

The Scientific Case and The Urgent Need for A Prosocial Orthosociology

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Abstract:

More and more scientific evidence justifies the conclusion that the primary source of societal harm and human suffering throughout history is rooted in the dominance of a Psychopathic Ruling Class. As we are witnessing the rise of totalitarian, neo-fascist world order, there is an urgent need for a Prosocial Orthosociology: a holistic, critical, inter-and transdisciplinary, evidence-based scientific research method to scrutinize all social structures from a human rights perspective. This evidence-based holistic approach aims to expose and eliminate anti-social, abusive, exploitative and harmful policies as an ethical imperative towards global justice and global health, primarily focusing on the Psychopathic Ruling Class to address the very root problem. For the transformation of the global order, an altogether comprehensive change in a good society is required to attain the well-being of the human socio-ecological order. Ethical awareness and empathic sensitivity are required to aim at such a significant social change. This research points out various ethical and conscious areas of required social change that can change a psychopathic social order into an excellent and sane co-existing.

Keywords: Prosocial Orthosociology, Psychopathic Ruling Class,

Introduction

Prosocial Orthosociology offers a holistic, critical, inter- and transdisciplinary, evidence-based scientific research method to scrutinize social structures from a human rights perspective and to eliminate anti-social and harmful policies. In other words, it represents a methodology to screen social relations and structures to expose abusive relationships and structural violence. This evidence-based approach towards radical fairness is arguably essential for global health.

“I will not tire of declaring that if we want an effective end to violence, we must remove the violence that lies at the root of all violence: structural violence, social injustice, exclusion of citizens from the management of the country, repression. All this constitutes

the primal cause, from which the rest flows naturally."

The primary goal of Prosocial Orthosociology is socio-ecological well-being or global health as it has been described by Gostin and Gostin (2008):

"Public health is the science and art of organized societal efforts to ensure (and create) the conditions for the highest possible level of health and well-being of the populations consistent with the values of social justice and human rights." (emphasis added, Gostin & Gostin, 2008, as adapted by Malhotra, 2022)

The emphasis added is crucial to the Prosocial Orthosociological methodology, as its goal is to be understood within the framework of *"the universal declaration of human rights"* (Assembly, 1948). From a basic, phenomenological observation, we are all members of one species that share one planet as our home. This common-sense realization puts our humanity at the core of our shared existence. Also, from this fundamental observation, it becomes undeniable that we all participate in one human society that is profoundly interconnected and wherein our actions affect this global society and its health. Vice versa, the quality of this global society, the health of the social tissue, and social relations around the globe impact individual human beings (Goerner, 2019).

This transpersonal sociological understanding of humanity as one species is undeniable; therefore, the reality of a *"collective responsibility"* (Deklerck, 2001; Young, 2010) is empirically obvious if we recognize our spiritual essence in the values of the universal declaration of human rights. Moreover: aiming *"for the highest possible level of health and well-being of the population(s)"* means realizing that social justice and human flourishing constitute an ethical imperative.

The emphasis on the importance of a human rights perspective will become evident as we introduce the fundamental *"differential diagnosis"* of Prosocial Orthosociology: the difference between prosocial, humane, democratic and anti-social, sociopathic, pathocratic behavior, structures, and policies. With this lens, we have a scientific methodology to evaluate and scrutinize all social structures, relations, organizations, and policies. This praxis is a condition sine qua non to arrive at a humane civilization. Humanity has been struggling, for at least the last five millennia, to get rid of the enormous problem of *"pathocracy"* (de Batselier, 1988; Goerner, 2019;

Lobaczewski, 1992; Priels, 2022; Storms, 2010; Taylor, 2021; Turchin, 2008), that is psychopathy in power, and the resulting abusive and exploitative social structures and power imbalances.

Literature Review

Socio-ecological well-being or global health as a holistic and systems-scientific policy-goal

The contemporary scientific knowledge allows for a profound integration of spiritual values and evolutionary theory (Atkins et al., 2019). In fact, contemporary social sciences confirm the essential elements of most spiritual traditions: we are a social species that has a primary orientation towards prosocial behavior, and it is only in adverse conditions, environmental or developmental, that anti-social behavior arises (Atkins et al., 2019; Goleman & Boyatzis, 2008; Music, 2014). From this basic understanding, we know that a healthy, flourishing world is possible but requires a profound socio-therapeutic approach, as our contemporary world and its structures are overwhelmingly pathological (de Batselier, 1988; Deklerck, 2001).

What remains largely ignored in most sociological literature is that a small percentage of human beings have severe psychopathology, known as psychopathy, the lack of empathy and conscience (Cleckley, 1951). As Lobaczewski (1992) argues, this small group of disturbed people can rise to positions of power, as their talent for deception and ruthlessness gives them a selective advantage in competitive settings, politics, and business being prime examples. The damage done to humanity throughout the centuries by psychopaths in power is by far the most significant source of societal harm in this world.

