

Towards A New Social Order?

**Real Democracy,
Sustainability & Peace**

Patrick Holz

Vernon Series in Sociology



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Rise, like lions after slumber
In unvanquishable number!
Shake your chains to earth like dew
Which in sleep had fallen on you:
Ye are many - they are few!

Percy Bysshe Shelley

Table of Contents

1. Introduction	1
Part I: The Social Dominance Paradigm	7
2. Key Features of the Social Dominance Paradigm	9
3. Government & Central Aspects of Minority Control	37
4. The Economy I: Ancient Patterns	57
5. The Economy II: Modes of Power	81
6. The Impact of Power	97
7. The Romance of Leadership	115
Part II: The Peace Paradigm	125
8. The Human Condition	129
9. Nature as Precedent	147
10. Peace I: The Case Against Violence & War	159
11. Peace II: The Case for Peace	173
12. Real Democracy	183
13. Sustainability	201
Bibliography	227
Index	291

Figures

1.1 The Social Dominance Paradigm in a Nutshell

1.2 The Peace Paradigm at a Glance

Abbreviations

AI	Artificial Intelligence
ANA	Alliance for Nuclear Accountability
AVATAR	Automated Virtual Agent for Truth Assessments in Real-Time
BCE	Before the Common Era
BP	Before Present
CCTV	Closed-Circuit Television
CEO	Chief Executive Officer
CPR	Common-Pool Resources
DoD	Department of Defense
EPA	Environmental Protection Agency
EPI	Economic Policy Institute
FEC	Federal Election Commission
FTSE	Financial Times Stock Exchange
GDP	Gross Domestic Product
GRI	Global Reporting Initiative
HGT	Horizontal Gene Transfer
HUMINT	Human Intelligence
ICO	Internet Connected Objects
IEP	Institute for Economics and Peace
IMF	International Monetary Fund
IIRC	International Integrated Reporting Committee
IMINT	Imaginary Intelligence
IoT	Internet of Things
LDP	Liberal Democratic Party
LME	Liberal Market Economy

OECD	Organization for Economic Cooperation and Development
OSINT	Open Source Intelligence
p.a.	per annum
PAC	Political Action Committee
PPP	Purchasing Power Parity
PTSD	Post-Traumatic Stress Disorder
SAPRO	Sex Assault Prevention and Response Office
SIGINT	Signal Intelligence
SWAN	Service Women's Action Network
TBL	Triple Bottom Line
TNC	Transnational Corporation
TNT	Teenage Nonviolence Test
ToL	Tree of Life
WB	World Bank
WBI	Workplace Bullying Institute
WHO	World Health Organization
WoL	Web of Life
UNESCO	United Nations Educational, Scientific and Cultural Organization

1.

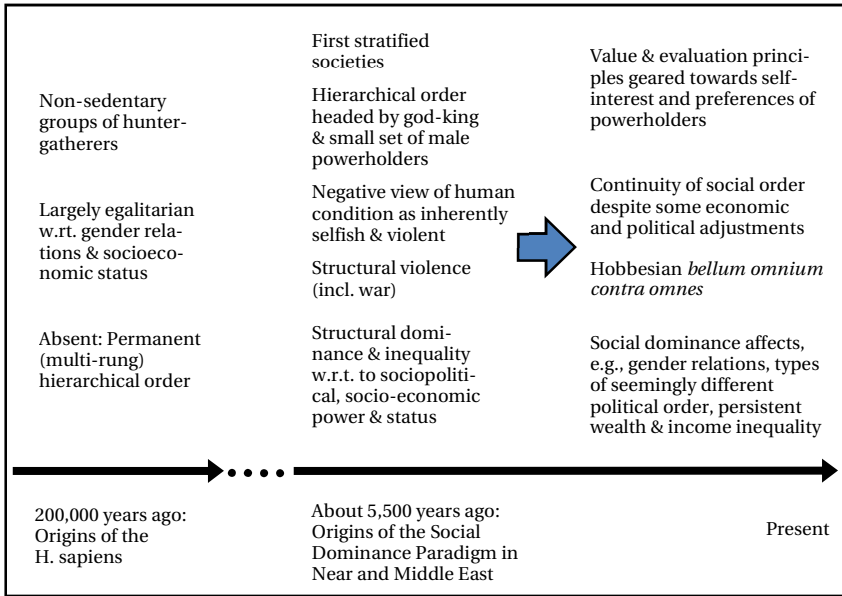
Introduction

The intent of this contribution is twofold. First, to show that there has been a dominant social order in place whose roots go back to the first stratified societies in the Near and Middle East (foremost Ancient Egypt and Mesopotamia) about 5,500 years ago. Second, to put forward the notion that a fundamentally different social order is conceivable. The former is termed the *social dominance paradigm* while the latter is the *peace paradigm*.¹

