hominids.

For reaching food from low branches on woodland and to carry food, the original human ancestors came down to the ground from living among trees, and adopted bipedalism as the way to move on the ground. However, Ardi's foot was primitive with an opposable big toe that could not provide a push needed for efficient bipedal walking. Ardi had a more primitive walking ability than later hominids, and Ardi had a somewhat awkward gait when on the ground. Ardi could not walk or run for long distances. (For apes, the quadrupedal knuckle-walking like gorillas, bonobos, and chimpanzees was faster and better way than Ardi's primitive awkward bipedalism to move on the ground.) Without many big trees to escape to as in forest, woodland was a dangerous place, especially, for very young, very old, and pregnant individuals. Individually, they could not survive on the ground with such awkward bipedalism.

The only way to survive with awkward bipedalism was through existential division of labor by means of the free hands from bipedalism. The free hands allowed them to carry food to a safe gathering place, such as few big trees on woodland, where they could share food together safely, with very young, very old, and pregnant individuals. When chimpanzees today are under duress from a poor fruit season, they break up into smaller foraging units that scour the environment more thoroughly. In the same way, Ardi and the members of her social group fanned out to find food. The free hands from bipedalism also allowed Ardi to have the continuous hand gestural communication for group communication that directed continuous existential division of labor to find food and watch for predators during group forage on the ground. (Human verbal language was developed much later. Human verbal language and gestural language are in the area of the brain.) With continuous hand gestural communication, individuals in the group during group forage knew precisely all the time about the locations of food sources, predators, and the safe places to escape from predators and about the plan of division of labor as a group.

Carrying food to a safe gathering place and continuous hand gestural communication during group forage strengthened existential division of labor without which individuals could not survive. Ardi's awkward bipedalism created handicap for individuals, and improved group fitness for a cohesive social group. By communication and existential division of labor as well as by following the pre-harmonious social cooperative behaviors, the original human ancestors survived and reproduced as a group. Early human ancestors were basically bipedal bonobos whose habitat changed from forest to woodland. They lived in a society that from each according to one's ability, to each according to one's need. Otherwise, the whole hominid society would have been extinct without existential division of labor of handicapped individuals.

Harmony in the original human ancestors was manifested by the absence of large sharp canine teeth for aggression and fighting, unlike any other apes. The two important traits of Ardi to distinguish Ardi from other apes are bipedalism and small canine teeth. The final stage of the evolution of human harmonious society was hyper detection as theory of mind to detect what the minds of other people think. Hyper detection is to detect cheaters and to self-examine (guilty feeling and shame).

They climbed trees mostly at night, for high branch fruits, and for safety. The tree-density was high enough, and the gestural communication and division of labor were good enough, so they had access to trees to escape from predators, and did not need the rapid movement of quadrupedal locomotion, such as knuckle walking, to escape from predators. Bipedalism might possibly happen in a number of locations with similar woodland environment.

The continuous gestural communication allowed improved explanation gestural communication for improving mutual understanding and the improved cooperative gestural communication for establishing elaborate social rules. The improvement in communication reduced conflicts by the improvement of understanding among them and the establishment of some elaborate social rules.

The primitive gestural communication emerged first involved the primitive natural gestures of pointing and pantomiming. Such primitive gestural communication did not require the large expansion of the brain. What robust vocal/facial/gestural communication needed was pleasure connecting with vocal/facial/gestural communication. For bonobos, hyper friendliness for peacemaking is expressed by causal sexual contact that gives them pleasure. Unlike other apes, humans, including babies, enjoy gestural/facial/vocal communication, such as dancing, singing, and talking. The pleasurable vocal/facial/gestural communication of early human ancestors gradually replaced pleasurable casual sexual contact of the bonobo-like common ancestors as pleasurable way to bond with one another. By the time of Ardi, pleasurable casual sexual contact disappeared, and replaced by pleasurable vocal/facial/gestural communication. Instead of group sex for peacemaking, human ancestors, like Ardi, had group dancing and group singing for peacemaking. The disappearance of casual sexual contact allowed human ancestors to develop monogamy for pair bonding. Communication became not only useful but also pleasurable. Communication became frequent. Communication became sharing information both related and unrelated physical needs. The human ancestors, like Ardi, evolved from the merely peacemaking bonobo-like common ancestors to the harmonious hominids as shown in the absence of large sharp canine teeth (fangs) for fighting. Other apes, particularly males, have thick, projecting, sharp canines that they use for displays of aggression and as weapons to defend themselves. Such harmonious coherent social group improved its ability to find and collect food and to fend off predators, resulting in improved chance for survival in woodland.

The human ancestors inherited good gestural communication from the bonobo-like common ancestors as shown by Amy Pollick and Frans de Waal in “Ape Gestures and Language Evolution”²⁶. Gestural communication is virtually limited to the Hominoidea (great apes). Chimpanzees beg other chimpanzees for food by approaching them with open hands. Gestures seem less closely tied to specific emotions, hence they permit greater cortical control than other forms of communication. They compared bonobos and chimpanzees. They found that facial/vocal displays were used very similarly by both ape species, but bonobos showed greater flexibility in gestural communication than chimpanzees and were also the only species in which multimodal communication (i.e., combinations of gestures and facial/vocal signals) added to behavioral impact on the recipient. The bonobos' variable gestural repertoire and high responsiveness to combinatorial signaling indicate that the human ancestors came from the bonobo-like common ancestors. The development of free hands for the improvement

of gestural communication was a natural extension of the gestural communication from the bonobo-like common ancestors.

The connection between human communication and human cooperative infrastructure is shown by Michael Tomasello in “Origins of Human Communication”²⁷ Tomasello proposes that the most fundamental aspects of uniquely human communication are biological adaptations for cooperative social interaction. The cooperative infrastructure in human hominid ancestors was inherited from the bonobo-like common ancestors who were the peacemaking apes. Gestural communication by free hands from bipedalism improved greatly such cooperative infrastructure. No other animals develop such human-like communication.

Gestural communication served as a stepping stone for the evolution of human symbolic communication. Gesture production in humans is so automatic that it is relatively immune to audience effects: blind subjects gesture at equal rates as sighted subjects to a known blind audience. Gestural communication as gestural language is the predecessor of spoken language²⁸. The generally right-handed dominant hominid caused the development of the gestural language area (Broca’s area) in the left-brain that eventually developed into the part for the spoken language later. In the study by Hickok, Bellugi and Klima²⁹, the impairment for sign language patients was identical with that of speaking patients. At the hemispheric level the neural organization of sign language is indistinguishable from that of spoken language.

Gorillas did not develop bipedalism, because instead of searching for high quality food, such as fruits, gorillas today eat abundant low quality foods such as leaves, when high quality is not readily available. Gorillas today do not break up into smaller foraging units that scour the environment more thoroughly. As seen later, chimpanzees did not develop bipedalism, because they needed knuckle walking to escape from predators and for the large foraging ranges in inhospitable woodland as the initial habitat. In inhospitable woodland, bipedal walking initially was not fast enough to escape from predators, and initially was not efficient enough for the large foraging ranges to survive.

3.1.5. The Fourth Split: the aggressive ape

Near the central Africa about 2 million years ago, the inhospitable woodland from the further decrease in tree-density caused the fourth split from the bonobo-like common ancestor to produce chimpanzee. Chimpanzee is the aggressive ape that has the patriarch individualistic society with individual and group aggression to survive in inhospitable woodland. The initial tree-density in the initial habitat of chimpanzees was the lowest among the five apes.

Anatomical differences between chimpanzee and bonobo are slight, but in sexual and social behaviors there are marked differences. Bonobos live in the tropical rain forests 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. Individual and group aggression of male chimpanzees became the mean to survive in such inhospitable woodland. Chimpanzees cannot abandon quadrupedal locomotion and its speed advantages because of their large foraging ranges and susceptibility to predation. Diverging from the bonobo-like common ancestors, early

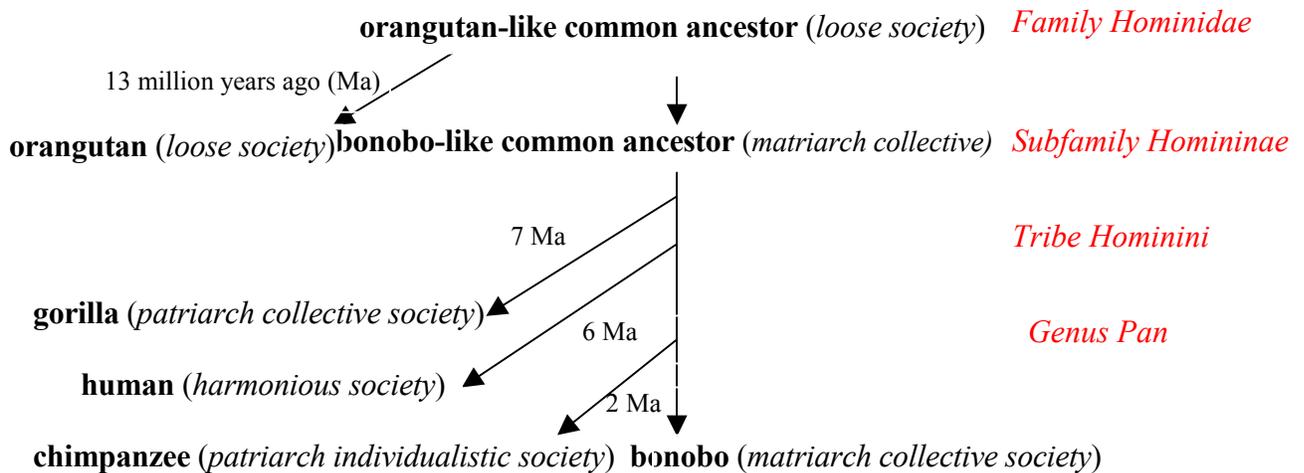
chimpanzee ancestors were basically the aggressive bonobos whose habitat changed from hospitable forest to inhospitable woodland.

Chimpanzees have the patriarch individualistic society with the competitive hierarchy. Primatologist Frans de Waal described male chimpanzees in *Chimpanzee Politics*³⁰. 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. In the wild, male chimpanzees are extraordinarily hostile to males from outside of the social group. Male patrolling chimpanzees attack and often kill the neighboring male chimpanzee outsider who might be traveling alone. On the contrary, bonobo males or females prefer sexual contact over violent confrontation with outsiders.

In summary, the decrease of tree-density of dense forest in Africa by climate change generated the environments for ape evolution. The decrease of tree-density decreased food resource and security for apes. The orangutan-like common ancestors had the best food resource and security in dense forest. The bonobo-like common ancestors compensated the decreased food resource and security from the decreased tree-density with the support of the peacemaking social group. Gorilla compensated the further decreased food resource and security by following dominantly large male leader for protection. Humans compensated the further decreased food resource and security with improved gestural communication by free hands from bipedalism. Chimpanzees compensated the further decreased food resource and security with individual and group aggression of male chimpanzees. Each species of apes made its initial niche divergence from the previous species to fit its initial environment. Each species stays the same, continues to evolve, diverges, or becomes extinct in the subsequent environment.

The diagram and the table of ape evolution and social structures are listed below.

Ape Evolution and Social Structures



Ape Evolution

	History	Initial Habitat (1 = best food resource and security)	Characteristic	Social Structure
Orangutan	the original ape (> 13 Ma)	dense forest/tree (1)	the solitary ape	loose society
Bonobo	the first split (13 Ma)	dense forest/tree (2)	the peacemaking ape	matriarch collective society
Gorilla	the second split (7 Ma)	diverse forest/ground (3)	the loyal ape	patriarch collective society
Human	the third split (6 Ma)	hospitable woodland/ground (4)	the harmonious ape	harmonious society
Chimpanzee	the fourth split (2 Ma)	Inhospitable woodland/tree (5)	the aggressive ape	patriarch individualistic society

3.2. Hominid Evolution

Human is *Homo sapiens*, which is the only non-extinct species of hominids. Hominid evolution started from woodland in Africa. From 6 Ma to 2 Ma, the drier and cooler climate progressed slowly. By around 6 Ma to 2 Ma in Africa, an apelike species had evolved with two important traits that distinguished it from apes: (1) bipedalism and (2) small canine teeth.

The two most complete skeletons for early hominids are Ardi and Lucy (*Australopithecus afarensis*)³¹. 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. The further decrease in temperature and rain decreased food resource and security as shown in Lucy (40% complete skeleton) in 3.2 million years ago. (The brain size is 450-530cc.) The environmental pressure led to the small expansion of the brain as shown in the larger brain in Lucy than in Ardi.

After about 2.8 Ma, in East Africa east of the African Rift System, the environment pressure came from the climate fluctuation and significant drying. During this period, parts of forest and woodland turned to grassland. Without the protection of forest, the bipedal hominid in the open grassland faced predators from both large dangerous animals³² and intense inter-group competition. The climate fluctuation and open grassland forced hominids to evolve quickly in terms of the brain size to thrive in diverse environments including forests, woodlands, and grassland savannas. It involved the usage of tools and the emergence of the highly efficient cooperative harmonious society based on the conscience instinct as the combination of hyper friendliness and theory of mind for social cooperation. The usage of tools and the highly efficient cooperative harmonious society allowed human to thrive in diverse environments.

With bipedalism, the walking hands turned into free hands that allowed the potential for many usages. For the *Australopithecines*, the usage is gestural language to improve communication for survival as discussed previously. The brain size was only slightly larger than other apes.

In the next 2 million years, the *Australopithecine* evolved into the *Homo* with larger brain than its predecessor. The next most significant gradual change 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 2.2-1.6 Ma. (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, (1.9-0.1 Ma), *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* showed signs for commanding speech. For speech, *Homo erectus* had a larynx with an equivalent position to that of an 8-year-old modern child³³. Both brain-size and the presence of the Broca's area also support the use of articulate language³⁴.

The competitive advantage of the spoken language led to theory of mind as mentioned before. *Ardi* already had vocal/facial/gestural communication as hyper friendliness. The combination of hyper friendliness and theory of mind from theory of mind led to the conscience instinct that is maximum eager cooperation without lie. The social life is the harmonious social life in the harmonious society. *Homo erectus* was probably the first hominid to live in small, familiar band-societies similar to modern hunter-gatherer band-societies³⁵.

Humans started to evolve with the usage of tool and fire by decreasing physical strength and decreasing ability to eat tough raw food. Individuals became handicapped without tool and fire that involved the cooperation of individuals in the harmonious society. Group selection became increasingly important. The most harmonious society survives from the competition of groups in group selection.

Language alone cannot solve all social conflicts to achieve maximum 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 social lives that hinder frequently maximum eager cooperation without lie. The competitive advantage of the harmonious society 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 maximum 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 social life continued to evolve into even more harmonious social life, and the less harmonious

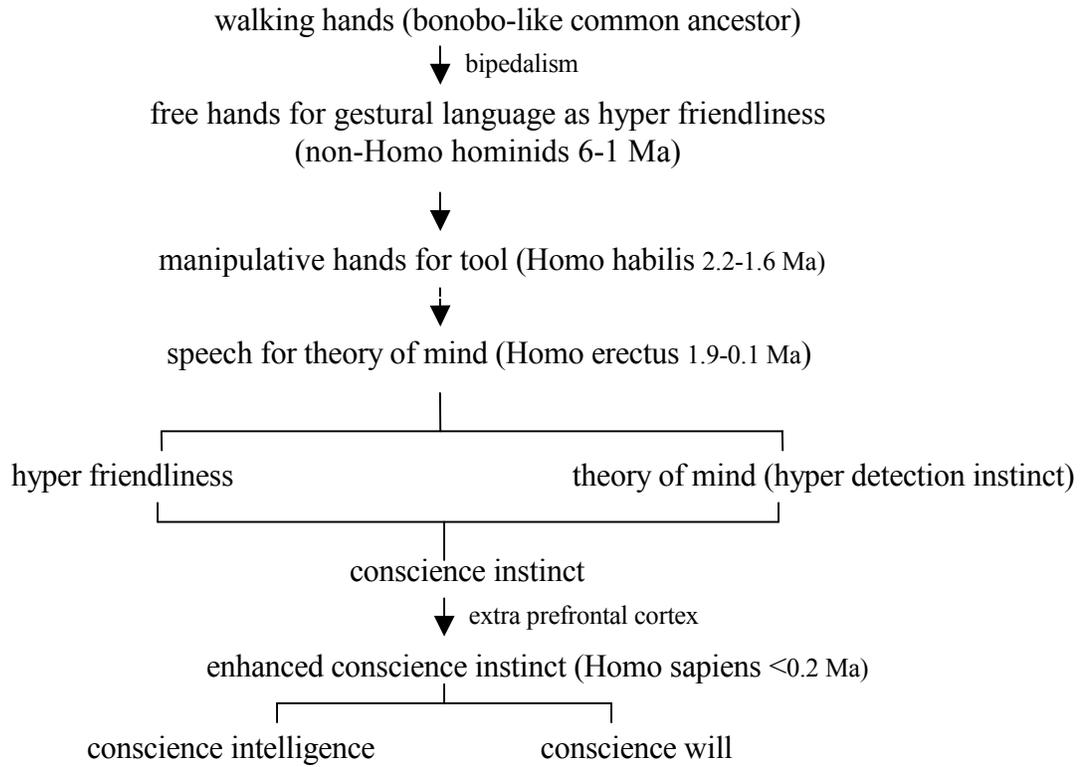
people and groups continued to be marginalized or move out. The technological and social³⁶ selections generated the unusually fast evolution of the hominid brain. Eventually, the most technologically advanced and harmonious hominid, Homo sapiens, emerged in Africa where the harmonious society originated. 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 social life are counter-productive³⁷, so Homo sapiens have the maximum harmonious social life rather than the ideal harmonious social life.

The genetic psychological reinforcement of the harmonious social life is achieved by both the positive good feeling in practicing the harmonious social life and the negative bad feeling in violating conscience for the harmonious social life. For the hyper 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 hyper friendliness in conscience, the automatic emergence of miserable feeling in loneliness steers people toward social connection. Psychologist John Cacioppo³⁸ finds that prolonged loneliness can be as harmful to health as smoking or obesity. Since conscience involves significantly the prefrontal cortex, loneliness impairs the performance of the prefrontal cortex, such as in logical reasoning³⁹. Such harmful and miserable effect of loneliness indicates the strong preference of social connection through the harmonious cooperation in a social group for our primitive ancestors.

In summary, walking hands turned into free hands by bipedalism. Free hands allowed improved gestural language that became the expression of hyper friendliness. 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. The appearance of very useful spoken language greatly accelerated the expansion of the brain. The spoken language became the expression of theory of mind as theory of mind that exists only in human. The combination of hyper friendliness and theory of mind 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



4. The Properties, Interactions, and Reinforcements of the Social Lives

4.1. The Properties of the Social Lives

As mentioned before, amiable, expressive, analytical, and driver in the Merrill-Reid social style theory correspond to yin passive, yin dynamic, yang passive, and yang dynamic. Amiable, expressive, analytical, and driver can be described as bond, expressive, systemization, and domination.

Life has many parts. Each specific part has specific enhancer and stressor. Enhancer enhances life, and stressor disrupts social life. The instinctive reaction to enhancer that enhances life is pleasure response to continue the enhancer. Stressor that disrupts enhancer is the loss of the function of certain adaptive life part. The instinctive reaction to stressor is stress response to prompt attention to stressor, so stressor can be dealt with urgently. Stress response is expressed as the feelings of stress, anxiety, and pain. For example, a woman who has a good digest system enjoys digesting food. When the damage in her digest system induces the loss of the function of her digest system, she instinctively suffers from pain that prompts attention to the damage in her digest system, so she can deal with the damage urgently. The healing of stress response is the adoption of enhancer to

replace stressor. The healthy life allows all parts of life working together constructively rather than destructively.

There are three social lives: yin, yang, and harmony. Each social life has specific social-life enhancer and social-life stressor. Social-life enhancer enhances social life, and social-life stressor disrupts social life. The instinctive reaction to social-life enhancer that enhances social life is social-life pleasure response to continue the social-life enhancer, so the enhancers enhance social life with pleasure response. Social-life stressor that disrupts social life causes the loss of the function of certain adaptive social life. The instinctive reaction to social-life stressor is social-life stress response to prompt attention to social-life stressor, so social-life stressor can be dealt with urgently. The symptom of social-life stress response is the feeling of stress and anxiety, so the stressors disrupt social life with stress response. The action of social-life stressor is social-life sin. The healing of social-life stress response is the adoption of social-life enhancer to replace social-life stressor. The healthy social life allows all three of social lives working together constructively rather than destructively.