This becomes possible because they have an incredible talent for indoctrinating the masses into compliance with manipulation and deception. Lobaczewski (1992) labels this process as rasterization, the process whereby non-psychopathic individuals become infected with the lies and deceptions of the psychopaths in power and become functional psychopaths (Mesly & Maziade, 2013).

A primary necessity is the healing of trans-generational trauma (Hübl & Avritt, 2020) that has resulted from millennia of trans-generational psycho- and sociopathology (de Batselier, 1988). This is the first pillar of Prosocial Orthosociology. It addresses the sociological aspects of agency, in particular through psychotherapeutic methods (Gerhardt, 2014; Music, 2014) and other interventions that are oriented

toward healing the damaged relational capacities of human beings. This broad field includes disciplines like peacebuilding (Barnett et al., 2007) and all other (therapeutic) methods aimed at healing social relations.

The second pillar addresses the sociological field of the structure. Moreover, this is an area that is vastly lacking in good, critical research for the very reason that the *"hegemony of psychopathy"* (Brons, 2017) or the psycho-and sociopathological syndrome of normal man and normal society (de Batselier, 1988) has rendered mainstream society and mainstream science overwhelmingly blind to the enormous structural pathology, psychopathy and criminality in this world. Indeed, as science the media and politicians focus on street crime citizens remain in the dark about the most damaging and harmful crimes: the crimes of the powerful." (Rothe & Kauzlarich, 2016). There can be no doubt that when the health and safety of the population as a whole are considered, the threats posed by crimes of the powerful are far greater than those posed by traditional crimes.

Therefore, Transpersonal Orthosociology addresses structural and systemic criminality as a priority to arrive at socio-ecological well-being. In other words, the primary focus is on The psychopathic Ruling Class, the rotten top of the societal pyramids recognizing that the single greatest source of socio-ecological harm is precise to be found in the pathological apex of governments, transnational organizations, NGOs, and corporations, resulting in their structural perversion and the rise of an integrated global corporate-state power structure (de Batselier, 1988) that is best defined as psychopathy incorporated. Alternatively, as Sally Goerner (2019) puts it in a system's understanding: the root problem is pathological oligarchy (Goerner, 2019), extracting vitality from human society, a process described as parasitic wealth extraction (Priels, 2022).

"Just as your body channels resources into building muscle and brain, economic vitality requires investing money, resources, and information in nourishing human, social, intellectual, physical, and environmental capital. Where the money goes and how resources are used are critical because circulation needs to nourish all sectors and levels. Like necrosis in living organisms, undernourished segments of the economy wither, and if large swaths of economic tissue die off, the whole system may collapse." (Goerner, 2019, pp.

148–149)

This organic and systemic view of society is crucial for achieving socio-ecological well-being. However, the structural implications of our differential diagnosis emphasize the profound and fundamental differences between a holistic, prosocial approach and a totalitarian, anti-social one.

This is where organizations and institutions go wrong and cause immense harm. Again, religion can serve as a prime example: when all is well, it can be nourishing and a source of inspiration towards love, social justice, and compassion, but when psychopaths intrude on it, religious institutions can become incredibly harmful and profoundly sociopathic totalitarian regimes. This basic process of systemic perversion has been described by Lobaczewski (1992) as political ponerology. Furthermore, on scrutiny, it still proves to be rampant in our contemporary world.

Findings and Discussion

The Psychopathic Ruling Class and Prosocial Sociology's Fundamental Differential Diagnosis

Although this methodology to scrutinize social structures from a human rights perspective is very simple, it has enormous explanatory power and socio-therapeutic potential. People will readily notice that this critical analysis can be found in many spiritual traditions. But the scientific method empowers and legitimates it in a profound humanistic framework that is transcendent and universal in a way that enables it to scrutinize religious traditions themselves, as these have often been perverted in practice by pathological elements and abusive power imbalances. Of course, religion without scientific scrutiny can be a dangerous thing. Nevertheless, science without spiritual values can be even more dangerous beyond any doubt (de Batselier, 1988).

Table 1.