The social dominance and the peace paradigm are mutually exclusive as they very differently define the human condition, the relation to nature and nature itself as well as how to organize anything from the workplace to entire societies. This incompatibility determines the substantial contrast between which type of economic, political and social actions are respectively incentivized and inherently preferred. Discussing two complex social orders then inevitably entails a number of key disciplines including sociology, political sciences, economics, psychology and anthropology. The ideas advanced here are not based on the presumption to know better than the respective specialists but are rather rooted in more general, interdisciplinary themes that highlight the intertwined nature of social, political, economic and organizational factors.

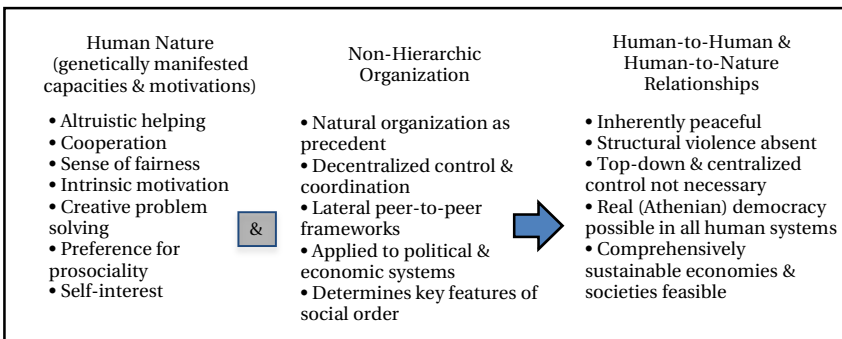
The basic premise of the social dominance paradigm is that the first stratified, hierarchically structured societies not only broke with hundreds of thousands of years of how humans organized themselves but that this systemic shift institutionalized a set of key principles that negatively affect humanity to this day. The latter foremost include the defining reliance on hierarchic, centralized control and coordination as well as a negative rendering of the human condition; specifically how a dominant minority, in this case early democratic reformers in England in the 17th century, typically has viewed “the people” as mostly selfish, lazy and violent, as “in grosse, being a monster, an unweildy, rude bulke of no use.”² Or, as Adam Smith reasons in *An Inquiry into the Nature and Causes of the Wealth of Nations*, the poor masses are ruled by their “hatred of labour [sic] and the love of present ease and enjoyment,” which he viewed as “the passions which prompt to invade property.”³

Fig. 1.1 A Brief Overview of the Social Dominance Paradigm (Source: Author).



In polar opposite, the peace paradigm relies on an evidence-based interpretation of the H. sapiens’ genetically manifested capacities and motivations (above and beyond self-interest), combined with the benefits of non-hierarchical, decentralized organization and control.

Fig. 1.2 The Peace Paradigm at a Glance (Source: Author).



The overarching argument here is that not only does the social dominance paradigm’s narrative incorrectly portray the (pre-civilization) natural state of human group living but also that a more precise understanding of the pivotal

interdependencies between human nature and how human (inter-)action are organized allows for a fundamentally different and, as is posited here, better social order.

The notion of a new order is clearly not new. America's founding fathers, for instance, envisioned a *novus ordo seclorum* (a new order of the ages). As such, this reading of an apparently new order allows for a precise location in space and time, indicating when and where the old order ended and the new commenced: Philadelphia (PA), July 4, 1776. The issue, however, is that even though it is patently true (and very welcome) that the American Revolution to a certain degree broke with precedent and brought forth crucial advancements such as the separation of powers, fair and free elections as well as a legal framework based on "unalienable rights," it is the underlying contention here that the implied old order largely remained structurally intact and was merely modified in places.⁴