The social-life enhancers for adult feminine social life are bond and expressive. The instinctive reaction to bond and expressive that enhance collective social life is collective social-life pleasure response to continue collective relation. Collective social-life stressor that disrupts collective social life consists of disconnection and injustice that cause the losses of bond and expressive, respectively. The instinctive reaction to collective social-life stressor is collective social-life stress response, consisting of despair and paranoid to prompt attention to the social-life stressors of disconnection and injustice, respectively, so the social-life stressors can be dealt with urgently. The action of collective social-life stressor is collective social-life sin, consisting of disconnection sin and injustice sin. The fundamental social unit is collective social group. A person who has the collective social life is a collective lifer. For example, a woman who is a collective lifer enjoys collective relation. When injustice induces the loss of her collective relation, she suffers instinctively from paranoid that prompt attention to the injustice, so she can deal with the injustice immediately. When she induces injustice, she commits injustice sin that causes paranoid.

The social-life enhancers for adult masculine social life are systemization and domination. The instinctive reaction to systemization and domination that enhance individualistic social life is individualistic social-life pleasure response to continue individualistic achievement. Individualistic social-life stressor that disrupts individualistic social life consists of disorganization and repression that cause the losses of systemization and domination, respectively. The instinctive reaction to individualistic social-life stressor is individualistic social-life stress response, consisting of anxiety and unfulfillment to prompt attention to the social-life stressors of disorganization and repression, respectively, so the social-life stressors can be dealt with urgently. The action of individualistic social-life stressor is individualistic social-life sin, consisting of disorganization sin and repression sin. A person who has the individualistic social life is an individualistic lifer. For example, a man who is an individualistic lifer enjoys individualistic achievement. When repression induces his loss of individualistic achievement, he suffers instinctively from unfulfillment that prompts attention to the repression, so he can deal with the repression urgently. When he induces repression, he commits repression sin that causes unfulfillment.

The social-life enhancer for harmonious social life is harmonious cooperation that lowers the conflicts in social interaction produces highly productive cooperation among all individuals in only a small social group, and exists only in human. Harmonious cooperation consists of hyper bond and hyper detection. (Hyper detection as theory of mind is the enhancer for the detection of lie within both self and other people.) The instinctive reaction to hyper bond and hyper detection that enhance harmonious cooperation is harmonious social-life pleasure response to continue harmonious cooperation. Harmonious social-life stressor that disrupts harmonious social-life enhancer consists of estrangement and enlargement that cause the losses of hyper bond and hyper detection, respectively. Enlargement from a small social group to a large social group causes the disruption of hyper detection, because in a large social group, a cheater is more difficult to be detected, and is able to avoid the repetition of cheating to the same person. The instinctive reaction to harmonious social-life stressor is harmonious social-life stress response, as alienation to prompt attention to the social-life stressors of estrangement and enlargement, respectively, so the social-life stressors can be dealt with urgently. The actions of estrangement and enlargement are estrangement sin and enlargement sin that cause the social-life stress responses of alienation. A person who has the harmonious social life is a harmonious lifer. For example, a man who is a harmonious lifer enjoys harmonious cooperation. When estrangement and enlargement induce the loss of his harmonious cooperation, he suffers instinctively from alienation that prompts attention to the estrangement and enlargement, so he can deal with the estrangement and enlargement urgently. When he induces estrangement and enlargement, he commits estrangement sin and enlargement sin that cause alienation. Alienation is not a typical mental disorder. Alienation is an existential problem for an individual to exist in a large and non-harmonious society. There is no distinctive defensive survival instinct as the mental overreaction to the stressors of estrangement and enlargement. The reaction is simply changing from the harmonious social life to the yin or yang social life. The table below describes all three social lives.

The Three Social Lives

	Yin (Collective) Social Life	Yang (Individualistic) Social Life	Harmonious Social Life
Symbol	●	○	☯
Social-life enhancer	collective relation	individualistic achievement	harmonious cooperation
Social-life enhancer components	bond expressive	systemization domination	hyper bond hyper detection
Social-life stressor	disconnection injustice	disorganization repression	estrangement enlargement
Sin	disconnection sin injustice sin	disorganization sin repression sin	estrangement sin enlargement sin
Stress response	despair paranoid	anxiety unfulfillment	alienation
Fundamental Social Unit	collective social group	individual	one-to-one relation
Lifer (Person)	collective	individualistic	harmonious
Society	collective	individualistic	harmonious

Different social lives have different rules, so social-life sin as the violation of rules from a different society is inevitable. To all pigs, eating pork is a sin, and to most humans, eating pork is not a sin. The human society has different social lives (collective, individualistic, and harmonious social lives), which have different rules, so social-life sins are inevitable. The severity of social-life sins decreases with increasing communication and checks and balances among social lives.

4.2. The Interactions of Social Lives

A dominated society has only one dominant social life. There are the collective dominant society, the individualistic dominant society, and the harmonious dominant society.

In the collective dominant society, bond and expressive are the top priorities, disconnection and injustice are forbidden. Human relation is much more important than systemizing legal laws. Individual prominence is repressed. External appropriate behavior is much more important than inner harmony. The society is a large social group. Disorganization, repression, estrangement, and enlargement of social group are allowed sins. Anxiety, unfulfillment, estrangement, and alienation are acceptable stress responses. The collective dominant society includes Judaism, Islam, Hinduism, Confucianism, and socialism.

In the individualistic dominant society, systemization and domination are the top priorities, and disorganization and repression are forbidden. Individual pursuit of perfection and domination can override social bonds. The hierarchy based on individualistic achievement is much more important than equality. The pursuit of perfection is more important than inner harmony. The society is a large social group. Disconnection, injustice, estrangement, and enlargement of social group are allowed sins. Despair, paranoid, and alienation are acceptable stress responses. The individualistic dominant society includes Classical Greek Society and capitalism.

In the harmonious dominant society, hyper bond and hyper detection are the top priorities, and estrangement and enlargement of basic social group are forbidden. Unrestricted by social bond, individual can move readily from one small social group to another small social group. A small harmonious social group does not need moral code for justice, does not need systemization for the improvement of living standard, and does not domination to establish hierarchy. Disconnection, injustice, disorganization, and repression are allowed sins. Despair, paranoid, anxiety, and unfulfillment are acceptable stress responses. The harmonious dominant society includes Christianity, Buddhism, and Daoism.

A peaceful unified multi-social life society consisting of the collective, individualistic, and harmonious social lives has the balanced social life. In the balanced social life, collective relation is not violated severely by individualistic achievement and harmonious cooperation, individualistic achievement is not repressed severely by collective relation and harmonious cooperation, and harmonious cooperation is not disharmonized severely by collective relation and individualistic achievement.

To have a balanced social life, a peaceful society must have a continuous checks and balances process, so all social lives have acceptable existences. An unbalanced multi-social life society does not have good checks and balances process to find acceptable existences for all social lives. For example, in traditional marriage, husband is responsible for the individualistic life for individualistic achievement to achieve social status and wealth, while

wife is responsible for the collective relation of family. In a balanced marriage, the individualistic achievement by husband is not repressed by the collective relation by wife, while the collective relation by wife is not violated by the individualistic achievement by husband. A balanced marriage requires continuous checks and balances, so both collective life and individualistic life have acceptable existences in marriage. In an unbalanced family, the individualistic achievement by husband is repressed by the collective relation by wife, and/or the collective relation by wife is violated by the individualistic achievement by husband. An unbalanced marriage does not have good checks and balances process to find acceptable existences for both collective life and individualistic life. A balanced marriage has good checks and balances to work out acceptable effort, time, and risk for collective relation and individualistic achievement, while an unbalanced marriage does not have good checks and balances. In dysfunctional marriage, one or both of the social lives are dysfunctional.

4.3. The Enforcements of the Social Lives

Healthy society and individual in terms of social life enforce the adoption of social-life enhancer and the avoidance of social-life stressor. The enforcement originates from the memories of pleasure response and stress response, social reward and punishment, and faith.

The memory of social-life pleasure response enforces the adoption of enhancer, while the memory of social-life stress response enforces the avoidance of stressor. The process can be manifested by the memories of extreme social-life stress response and pleasure response.

The memory of extreme social-life stress response leads to posttraumatic stress stressor (PTSD), involving painful persistent re-experience of traumatic stress response, such as extreme paranoid, despair, repression, anxiety, and alienation. The extreme stress responses of paranoid, despair, repression, anxiety, and alienation are the sudden extreme damages to collective relation, individualistic achievement, and harmonious cooperation, respectively, by death or violence. The re-experience is triggered by a similar experience to make the memory of the original painful traumatic experience even more painful. The re-experiencing traumatic experiencing brings about extreme avoidance and hyper-sensitivity. In PTSD, the re-experience of extreme stress response greatly damages the ability for normal life. The memory of normal social-life stress response enforces the avoidance of social-life stressor without damaging the ability for normal life.

The memory of extreme social-life pleasure response brings about post peak experience enhancer (PPEF), involving happy persistent re-experiencing of social-life pleasure response, such as extreme collective relation, individualistic achievement, and harmonious cooperation. Peak experiences are described by American psychologist and philosopher Abraham H. Maslow⁴⁰ as especially joyous and exciting moments in life, involving sudden feelings of intense pleasure response and well-being, wonder, and awe. The peak experience of collective relation is the pleasure response for sudden extraordinary wellbeing in social togetherness. The peak experience of individualistic achievement is the pleasure response for sudden extraordinary individualistic achievement far above ordinary individualistic achievement. The peak experience of harmonious cooperation is the social pleasure response for sudden extraordinary mutual empathy and empowerment or the personal pleasure response for the sudden extraordinary sense of unity without self. The re-

experience is triggered by a similar experience to make the memory of the happy original peak experience even happier. In PPEF, the re-experience of peak experience enforces the active participation and the confidence in social-life enhancer. The memories of many experiences of normal social-life pleasure response can also enforce the active participation and the confidence in social-life enhancer.

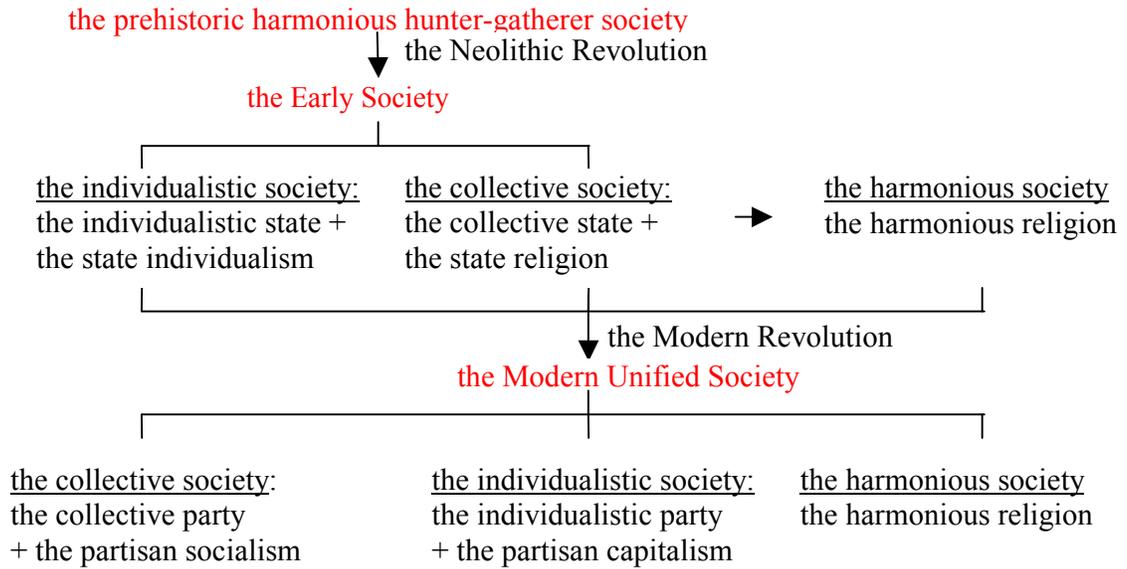
Society rewards enhancer as virtue, and punishes stressor as sin. The collective society rewards collective relation, and punishes injustice and disconnection as sins. The individualistic society rewards individualistic achievement as virtue, and punishes repression and disorganization as sins. The harmonious society rewards harmonious cooperation as virtue, and punishes enlargement and estrangement as sins.

As soon as a specific social life is established by the combination of memory and social enforcement, the faith in the social life can continue the enforcement even without the successful social life. Since social life enhanced by enhancer is often interrupted, the faith in a specific social life is important to continue the social life.

Part 2. The Development of the Three-Branch Way

In Part 2, the development of the three-branch way is demonstrated in human social history that includes the Prehistoric Period, the Early Period, the Modern Period, and the Postmodern Period. In Chapter 5, the prehistoric hunter-gatherer society in the Prehistoric Period was the harmonious society. The harmonious social life was evolved to adapt to the small social group in the prehistoric hunter-gatherer society. In the Early Period in Chapter 6 starting from the Neolithic Revolution, the inevitable large civilized social group of the agricultural-nomad society destroyed the prehistoric harmonious small social group. As a result, the collective society and the individualistic society were formed separately. In the collective society, the state has the state collective religion (Judaism, Islam, Hinduism, and Confucianism). In the individualistic society, the state has the state individualism (Greek mythology and science). Later, the harmonious society without the state of a large social group was formed as the harmonious religions (Christianity, Buddhism, and Daoism) to seek harmonious cooperation among people in small social groups. In Chapter 7, in the Modern Period starting from the Renaissance for the Modern Revolution, the examples of the collective and individualistic societies were the socialist society and the capitalist society, respectively. The modern mass printing and increased literacy led to communication and understanding among the three branches (collective, individualistic, harmonious) of human society, resulting in the Modern Unified society, such as America.

Human Social History



5. The Prehistoric Period

5.1. The Prehistoric Harmonious Society

	Enhancer	stressor (sin)	Stress response
Harmonious Society	harmonious cooperation (hyper bonding and detection)	estrangement enlargement	alienation

In the prehistoric harmonious hunter-gatherer society, the social-life enhancer that enhances social life is harmonious cooperation. The social-life stressors that disrupt social life are estrangement and enlargement. The actions of estrangement are estrangement and enlargement sins that cause the stress response as alienation. The harmonious society rewards harmonious cooperation as virtue, and punishes estrangement and enlargement as sins. The prefrontal cortex for the harmonious social life controls the old social lives: the collective and the individualistic social lives, so collective relation to separate friends and outsiders and individualistic achievement to look down underachiever are minimized to maximize harmonious cooperation.

The prehistoric harmonious hunter-gatherer society as maximized eager 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.

The harmonious hunter-gatherer society as maximum eager cooperation without lie is egalitarian, democratic, and peaceful. The 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"⁴¹. 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 society. Many of the world's cultures have myths that refer to an earlier time when life was the balance way of social life. In classical 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 Eden⁴².

The harmonious social life is the origin of the uniquely human social life. The harmonious prehistoric society was based on the conscience instinct without external artificial rules, identities, and desires for wealth. For Judaism, Islam, and Christianity, the harmonious social life is the human original life created by God in the image of God.

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)

The harmonious social life is based on conscience for all people as described by Paul 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 harmonious social life as the original human social life 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).

The imitation of the prehistoric harmonious society was described by Laozi, a founder of Daoism, as a small state with few people.

Let the states be small and people few. Have all kinds of tools, yet let no one use them. Have the people regard death gravely and do not migrate far. Though they might have boats and carriages, no one will ride them; though they might have

weapons, no one will display them. Have the people return to knotting cords (for their records) and using them. They will relish their food, regard their clothing as beautiful. Feel safe and secure in their homes. Delight in their customs. 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)

5.2. The Prehistoric Religious 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 social life during this period was the harmonious social life. 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 that 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-Williams⁴³. 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 relations⁴⁴. 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 bonding instinct, the religious symbols were blessed by the supernatural with the supernatural miracles through the supernatural selection that selects the high harmonious society to survive and to connect with the supernatural. 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.

5.3. The Exit from the 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 society⁴⁵. 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.

The harmonious society consisting of hyper bond and hyper detection is essentially for a small social group about 30 people, like the prehistoric hunter-gatherer society. Hyper bond by communication and existential division of labor and hyper detection to detect cheaters are too difficult to work in a large social group. 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.

A sign of immorality in the agricultural-nomad society is warfare. Cultural anthropologist, Raymond C. Kelly⁴⁶ 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.

The deviation from the human innate goodness of the prehistoric harmonious society has been described by various religions. In the Bible, the deviation represents the exit from the Garden of Eden. In the Bible, the Garden of Eden symbolizes the harmonious society. 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 Te Jing)

Daoism considers humans were corrupted by culture and civilization. Zhuangzi, a founder of Daoism, stated,

The humans of old dwelt in the midst of crudity and chaos; side by side with the rest of the world, they attained simplicity and silence there. At that time the yin and yang were harmonious and still, ghosts and spirits worked no mischief, the four seasons kept to their proper order, the ten thousand things knew no injury, and living creatures were free from premature death. Although humans had knowledge, they did not use it. This was called the Perfect Unity. At this time, no one made a move to do anything, and there was unvarying spontaneity.⁴⁷

In prehistoric past, all was in harmonious cooperation and all were happy, living in a simple state of nature. Nothing and nobody died prematurely. Zhuangzi explained how and why humans went downhill since those ancient, pristine times:

The time came, however, when natural potency began to dwindle and decline, and then Suiren and Fuxi stepped forward to take charge of the world. As a result there was compliance, but no longer any unity. Natural potency continued to dwindle and decline, and then Shennong and the Yellow Emperor stepped forward to take charge of the world. As a result, there was security, but no longer any compliance. Virtue continued to dwindle and decline, and then Yao and Shun stepped forward to take charge of the world. They set about in various fashions to order and transform the world, and in doing so defiled purity and shattered simplicity. The Way was pulled apart for the sake of goodness; natural potency was imperiled for the sake of conduct. After this, inborn nature was abandoned and minds were set free to roam, mind joining mind in understanding; there was knowledge, but it could not bring stability to the world. After this, 'culture' was added on, and 'breadth' drowned the mind, and after this the people began to be confused and disrupted. They had no way to revert to the true form of their inborn nature or to return once more to the Beginning.⁴⁸

It was culture that ultimately came to stand between humans and their true nature. For the Daoism, the primitive state of nature was the high point of human development. It was a

time when humans lived in accordance with the Way and their own inborn natures. Human development went steadily downhill since then.

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.

6. The Early Period

The harmonious society was evolved to adapt to small social group. The prehistoric society whose basic social unit was small social group was the harmonious society until the emergence of civilization that required large social group. The civilized society was completely dominated by the collective society (Hinduism, Judaism, Confucianism, Islam, and socialism) and the individualistic society (Greek individualism and capitalism) that allow estrangement sin.

The harmonious society (Buddhism, Daoism, and Christianity) revived later as humans had propensity for the harmonious social life. The return to the harmonious social life requires the conversion to the harmonious social life that involves the three-stage conversion: the harmonious relationship, the harmonious mind, and the harmonious adaptation. The conversions to the collective and the individualistic social lives involve the corresponding three-stage conversions.

6.1. The Collective Society

	Enhancer	Stressor (sin)	Stress response
Collective Society	collective relation (bond and expressive)	disconnection injustice	despair paranoid

In the collective society, the social-life enhancer that enhances social life is collective relation. Social-life stressors are disconnection and injustice. The actions of disconnection and injustice are disconnection and injustice sins that cause the stress responses of despair and paranoid. The collective society rewards collective relation, and punishes disconnection and injustice. In the collective dominant society, individualistic achievement to look down underachiever and harmonious cooperation for a small social group are minimized to maximize collective relation.

The collective society includes the moral religions and socialism. The collective religions include Hinduism, Confucianism, Judaism, and Islam. Collective relation is expressed as the moral code for the wellbeing of all people in a religion. Socialism has the centralized economic plan for the wellbeing of all people in a socialistic society.

The moral code in the collective religions prevents injustice. The supernatural authority rules over all human rulers with morality. The supernatural authority becomes the “High Ruler”. Theologically, the supernatural provides the abstract morality in the collective religions through the supernatural miracle. 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. A typical example of the moral code is the Ten Commandments from Exodus 20,

1. You shall have no other gods before me.
2. You shall not make for yourself an idol.
3. You shall not make wrongful use of the name of your God.
4. Remember the Sabbath and keep it holy.
5. Honor your father and mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet anything that belongs to your neighbor.

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 injustice.

God is powerful, benevolent, and righteous as a shepherd to a flock of sheep.

The LORD is my shepherd, I shall not be in want. He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul. He guides me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever. (Psalm 23)

In the Old Testament, the Garden of Eden represents the harmonious social life. God of Israel represents the collective social life. The devil and the sinners represent the individualistic social life where people are free to worship different gods and practice injustice.

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 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.

The enforcement of collective relation comes from instinct, social enforcement, and faith as the combination of instinct and social enforcement. Collective relation and injustice cause instinctively pleasure response and paranoid stress response, respectively. The

collective society rewards collective relation, and punishes injustice. As soon as the faith in collective relation is established by the combination of instinct and social enforcement, the faith in collective relation can continue even without instinct and social enforcement. Since the social life enhanced by collective relation is often interrupted, the faith in collective relation is important to continue the pursuit of collective relation. For example, for Judaism, when Israelites suffered from injustice sin from the invaders, the prophets told Israelites that the reason for such suffering was due to failure to follow the moral code as the God's law. A righteous savior would come to save them from suffering by following the God's law.