Differentiation Between Prosocial Dynamics and Anti-social Dynamics

Prosocial Dynamics: A Healthy Society	Anti-social Dynamics: A Sick Society
Holistic: Democracy	Totalitarian: Pathocracy
Mutual respect and equal value: structures that are respectful of human rights and individual freedoms	Master-slave relations: structural and systemic human rights violations
Empowering society: participation in power by all human beings: distribution of power and wealth	Empowering pathocracy: centralization of power and wealth by psychopaths and sociopaths; disempowered masses
Regulating towards Social Justice: Zero Tolerance for power abuse!	Controlling the People but Facilitating the Crimes of the Powerful
Flourishing integrated networks resulting in widespread well-being	Centralization of power and wealth at the top, resulting in widespread social necrosis, human suffering, and ecological destruction
Respecting individual differences and empowering individual freedom	Freedom without responsibility for those in power, but constraints and exploitation for the masses
Widespread critical consciousness: respectful debate and kindness towards different opinions: natural solidarity resulting in an empathic, enjoyable social environment: radical freedom of speech	Psychopathy at the top, indoctrinated, propagandized, and depoliticized masses at the bottom: masses 'divided and conquered' resulting in a toxic and stressed social environment: coercive use of propaganda and censorship

This schedule can be elaborated, but the basic principles become clear. Also, scrutiny makes our world fondly pathocratic (Lobaczewski, 1992) and systemically pathological (de Batselier,

1988). From this perspective, it is essential to learn to see the quality of social environments as social relations qualities. It should become a best-practice methodology. If we decide to engage together as global citizens, we have an enormous task before us to work towards global health. That much is obvious. However, we can also appreciate the progress that has been made in the social sciences (Atkins et al., 2019), whereby we are now well equipped to engage in the ultimate struggle: humanity versus psychopathy, a trans-generational problem that has been plaguing humanity for millennia (de Batselier, 1988; Goerner, 2019; Lobaczewski, 1992; Priels, 2022).

The Rise of Neofascist, Psychopathic World Order: A Case Study in Prosocial Orthosociology

The urgent need for such a critical perspective follows from the cumbersome fact that we are witnessing a profound downward societal spiral and a movement toward a full-blown global pathocracy. Indeed, not a century has passed since the declaration of human rights was formulated because the horrendous human rights violations by Nazis, and yet again, we see the re-Nazification of the world on a global scale. This is possible because the processes of “*political ponerology*” (Lobaczewski, 1992) are not yet understood: humanity has a fundamental lesson to learn, or the ever-repeating cycles of societal destruction by pathocracy will continue (Turchin, 2008, 2016).

Human beings must learn how to keep psychopaths out of powerful positions and, maybe even more critically, to scrutinize all social structures and eliminate anti-social dynamics critically. This regulatory problem has been recognized in scholarship on systemic psychopathy on both the levels of agency (Boddy, 2016) and structure (de Batselier, 1988)

First of all, the centralization of wealth and power has been proven to result in societal disaster for millennia. (Priels, 2022) how primary exploitation by compound interest and other parasitic wealth extraction by different secondary exploitation. For example, corporate profit has increased capital concentration beyond the utterly insane (Robinson, 2020; Shiva, 2019). This results, as always, in an enormous capacity to seize political power by an ultra-rich power elite (Philips, 2018).

The problem of regulatory capture (Kennedy, 2021) has received some critical attention, sometimes called corporate capture (Mindell

et al., 2012), and this is a good evolution. However, there remains a substantial blind spot concerning the primary problem of corporate capture by the parasitic, psychopathic, usury banking system (see Priels, 2022). Indeed, the foundation for the current rise of corporate-state fascism has been with us for millennia through the dynamics of compound interest. Fascism is a pathocracy or totalitarian oligarchy (Priels, 2022). It is not limited to our modern world. For example, the Roman empire became a totalitarian fascist pathocracy, ending a complete societal disaster (Hudson, 2015). History might repeat itself, this time on a global scale, or will we be able to bring solutions, as the current global system of psychopathy incorporated increasingly poses an existential threat (Hickel, 2020; Philips, 2018; Shiva, 2019)

Conclusion and Recommendation

Conclusion

Prosocial ortho-sociology offers a profound inter-and transdisciplinary scientific methodology to work towards global justice (Pogge, 2003), recognizing our collective responsibility (Young, 2010) as human beings. Its methodology is straightforward: use critical phenomenological realism (de Batselier, 1988) to expose master-slave relationships in human relations on every societal level, from the interpersonal to the inter and global. On both the levels of structure and agency, with a realistic understanding of the societal problem of psychopathy and the science of *“Political Ponerology”* (Lobaczewski, 1992). Thereby, we can bring solutions towards global health as an ethical imperative. Moreover, this work may resonate with all people of goodwill worldwide. Its methodology brings radical fairness and maximal socio-ecological well-being through mutual respect and the flourishing of a unified humanity with a fundamental respect for individual diversity and maximal power distribution to people. This research invites scholars to develop such a discipline of Prosocial Orthosociology and apply it locally and globally. The world is in urgent need of such critical realism.

It is crucial to fully grasp the importance of the science of Ponerology and its many applications for the future of peace and humanity. This science permits the human mind to understand things that have been, for millennia, unintelligible: the genesis of evil. This understanding could very well bring about a turning

point in the history of civilization, which is presently at the point of self-destruction.

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