Typically, the presumed indicators of systemic change foremost include novel types of government that seemingly break with the past and go together with different economic settings. So far this, very broadly speaking, has mostly entailed moving away from nondemocratic towards representative democratic configurations as well as establishing economies that bear the hallmarks of modern, industrialized capitalism. Perhaps the best known classification of the shift from one order to another is Immanuel Wallerstein's take on a 500 year old "modern world-system," going back to the social and economic reorientations of Europe in the 16th century during the phase of proto-industrialization and the then growing unease with systems of feudal dominance.⁵

Wallerstein relies on the notion that the category of a world-system is not merely descriptive but rather functions as an "appropriate unit of analysis."⁶ Echoes thereof can be found elsewhere including, for instance, the "20th century Industrial Dominant Social Paradigm" and the "dominant western worldview" which *inter alia* rest on the conviction that the *H. sapiens* is "fundamentally different from all other creatures on earth over which they have dominion," as Lester W. Milbrath and Barbara V. Fisher write in *Environmentalists: Vanguard for a New Society*.⁷

In extension as well as in contrast to Wallerstein's proposed world-system the main ideas put forward here are more in line with Andre G. Frank and Barry K. Gills' position foremost discussed in *The World System: Five Hundred Years or Five Thousand?* There they posit that the still dominant world system's roots can be traced back to the first stratified civilizations in the Near and Middle East about 5,000 to 5,500 years ago.⁸ This order has remained highly influential over the course of more than five millennia as it continues to determine social structures that have been causally responsible for a broad

range of economic, political, social and environmental defects ever since their inception. In many ways the principles, norms, value and evaluation frameworks of this order have continuously consolidated a specific version of reality that prevents the realization of something not only fundamentally different but also more advantageous.

As it is understood here the ruling order consists of several defining layers, the most fundamental of which is a particular mode of principal-subordinate hierarchic organization where control and coordination are centralized, and in any given population, rest in the hands of a small minority. By itself, this may appear to amount to little more than an organizational template. In fact, though, hierarchic organization inherently comprises specific values and evaluation principles that together forge a paradigm which consist of various forms of domination. The resultant social dominance paradigm rests on a number of sociopolitical and socioeconomic features which are very good at maximizing the self-interest of a small minority of powerholders who sit atop the social hierarchy, regularly to the detriment of everyone and everything else.⁹ The term *powerholder* is used here as a shorthand to indicate any combination of socioeconomic and sociopolitical power which typically, but not necessarily, comes with high social status.¹⁰

Despite of the *H. sapiens*' individual and collective brain power, highly specialized knowledge and occasional wisdom humanity ostensibly faces deep and lasting social, political, economic and environmental calamities. The stance put forward here holds that many standard examinations of these challenges tend to be inherently flawed with respect to three key components. The first can be subsumed under the heading of government. As part of discussions of democracy, its weaknesses and even the complete lack thereof (there are, after all, only roughly two dozen fully fledged democracies in existence today), the democracies in question are *representative* democracies which are upheld as the *non plus ultra*.¹¹ The problem, however, is that although in representative democracies politicians are voted into positions power this centrally continues to imply that there are few, if any, true structural differences between forms representative democracy and outright non-democratic types of government: A (elected or unelected) minority rules over a large majority.¹² As a consequence, both theory and evidence indicate that at least some degree of oligarchy appears to be a foregone conclusion.¹³ *Real* democracy in the Athenian sense where all participate equally, every voter simultaneously is a legislator and where the people actually (i.e., legally) hold the political power is virtually never considered.¹⁴

Second, when the economy is the focal point various versions of mostly capitalism are compared either with each other or with precursors such as mercantilism or supposed alternatives like socialism and communism. What is often overlooked, though, are ancient value and evaluation principles that

ex ante determine which economic activities are incentivized, which are taken into account and how they are taken into account. The position put forward here holds that the common denominator throughout the ages has been the (near-)exclusion of social and environmental costs, as part of which, for instance, economic success measured in terms of, say, modern-day profitability can readily materialize on the back of substantial social costs and environmental devastation.