Typically, in the civilized society before the modern period, human society had the complete enhancer of one social life that caused the suffering and sin of another social life. The complete collective life in terms of wanting wellbeing for all people in all conditions brings about repression sin and unfulfillment as an individual cannot fully develop one's potential under complete collective life. The cessation of injustice sin and paranoid is to return to collective relation. The complete collective life requires the end of the individualistic social life to have the complete cessation of injustice sin and paranoid. To have complete justice for equality, the collective society with complete collective life disallows freedom for individualistic achievement.

6.2. The Individualistic Society

	Adaptation	Stressor (sin)	Stress response
Individualistic Society	individualistic achievement (systemization and domination)	disorganization repression	anxiety unfulfillment

In the individualistic society, the social-life enhancer that enhances social life is individualistic achievement. Social-life stressors as sins are disorganization and repression. The stress responses as the responses to disorganization and repression are humiliation and unfulfillment. The individualistic society rewards individualistic achievement, and punishes disorganization and repression. In the individualistic dominant society, collective relation to restrict individualistic achievement and harmonious cooperation to disregard the merit hierarchy based on individualistic achievement are minimized to maximize individualistic achievement.

The individualistic society includes Greek individualism and capitalism. 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 prevented the formation of the collective society over all communities, resulting in the tight individualistic society in many separated states in Greece. Furthermore, the tight individualistic society with competitive hierarchy could acquire great wealth for the costal cities from trades. 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.

This individualistic society developed state 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 relation 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 relation. 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.

The individualistic civilized society, the complete individualistic life requires the end of the collective social life to have the complete cessation of repression sin and unfulfillment sin. To have complete freedom for individualistic achievement, the individualistic society with complete individualistic social life disallows justice for equality.

6.3. The Revival of the Harmonious Society

6.3.1. The Reasons for the Revival

For about ten thousand years after the Neolithic Revolution, the two-branch civilized society consisting of the collective society and the individualistic society dominated the civilized society. The revival harmonious societies including Daoism, Buddhism, and Christianity were found by Laozi, Buddha, and Jesus, respectively. The five reasons for the revival of the harmonious society are the propensity for harmonious cooperation as a part of human social lives, the futility of the existing enhancer in the chaotic society, the affluence of society to allow the existence of the dependent harmonious society as a small social group, the miraculous supernatural selection to reveal complete harmonious life, and the examples of the founders to choose complete harmonious life.

The Propensity for Harmonious Cooperation

The harmonious social life based on the conscience instinct exists only in humans. The human propensity for harmonious cooperation is strong. As mentioned earlier, the genetic psychological reinforcement of the harmonious social life is achieved by both the positive good feeling in practicing the harmonious social life and the negative bad feeling in violating conscience for the harmonious social life. For the hyper 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 hyper bonding in conscience, the automatic emergence of miserable feeling in loneliness steers people toward harmonious social connection. Psychologist John Cacioppo finds that prolonged loneliness can be as harmful to health as smoking or obesity. Loneliness as stress response is harmful to mental and physical health.

The Futility of the Existing Enhancer

The founders of the revived harmonious society lived in the chaotic society. In the chaotic society, the existing enhancer as collective relation and individualistic achievement could not last long in the frequent and brutal conflicts. It often was futile to pursue the existing enhancer in the chaotic society.

Laozi was born in a chaotic period in China. The king of China could no longer rule the whole country. His power could not reach beyond the small territory where he lived. Without a centralized power, feudal states engaged in frequent and devastating wars among themselves. The feudal states themselves were not stable. The successions of feudal lords were often difficult and bloody. The nobilities under the feudal lords often had great power, overshadowed the feudal lords, and sometimes overthrew the feudal lords. The disposed aristocrats and bureaucrats became common people. The distinction between fortune and misfortune became blurry. Laozi wrote

Misfortune is what fortune depends upon
Fortune is where misfortune hides beneath
Who knows their ultimate end?
They have no determined outcome. (Dao De Jing: Chapter 58)

Buddha also lived in a chaotic period in India. The ancient Vedic aristocracy decayed. This situation was expressed by a king in the Upanishads:

The great kings and heroes of the past have abandoned their glory and passed to the next world ... The oceans dry up, the mountain-tops fall, the Pole star trembles, the stars are loosened, the earth founders, the gods leave their stations.

Jesus lived in the society with confusing enhancer. The individualistic enhancer (individualistic achievement) from the individualistic Roman society collided with the collective enhancer (collective relation) from the collective Jewish society. The Roman society had a high degree of religious freedom, but had little social justice for equality. The Jewish society had a high degree of social justice for equality, but had little religious freedom.

The faiths in the collective enhancer and the individualistic enhancer were weakened by the futility of existing enhancer in the chaotic society. People started to look for another faith in another way of social life.

The Affluence of Society

The civilized society is a necessarily large social group to support the complexity of civilization. The harmonious society is a necessarily small social group to support the harmonious cooperation, but such small social group cannot support civilization. The harmonious society as a small social group cannot exist independently in the civilized society. However, when the civilized society is affluent enough, the affluence of the civilized can support the harmonious society as a small dependent social group, such as small isolated social group in monastery. Many small social groups can be connected into a large social group, but the basic unit is small social group without the capability and the claim to support civilization.

The founders of the revived harmonious society lived in the society that had the affluence to support dependent small social group. At the beginning of Buddha's quest of the truth, Buddha became a monk in a small social group outside of mainstream society. At the beginning of Jesus' mission, Jesus was baptized by John the Baptist who had a small social group outside of mainstream society.

The Miraculous Supernatural Selection

In natural selection in the biological evolution, enhancer enhances biological survival. In supernatural selection, the supernatural selects human as the chosen species, the harmonious social life as the chosen social life, 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 non-harmonious world, the abstract rebirth into the harmonious social life was revealed through the supernatural miracle to the founders of the revived harmonious society.

The Examples of the Founders

The complete enhancer of one social life causes the stress responses of sins of other two social lives. Individuals who choose the complete enhancer of one social life must accept the stress responses of other two social lives, because the pleasure response of the chosen enhancer is much greater than the stress responses of the other two social lives. The complete enhancer of one social life requires the end of the other two social lives to have the complete cessation of the stress response and sin of the chosen social life. To achieve complete harmonious life, the founders refused to differentiate insiders and outsiders in collective relation, and to separate achievers and underachievers in individualistic achievement. They identified with outsiders and underachievers, and accepted the stress responses of paranoid and unfulfillment.

According to the Shiji (Records of the Historian) by the Han dynasty court historian Sima Qian, Laozi gave up the normal comfortable civilized life as the symbol of individualistic achievement, and ventured west to become an outsider. At the western gate of the kingdom, he was recognized by a guard. The sentry asked Laozi to produce a record of his wisdom. This is the legendary origin of the Dao De Jing. Laozi lived as a hermit in the unsettled frontier. Buddha gave up the throne (the symbol of individualistic achievement and collective relation) for the harmonious life in the monastery. Jesus allowed the ultimate stress response, the total rejection by both the individualistic society and the collective society. They set the examples for choosing the social pleasure response of harmonious cooperation and the social-life stress responses of paranoid and unfulfillment.

6.3.2. The Conversion to the Harmonious Social Life

The civilized society is dominated by the non-harmonious evolutionary societies (the collective and the individualistic societies) that support civilization. Essentially, every civilized human grows up predominately for the non-harmonious fitness (collective relation and individualistic achievement).

The collective social life represents collective relation for the feminine task of upbringing of offspring. The individualistic social life represents individualistic achievement for the masculine task of attracting female mate. The harmonious social life that was derived from the unique human evolution to lower conflicts in social interactions represents harmonious cooperation. The human society with the harmonious social life is a highly efficient low-conflict small-group society. All people have the three social lives in different proportions. The basic life contains survival and reproduction. Both collective and individualistic social lives deal with the basic life of survival and reproduction directly. The harmonious social life that lowers the conflicts in social interactions does not deal with the basic life directly. The drive of life is the drive for perfect eternal life. In reality, life is imperfect and temporary. Such futile drive for impossible perfect survival and reproduction causes suffering. Since the futile drive for impossible perfect survival and reproduction comes directly from the individualistic and collective social lives, the best way to minimize the suffering from the futile drive is to convert to the harmonious social life that is active in reducing the conflicts in the individualistic and collective social lives rather than in pursuit of perfect survival and reproduction.

The conversion to the harmonious social life involves the three-stage conversion: the harmonious relationship, the harmonious mind, and the harmonious adaptation.

The most suitable identity for the harmonious relationship is the kingdom of God from Christianity. The kingdom of God represents the kingdom of the harmonious relationship based on love. A Jesus' last command to his disciples is love.

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)

The kingdom of God requires the “self-ending” of the non-harmonious social lives and the “rebirth” into the harmonious social life. In the Christian terminology, the rebirth into the kingdom of God is “justification” (to make just).

The most suitable identity for the harmonious mind is the fourfold harmonious mind from Buddhism. The harmonious mind is achieved by practicing meditation diligently. The last advice and words from Buddha is “All things are perishable. Strive with earnestness (vayadhamma sankhdra appamddena sampadetha).” The harmonious mind also requires the “self-ending” of the non-harmonious social lives and the “rebirth” into the harmonious social mind. In the Christian terminology, the rebirth into the harmonious mind is “sanctification” (to make sacred).

The most suitable identity for the harmonious adaptation to the world (non-harmonious civilization) is water from Daoism. To Laozi, the adaptation of the harmonious social life to the world is like the adaptation of water to its environment.

The best are like water. Water benefits all things and does not compete with them. It flows to the place that people disdain. In this it comes near to the Way. (Dao De Jing Chapter 8)

The three-stage conversion constitutes the seven-step conversion is as follows.

The Seven-Step Conversion:

The harmonious relationship: justification

1. the harmonious relationship identity: the kingdom of God
2. the self-ending
3. the rebirth

The harmonious relationship identity that Jesus provides is the kingdom of God. To enter the kingdom of God requires the self-ending of the non-harmonious social lives, which can cause disharmony. The self-ending involves first the confession of disharmony sin and then the repentance from disharmony sin. The rebirth into the harmonious society is through the acceptance of the salvation by Jesus whose forgiveness of disharmony sin allows the repentant person to have complete harmonious life.

The harmonious mind: sanctification

4. the harmonious mind identity: the fourfold harmonious mind (the calm mind, the clear mind, the loving-kindness mind, and the no-self mind)
5. the self-ending
6. the rebirth

The starting of sanctification as the rebirth into the harmonious mind is justification as the rebirth into the harmonious relationship. The harmonious mind identity is the fourfold harmonious mind, consisting of the calm mind, the clear mind, the loving-kindness mind, and the no-self mind to transform from the non-harmonious social lives into the harmonious social life. The meditation through the fourfold harmonious mind produces the sudden realization of the non-existence (self-ending) of the non-harmonious autobiographic self and the reappearance (rebirth) of the original human nature with the innate goodness as the harmonious social life.

The harmonious adaptation: adaptation:

7. the harmonious adaptation identity: water

The harmonious adaptation identity of the harmonious social life to the world (non-harmonious civilization) is non-competitive water.

The Seven-Step Conversion:

the harmonious relationship: justification

Step 1: the harmonious relationship identity

The harmonious relationship 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 social life.

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 relationship identity is the "small state". Laozi describes the small group society as following.

Let the states be small and people few. Have all kinds of tools, yet let no one use them. Have the people regard death gravely and do not migrate far. Though they might have boats and carriages, no one will ride them; though they might have weapons, no one will display them. Have the people return to knotting cords (for their records) and using them. They will relish their food, regard their clothing as beautiful. Feel safe and secure in their homes. Delight in their customs. 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 2: the self-ending

The complete harmonious life requires the end of the non-harmonious social lives to have the complete cessation of disharmony sin and disconnection. The end of the non-harmonious social lives involves first the confession of disharmony sin and then the repentance from the disharmonious sin. Disharmony sin is defined as disharmony against fellow humans as described by Paul in Romans 1:29-32.

They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless. Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them. (Romans 1:29-32)

It is impossible for civilized individuals under the domination of the non-harmonious social lives to avoid all disharmony sins described by Paul. It is not surprising that all civilized humans are not righteous.

There is no one righteous, not even one. (Romans 3:10)
For all have sinned and fall short of the glory of God. (Romans 3:23)

The confession of disharmony sin is followed by the repentance from disharmony sin. 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)

Step 3: the rebirth

The rebirth into the harmonious relationship requires complete harmonious life. Because of disharmony sin, humans cannot achieve complete harmonious life. Through the salvation by the sacrifice of Jesus Christ on the cross, disharmony sin can be forgiven. The repentant people who accept the salvation can claim complete harmonious life for the rebirth into the harmonious society. 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) as complete harmonious life 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.

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 disharmony sin and disconnection, and to enter into the warm, loving, and egalitarian harmonious society, which is build by Jesus to fill with love. A Jesus’ last command to his disciples is

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)

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.

the harmonious mind: sanctification:

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

The starting of sanctification as the rebirth into the harmonious social mind is justification as the rebirth into the harmonious relationship. The harmonious mind (social life) identity is the fourfold harmonious mind, consisting of the calm mind, the clear mind, the loving-kindness mind, and the no-self mind to transform from the non-harmonious mind into the harmonious 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 hyper detection instinct, respectively, in the conscience instinct.

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	hyper detection instinct
Purposes	control non-conscience instincts		enhance conscience instinct	
	stress reduction relaxation and integrity	anxiety reduction 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 social life. 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 social life into the harmonious social life. 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 monks⁴⁹.

the calm mind: right concentration

The calm mind is mainly for stress reduction. The calm mind is based on the prefrontal cortex and the harmonious cooperation among senses, feelings, and thoughts in the mind of person. A calm focus that is produced in the prefrontal cortex cooperates harmoniously with senses, feeling, and thoughts in the mind of a person. In other words, 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 and objectively. Objectivity relates to the perception without distortion by personal emotion and instinct. Eventually, the calm mind disperses and reduces the persistently high emotion due to stress. 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 close relation with God as a close friend establishes the personal harmonious cooperation within the mind of the person who prays. The personal harmonious cooperation within the mind establishes the calm mind. One of the prayer methods for the calm mind is the centering prayer⁵⁰ to center at a sacred word. The faith in harmonious cooperation with God during prayer allows calm and objective perception.

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 cortex⁵¹, 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 mainly for anxiety reduction. The clear mind is based on the prefrontal cortex and the harmonious cooperation among senses, feelings, and thoughts in the mind of person. A clear awareness that is produced in the prefrontal cortex cooperates harmoniously with senses, feeling, and thoughts in the mind of a person. In other words, the clear mind is through the prefrontal cortex that is aware clearly and non-judgmentally of specific sense, feeling, or thought. Distractive awareness is pushed gently aside. Through the prefrontal cortex, the clear mind trains the mind to aware clearly and objectively. Objectivity relates to the perception without distortion by personal emotion and instinct. Eventually, the clear mind disperses and reduces the persistently high emotion due to anxiety. 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 because of the personal harmonious cooperation with the Spirit. 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 clear harmonious communication with God during prayer allows clear and objective perception.

The study by Matthew D. Lieberman⁵² 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 sounds⁵³. 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 meditation⁵⁴) 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 non-harmonious autobiographic self is basically derived from the non-existence of non-harmonious autobiographic self with respect to the harmonious social life that was the normal social life in the prehistoric time before the civilization. The realization of the no-self as no non-harmonious autobiographic self is derived from the activation of the hyper detection instinct of the conscience instinct. The non-harmonious autobiographic self becomes questionable. The no non-harmonious autobiographic self along with the questionable non-harmonious autobiographic self is in the right brain. The prefrontal cortex chooses the no non-harmonious autobiographic self to represent the non-harmonious 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 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 self-ending is to extinct the illusive no-self.

Step 5: the self-ending *Nirvana*

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 rebirth into the harmonious mind 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 harmonious mind 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 social life.

To reach the Insight as the transformation from the non-harmonious social life into the harmonious social life, 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 social life. The Insight consists of the sudden realization of the non-existence (self-ending) of the non-harmonious 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 social life and the harmonious social life 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 appamddena 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 social life was the best prehistoric survival strategy.

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 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 Newberg⁵⁵. 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 non-harmonious autobiographic self.

Step 6: the rebirth: the Bodhisattva Way

Without self, one can feel oneness with the universe in the sense of completely harmonious cooperation with the universe without self. The self-ending leads to the rebirth into the harmonious social life, the human original social life. The harmonious social life is friendlier toward all people, calmer, more contented, more attentive, and more moral than the non-harmonious social lives.

The result of sanctification is the harmonious social life with maximum tranquility and contentment. After sanctification, a person with the harmonious social life 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)

The Harmonious Adaptation: Adaptation
Step 7: the harmonious adaptation: adaptation

<u>The Harmonious Adaptation: Adaptation</u>	
<u>Christianity</u>	<u>Daoism</u>
<u>The harmonious adaptation identity</u>	<u>The harmonious adaptation identity</u>
<u>The cross</u>	<u>Water</u>

The world as non-harmonious civilization consists of the collective and the individualistic societies. Both societies work well and consistently as large social groups in the world. There is a competition between these two societies to determine the most suitable dominant society for civilization. The harmonious society, however, does not work well and consistently as a large social group to support civilization. The harmonious society is simply not a suitable dominant society for the world, so realistically there should not be competition between the harmonious society and the world.

The harmonious adaptation identity of the harmonious social life to the world is non-competitive water from Daoism.

The best are like water. Water benefits all things and does not compete with them. It flows to the place that people disdain. In this it comes near to the Way. In their dwellings, they love the earth. In their hearts, they love what is profound. In their friendship, they love humanity. In their words, they love sincerity. In government, they love good order. In business, they love ability. In their actions, they love timeliness. It is because they do not compete that there is no resentment. (Dao De Jing Chapter 8)

To Laozi, the adaptation of the harmonious social life to the world (non-harmonious civilization) is like the adaptation of water to its environment. Water does not compete with its environment in terms of what form to exist. The harmonious social life simply survives whatever form that the world allows it to exist as long as there is a place for the harmonious social life that is different from the social lives of the world. Therefore, the harmonious social life does not mind to exist in the place that the world dislikes. The motivation for the harmonious society to exist is mutual empathy and empowerment, instead of winning. It is like water that benefits the world. Water is close to the Way. The ways to benefit the world is to have down-to-earth living place, thoughtful mind, loving relationship, trustworthy words, orderly government, capable business, and timely action. In the long run, the world appreciates the non-competing harmonious society. Without competing with the world, the harmonious society as Christianity, Buddhism, and Daoism actually survives and thrives in the world.

Laozi further described the leadership in the social life. It is also like water, soft and yielding.

Nothing in the world is as soft and yielding as water, yet nothing can better overcome the hard and strong, for they can neither control nor do away with it. The soft overcomes the hard. The yielding overcomes the strong. Every person knows this, but no one can practice it. Therefore the sage declares: One who accepts the humiliation of the nation may be the priest at the altar. One who accepts the misfortunes of the nation is the Empire's Sovereign. True words are often paradoxical. (Dao De Jing Chapter 78)

For Daoism, a leader of the Way accepts the humiliation and the misfortunes of the nation. For Christianity, the symbol of the humiliation and the misfortunes is the cross, and paradoxically, through the cross Jesus reaches priesthood and kingship. The harmonious adaptation identity of the kingdom of God to the world is the cross that accepts the humiliation and the misfortunes of the world rather than the domination of the world. In the way, paradoxically, the kingdom of God as the harmonious society survives and thrives in the world.

The summary of the seven-step conversion to the harmonious social life is as below.

<u>The Seven-Step Conversion to the Harmonious Social Life</u>	
Typical causes of the conversion: the reduction of the suffering of disconnection (loneliness) and the atonement of the sin of disharmony	
<u>The Harmonious Relationship: Justification</u>	
<u>Christianity</u>	<u>禅宗 (Zen Buddhism)</u>
1	<u>The harmonious relationship identity</u> <u>The kingdom of God</u>
2	<u>The self-ending</u>
3	<u>The rebirth into the harmonious relationship</u>
<u>The Harmonious Mind: Sanctification</u>	
4	<u>The harmonious mind identity</u> <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)
5	<u>the self-ending</u> the non-harmonious autobiographic self-ending
6	<u>the rebirth into the harmonious social mind</u>
<u>The Harmonious Adaptation: Adaptation</u>	
7	<u>Christianity</u> <u>The harmonious adaptation identity</u> <u>The cross</u>
	<u>Daoism</u> <u>The harmonious adaptation identity</u> <u>Water</u>

7. The Modern Period

The Modern Period starts from the Renaissance for the Modern Revolution to the Postmodern Revolution. Chapter 6 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.