Peace, the third core aspect, is perhaps the single most significant while simultaneously being the haziest of the three, the simple reason being that we live in a world where violence and war consistently play a highly influential role. Lasting peace and the absence of violence of any kind often seems elusive. Even though peace is typically seen as desirable, violence and war are regularly accepted as unavoidable expressions of human nature. This tends to misconstrue not only the natural state of the human condition but arguably also ignores the specifics of a social construct that actively embraces the use of violent means as necessary and even rational in the first place.¹⁵

Combined, the factors of representative (or limited) democracy, unsustainable economic approaches as well as the inclusion of violence and war as legitimate options then create a particular version of social reality which, as is argued here throughout, appears to be regularly harmful with respect to its sociopolitical and socioeconomic impact. In addition, as Naomi Oreskes and Eric M. Conway exemplarily reason in *The Collapse of Western Civilization*, humanity even seems to increasingly move towards a state of total dysfunction, brought on by large scale environmental destruction.¹⁶

This book has two parts. Part I provides a comprehensive discussion of the defining principles of the social dominance paradigm and shows that a wide range of repercussions, inherently rooted in the defectiveness of hierarchic organization with centralized control and coordination, appear to be inevitable and unavoidable. Part II focuses on the core characteristics of the peace paradigm and introduces its three most important pragmatic applications: Real democracy, sustainability and peace. Peace not only gives the peace paradigm its name but is also understood as more than the mere absence of violence and war. Peace is a comprehensively complex social, political and economic concept which rests on specific values and rules. Peace is about “positive, constructive relations among people and nations” who all live on what can and should be a “sustainable planet.”¹⁷

It has to be emphasized that this contribution is necessarily very much incomplete and even the attempt to cover the disparate issues raised here comes perilously close to hubris. Still, this book is neither a detailed manual nor does it contribute any grand plans. Its purpose is to provide an impetus and as such it neither espouses any -isms nor does it adhere to a particular

school of thought or political orientation. A key underlying assumption throughout is that any transformative change from one order to another would be part of self-selecting, evolutionary dynamics that are indicative of competence: The capability to devise political, economic and overall social systems that are sufficiently advanced for a complex, non-simple reality is the yardstick with which the achievements of the *H. sapiens* need to be measured.

Notes

¹ The underlying reasoning is partly informed by previous research that focused on some of the features discussed here, albeit in the much more limited context of the firm (foremost the impact of hierarchic vs. non-hierarchic organization). See: Holz (2012).

² Morgan (1989), p.76. Quoted in: Manow (2010), p.39. See: e.g., Pinker (2011).

³ Smith (1776), Book V, Chapter I, Part II, p.73.

⁴ See: Jefferson, et al. (1776), See also: e.g., Washington, et al. (1787/1789).

⁵ See: Wallerstein (1976), pp.229-233.

⁶ Wallerstein (2009), p.13.

⁷ Milbrath and Fisher (1984), p.8.

⁸ See: Frank and Gills (1992) & (1996/2006).

⁹ See: e.g., Pratto, et al. (2006), Sidanius, et al. (2004).

¹⁰ See: Kipnis (1976),

¹¹ See: EIU (2015).

¹² See: e.g., Morgan (1989).

¹³ See: Michels (1911/2009), Winters (2011).

¹⁴ See: Bryan (2004), Bryan and McClaughry (1989), EIU (2015), Foa and Mounk (2016), Ober (1989), Raaflaub, et al. (2007).

¹⁵ See: e.g., Fearon (1995).

¹⁶ See: e.g., Oreskes and Conway (2014), Turner (2014).

¹⁷ Deutsch and Coleman (2012), p.2. See also: Coleman (2012).

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Index

A

accounting, 66, 84, 86, 87, 88, 89,
90, 92, 93, 204, 205, 207, 211,
219
agency, 23, 24, 25, 26, 45, 125, 150,
183, 185, 186, 188, 189, 193
agriculture, 12, 162, 168, 212, 213,
214, 246, 274
altruism, 105, 129, 131, 137, 151
Amazon, 63, 163, 191, 254, 259,
260, 283
Ancient Egypt, 1, 10, 11, 20, 58, 59,
86, 87, 88, 101, 159, 234, 245
anthropocene, 201
antisocial, 17, 18, 91, 100, 103,
104, 135, 136, 147, 155
autocracy, 10, 11, 16, 38, 39, 44