In the Modern Three-Branch Unified Society, 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.

7.1. The Modern Individualistic Society

7.1.1. 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 to maintain the order in the society. 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, similar to the exclusive individualistic society in the classical Greece, resulting in the individualistic society.

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. 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.

7.1.2. 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 temporarily 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 systems⁵⁶. 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.

7.2. 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 relation 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 relation. There are different ways to carry out collective relation. 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 relation. Therefore, for large socialistic society, collective relation 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 relation. Most socialism systems today consist of partial state ownership socialism and regulatory socialism.

7.3. 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 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 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.

One example of democratic society is America. Only exclusive numbers of people were allowed to participate in the democratic society. Initially, America's Founding Fathers hated the thought of political parties. They were sure quarreling factions would be more interested in contending with each other than in working for the common good. They wanted individual citizens to vote for individual candidates, without the interference of organized groups. By the 1790s, American politic was divided into the collective party as "Federalist" and the individualistic party as "Republican Party" (referred to as the "Democratic-Republicans" by historians to distinguish it from the modern Republican Party). Federalists led by Alexander Hamilton favored a strong central government that would support the interests of commerce and industry. Republicans led by Thomas Jefferson preferred a decentralized agrarian republic in which the federal government had limited power. The division of the collective party and the individualistic party has continued.

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 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 with broad participation and communication, such as in America.

7.4. The Christian Church

In the Modern Three-Branch Unified Society, 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.

7.4.1. 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 cooperation in the harmonious society. Such propensity for harmonious cooperation 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 Stark⁵⁷.

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 cooperation in the harmonious society. Most people in the urban area suffered from endless conflicts, diseases, and loneliness. The church as the community with harmonious cooperation

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 cooperation 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 institutions 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 cooperation in the harmonious society, the rise of the early church in Europe was unstoppable and almost a certainty.

7.4.2. 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 cooperation 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.

7.4.3. 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.

7.4.4. 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.

7.5. 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.

7.5.1. 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 in almost every colony founded in the western hemisphere before the mid-seventeenth century.

The religious pluralism⁵⁸ 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 cooperation.

7.5.2. The Separation of Religion and State

In America, the initial distinction between the 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.

7.6. 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 cooperation 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 cooperation 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 social life is the harmonious social life based on eager cooperation without lie. Such harmonious cooperation 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 3 The postmodern period

Part 3 shows the Postmodern Period starting from the global mass telecommunication. Chapter 8 deals with the unified postmodern economy. The economic equation consists of wealth production from natural resource and labor and

wealth consumption from wealth product and labor. The rate of wealth production and consumption can be accelerated by the combination of technology and technological investment. Wealth is proportional to the degree of control in natural resource, labor, technology, and technological investment. With respect to wealth, the postmodern economy is divided into individualistic (capitalistic) economy, collective (socialistic) economy, and adaptive (unified) economy. Individualistic economy brings about economic inequality and fast economic growth. The inevitable outcome is economic corruption with debt and greed that leads to economic crisis. Collective economy brings about economic equality and slow economic growth. The inevitable outcome is economic stagnation with apathy and mismanagement that leads to economic downfall. Adaptive economy unifies both economies. Adaptive economy involves economic evolutionary change in cohesive society to adapt to sustainable economy. In economic evolutionary change, the evolved economic system is the old economic system with new economic emphases and de-emphases. Cohesive society includes the American, the German, and the Chinese models. Sustainable economy consists of cohesive society, economic robustness, and environmental protection. In Chapter 9, the two unified societies to unify the collective, individualistic, and harmonious societies are the Partisan unified society where the political parties represent separately the collective and the individualistic societies, and the Nonpartisan unified society where the state represents politically both the collective and the individualistic societies. The harmonious religion in the Unified society represents the harmonious society separated from the collective and the individualistic societies. In the partisan unified political system, the individualistic political party competes with the collective political party. In the nonpartisan unified political system, the political institute is the professional provider for professional public officials through education and election. In the partisan unified political system, the government is a popular semi-professional government, the zero sum political competition leads potentially civil war, and the nonzero political competition brings about the unity of the system. In the nonpartisan unified political system, the government is a professional semi-popular government, the weak private sector leads potentially the collapse of the system, and the robust private sector leads to the unity of the system. Chapter 10 deals with the postmodern education system. In advanced countries, the education in Japan and Germany represents collective education, while the education in America represents individualistic education. The balanced unified education system should follow human development from primarily collective education for childhood to primarily individualistic education for adulthood. Elementary and secondary education is primarily collective education, and individualistic education is secondary. Individualistic education increases gradually with increasing ages. Significant amount of individualistic education is introduced in senior secondary education to prepare eventually individualistic career in early adulthood.

Chapter 11 describes the postmodern religions from the modernization of religion. During the Postmodern Period, the dominance of the major religions has been greatly diminished by modernization consisting of individualism, pluralism, and industrialization. The major religions are forced to undergo modernization to form the modernized religion to accommodate modernity, the dominating religion to dominate modernity, and the complementary religion to be complementary to modernity, representing the progressive religions, the conservative religions, and the postmodern harmonious religions. The

postmodern harmonious religion is the most suitable postmodern religion. It fits well in the modern society with the highly specialized functional institutions. The postmodern harmonious religion occupies the highly specialized domain of the harmonious society, while modernity occupies the highly specialized domain of the collective-individualistic societies. Furthermore, the postmodern harmonious religions return to the original harmonious religions before they assumed the dominance of the whole society. The core value of the postmodern harmonious religion resides in the harmonious society of God. It consists of the theology and the harmonious society from Christianity, the harmonious mind practice from Buddhism, and the harmonious adaptation from Daoism.

In Chapter 12, the world peace narrative tells the story of the three social interactions, the development of the three-branch way in human history, the balanced unified systems in the Postmodern Period. World peace is near through the postmodern balanced unified economic, political, educational, and religious systems.

8. The Postmodern Unified Economy

8.1. The Economic Equation

The four sectors in the economic equation are the primary, the secondary, the tertiary, and the quaternary sectors for raw material, manufacturing, service, and technology sectors, respectively⁵⁹.

The Economic Equation

$$\begin{array}{l}
 \text{1 natural resource + labor} \xrightarrow[\text{(invention and investment)}]{\text{4 production technology}} \text{raw material production} \\
 \text{2 raw material + labor} \xrightarrow[\text{(invention and investment)}]{\text{4 production technology}} \text{manufactured goods production} \\
 \text{3 manufactured goods + labor} \xrightarrow[\text{(invention and investment)}]{\text{4 consumption technology}} \text{consumption service}
 \end{array}$$

The primary sector is raw material sector to extract raw materials from natural resource. The secondary sector is manufacturing sector to convert raw materials into manufactured goods. The tertiary sector is service sector to provide services for wealth consumption of manufactured goods. The quaternary sector is the technology sector for invention and investment to improve productivity and to manipulate production and consumption.

In the primary sector, the origin of raw materials is from natural resource and labor. Natural resource can be in the form of material or energy. In the primary sector, labor is what a person does to transform natural resource into usable raw material. The combination of natural resource and labor leads to useful raw material production. The symbol for wealth product is money. Raw material includes the raw material from natural resource and from recyclable resource. This sector includes agriculture, forestry

and fishing, mining, and extraction of oil and gas. Primary industry is typically the largest sector of economy in developing countries

In the secondary sector, the combination of raw materials and labor leads to useful manufactured goods production. The secondary industries are the manufacturing industries. The manufacturing industries aggregate, pack, package, purify or process the raw materials into manufactured goods.

In the tertiary sector, the combination of manufactured goods and labor leads to the service industries for consumption service. It involves the supplying of services to consumers and businesses. Tertiary industry is typically the largest sector of economy in developed countries.

Humans are tool makers. It takes the extra effort to make tool. The combination of tool and the extra effort to make tool accelerates the rate to generate wealth. Tool involves technological invention, and the extra effort to make tool is technological investment. Technology includes both useful tools and useful systematic methods to improve productivity and to manipulate production or consumption effectively. Technological investment is the cost needed to establish such technology. For example, in developed countries primary sector becomes more technologically advanced, for instance the mechanization of farming as opposed to hand picking and planting. The mechanization of farming requires capital investment. Technology includes production technology and consumption technology.

The economic equation is like a chemical equation consisting of reactant, product, and catalyst. For example, the reactants for raw material production are natural resource and labor. The rate to generate raw material production per nation is proportional to natural resource and labor. Technology, like catalyst in a chemical equation, is to accelerate the rate to generate wealth.

Different countries have different proportions and strengths in different sectors of economy. The increased productivity by improved industrious and information technologies have reduced sharply the numbers of jobs first in raw material sector and then in manufacturing sector. The number of farm workers decreased sharply at the beginning of industrialization, while numbers of jobs increased sharply in manufacturing and service sectors. In 1950, 30% of all US jobs were in manufacturing while 63% were in services. Subsequently, the loss of manufacturing jobs is largely due to increased productivity and automation by information technology. Another factor for the loss of manufacturing jobs is the domestic outsourcing of service jobs, such as janitorial services, cafeteria/food services, accounting and payroll services, and legal departments, within a manufacturer, so jobs that may have been classified as manufacturing are now classified as service jobs. In 2011, 9% of total employment remains in manufacturing, 86% in services.

The globalization of the world globalizes economic sectors, resulting in increasingly interdependence of economy among nations. For manufacturing sector, the countries without strong technology sector have commanding leads in lower tech areas such as textiles, apparel, appliances, as well as certain commodities, while the countries with strong technology sector have larger shares in higher tech areas such as aircraft, special industrial machinery (machine tools, turbines, equipment for construction and mining), information technology, medicine, medical and scientific equipment, and media.

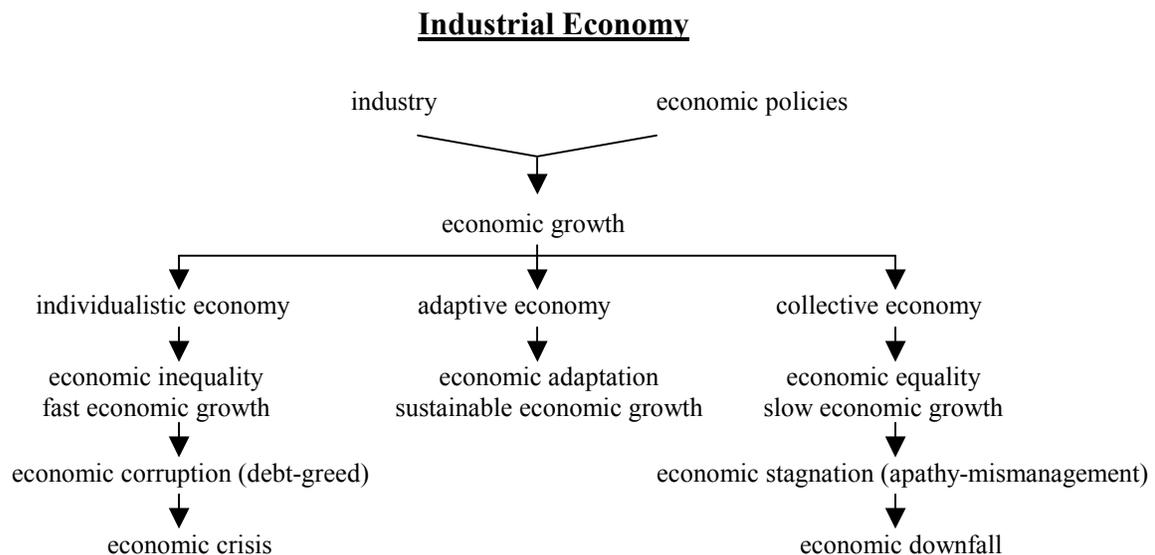
Ideally, without adopting protectionism, an economically and socially stable nation needs the strong performances from all four sectors localized within the nation. To support all four sectors locally, a nation needs to have appropriate education, tax, regulation, and political systems as well as renewable energy and reusable-recyclable material programs. Germany is better than most countries to support all four sectors locally, so Germany is able to maintain socioeconomic stability better than most countries. In 2010, the manufacturing sector in Germany is 20.7% of GDP, while in US is 12.7%⁶⁰. Unlike America with a large trade deficit, Germany has a large trade surplus, even though Germany has higher hourly wage and broader welfare system than US.

8.2. Industrial Economy

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 development of industrial economy is dependent of the economic policies of a society. Suitable economic policies for industrial economy acquire industrial technology and capital to build the industrial physical and financial infrastructures and the education system for industrialization.

With suitable economic policies, industry brings about rapid economic growth, and transforms agricultural society into industrial society, and mostly rural society into mostly urban society. In Europe and America, the rapid economic growth from industrialization started in 1850's.

With respect to the control of wealth, the industrial economy is divided into three different economics: individualistic (capitalistic) economy, collective (socialistic) economy, and adaptive (unified) economy.



8.2.1. Individualistic Economy

In individualistic economy, the control of the wealth as technology and capital belong to individuals. Individualistic economy is capitalist economy. Government has only a minimum control over the ways how the owners use the wealth. An immediate consequence of the individualistic economy is economic inequality, because different people have different controls of wealth, and the control of wealth is concentrated in few individuals who have sufficient capital and technology. People are likely to use the control of wealth to benefit themselves. Another consequence is fast economic growth, because the individuals who control the wealth know how and are motivated to maximize the growth of wealth.

Economic inequality can be good and bad for society. Economic inequality motivates people to work hard to move up in economic hierarchy. Other the other hand, economic inequality brings a lot of stress to people who are in the bottom of economic hierarchy. Stressful people develop mental health, physical health, family, financial, and legal problems. Comparing with people in egalitarian society, people on the top of a highly hierarchical society have more stress to worry about their economic downfalls.

Fast economic growth can be also good and bad for society. Fast economic growth typically raises living standard for most people quickly. Fast economic growth creates new wealth quickly that creates new job opportunities quickly for the unemployed people due to technological changes. Fast economic growth is bad to society when fast economic growth is unsustainable. Unsustainable growth includes the growth based on the pollution of environment and the rapid depletion of natural resource, resulting in the retardation of economic growth in the future. Unsustainable growth also includes over-production, over-investment, and over-borrowing.

The worst and inevitable consequence of individualistic economy with economic inequality and fast economic growth is the economic corruption with debt and greed. In the society of high economic inequality, poor people who struggle to make a living and middle-class people who have difficult to keep up with the perceived living standard of middle-class borrow money, and rich people who have so much money are willing to take the risk to loan them money with high interest. In the fast economic growth environment, rich people who want to make fast profit in the future borrow money to invest. The investment to make profit in the future is often based on pure speculation. Some unscrupulous investors take advantage of people's desire to make fast money mislead people to invest in unsustainable or nonexistent ventures. Eventually, high debt and inability to repay debt leads to financial crisis.

A good example of individualistic economy is the economy in America between the end of the World War I and the stock market crash of 1929. The relaxation of the governmental control of the wealth and the weakening of the labor movement led to increasing economic inequality and fast economic growth. During this period, income inequality increased, and was peaked on 1928. In 1928, the year before the stock market crash, the top 1% people had 23% of the national income.

Inevitably, individualistic economy with economic inequality and fast economic growth led to the economic corruption with debt and greed. In the society of high economic inequality, poor people in the rural area had to borrow money to make a living. The middle-class people and rich people wanted to make fast profit in the future borrowed money to invest in the stock market. The investment to make profit in the future was based on pure speculation. Some unscrupulous investors took advantage of

people's desire to make fast money manipulated the stock market. Eventually, high debt and inability to repay debt led to the financial crisis of 1929.

Besides the financial crisis, the environmental crisis as the Dust Bowl and the crisis social occurred. The Dust Bowl was severe dust storms causing major ecological and agricultural damage, and caused the migration of many farmers out of the damaged areas. The phenomenon was caused by severe drought coupled with decades of extensive farming without conservation to prevent erosion. The social crisis was the great deal of human suffering and dislocation in the Great Depression

8.2.2. Collective Economy

In collective economy, the control of the wealth as technology and capital belong to the state (society). Collective economy is socialist economy. Government has the control over the ways how the wealth to benefit people. An immediate consequence of the collective ownership of the wealth is economic equality, because the state distributes the wealth nearly equally among people. Another consequence is slow economic growth, because the state cannot deal with easily the complexity of the wealth, and the state is not strongly motivated to maximize the growth of wealth. The state typically can manage some narrow-focused aspects of economy well, such as defense and heavy industries, and cannot manage the complex aspects of economy well, such as light industries and consumer goods and services.

Economic equality can be good and bad for society. In collective economy, people feel secure and not stressful. On the other hand, people are not motivated to work hard. Initially, economic growth can be fast, because the state can concentrate available technology and capital in the hand of the state to industrialize quickly. After the initial phase of industrialization, the difficulty for the state to manage the complexity of economy slows down economic growth.

The worst and inevitable of collective economy with economic equality and slow economic growth is the economic stagnation with apathy and mismanagement. Eventually, the economic frailty leads to the economic downfall by the force of the much stronger individualistic economy. People forsake collective economy to build individualistic economy with higher living standard. A good example of the economic downfall is the downfall of European communist countries after many years of economic stagnation.

8.2.3. Adaptive Economy

To prevent the inevitable financial crisis in individualistic economy and the inevitable economic downfall in collective economy, adaptive economy changes with different economic situations, so it unifies individualistic and collective economies. To prevent the inevitable financial crisis in individualistic economy, adaptive economy corrects economic inequality and fast economic growth with economic equality and steady sustainable economic growth. To prevent the inevitable financial downfall in collective economy, adaptive economy corrects economic equality and slow economic growth with economic inequality and fast economic growth.

The requirement for the existence of adaptive economy is the political cooperation between individualistic economy and collective economy. The political polarization between individualistic economy and collective economy prevents the existence of adaptive economy. In polarization politics, the necessary economic correction cannot be made, or a lame compromise is made when a much more drastic economic correction is necessary. Extreme political polarization brings about maladaptive economy. Adaptive economy is possible, when people with rigid positions in individualistic economy or collective economy are considered as extremists.

A good example of adaptive economy is the American economy between 1930's and late 1970's, when people from both individualistic economy and collective economy worked together to come out with adaptive economic corrections, and considered the people with rigid positions in individualistic economy or collective economy as extremists.

In 1930's, President Franklin Roosevelt in America corrected the extreme economic inequality. The economic correction included the financial reform, the tax reform, the income reform, the environmental reform, and the social reform.

- the financial reform: Under Roosevelt, various financial innovations, such as high leverage investment, were regulated. Banks became localized to prevent systemic risk. Speculative investment banks were disconnected from deposit banks. The unethical manipulations of stocks became illegal.
- the income reform: To rescue people from unemployment, the governmental spending in various infrastructure projects allowed people to have jobs. Unemployment fell dramatically in Roosevelt's first term, from 25% when he took office to 14.3% in 1937. The National Labor Relations Act legalized collective bargaining. Collective bargaining allowed workers to earn enough income to become the middle class. Social security allowed elders to have decent living standard.
- the environmental reform: Under Roosevelt, governmental programs designed to conserve soil and restore the ecological balance of the nation were implemented. The environmental reform allowed sustainable economic growth.
- the social reform: The National Labor Relations Act established the federal rights of workers to organize unions, to engage in collective bargaining, and to take part in strikes. It provided worker rights. Social security provided elder rights.

Adaptive economy continued after Roosevelt. During the mid-1940s and the early 1960s both parties essentially expressed a more centrist approach to politics on the national level and had their liberal, moderate, and conservative wings equally influential within both parties. After the 1964 presidential election, the conservative wing became more dominant in the Republican Party, and the liberal wing became more dominant in the Democratic Party. However, both parties continued to work together.

There was no big controversy in Republican Eisenhower-era 90% top tax rates. Under Eisenhower, the national highway system was build, benefiting economic growth in all areas in America. Education expanded stimulated by the scientific and technological competition with the Soviet Union. The increase in public education allowed increasing number of people to receive higher education to increase their incomes. Medicare was passed to benefit older Americans. All of these public programs

further decreased the income inequality. Since 1928 when the top 1% people had 23% of the national income, the income inequality decreased until late 1970's when the top 1% people had 9% of the national income. In late 1970's, most Americans felt and were actually prosperous. When economy started to be stagnant, American government moved back to individualistic economy by reducing tax to stimulate economy, such as during the presidency of J.F. Kennedy.

In America, it was a period of unprecedented middle class expansion, broad business growth, increased home ownership, rising consumer spending, and the shared expectation that a college education was within the reach of everyone and that the lives of their children would be better than their own.

The United States federal government has enacted a series of clean air acts, starting with the Air Pollution Control Act of 1955. In 1970, under conservative Nixon, the U.S. Environmental Protection Agency (EPA) was established to protect human health and the environment, by writing and enforcing regulations based on laws passed by Congress. The environmental reform allowed sustainable economic growth.

Many progresses in social coherence were made starting from Roosevelt to 1980. The progresses in social coherence include worker rights, minority rights, elder rights, and woman rights.

During the Cold War, the competition with the communist countries in science and technology motivated America to establish the world top universities and federal agencies in research and development of science and technology. They provided the major technological infrastructures for telecommunication and information technology.

Industrial Economy

	Individualistic Economy	Collective Economy	Adaptive Economy
system	capitalism	socialism	adaptive economic system
economic growth rate	fast	slow	steady sustainable
economic hierarchy	economic inequality	economic equality	economic adaptation
potential shortfall	economic corruption (debt and greed)	economic stagnation (apathy and mismanagement)	
inevitable economic end	finance crisis	financial downfall	
economic system example	USA before the Great Depression	European communist countries	USA between 1930's and late 1970's
economic end example	Great Depression	fall of European communism	

8.3. Postmodern Economy

The postmodern economy is based on the postmodern technology as the combination of industrial technology and information technology. Information technology involves any computer-managed data, information or perceived knowledge in

any visual format whatsoever, via any multimedia distribution mechanism. The combination of industrial technology and information technology brings about unprecedented automation and globalization. Such automation replaces or assists human physical movement and thinking process in great power, speed, precision, and complexity. Such automation minimizes most of the difficulties in connecting different places in the world, resulting in extraordinary globalization. The postmodern technology increasingly involves all areas of human endeavors.

The development of the postmodern economy is dependent of the economic policies of a society. Suitable economic policies for postmodern economy acquire the postmodern technology and capital to build the postmodern physical and financial infrastructures and the education system for the postmodern economy.

With suitable economic policies, the postmodern technology brings about rapid economic growth, and transforms agricultural society or industrial society into the postmodern society as the information-industrial society with automation and globalization. In industrial countries, the rapid economic growth from the postmodern economy started in late 1970's.

The shift to individualistic economy from adaptive economy was started by Margaret Thatcher (Prime Minister of the United Kingdom from 1979 to 1990) and Ronald Reagan (the President of the United States from 1981 to 1989). When European communism reached to its end in 1989, collective economy was discredited, and there is no significant collective economy in the postmodern economy.

In America, after 1980, the shift to individualistic economy was brought by Ronald Reagan. The slogan was small government and low tax. The shift included the financial reform, the tax reform, the income reform, the environmental reform, and the social reform.

- the financial reform: Reagan and the subsequent presidents deregulated financial institutions. Banks were allowed to expand nationally and globally. Speculative investment banks were connected to deposit banks. The enforcement of the financial regulations was not strict.
- the tax reform: Reduce tax rate, particularly the top tax rate and corporation tax
- the income reform: Under Reagan and subsequent presidents, labor unions were weakened, resulting in weak collective bargaining and increased income inequality. There was little progress in public education, physical infrastructure, and health care to equalize income.
- the environmental reform: Under Reagan and subsequent presidents, many environmental regulations were reversed or were not strictly enforced.
- the social reform: Under Reagan and subsequent presidents, many minority rights were reversed or were not strictly enforced.

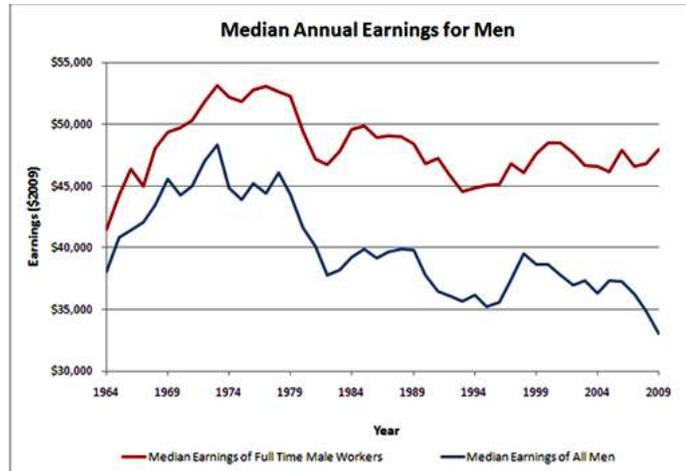
The shift in addition to the application of the technological breakthrough in telecommunication and information established previously started economic boom globally from 1982 to 2007. The net worth of all U.S. households and business increased from \$27 trillion in today's dollars in 1980 to \$57 trillion in 2007. Adjusting for inflation, more wealth was created in America in the twenty-five year boom than in the previous two hundred years. Productivity in American also improved, and was much higher than Europe.

At the same time, economic inequality increased rapidly. Individualistic economy favors individualistic achievement, resulting in the hierarchy of income inequality based on individualistic achievement. In individualistic economy, collective relation as expressed by collective bargaining of workers and the public equalization through public education, public health care, and public physical infrastructure were stagnant or weakened. The result is the three decades of increasing income inequality.

In addition to the economic policies of individualistic economy, the other two factors to bring about economic inequality are automation and globalization. During the globalization, the competitive advantage of the developed countries is knowledge-based technology that is lacking in under-developed countries. The high demand for the educated people in knowledge-based technology boosts the income for such educated people. In individualistic economy, the insufficient public education fund to meet the demand to produce educated people in knowledge-based technology creates two separated groups of people with and without sufficient education to earn high income.

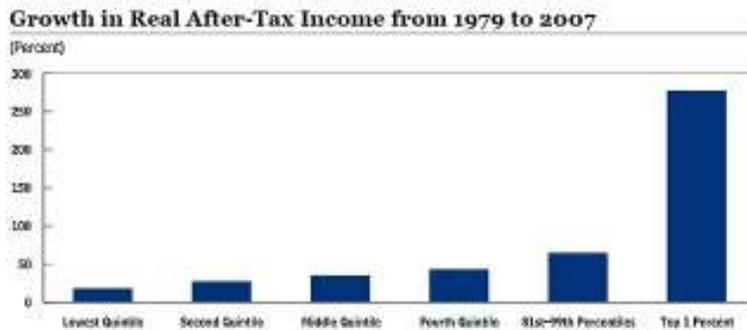
The last factor for economic inequality is the global competition in manufacturing particularly after 2000. The labor-intensive manufacturing inevitably has moved to low labor cost developing countries. In America, the labor-intensive manufacturing has been replaced by specialized manufacturing and advanced manufacturing. Specialized manufacturing that is for specialized market requires specialized technology and modest capital. It is done by small to medium size industrial companies. Advanced manufacturing requires high automation, complex and high technology, and high capital. Before 2000, America was still strong in specialized manufacturing and advanced manufacturing that replaced labor intensive manufacturing. After 2000, other nations that have offered attractive markets, incentives, high skill labors, and low labor cost with the collective efforts by governments, private business, and technological education have gradually moved significant portions of specialized manufacturing and advanced manufacturing away from America. After 2000, labor cost is no longer the dominant factor for outsourcing. Comparing with other nations, America government has not made significant effort to keep specialized manufacturing and advanced manufacturing to stay in America. However, most of the profit from such out-sourcing has remained in America to cause the enrichment of stockholders and executives in American manufacturing corporations and the loss of employment for manufacturing workers. The unemployed manufacturing workers become low-paid service sector workers to serve the rich stockholders and executives.

A study from Michael Greenstone and Adam Looney⁶¹ reveals that the median earnings of men ages 25 to 64 declined 28 percent between 1969 and 2009.



Within this age group, the median earnings of men who completed high school but didn't go on to college fell 47 percent, while the median earnings of male college graduates also declined, only 12 percent. (The calculation of earnings included zero income for the people without jobs.) To keep up with the normal living standard, women had to work. The two-income family allowed the household earning to increase.

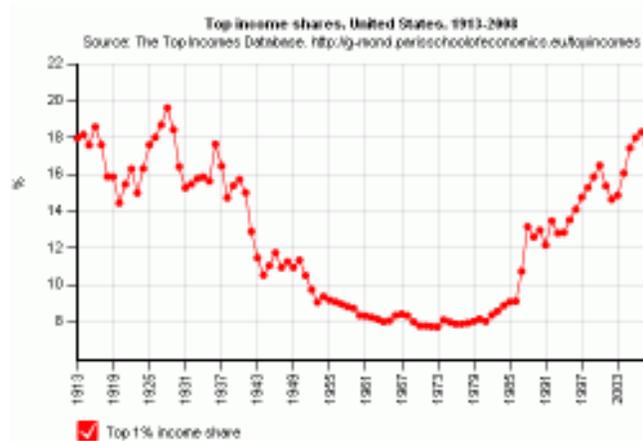
In the report⁶² by the Congressional Budget Office a nonpartisan budget and tax analysis arm of Congress, in the last three decades, the United States has become a far more unequal nation. For the 1 percent of the population with the highest income, average real after-tax household income grew by 275 percent between 1979 and 2007. The next-highest 19 percent of earners saw their income grow by 65 percent over the same period. Income grew by just under 40 percent for the 60 percent of the population in the middle, while the 20 percent at the bottom of the scale saw income growth of only about 18 percent.



In America, the income inequality⁶³ as expressed by the share of total Income going to the top 10% before the financial crisis of 2008 is at about the same level as the economic inequality before the financial crisis of 1929.



In America, the income inequality as expressed by the share of total Income going to the top 1% before the financial crisis of 2008 is also at about the same level as the economic inequality before the financial crisis of 1929.



In postmodern individualistic economy, to stimulate fast economic growth, governmental regulation was at little as possible as shown in unregulated financial innovation. Technology innovation invented new technological products and methods that improve productivity and living standard. Financial innovation invented new financial instruments and institutions that improve financial investment from investors to invest in businesses or properties. The telecommunication and information revolution provided the means to create new financial instruments, such asset-backed security derived from and backed by a specified pool of underlying assets and credit default swaps (CDS) to insure asset-backed security. New technology also allowed the expansion of financial institutions and the interconnections among different financial instruments. Financial innovations outran the regulators' ability to regulate them. As a result, many financial instruments were not transparent, financial institutions became too big to fail, and financial instruments and institutions became too interconnected to fail.

Meanwhile, financial innovation also created giant financial institutions too big to fail and myriad financial interconnections too interconnected to fail, resulting in systemic risk where widespread failure is possible under economic stress. The business expansion with too big to fail and too interconnected to fail provided political and economic clout to encourage gigantic financial institutions to undergo excessive risk-taking with little fear of failure, resulting in the economic corruption by financial institutes. "Financial engineering" that invented new financial instruments replaced "real engineering" that invented new

technology to improve productivity for real economic growth. In the US, financial services' share of total corporate profits increased from 10% in the early 1980s to 40% in 2007. The stock market value of financial services firms increased from 6% in the early 1980s to 23% in 2007. Financial services absorb many highly talented people who could have otherwise worked for real economic growth.

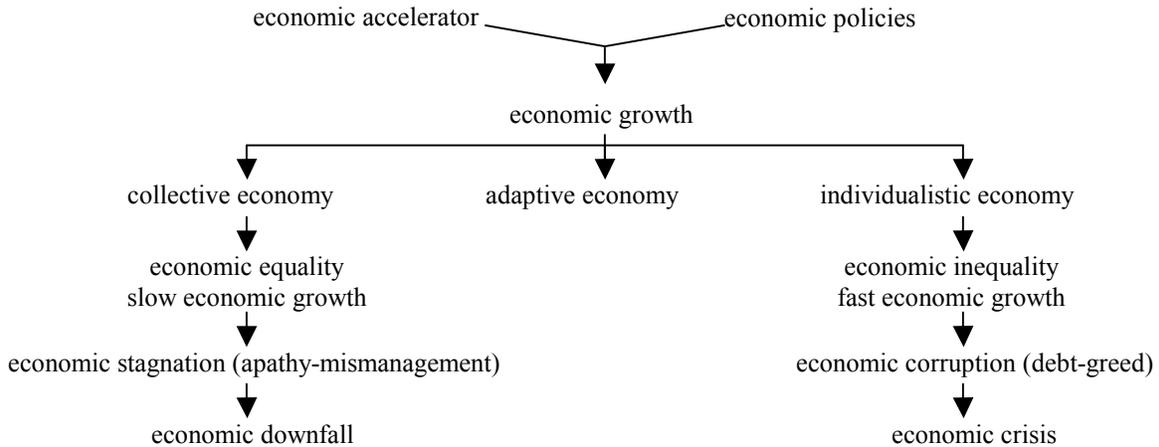
The inevitable of individualistic economy with economic inequality and fast growth without proper regulation is the economic corruption with debt and greed. In many developed countries, the year of 2000 started the decade of the economic corruption with debt and greed. Greed is excessive or rapacious desire, especially for wealth or possessions. The sources of greed come from irrational exuberance and loose ethics. Financial irrational exuberance is the belief in infinite and eternal profitable investment opportunities. Loose ethics takes advantage of other people deliberately for the financial gain of oneself. For example, a financial institution deliberately sold an unsustainable investment for the profit of the financial institution. The unsustainable investment had a short-term profit, and definitely was unsustainable in long term such as in Ponzi scheme. In the transition period of technology when there were a lot of confusion and irrational exuberance from economic growth, greed prevailed.

The economic corruption was also shown in subprime mortgage. In the consumerism society, the middle-low income people in America went into credit card debt to keep up with the social consumption standard. There was virtually no saving for any investment. Meanwhile, the high income people had plenty of liquidity to invest. To bridge the shortage of liquidity to invest from the middle-low income people and the surplus of liquidity from the high income people, subprime mortgage and new financial instruments were invented by financial institutions. Subprime mortgage with very little initial payment and very low standard of qualification was a good way to invest in housing for the middle-low income people who were high in debt and low in asset. Financial institutions invented financial instruments to support such highly risky mortgage. Financial institutions issued mortgage-backed securities (MBS), which derived their value from mortgage payments and housing prices. Some securities contained such highly risky subprime mortgage. To protect such unsustainable securities, unsustainable credit default swaps (CDS) were issued. These innovative financial instruments were beyond the ability of the financial regulators to regulate. They were not transparent. The popularity of subprime mortgage created housing bubble that encouraged more subprime mortgage by the belief that the return from the rising housing price could cover the repayment of mortgage.

The economic decline triggered by the rapid increase in oil price put stress in housing bubble. The collapse of the housing bubble led to collapse of subprime mortgage that depended on rising housing price. The collapse of subprime mortgage brought about the collapse of MBS and CDS that caused some large financial institutions to bankrupt or to be rescued by governments. The result from the combination of income inequality, unregulated financial innovation, and greed is the financial crisis in 2008. The combination of income inequality, financial innovation, and greed also caused the financial crisis in 1929. The levels of income inequality are the same for the years before both financial crises. For the financial crisis in 1929, the financial innovation was the high leverage investment in the stock market for the middle-low income people, and greed was the unethical manipulation of stock market.

The depressed housing market led to the loss of purchasing power of many middle-low income people, resulting in the excess of consumer goods and service. The excess brought about the close of consumer production plants and stores, resulting in high unemployment. The result is the Great Recession.

Postmodern Economy



9. The Postmodern Political System

The goal of the postmodern unified political system is the peaceful coexistence of the collective and the individualistic political systems. There are two different methods to reach the same goal. The first method is the postmodern partisan unified political system, and the second method is postmodern nonpartisan unified political system. In the postmodern partisan unified political system, different political parties represent separately the collective society and the individualistic society. In the postmodern nonpartisan unified political system, the state represents politically both the collective and the individualistic societies.

9.1. Modern Partisan Unified Society

The Postmodern partisan unified political system is the main model of society in the West. It was developed in the modern period. One example is the Modern Partisan Unified Society in America.

9.1.1. Modern American Partisan Unified Society

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 three-branch Modern Partisan unified society of America is the system of separation and balance among the three social powers as describe below.

The Three-branch Unified Society of America

Branch	collective	individualistic	harmony
Social life = principle	Collective relation	Individualistic achievement	Harmonious cooperation
Basic group unit	Large group	Large group	Small group
Social activity	Politics	Politics	Religion
Political party	Democratic Party	Republican Party	None

The basic social group unit for collective and individualistic is large, while the basic social group unit for harmony is small. The main social activity for collective and individualistic 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 collective and individualistic are typically the Democratic Party and the Republican Party, respectively. Since economic policy is for large social group unit, harmony as a small social group unit does not have an economic policy.

9.1.2. The Partisan Political System

A typical modern 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.

9.1.3. The Different Constituents

The core group for the collective party consists of poor people and women, while the core group for the individualistic 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 social life for collective welfare, while men have social life 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 social lives 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 collective party of the present may actually be considered as an individualistic party of the past, and vice versa.

9.2. The Viability in the Postmodern Partisan Political System

In the partisan political system, the first loyalty of the party members is to the party, so the partisan government is potentially divisive and unstable by the partisan political competition. The possible two outcomes of the partisan political system are unity and civil war. The key to maintain unity is nonzero sum political competition, while zero-sum political competition potentially leads to civil war. In zero sum competition, the gain of winner is equivalent to the loss of loser, so the loser does not have much more to lose and more to gain by starting a civil war. In nonzero competition, the gain of winner is more than the gain of loser, and the totality of nonzero competition often moves the whole political system toward a more stable, adaptive, and balanced position. The loser has much more to lose by starting a civil war.

The two extreme examples of the partisan political system are India (the largest partisan political system) with chaotic democracy and America (the second largest partisan political system) with orderly democracy. In the 2009 election of the Lok Sabha, the Parliament of India, 41 out of 364 political parties represent 543 seats, the largest party (Indian National Congress) has 206 seats (37.9%), and the second largest party (Bharatiya Janata Party) has 116 seats (21.4%). Most political parties represent specific

ethnic groups and regions without particular national agendas. (India has more than 30 main languages, six main religions, and the Hindu caste system.) The ruling parties and the opposition parties (four groups) form coalitions. The policies of ruling party held hostage by its coalition with small political parties that focus in local issues rather than national issues.

In this highly fragmented national government, it is hard to pass bills. Prime Minister Manmohan Singh had planned to pass 200 bills over the seven sessions since it was re-elected in 2009, but managed just 57 in December, 2011⁶⁴. It is also hard to implement the approved bills. As a result, in the chaotic democracy, there are no clear winners and losers. In fact, most middle class and upper class people do not even vote, because to them, the election of government does not matter much. Without clear winners and losers in the Indian partisan political system, people have much more to lose to start a civil war.

In the 63 years since India's independence, India has been ruled by the Indian National Congress (INC) for 51 of those years. INC is dominated by benevolent Gandhi family. The prime ministership was bestowed on Singh by Sonia Gandhi, the party's Italian-born leader. He seems to be keeping the seat warm for her son, Rahul, to represent the fifth generation of his family to lead Congress. INC itself is mostly a benevolent socialistic party. Indians mostly practice inclusive Hinduism. Without clear winners and losers in the Indian partisan political system and with benevolent leaders and inclusive Hinduism, India has been able to maintain the unity in the partisan political system.

On the other hand, India's fragmented and pluralistic political system supports and encourages an entrepreneurial spirit that is at the heart of India's rapid economic growth. Since launching liberalizing economic reform in 1991, the Indian multinational corporations compete well in terms of profit, efficiency, and innovation with the multinational corporations in advanced nations. The GDP growth (2010–11) is remarkable 8.5% without any economic stimulant after the global financial crisis.

In America, the partisan political system is orderly with only two major political parties representing the collective party and the individualistic party that have different names at different times. In early America, the major foreign threat from England unified the partisan political system, because the civil war could have induced the invasion from England. In the absence of a major foreign threat, the Civil War broke out. The issue was slavery. The Republican Party as the collective party, led by Abraham Lincoln, had campaigned against expanding slavery beyond the states in which it already existed. The Republicans strongly advocated the unity of federal government. Even though Lincoln allowed slavery in the seven cotton states before the Civil War, the seven cotton states felt it was the zero-sum political competition between slavery and the abolition of slavery. They declared their secession and joined to form the Confederate States of America to dismantle the federal government and to start the civil war. In the zero-sum political competition, there was no middle ground.

In the 20th century, two World Wars and the Cold War unified the American partisan government. The end of the Cold War in 1989 marked the end of European communism. Without major foreign threat, strong national identity, and social cohesion, American partisan political system started to disintegrate, resulting in the Second Civil War as in "The Second Civil War: How Extreme Partisanship Has Paralyzed Washington and Polarized America"⁶⁵ by the Los Angeles Times columnist Ronald Brownstein who

describes the Second Civil War as the hyper partisanship that he believes has unnecessarily inflamed our differences and impeded progress against our most pressing challenges.

In the Second Civil War, the collective party is represented by the Democratic Party, while the individualistic party is represented by the Republican Party. For the collective party, the issue is the freedom from the gross inequality (unfairness) between the middle-low income people and the wealthy 1% comparable with the gross inequality between the slaves and the slave masters in the First Civil War. The poverty in America is appalling for a developed country. In 2010, around 17 million American households (14.5%) are “food insecure”, meaning their income is not sufficient to properly feed the member of the family⁶⁶. Nearly half of all Americans lack economic security, meaning they live above the federal poverty threshold but still do not have enough money to cover housing, food, healthcare and other basic expenses, according to a survey of government and industry data⁶⁷. The gross inequality caused debt and greed, resulting in the financial crisis in 2008. With the gross inequality, the low aggregate demand from the middle-low income people retards the economic recovery. Only the significant increase in construction and manufacturing jobs with decent wages for the middle-poor class who have mostly low wage jobs in service sector can increase the aggregate demand significantly to accelerate the economic recovery.

The vanguard of the “New North” is Occupy Wall Street who intends to free the 99% from the domination of the wealthy 1% whose money corrupts the Congress as described by Harvard Law School professor Lawrence Lessig in “Republic, Lost: How Money Corrupts Congress-and a Plan to Stop It”⁶⁸.

For the individualistic party, the issue is the freedom from the federal government. To reduce the power of the federal government, the individualistic party has successfully reduced federal, state, and local income taxes to the lowest rate since 1950⁶⁹. The United States actually has the lowest corporate tax as the percent of GDP of any of the member developed nations of the Organization for Economic Cooperation and Development in 2008⁷⁰. In 2009, the corporate taxes as % GDP, the second lowest in the developed nations, had fallen to only 1.3 percent of GDP from 4 percent in 1965, while the total taxes as % GDP was the third lowest in the developed nations⁷¹. Meanwhile, the Commerce Department estimated that corporate profits accounted for 14 percent of the total national income in 2010, the highest proportion ever recorded⁷². On Fox News Sunday on June 5, 2011⁷³, influential conservative commentator Bill Kristol said, “Corporations have a ton of cash.” Without the aggregate demand from the middle-low income people, corporations will continue to have a ton of cash.

The vanguard of the “New South” is the Tea Party who intends to dismantle the federal government by shrinking the tax base of the federal government that obstructs individual rights as in the South in the First Civil War. The shrinking of the tax base of federal government shrinks the federal programs and size of federal government to the size that it can no longer effectively implement federal laws and regulation. The declaration of the Second Civil War is The Pledge of no tax increase written by Grover Norquist and signed by The List of more than 270 Republican members of Congress. In the 60 Minutes’ interview⁷⁴ on November 20, 2011 with influential conservative activist Grover Norquist, Norquist maintained that the goal of his tax reform is to have total taxes at eight percent of GDP (the total taxes % GDP in the year of 1900) which will dismantle

completely the federal programs of Social Security, Medicare, welfare assistance, and unemployment assistance. In this way, American government will return to the government of President Herbert Hoover (1929–1933) who wrote *American Individualism*⁷⁵.

In the zero-sum political competition between the freedom from the gross inequality and the freedom from the federal government, there is no middle ground. The result of the zero-sum political competition is the extreme political gridlock and dysfunctional government, resulting in only 9% approval rate, the lowest level ever, for the Congress⁷⁶.

The civil war in the form of actual war or legislative gridlock is the inevitable outcome of the partisan government without strong national identity, social cohesion, and foreign threat. As in Greece and Italy in the “Europe Autumn”⁷⁷ in 2011, the result of the civil war in the postmodern partisan governments was the temporary end of the partisan governments, resulting in the technocrat nonpartisan governments. In Italy, the cabinet of the technocrat government does not include any politicians. The globalization of economy forces people to think about the weakness of the partisan political system.

The Second Civil War in America is unfortunate, because with so much wealth in America, the bipartisan technical solutions, such as the plan by the bipartisan Simpson-Bowles fiscal commission, for the economic problems are not hard to find. The clear division between collective economy and individualistic economy does not make sense. There is a significant overlap between collective economy and individualistic economy. Public sector by public ownership can manage only limited portion of business, so it needs private sector by private ownership to manage large portion of business. Private sector by private ownership does not need to take all profit and income, and a person can continue to invest and work even when a reasonable and fair portion of profit and income is used as tax for public sector. There is no evidence to prove that a reasonable and fair tax hurts economic growth. A good use of tax to improve productivity through improved infrastructure can definitely increase economic growth. A poor infrastructure hurts economic growth eventually through likely outsourcing production due to poor infrastructure such as poor education.

America needs the “Economic Majority” to end the Second Civil War. The Economic Majority rejects the extremists, and intends to make progress for our most pressing challenges. Some Americans want to establish nonpartisan political system that was preferred by most of the America’s founding fathers. One way to do it is Americans Elect⁷⁸ that is the first nonpartisan nomination for the 2012 U.S. presidential election through the internet. Americans Elect has the status of a political party that does all the work of election process for ballot access in all 50 states, and will approve the candidates by a selection committee using criteria of demonstrated achievements. From the pool of candidates, people will openly vote online. The idea of Americans Elect as a nonpartisan political party is basically similar to the nonpartisan “political institute” in the nonpartisan political system as discussed later.

9.3. The History of the Nonpartisan unified society

The moral meritocratic political system was in effect in China for about two thousand years under the emperors from different dynasties and even different ethnic groups until the early part of the 20th century. (It is the longest continuous political

system in the world.) The moral meritocratic political system is the education and examination system based on Confucianism. Confucianism has a code of morality, and a most important mission of Confucius was to teach the state how to govern. The top officials in the bureaucrats were selected by the examination system based on Confucianism, while now the top officials in the partisan government are selected by the election system. Anyone could take the examination. The moral meritocratic Confucian bureaucracy required the approval from emperor who represented people. If an emperor could not represent people, people had the right to replace the emperor, while the Confucian system continued to exist. According to Mencius,

民为贵，社稷次之，君为轻。是故得乎丘民而为天子。The people are to be valued most, the altars of the grain and the land [traditional symbols of the vitality of the state] next, the ruler least. Hence winning the favor of the common people you become Emperor. (Mengzi 7B14)

Under the pressure of the West, the Confucian system of the moral meritocratic state collapsed in China.

In the modern period, the Japanese government is an example of the meritocratic political system. The Japanese government is dominated by the powerful meritocratic bureaucracy, regardless what political party is in power. The Japanese bureaucracy comes from the tradition of the moral educated administrative samurai class under the influence of the Confucian system.

9.4. The Postmodern Nonpartisan Unified Political System

The goal of the postmodern nonpartisan unified political system is the unified political system where the collective and the individualistic societies coexist peacefully. The formation of the postmodern nonpartisan unified political system is to write the goal and the method in the constitution of the society.

9.4.1. The Formation of the Postmodern Nonpartisan Political System

The structure of the state 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 to represent diverse interests of people. 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.

The structure of the postmodern nonpartisan political system is same as the three-branched government in the postmodern partisan unified political system. The difference is that the nonpartisan political system has the “political institute” instead of political party. The political institute is functioned as the professional organization to provide professional government officials through education and election. It operates like a professional school where all elected government officials are the members (students) of the institute. The political institute recruits the people who are interested in public affair to become the members starting from young age from all different groups. It instills

honor, duty, and service in the members of the political institute. Like the military organization, the political institute operates the schools for government service to train future government officials. The governmental career paths for the members of the political institute are through democratic election and through governmental bureaucracy. These two career paths can be mixed. The political institute establishes scholastic institutes for the advanced training of officials and the analysis of politics for local and national governments. The political institute allows politics to be professional, intellectualized, and rational.

The political institute certifies and selects candidates for the election of governmental officials, finances the campaign process, organizes election process, and determines the election result. People want the military organization to provide military professionals to protect nation, and the medical association to provide medical professionals to heal people. In the same way, people want the political institute to provide professional government officials to do governmental serves.

Democracy is possible under the political institute system, when the political institute limits its role to be the professional provider of professional government officials through education and election. The political institute does not have actual political power to make or implement policies in government. The political institute without actual political power allows government to make and implement policies.

The ultimate loyalty of the political institute is to its nation, people, and constitution as the ultimate loyalty of the military organization is to its nation, people, and constitution. The political institute eliminates the intermediate loyalty to a political party in the multi-party system. The intermediate loyalty to a political party often produces a waste for the unnecessary struggle of the survivals of parties in the multi-party system, so the political institute system is more efficient than the multi-party system. In the highly polarized multi-party system, the intermediate loyalty to a political party produces gridlock, petty attack, and even civil war. In many regions of the world, the future of stable democracy is in the political institute system rather than multi-party system.

For basic local political units, such as small cities and village, the political institute certifies and selects candidates, finances the campaign process, organizes election process, and determines the election result for all three branches of government.

There are three different ways to elect the top officials in the large political units such as very large city and state or province below central government. The first way is the legislators in the basic political units nominates and elected the legislators for the legislators in the large political units from the candidates of experienced officials. The second way is that the political institute certifies and selects candidates, finances the campaign process, organizes election process, and determines the election result for only the legislative branch in large political units. The legislature branch by the first way and the second way in large political units nominates and elects the top positions of the executive branch and the judges in the judiciary branch from the candidates of experienced officials. The third way is to have popular election organized by the political institute for the top officials in all three branches of government. All top officials have term limit to avoid stagnation and corruption.

In the current election process, particularly in the USA, special interest groups actively involve in general election by funding and propaganda. After general election,

special interest groups form lobby groups to involve in the decisions of government. Therefore, it is logical to include special interest groups in the legislature for the election in a large geographical area. As a result, the legislature is divided into two groups: the geographical legislators directly elected by universal suffrage from geographical constituencies and the special interest group legislators elected from special interest constituencies. The special interest groups represent different trade and labor groups. Such dual legislator system is practiced in Hong Kong. In this way, special interest groups have their own voices directly in the legislature, and all lobby groups representing special interest groups are forbidden. For small geographical area, the legislature contains only the geographical legislators, because special interest groups are not significant in a small geographical area.

National politics is different from local politics. Local politics is practical concerning about small details in daily life. Local political election is not emotional and divisive. National politics, on the other hand, concerns about long term direction and manages many vastly different areas. National politics is more emotional and divisive. Therefore, national election should be different from local election.

In the national level, the legislators in the central government are selected by the legislators in large political units such as very large city and state or province from the candidates of the experienced elected officials. The heads of the executive branch are nominated and elected by the national legislators from the candidates of the experienced elected officials who also have experiences in the national government. In judiciary, the top positions of the national judges who are experienced judges are nominated by the executive branch, and approved by the legislature branch. The direct democratic election of national political leaders in the executive branch is divisive, inflammatory, and highly symbolic, resulting many times in civil wars in developing countries described by Amy Chua in "World on Fire"⁷⁹. It is better to select national political leaders by low-key election in the national legislature. It is better to have experienced, proven, professional, and capable national political leaders than popular inflammatory national political leaders. At the same time, top national political leaders have experiences in local government and local election. No top national political leaders are elected without experiences in local government and local election. The political institute has the direct role in the election of government officials only up to the officials in the large political units below the national government.

Therefore, all elected officials in the national level have experiences in the local level. In this way, the central government is naturally is divided into the collective perspective and the individualistic perspective dependent on whether the representatives are benefited from collective relation or from individualistic achievement. Representatives from a poor geographic area favor collective relation, while representatives from a wealthy growing area favor individualistic achievement. High income professions favor individualistic achievement, while low income professions favor collective relation. Collective relation and individualistic achievement are both competitive and interdependent. The consensus and compromise produce the general interest of all people. The skillful executive and legislature branch make the best policies that are suitable to the short-term and the long-term needs of nation and people. In the postmodern society with highly developed information technology, a responsive

government carries out surveys of public opinion precisely to find out public attitude toward itself, and therefore to actively gauge the impact and popularity of its policies⁸⁰.

The optimal nonpartisan politics differentiates local politics, national politics, and global politics. In local politics, elected officials are responsible for practical daily matter concerning directly with daily living of local people. The job performance of elected officials can be reflected directly by the popularity of elected officials. The election process for local officials is typically not inflammatory and divisive. Therefore, the elected local officials require general professionalism to do the jobs professionally and direct popularity through direct election

In national politics, elected officials involve many different regions and complex international relations. Without directly relating to daily life, local people cannot easily judge the best national policies from the local perspectives, so direct election of national leaders in the executive branch creates confusions, conflicts, and lies, and essentially wastes money, time, and energy. The elections of national leaders, in many developing and developed countries are divisive, inflammatory, and chaotic. It is better to elect legislators through direct election to represent local people in national government, and the legislators elect national leaders who are originally from local leaders with good qualification of political experiences and knowledge in both local and nation governments. Therefore, the elected national officials in executive branch require general professionalism and indirect popularity through indirect election.

In global politics, elected officials do not have overall political control over national government. Effective global organizations deal with specific areas, such as trade, diplomacy, environment, military, and banking. Therefore, the elected global officials in global organizations require specific professionalism and indirect popularity through indirect election.

Nonpartisan Politics

	Popularity	Professionalism
Local Politics	direct	general
National Politics	indirect	general
Global Politics	indirect	specific

9.4.2. The State and the Private Sector

Under the Western influence, Japan first added the individualistic society to the Confucian system. During the Meiji period (1868-1912), the Japanese bureaucracy built the state own companies, and sold them to the family-centered privately owned companies in the private sector. The strong family-centered private sector made the fast modernization. The private sector was under strong control and protection by the state.

The practice of the control and protection of the state over the private sector in the initial development of industrialization is common among all nations. The state and the private sector have never been clearly separated. As pointed out by New Yorker writer John Cassidy⁸¹, in the 14th century, King Edward III of Brittan banned the import of woolen cloths from Belgium and Holland, the market leaders in textiles. In 1721 England placed tariffs on all manufactured goods, thus erecting a protective wall around businesses that created the Industrial Revolution. In 1839, when China refused to import opium from the British East India Company, England launched the Opium War, slaughtering thousands and ensuring that the opium trade would continue. Ironically, the

English Foreign Minister, Lord Palmerston, cast the bloodshed as a measure to protect free trade.

During the initial development of industrialization in America, there was also strong control and protection of the state over the private sector. During the nation's birth Congress imposed tariffs to protect important industries, and in the War of 1812 it doubled import duties on manufactured goods, to twenty-five percent. Lincoln lifted the levies to 50 percent. During the latter half of the 19th century, the Central Pacific and Union Pacific railroads were both government-chartered companies that benefited from large land grants and government loans. In 1953, to protect the oil interest of the United Kingdom, Iranian coup d'état orchestrated by the intelligence agencies of the United Kingdom and the United States with the CIA-paid thugs overthrew the democratically elected government of Iranian Prime Minister Mohammad Mosaddegh who wanted a fair contract (50/50 oil profits between Iran and Britain) with the British-owned Anglo-Iranian Oil Company.

In recent years, the major technological breakthroughs in America were largely from the Pentagon, which almost exclusively works with American military contractors. For examples, the Internet was created by DARPA (Defense Advanced Research Projects Agency), and the Boeing 747 was modeled after military aircraft. Agricultural subsidy that is a governmental subsidy paid to farmers and agribusinesses is common among developed countries. In 2010, the EU spent €57 billion on agricultural development, of which €39 billion was spent on direct subsidies. The United States currently pays around \$20 billion per year to farmers in direct subsidies as "farm income stabilization" via U.S. farm bills. During the recent financial crisis, across the United States, Europe, and much of the rest of the developed world, the states have intervened to lessen the pain of the current global recession and restore ailing economies to health.

The dividing line between the state and the private sector is not clear. The state and the private sector have to work together in different manners for different stages of economic development. As many developing countries grow quickly, between 2004 and the start of 2008, 117 state-owned and public companies from Brazil, Russia, India, and China (the so-called BRIC countries) appeared for the first time on the Forbes Global 2000 list of the world's largest companies, measured by sales, profits, assets, and market value. A total of 239 U.S., Japanese, British, and German companies fell off the list. The percentage market value of this latter group of companies dropped from 70 percent to 50 percent over those four years; the value of the BRIC-based companies rose from 4 percent to 16 percent.

To catch up the developed countries, the state has to work closely with the private sector, because the private sector alone simply does not enough leverage, capital, and technology to compete with the developed countries. However, to become a mature globalized corporation to compete globally, the corporations have to move away from the state control in order to become efficient corporations to compete effectively in the global market. The state controlled corporation is simply not efficient, and the state controlled corporation creates a backlash from foreign market. On the other extreme, in the developed countries, multinational corporations become borderless and unpatriotic, and some of them have their phantom headquarters located in wherever the tax is the lowest. Much more productive and innovative than the state controlled corporations, these

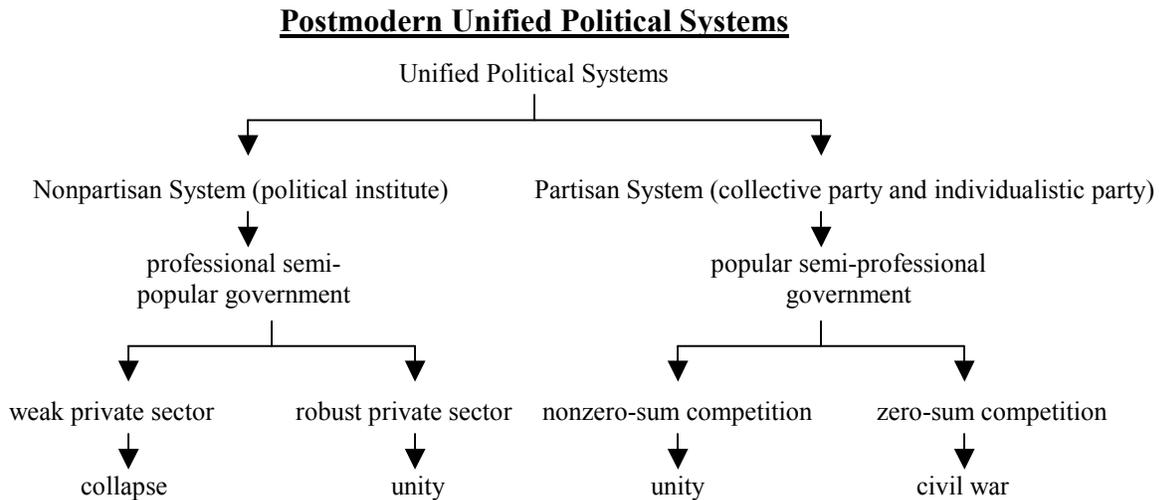
multinational highly competitive privatized corporations promote trade liberalization and corporation privatization.

In conclusion, there is no one right relation between the state and the private sector. All nations have followed similar path in terms of different relations between the state and the private sector under different stages of political and economic developments in the West and in the East for very pragmatic reasons instead ideologies. In the future, when the developing nations become the developed nations, they will have similar relations between the state and the private sector as all developed nations.

9.5. The Postmodern Partisan and the Nonpartisan Unified Political systems

The postmodern unified political system is divided into the partisan and the nonpartisan unified political systems. In the partisan unified political system, the collective and the individualistic parties represent the collective and individualistic societies, respectively. In the nonpartisan unified political system, the state represents both the collective and the individualistic societies. The nonpartisan political institute is functioned as the professional organization to provide professional government officials through education and election. The political institute organizes all steps in election process. It certifies and selects candidates based on qualification, finances the campaign process, organizes the election, and determines election result.

The government in the partisan unified political system is popular semi-professional government, while the government in the nonpartisan unified political system is professional semi-democratic government. For the partisan unified political system, zero sum political competition potentially leads to civil war, while nonzero sum political competition leads to unity. For the nonpartisan unified political system, the weak private sector leads to the collapse, and the robust private sector brings about unity.



10. The Postmodern Education System

Traditionally, common people learned collective social life and individualistic social life in large extended family. In the postmodern society, extended family is too small to be the place for learning collective social life and individualistic social life. Common people in the developed countries learn collective social life and individualistic social life in compulsory elementary and secondary school.

10.1. The Nature of Education

Education in terms of teaching and learning to spread knowledge and skill is a complicated process. Very few animals can do education. Apes can do education well. It relates to "triadic attention". For education, triadic attention involves the joint attention among a teacher, a student, and a task that both teacher and student are thinking about, talking about, or working on together. In the brain, triadic attention involves the communication and interaction between the brain region for paying attention to the external world-people and the brain region for paying attention to self⁸². Communication between brain regions is one of the main cognitive impairments of autism that has problem of learning.

One of the differences between human and other apes is human hyper bonding instinct. Like human language, human education involves hyper social bonding derived from human hyper bonding instinct. People are eager to teach and learn, as people are eager to talk. For human, education is not only teaching-learning but also social bonding. In human education, a teacher is eager to teach, and a student is eager to learn, especially during early education in early childhood.

An indication for hyper social bonding in human education is overimitation⁸³. In the experiments that apes and human children learn the same task with a number of relevant and irrelevant steps, human children overimitated irrelevant steps that chimpanzees ignored. Because of hyper social bonding in human education, children keep irrelevant steps as a part of social bonding with teachers. In this way, human culture can pass from generations to generations with little change when there is no external influence.

Another indication for hyper social bonding in triadic attention is pointing. An infant can learn and use pointing gesture, but other apes cannot learn and use pointing. Pointing is a subtle communication that is meaningful only in the context of triadic attention; pointing has no meaning by itself. Such subtle communication is possible in triadic attention only through hyper bonding instinct. Instead of pointing, other apes use gazing to point out direction; gazing has meaning by itself⁸⁴. Dog, on the other hand, can learn pointing because dog and human have hyper bonding as shown in the many different tasks that dogs can learn from people. Overimitation and pointing are two of the differences between human and other apes. Both of them are derived from human hyper bonding instinct.

Social bonding is important for early children education. It is shown in the failure of very young children to learn language from educational videos, such as "Baby Einstein", without interacting with parents⁸⁵. The social bonding with parents is a necessary condition for very young children to learn. In conclusion, human education is a human instinct, involving hyper social bonding. Education in a human society should conform to such instinct.

Another important nature of education is that human education is sacred in the sense that without proper education, human society perishes. Education as the learning of sacred text is a core principle in all great religions that last for thousands years. Education essentially allows individuals and human societies to survive. Education provides individuals survival techniques to survive in society, and education provides human society the cultural link from generations to generations. Education is more important than national defense, because without national defense, a nation perishes, and without education, a society perishes. Teachers should be respected as soldiers are respected in society. A special national day should be designated for teachers as a special national day is designated for soldiers.

10.2. Elementary and Secondary Education

Formal education is necessary for a society to become a highly technical modern society. For modern society, all or a part of public elementary and secondary education is compulsory and free. Formal education becomes also a way for social mobility to equalize different social-economic classes, so basic education, including tertiary education, has to be accessible and affordable for social-economic equality.

The main tasks in the teaching of elementary and secondary education are social knowledge-skill, technical knowledge-skill, and career preparation. The approaches to deal with such three tasks are collective education and individualistic education to reflect collective society and individualistic society, respectively. In social knowledge-skill, collective education emphasizes collective relation, while individualistic education stresses individualistic achievement. In technical knowledge-skill, collective education emphasizes memorization as a way to learn cumulative technical knowledge-skill in the past, while individualistic education stresses creativity for individuals to create new technical knowledge-skill. In career preparation, collective education provides a career preparation framework for students' careers that meet individual needs and society's needs, while individualistic education allows students to choose freely their career paths.

Elementary and Secondary Education

	COLLECTIVE EDUCATION	INDIVIDUALISTIC EDUCATION
Social Knowledge-Skill	collective relation	individualistic achievement
Technical Knowledge-Skill	memorization	creativity
Career Preparation	framework	free choice

In advanced countries, the education in Japan and Germany represents collective education, while the education in America represents individualistic education. In elementary and secondary schools in America, the emphasis of the education is individual-oriented individualistic social life for individualistic achievement. In elementary and secondary school in Japan and Germany, the emphasis of the education is group-oriented collective social life for collective relation. In Germany, education provide a career preparation framework that involves the whole society, so after elementary and secondary education, students have clear career paths that meet both individual needs and society's needs. American elementary and secondary education in general does not provide such career preparation framework. The two educations are

mirror images of each other. It is interesting to note that American education is moving toward standardized curriculum, rote memorization, and nationalized testing, while other countries' education is moving toward creativity⁸⁶.

Education system reflects the type of society, and at the same time, education system also reinforces the type of society. American individualistic education along with the great wealth has created the best and the most creative research institutes and high-tech companies in the world. However, the industrial leadership positions cannot be sustained by Americans, because American education system does not provide the framework with all different jobs to maintain industrial leadership positions. The American industrial leadership positions are either replaced by other nations or maintained by people from other nations whose education system provides the framework for all different jobs. In America, Kodak, the inventor and leader of photographic film products and digital photography, filed for Chapter 11 bankruptcy protection, because its leadership position was replaced by the companies in other nations. To keep the leadership positions, the American global companies outsource not only production but also research and development to other nations for the lack of scientists, engineers, and technicians to maintain the leadership positions. American individualistic education system contributes the gross income inequality in American society.

10.3. Balanced Elementary and Secondary Education

Obviously, an optimal society requires balanced and timely education system. Such balanced and timely education system should also follow human development from childhood to adulthood. Education is like learning language. The age window to learn language is fixed. Beyond certain ages, learning language becomes much more difficult. In the same way, the age windows to learn different types of education are fixed. At different ages, different types of education are learned.

As described before, human education, especially early education, has a strong component of social bonding. Such social bonding in early education is the base for primarily collective education in elementary and secondary education in civilized society, and individualistic education is secondary. Individualistic education increases gradually with increasing ages. Significant amount of individualistic education is introduced in senior secondary education to prepare eventually individualistic career in early adulthood. The balanced and timely education system follows such path.

Pre-elementary education is typically non-compulsory and collective. It is a transition from a small social group involving mostly nuclear family to a social group outside of familiar family. It should be warm and largely informal. Teachers encourage and organize non-academic group activities, so children get to like social group outside of family and group activities.

Elementary school is the start of academic learning. The emphasis is learning cooperative social group. To foster social group, each class (25 to 40 students) has the same students, same teacher, and same class room for at least two years. Since young children get accustomed to small social group, class groups are organized into small subgroups (4 to 8 students), which are the basic units of instruction, discipline, and other activities. Many activities are organized by class groups and subgroups. They learn cooperation, mutual assistance, adaptation of individual views and interests to group goals, and standards of behavior. Academic learning method is mostly memorization and

repetition, which can be easily carried out by class groups and subgroups. Academic and behavior learning is taught by teachers, and practiced in school class groups and subgroups as well as at home with parents. If home is not available for learning, school provides volunteer mentors after school. Learning, therefore, is motivated by teachers, school social group, and parents or mentors, resulting in a good environment for learning. The early years in elementary school allows students to learn socialization and cooperation in social group and good study habit motivated by multiple sources. The grading system in the early years of elementary school is relatively undifferentiated, such as pass-need improvement. Individualistic achievement is not the emphasis.

Education is certainly not limited to compulsory elementary and secondary education. Many parents feel that their children need more exposure to individualistic achievement. Many schools outside of the compulsory education provide such individualistic achievement in non-academic subjects and accelerated or remedial academic subjects. At the same time, many parents feel that their children need more exposure to cooperative social group. Many group-oriented religious, group-training, and charity organizations provide such cooperative opportunities to have high moral and cooperative social groups.

The learning for individualistic achievement increases with the ages of students. The grading system becomes more differentiated. Students express more of their own individual creativity and critical thinking. While they continue to be motivated by teachers, school social group, and home in their studies, increasingly, they are motivated by individualistic achievement. The schools for older children encourage individualistic achievement by various rewards for individualistic achievement. Competitive hierarchy is formed by highly differentiated grading system and various critical examinations. By the end of the compulsory education, they learn well individualistic achievement. More importantly, they learn to adapt collective social life and individualistic social life to different social situations.

Vocational education or vocational education and training (VET) is an education that prepares trainees for jobs that are based on manual or practical activities, traditionally non-academic, and totally related to a specific trade, occupation, or vocation. It is sometimes referred to as technical education as the trainee directly develops expertise in a particular group of techniques.

Many countries in Europe have career preparation frameworks for elementary and secondary education. A typical framework starts with senior secondary education that is divided into vocational education and training (VET) program and professional education and training (PET) program. VET prepares trainees to develop expertise in a particular group of techniques for jobs that are based on practical activities. VET often involves apprenticeships. In Germany, the “dual system” for senior secondary education involves a balanced curriculum of structured apprenticeship training within a company and part-time classroom in vocational and general subjects. Apprenticeships instill employable skills, and provide a transition to a young person’s first job. At the end of VET, a highly-regarded certification qualification is often awarded. In Germany, such technical vocation education helps Germany’s economy to maintain a highly skilled workforce to support a large number of small and medium-sized companies involved in export-oriented activities, resulting in being the second largest exporting country.

Tertiary vocational education is available for further training. VET allows students to enter job market to be productive to society sooner than PET, and indirectly allows students to establish families and settle down sooner.

PET requires tertiary education in order to enter professions that require theory and abstract conceptual knowledge. Typically, there are much more VET students than PET students. In Germany, roughly two-thirds of people under the age of 22 choose to enter into apprenticeships. People who prefer collective relation in terms of establishing family and community tie over individualistic achievement take VET. People who prefer individualistic achievement over establishing family and community tie take PET. There should not be significant difference in terms of reward, status, and the potential for advancement between these two career paths.

Many countries outside of Europe do not have career preparation framework in elementary and secondary education. Tertiary education provides VET and PET. Since tertiary education is typically not compulsory and highly controlled, career preparation involves free choice. The free choice career preparation framework often leads to the disconnection between the entrance and the graduation in tertiary education, and the disconnection between education system and employment⁸⁷. About 70 per cent of U.S. high school graduates go on to study at a four-year college, but only about 60 per cent of U.S. university students actually complete a bachelor's degree (or its equivalent) in any field within six years of matriculation. In countries like Germany, youth unemployment is less than half the U.S. level.

11. The Postmodern Religious System

In the past fifty years in traditionally Christian countries, the church attendance has greatly decreased, and the percentage of non-religious has increased significantly, particularly among young people. Non-religious people do not have any affiliation with established religion. They derive their worldview and value system primarily from alternative, secular, cultural or otherwise non-revealed systems rather than traditional religious systems. Non-religious includes all kinds of atheists, agnostics, and theists. The percentage of non-religious in the world is about 16% as the third largest group behind Christianity (33%) and Islam (21%). In the USA, the percentage of non-religious is about the same as in the world. Europe has a much greater percentage of non-religious.

11.1. The Diminishing Dominance of Religion

In the West, the rapid increase in non-religious indicates the diminishing dominance of religion. The diminishing dominance of religion coincides with modernization starting from the Renaissance. Modernization is the transformation of a society from a rural and agrarian condition to an urban and industrial one. The three most important factors in modernization are individualism, pluralism, and industrialization that were outside of the major traditional religions established before the modern period. Individualism, pluralism, and industrialization in the modern period diminished the dominance of religion.

Individualism from the individualistic society of Classical Greece for individualistic achievement was introduced during the Renaissance. It was outside of the major traditional religions, including the collective religions (Hinduism, Judaism, Confucianism, and Islam) and the harmonious religions (Buddhism, Daoism, and Christianity). Pluralism is derived from communication, transportation, and migration. Before modernization, most people lived in isolated social group, so the major traditional religions were able to overcome pluralism by maintaining one religion or one system of religions in one isolated social group. The modern pluralism by advanced modern communication, transportation, and migration has broken down the barriers among isolated social groups. The old major traditional religions that worked well in isolated social group cannot deal this modern pluralism without barriers among isolated social groups. Being outside of the major traditional religions, pluralism brings about the diminishing dominance of religion. The major traditional religions were developed in agricultural society with its agricultural gender-family-social structure. The industrial gender-family-social structure is different from the agricultural structure, resulting in diminishing the dominance of religion.

Before the modern period, religion dominated ideology, expression, and community. Since the Renaissance, religion in the West first lost its dominance in ideology, then in expression, and finally in community. The result after the lost of the ideological dominance, the expressive dominance, and the community dominance is the significant conversion to non-religious.

the diminishing ideological dominance

In the West, the diminishing ideological dominance started from the Renaissance. The major traditional religions are collective religions or harmonious religions. Individualism from the individualistic society for individualistic achievement is outside of the major traditional religions. Individualism produces science and technology, divided religion with different degrees of individualism, nationalism, and capitalism.

Science is a part of individualism for individualistic achievement in the understanding of nature. Science itself has little interest for the collective relation of human society. Later, modern science based on rationalism and empiricism became independent from religion. The rise of modern scientific understanding of nature diminished the dominance of religion. The rise of the modern technology, particularly in medical technology, diminished further the dominance of religion.

Protestantism from the Reformation has a higher degree of individualism than Catholicism. Within Protestantism, there are the Protestant denominations with different degrees of individualism. The result is the divided Christianity. The same thing happened to Judaism and Islam, resulting in the different denominations of Judaism and Islam with different degrees of individualism. The result is the divided Judaism and Islam. Divided religions diminish the dominance of religion. Individualism later produced secular nationalism and capitalism. The reverse of capitalism is secular socialism. Nationalism, capitalism, and socialism diminish the dominance of the major traditional religions.

The modern pluralism by advanced modern communication, transportation, and migration has broken down the barriers among isolated social groups. The major traditional religions that work well in isolated social group cannot deal this modern pluralism. The result is secular democracy for the highly pluralistic society such as the

early USA to deal with pluralism of religions. Secular democracy diminishes the dominance of religion.

Industrialization in the modern period changes the roles of gender, family, and government from the agricultural society. The nature of work in the industrial society equalizes a great deal the roles of man and woman, unlike that the nature of agricultural work favors the dominance of man. In the industrial society, the role of family in production is much less important than the production in the agricultural society. The marriage in the agricultural society involved not only the union between one man and one woman but also the future of production and consumption of all the relatives of the man and the woman. The marriage had to be carefully arranged by the families of the man and the woman. The couples had to have as many children as possible to provide the workers in the farm, unlike the modern industrial couples without the need to have as many children as possible. The major traditional religions that were evolved in the agricultural society have to change their ways to deal with the highly liberated gender-family structure in the industrial society. The liberation of the gender-family structure diminishes the dominance of religion.

A traditional society is hierarchical dominated by rulers and religious leaders. Rulers dominate politics, economics, and military, while religious leaders provide cohesive and coherent ideology, expression, and community. A characteristic of industrialization is division of labor, dividing a society into highly specialized institutions. A modern society from industrialization is a complex society with the interconnection among different highly specialized functional institutions, such as politics, public administration, the armed forces, law, economics, religion, education, health and the mass media.⁸⁸ Each institution has its own core value. For an example, in industrial economics, the core value is rationalization to have maximum efficiency. Rationalization as a core value does not work well in other institutions. Because each is specialized, none of these institutions are dominant and there is no overall hierarchy of power. Globalization extends the collection of institutions globally, so no one nation is dominant as in traditional society. Inevitably, modern religion does not have the dominance as traditional religion. Modern religion is just one of the highly specialized functional institutions in a modern society.

Because religion typically is slow to change, comparing to social trend, sometimes a part of religious ideology is in conflict with mainstream social trend, resulting in becoming a social deviation, and diminishing further its ideological dominance.

the diminishing expressive dominance

The modern expression in terms of literature, art, and music has also been affected by individualism, pluralism, and industrialization outside of the traditional religious expression. Before the twentieth century in the West, the diminishing ideological dominance of religion did not affect significantly the daily religious life, because religion continued to dominate expression and community, and to most people, religious ideology is less important than religious expression and community. The modern expression affected first only few people who could afford to enjoy the modern secular expression. Most people under the influence of religious expression predominately continued to have religious affiliation.

In the twentieth century in the West, the prosperity and the mass media allowed common people to enjoy modern secular literature, art, music, and drama. The expressive dominance of religion started to be diminished by modern popular literature, art, music, and drama. The religious expression appears to be out of date and unappealing. In spite of the strong resistance from the major traditional religions against modern secular expression, modern secular expression has increasingly become more popular than religious expression.

the diminishing community dominance

The last stronghold of religion in the West was the religious community. After the World War II in the West, the governments in many countries, particularly in Europe, took over most material, educational, and psychological services that used to be performed mostly and explicitly by religion. Religious community loses its importance. The loss of all the ideological dominance, the expressive dominance, and the community dominance of religion results in the significant conversion to non-religious.

11.2. The Modernization of Religion

Modernization based on individualism, pluralism, and industrialization diminishes the dominance of religion. Modernization is essential for the improvement of living standard. Traditional religion faces a dilemma. When a traditional religion welcomes the improvement of living standard by modernization, it has to be diminished by accepting individualism, pluralism, and industrialization. When a traditional religion resists individualism, pluralism, and industrialization to produce modernization, it retards the improvement of living standard. Inevitably, the major traditional religions have to undergo the modernization of religion. For modernity, the value of unity is paramount. For post-modernity, the value of difference is crucial. As a result, instead of producing one unified postmodern religion, the modernization of religion produces three different postmodern religions. The three different postmodern religions from the modernization of religion are the postmodern modernized religion to accommodate modernity, the postmodern dominating religion to dominate modernity, and the postmodern complementary religion to be complementary to modernity.

The postmodern modernized religion includes so-called progressive religions. It accepts and accommodates modernity and the diminishing dominance of religion. The postmodern dominating religion includes so-called conservative religions. It dominates modernity by the selective alliance with some parts of modernity. The postmodern complementary religion includes the postmodern harmonious religions. It involves the complementary domains for religion and modernity in such way that they are in different domains, but they need each other to have the whole society and whole person.

11.2.1. The Postmodern Modernized Religion

The postmodern modernized religion accepts and accommodates modernity and the diminishing dominance of religion. It expands the interpretation of religion to include modernity in terms of individualism, pluralism, and industrialization. Since the major traditional religions were evolved in real human communities, many fundamental principles in human community are unchanged before and after the start of modernization.

The expanded interpretation (the big umbrella) based on such fundamental principles can accommodate modernity. The so-called progressive religions adopt the postmodern modernized religion. The advantage of the postmodern modernized religion is the peaceful coexistence of religion and modernity. The disadvantages are the significant loss of the members who favor the dominant role of the major traditional religions and the lack of evangelical passion to attract new members.

11.2.2. The Postmodern Dominating Religion

The postmodern dominating religion selectively allies with some parts of modernity in order to dominate modernity. It included so-called conservative religions. It includes the ideological, the expressive, and the community dominations.

the ideological domination

In the developed countries, the way for the major traditional religions to dominate modernity is to form some kinds of alliances with specific parts of modern ideologies. To dominate science, the postmodern dominating religion allies with some special science to produce the ideology of intelligent design for the domination of science by religion. To dominate modern political ideology, the postmodern dominating religion allies with nationalism during the wars, the political Right, or the political Left. The alliance with nationalism strengthened Christianity during the World War II and the early part of the Cold War in some countries in Europe and America during 1940s and 1950s. Some denominations of Judaism and Islam also ally with nationalism to strength religions. The alliance with the Right in America strengthened evangelical Christianity during late 1970s and 1980s. Such alliances allow the postmodern dominating religion to dominate modernity.

the expressive domination

To dominate the modern expression, the postmodern dominating religion allies with up-to-date expression in televangelism, multimedia presentation, upbeat sermon, lively music, and book-music publication. The postmodern dominating religion provides the attractive religious expression to compete effectively secular expression.

the community domination

Many churches have active charity programs and education programs to reach communities outside of churches. They become important parts of social welfare and education outside of the modern social welfare and education.

The advantage of the postmodern dominating religion is to stop the rapid decline of religion, and continues to attract new members by its evangelical passion. The disadvantage is the antagonism between the religion and some parts of modernity. The antagonism stops further growth of the postmodern dominating religion after the initial rapid increase from the novel alliance and the novel religious expression and community.

11.2.3. The Postmodern Complementary Religion

The postmodern complementary religion is to find proper complementary domains for religion and secularism, so they are in complementary domains, and they need each other to form a whole society and person. The modernization is highly urban, scientific, global, and complex. There are proper ideologies, expressions, and

communities for modernity today. What modernity does not have are the small harmonious society, the harmonious mind, and the harmonious adaptation that the harmonious religion provides. At the same time, the harmonious religion cannot provide the modern highly urban, scientific, global, and complex society. Therefore, the harmonious religion and modernity are complementary to each other. The core value for the complementary religion consists of the harmonious society, the harmonious mind, and the harmonious adaptation provided by the postmodern harmonious religion. The core value for modernity consists of the checks and balances between collective relation and individualistic achievement derived from the secular collective society and the secular individualistic society.

To have a whole person and a whole postmodern society, the postmodern harmonious religion and modernity need each other. The postmodern complementary religion is the postmodern harmonious religion.

The Modernization of Religion

postmodern religions	with respect to modernity	correspond to
modernized religion	to accommodate modernity	progressive religions
dominating religion	to dominate modernity	conservative religions
complementary religion	to be complementary to modernity	postmodern harmonious religion

11.3. The Postmodern Harmonious Religion

The postmodern harmonious religion today in the secular world is in a similar situation as the early Christian church in the urban environment in the Roman Empire. The spread of early Christianity was through cities⁸⁹. It provided extended family-like social groups, practical social services in the time of needs, and the harmonious mind in the chaotic urban society. In cities, it was more valuable to be a member of a Christian church than to be a Roman citizen. In the developing countries, the increasing urbanization brings about increasing popularity and devotion to Christianity⁹⁰ in Africa, South America, and China.

11.3.1. The Core Value and the Bridge Value

The core value for the postmodern harmonious religion consists of the harmonious society, the harmonious mind, and the harmonious adaptation. The core value for modernity consists of the checks and balances between collective relation and individualistic achievement derived from the secular collective society and the secular individualistic society.

The postmodern harmonious religion does not live in isolation from modernity. While the postmodern harmonious religion does not need to dominate modernity, the postmodern harmonious religion needs the ideological relevancy, the expressive relevancy, and the community relevancy connecting to modernity. The relevancies constitute the necessary bridge value connecting to modernity. The value of the postmodern harmonious religion consists of both the core value and the bridge value as the relevancies to connect with modernity.

the ideological relevancy

In the scientific relevancy, the postmodern harmonious religion is aware of science, but does not intend to dominate science based on rationalism and empiricism. The postmodern harmonious religion indicates that science is human science based on human rationalism and empiricism. Human uses the set of physical laws in the human-related universe for human rationalism. Human uses human-related matter and energy in verification for human empiricism. The supernatural transcends the set of physical laws in the human-related universe for human rationalism, and human-related matter and energy in verification for human empiricism. The supernatural and miracles are beyond human comprehension and experiment by human rationalism and empiricism. The postmodern harmonious religion believes that the supernatural and the supernatural miracles that are beyond human rationalism and empiricism intersect with the scientific path of human rationalism and empiricism.

In the secular political ideological relevancy, the postmodern harmonious religion is aware of the secular ideologies, but does not intend to dominate secular political ideologies. The postmodern harmonious religion is impartial toward the Right, the Left, and nationalism, which are basically the ideologies of large social groups contrast to the small harmonious social group for the postmodern harmonious religion. The impartiality toward secular political ideologies prevents the extreme movements from the Right, the Left, and nationalism.

The religious-modernity complementarity prescribes the separation between the postmodern harmonious religion and the secular state. The secular state does not promote any specific religion. The postmodern harmonious religion does not participate in government other than interfaith service and benediction.

the expressive relevancy

In the expressive relevancy, the expressions of the postmodern harmonious religion in literature, verbal expression, art, and music need to be attractive, but not extravagant. The attractive expressions of the religion are necessary to attract large group of people, and at the same time, they must be sincere, true, and beneficial to common people. The extravagant religious expressions tend to produce distortion that may be productive in the short term, but is counter productive in the long term.

the community relevancy

In the community relevancy, the charity and the education programs by the postmodern harmonious religion to reach the communities outside are important. The essential difference between the religious programs and the secular, particularly governmental programs is that the approach of religion is from the heart much more than the approach of secularism. The religious programs must maintain such characteristic; otherwise, the secular programs and the religious programs are the same.

One example of the postmodern harmonious religion with both the core value and the bridge value is the fast growing mega-church in America. The bridge value to connect to the secular world is shown in the large group service on Sunday or weekend, and the core value is shown in the small group service on week days. On Sunday or weekend, anyone can attend the religious service to establish affirmative connection with God. No one forces a visitor to do anything. The service is simple, ritualistic, inclusive, and upbeat with good sermon, music, and multimedia presentation. To a visitor, it is almost like to go to see a free show. No one forces a visitor to do anything. On important religious days, the church provides elaborate religious performances for all

people. The church also provides active charity and education programs. For the people who want to belong to a religious community for the core value, the church provides the small group service to allow people to socialize intimately, to study the religious doctrine extensively, and to practice the harmonious mind actively. This dual religious service for the bridge value and the core value attracts and serves different kinds of people, and becomes increasingly common among all Christian churches.

11.3.2. The Harmonious Society of God

The postmodern harmonious religion is the most suitable postmodern religion. It fits well in the modern society with the highly specialized functional institutions. The postmodern harmonious religion occupies the highly specialized domain of the harmonious society, while modernity occupies the highly specialized domain of the collective-individualistic societies. Furthermore, the postmodern harmonious religions return to the original harmonious religions before they assumed the dominance of the whole society.

The core value of the postmodern harmonious religion resides in the harmonious society of God. It consists of the theology and the harmonious society from Christianity, the harmonious mind practice from Buddhism, and the harmonious adaptation from Daoism. The three obvious elements in the harmonious society of God are human, God, the interaction between human and God.

Human

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

Because of the high social barriers for the yin and the yang social lives, eager and free cooperation among individuals is not easy. Eager cooperation among human individuals is possible because the new human social life is harmony. Harmony in terms of harmonious cooperation is the unique new human social life 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 for enhancing gestural language. Language reduced the social barriers from the old human yin-yang social lives, 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 social lives. The result is the harmonious social life with the conscience instinct that is the combination of the hyper friendly instinct and the hyper detection instinct for detecting lie associating with elaborate language, resulting in eager cooperation without lie. The society from the harmonious social life is the harmonious society as manifested in the prehistoric hunter-gatherer society.

The harmonious society follows the social behaviors in Humanist Manifesto III⁹¹ 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.

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 social life as the chosen social life, 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.

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 harmonious society of God.

The harmonious social life works in small social group. The harmonious social life 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 social life and society.

The ideal human social behaviors as described in Humanist Manifesto III do not work well the large civilized social group. To prevent the activated dehumanized prey-predator instinct in the civilized society, the moral religion as the transitional harmonious society of God was established in the Old Testament with the abstract morality through the supernatural miracle. Jesus Christ initiated the harmonious society of God with the abstract rebirth.

The Organism Structure of the Harmonious Society of God

The basic unit of social group in the harmonious society is a small social group less than about 35 people, because the harmonious cooperation 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 cooperation as reality, because the harmonious cooperation works well in a small social group.

The Harmonist Manifesto for the Harmonious Society of God

The harmonious society 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 harmonious society 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 harmonious society of God resulted from the emergence of civilization that deviated from the harmonious society. The transitional harmonious society 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 harmonious society of God through the sacrifice and the resurrection. The decline of the harmonious society of God later resulted from the rise of the state religion. The decline of the state religion resulted in the return of the harmonious society of God. The return and the future harmonious society of God is the harmonious society of God on earth in the three-branch Unified society consisting of the collective society, the individualistic society, and the harmonious society for collective relation, individualistic achievement, and harmonious cooperation, respectively. The Harmonist Manifesto is as follows.

1. the name:
The harmonious society of God is the harmonious society of God on earth. Jesus Christ is the head.
2. the context
The harmonious society of God is the harmonious society in the Unified society consisting of the collective society, the individualistic society, and the harmonious society for collective relation, individualistic achievement, and harmonious cooperation, respectively. The non-harmonious world consists of the collective society and the individualistic society.
3. the origin:
The origin of the harmonious society 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 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 harmonious society of God.
4. the admission:
Unlike the non-harmonious world, the harmonious society of God has the minimum social barrier among God and all people. The minimum social barrier was achieved by the sacrifice of Jesus Christ for all people on the cross to break down the high social barrier of the non-harmonious world. Everyone who accepts the salvation of Jesus Christ can be admitted to the harmonious society of God through the confession of disharmony sins, the repentance from disharmony sins, and the acceptance of the salvation. Because of the unique salvation through Jesus Christ to minimize the social barrier among God and all people, the salvation of Jesus Christ is the path to establish the harmonious relationship in the harmonious society of God. The cross is the great equalizer for all people.
5. the missions:
The first mission is to establish the harmonious relationship among God and all people. The second mission is to learn and practice the harmonious mind as sanctification from all sources. The third mission is to establish the harmonious adaptation that is to benefit without competing with the non-harmonious world and other religious traditions.

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 cooperation works well in a small social group.

12. The World Peace Narrative

As described by Edward O. Wilson in “The Social Conquest of Earth”, human is one of very few species in eusociety (harmonious society) that conquers the earth. Can human be a good steward of the earth? Can we achieve world peace among ourselves and on earth?

In the world peace narrative, world peace is near through the balance and unity of the collective, individualistic, and harmonious social interactions for collective relation, individualistic achievement, and harmonious cooperation, respectively. The balance and unity of the three social interactions is the three-branch way. Human history is characterized as the progress toward world peace through the three-branch way. In the Modern Period starting from the Renaissance, the three-branch way was formed. In the Postmodern Period starting from the information revolution, world peace is near through the postmodern balanced unified economic, political, educational, and religious systems.

The three social interactions are derived from natural selection, neuroscience and psychology. Natural selection in evolution can be individual, kin, or group selection for low, high, or vitally important benefit of cohesive social group to individuals, respectively. The principal bases for cooperation of individual, kin, and group selections are unconditional reciprocity, beneficial relatedness, and existential division of labor, respectively. The individuals in group selection are severely handicapped in terms of long term survival and reproduction outside of cohesive social group, but a cohesive social group of the handicapped individuals overcomes individual handicaps by communication and existential division of labor, and results in the group fitness far better than the group fitness of non-handicapped individuals without existential division of labor. Only few insects (ant, termite, bee, and wasp) and human are in group selection, but they dominate the earth. Individual, kin, and group selections correspond to individualistic, collective, and harmonious social interactions and societies, respectively. Three-level selection is based on the three-branch way.

The results of the combinations of yin (collective)-yang (individualistic) and the intragroup interactions (passive-dynamic) are bond (yin passive), expressive (yin dynamic), systemization (yang passive), domination (yang dynamic) corresponding to amiable, expressive, analytical, and driver in the popular Merrill-Reid social style theory, respectively. Harmonious social life relates to the highly flexible social life, and exists only in human and other eusocial insects. The instinct for the harmonious social life is the combination of the hyper bonding instinct and the hyper detection instinct, resulting in maximum eager cooperation without lie. The yin, the yang, and the harmonious social lives lead to the collective, the individualistic, and the harmonious societies, respectively.

The origin of the human social lives is explained by human evolution. The emergence of the harmonious social life and society occurred during human evolution, including ape evolution and hominid evolution. Diverging from the peacemaking bonobo-like common ancestor, the early human ancestors were basically bipedal bonobos whose habitat changed from hospitable forest to hospitable woodland. Living in

hospitable woodland, early human ancestors were bipedal and harmonious. During hominid evolution, the usage of tools and the successful harmonious society allowed the Homo to become highly successful species adaptable in diverse environments.

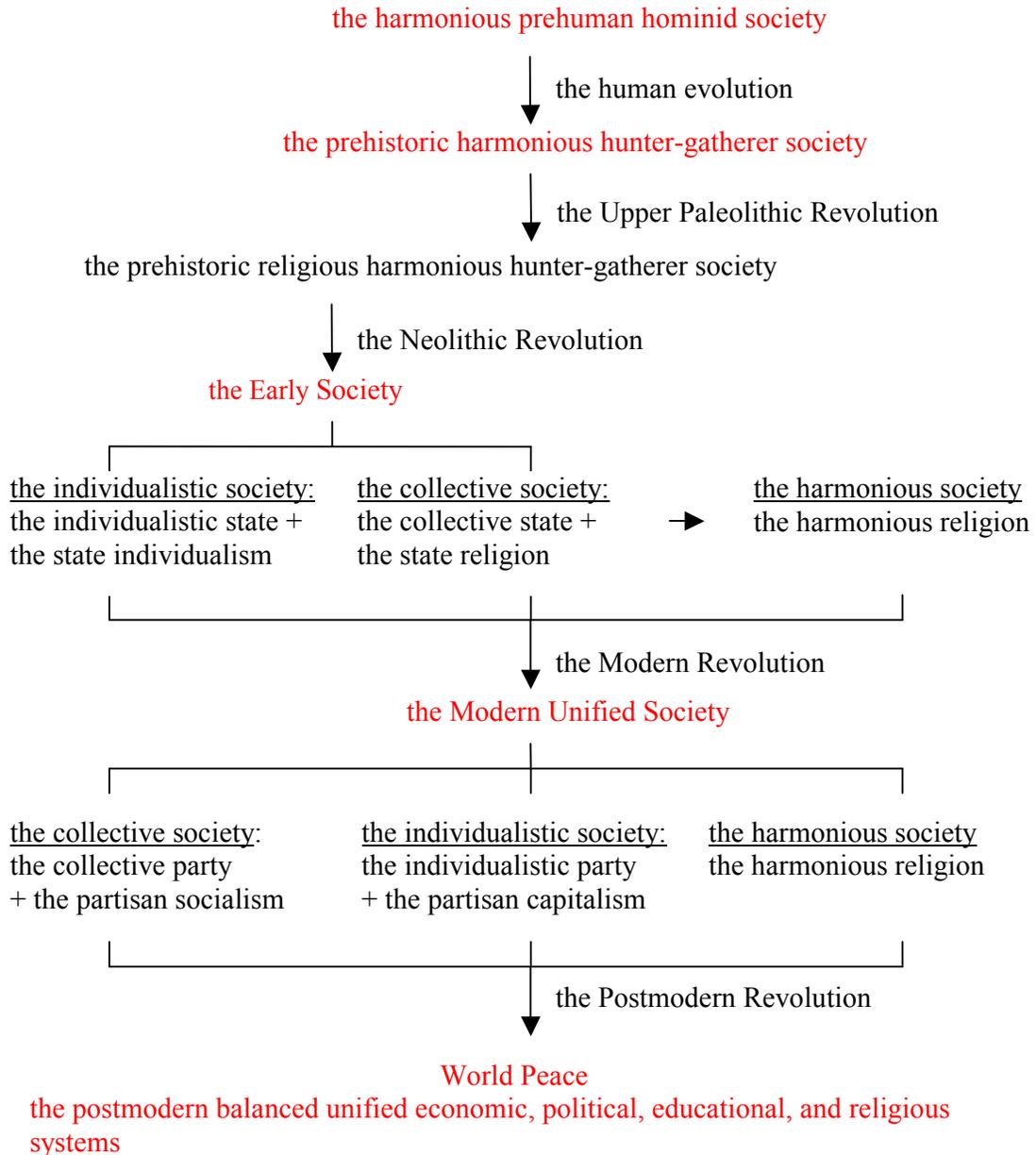
The prehistoric hunter-gatherer society in the Prehistoric Period was the harmonious society. The harmonious social life was evolved to adapt to the small social group in the prehistoric hunter-gatherer society. The Upper Paleolithic Revolution introduced formal religion to human society. In the Early Period starting from the Neolithic Revolution, the inevitable large civilized social group of the agricultural-nomad society destroyed the prehistoric harmonious small social group. As a result, the collective society and the individualistic society were formed separately. In the collective society, the state has the state collective religion (Judaism, Islam, Hinduism, and Confucianism). In the individualistic society, the state has the state individualism (Greek mythology and science). Later, the harmonious society without the state of a large social group was formed as the harmonious religions (Christianity, Buddhism, and Daoism) to seek harmonious cooperation among people in small social groups. In the Modern Period starting from the Renaissance for the Modern Revolution, the modern communication resulted in the unity among the three branches of human society.

In the Postmodern Period, all major powers in the world have become increasingly interdependent in trades, goals, and many parts of life through increasingly ubiquitous global communication. For major powers in the world, the postmodern world is unified. The microcosm of the unified world is the European Union (EU). The European Union does not have the power of a central government to control all nations in the EU, but it sets the explicit and detailed standards for a stable democracy, a functioning market economy, a sustainable budget, and a clear environment. In the eurozone of the EU, the member states adopt the euro as legal tender. Each member country still elects its government, but the power of national governments is highly restricted by the standards set by the EU. The standards and the interconnection among member countries force poorly managed national governments to improve their governments, and force well managed national governments to help poorly national governments to survive during the difficult periods. The influences of the EU can even force the changes of member national governments. The national governments have to work with the EU.

Gradually and globally, various global standards and interconnection among all countries will move the world toward the EU-like union. Even now no large or middle size country can act alone and against all other countries without severe consequences.

In the Postmodern Period, permanent world peace can be achieved by the balanced unified economic, political, educational, and religious systems. The history of human society is expressed in the following chart.

THE HISTORY OF HUMAN SOCIETY



The Balanced Unified Economic System

The balanced unified economy is adaptive economy that unifies collective economy and individualistic economy. It involves economic evolutionary change in a cohesive society to adapt to sustainable economy. In economic evolutionary change, the evolved economic system is the old economic system with new economic emphases and de-emphases. Cohesive society includes the American, the German, and the Chinese models. Sustainable economy consists of cohesive society, economic robustness, and environmental protection.

The Balanced Unified Political System

In the postmodern political system, there are partisan politics and nonpartisan politics. Partisan politics is controlled by competitive political parties, typically representing collective politics and individualistic politics. Nonpartisan politics is controlled by the professional political institute that provides education for public officials, and provides election process to elect public officials.

In the partisan unified political system, the government is a popular semi-professional government, the zero sum political competition leads potentially civil war, and the nonzero political competition brings about the unity of the system. In the nonpartisan unified political system, the government is a professional semi-popular government, the weak private sector leads potentially the collapse of the system, and the robust private sector leads to the unity of the system.

The prevailing present large political system is partisan politics with competitive political parties. The prevailing definition of democracy is partisan politics, even though people in partisan democratic countries admit that the partisan democracy is messy and chaotic. The alternative to partisan democracy is nonpartisan democracy. In some regions and in some stages of economic development, nonpartisan democracy is more viable than partisan democracy.

The Balanced Unified Education System

The balanced unified education system should follow human development from primarily collective education for childhood to primarily individualistic education for adulthood. Elementary and secondary education is primarily collective education, and individualistic education is secondary. Individualistic education increases gradually with increasing ages. Significant amount of individualistic education is introduced in senior secondary education to prepare eventually individualistic career in early adulthood.

The Balanced Unified Religious System

In postmodern religious system, there are dominating religion, modernized religion, and complementary religion. The social values for religious identities relate to modernization. The major religions are forced to undergo modernization to form the modernized religion to accommodate modernity, the dominating religion to dominate modernity, and the complementary religion to be complementary to modernity, representing the progressive religions, the conservative religions, and the postmodern harmonious religions, respectively.

The harmonious religion as harmonious society works well as a small social group, so the harmonious religion is necessary to separate from large social groups as collective and individualistic societies. Historically, Jesus chose to lead the spiritual kingdom of God over the political kingdom of God, and Buddha chose to lead a spiritual monastery over a political kingdom. They did not serve both politics and religion. This separation between the harmonious religion and large social groups works well in the prevailing and optimal separation between religion and state. Therefore, the optimal religion is the harmonious religion consisting of Christian harmonious society, Buddhist harmonious mind, and Daoist harmonious adaptation. The historical religious identities in religion should be viewed in the context of the universal principles. In this way, the harmonious religion can be understood universally.

The presence of God continues in the harmonious society to form the harmonious relationship between God and humans. Jesus Christ uniquely has brought the

harmonious relationship instead of the collective relationship and the individualistic relationship between God and humans. No one else has done it explicitly. Therefore, the one harmonious society is the harmonious society of God as described before.

With the harmonious society alone, civilization is impossible, but without the harmonious society, civilization is prone to become extreme. 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 civilized society. The soul is harmonious cooperation in the harmonious society. For the prehistoric primitive hunters and gatherers, the harmonious human relationship instead of the accumulation of wealth, fame, pleasure, organization, and power was essential for human survival. The souls of prehistoric primitive hunters and gatherers were harmonious human relationship. 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.

13. Summary

Natural selection is three-level selection in the chronological order of individual, relational (kin), and group selection. The principal bases for cooperation in individual, relational, and group selections are unconditional reciprocity with no pre-condition for individuals, beneficial relatedness derived from caring relation as the turning point deviated from reciprocity, and existential division of labor derived from handicapped individuals as the turning point deviated from relatedness, respectively. In group selection, all individuals are handicapped, and the existence of all individuals is dependent on existential division of labor that overcomes individual handicaps. Group fitness becomes much more important than individual fitness, including the fitness by reciprocity and relatedness. Only few insects (bees, wasps, termites and ants) and humans are in group selection, but they dominate the earth. Individual, relational, and group selections correspond to individualistic, collective, and harmonious social interactions and societies, respectively. Three-level selection is divided into three parts: (1) the three-branch way, (2) the development of the three-branch way, and (3) the Postmodern Period.

(1) Three-level selection is based on the three-branch way consisting of the three basic human social lives (interactions): yin, yang, and harmony for feminine collective relation, masculine individualistic achievement, and harmonious cooperation, respectively, derived from neuroscience and psychology. The origin of the human social lives is explained by human evolution. The emergence of the harmonious social life and society occurred during human evolution, including ape evolution and hominid evolution. (2) In the Prehistoric Period, the harmonious social life 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 inevitable large civilized social group of the agricultural-nomad society destroyed the prehistoric harmonious small social group. As a result, the collective society and the individualistic society were formed separately. In the

collective society, the state collective religion (Judaism, Islam, Hinduism, and Confucianism) dominated. In the individualistic society, the state individualism (Greek mythology and science) dominated. Later, the harmonious religions (Christianity, Buddhism, and Daoism) emerged. In the Modern Period, the modern mass printing and increased literacy led to communication and understanding among the three branches of human society for the modern three-branch society. (3) In the Postmodern Period, the postmodern economy is divided into individualistic (capitalistic), collective (socialistic), and adaptive (unified) economies. The postmodern unified political system is divided into the partisan unified political system where the political parties represent separately the collective and the individualistic societies and the nonpartisan unified political system where the state represents both societies. The balanced unified education system should follow human development from primarily collective education for childhood to primarily individualistic education for adulthood. In the postmodern religious system, the postmodern harmonious religion complementary to the collective and individualistic societies is the most suitable postmodern religion. Permanent world peace can be achieved by the balanced unified economic, political, educational, and religious systems.

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