B

behaviorism, 139, 141
biomimicry, 129
bullying, 17, 107, 108, 109

C

capitalism, 3, 4, 9, 19, 46, 57, 60,
69, 81, 82, 83, 151, 186, 215, 248
clientelism, 46
cognitivism, 139
collectivism, 117, 129
collusion, 62, 231
colonization, 21, 59
cooperation, 118, 119, 129, 130,
132, 133, 134, 135, 136, 137,
150, 151, 173, 174, 176, 177,
178, 186, 187, 191, 194, 195,
196, 219

creativity, 139, 140, 141, 176, 219,
232

D

decentralization, 126, 147, 148
degrowth, 210
democracy, 4, 5, 10, 11, 16, 37, 38,
39, 40, 43, 44, 45, 46, 90, 126,
148, 155, 173, 180, 183, 184,
185, 186, 187, 188, 189, 190,
191, 192, 193, 194, 195, 196,
197, 201, 203, 205, 221, 288
disinhibition, 17, 98
diversity, 89, 195, 216

E

eco-business, 206
ecosystem, 214
engagement, 97, 105, 106, 107,
118, 120, 121, 130, 138, 190,
191, 193, 201, 249
extinction, 20, 21, 89

F

Facebook, 50, 51, 63, 254, 269,
281, 283, 284
fairness, 129, 130, 134, 137, 173,
186, 190, 192, 219
fascism, 16, 29, 254

G

gerrymandering, 44
Google, 63, 64, 235, 242, 254, 259,
283, 284
government, 3, 4, 7, 11, 15, 28, 37,
38, 39, 40, 42, 43, 44, 47, 57, 60,
65, 66, 71, 82, 88, 92, 161, 183,

184, 185, 186, 187, 188, 193,
197, 221
group-interest, 11, 91, 92, 125,
130, 183, 186, 187, 196, 197

H

harassment, 107, 108
hierarchic organization, 4, 5, 6, 9,
11, 12, 14, 16, 18, 19, 23, 30, 41,
57, 97, 115, 118, 119, 125, 147,
149, 150, 151, 155, 159, 169,
173, 183, 186, 187, 193, 194
hierarchy, 4, 9, 10, 11, 16, 17, 23,
28, 29, 58, 59, 81, 92, 97, 103,
105, 106, 107, 108, 109, 110,
118, 119, 120, 136, 143, 147,
148, 150, 153, 169, 188, 190,
193, 221
holarchy, 147, 148
hubris, 18, 98, 99, 100, 101

I

individualism, 19, 57, 60, 90, 129,
130, 135, 136, 151, 154
inequality, 27, 30, 57, 58, 59, 67,
69, 70, 71, 72, 73, 74, 75, 81, 82,
93, 98, 178, 186, 192, 211, 258,
270, 271
interdependence, 130, 136, 140,
153, 174

J

justice, 43, 81, 93, 134, 135, 178,
180, 185, 206, 215, 219, 221

L

leadership, 7, 11, 13, 17, 28, 30, 37,
44, 51, 103, 109, 110, 115, 116,
117, 118, 119, 120, 121, 122,
168, 175, 186, 188, 194

M

Machiavellianism, 104, 235, 250,
272, 283

Marduk, 14, 38, 116
mercantilism, 4, 83, 90
meritocracy, 72, 73
Mesopotamia, 1, 10, 11, 20, 38, 58,
59, 86, 87, 88, 116, 159, 165,
234, 244, 250
monopoly, 20, 47, 48, 61, 63, 64,
204
monotheism, 14, 15
mutualism, 137, 152, 174, 178

N

narcissism, 18, 102, 103, 104
nonkilling, 174

O

objectification, 26, 27
oligarchy, 4, 10, 11, 16, 38, 39, 40,
44, 288
oligopoly, 61, 62, 204, 289
overconfidence, 99, 101, 102, 103,
104, 228

P

panopticism, 48
peace, 1, 2, 5, 23, 109, 125, 126,
147, 155, 159, 162, 169, 173,
174, 175, 176, 178, 179, 180,
186, 194, 201, 211, 212, 221,
222, 261, 277
plutonomy, 10, 66, 260
pollution, 20, 89, 211, 218, 241,
287
poverty, 24, 66, 67, 70, 85, 126,
150, 215, 234, 245, 251, 270,
283, 288
power, 4, 7, 9, 11, 12, 13, 14, 15, 17,
18, 19, 20, 21, 22, 23, 24, 25, 26,
27, 29, 30, 37, 38, 39, 40, 41, 42,
43, 44, 46, 48, 57, 58, 59, 60, 61,
62, 63, 64, 65, 71, 74, 81, 82, 83,
84, 85, 86, 87, 88, 90, 91, 92, 93,
97, 98, 99, 100, 101, 102, 103,
104, 105, 106, 107, 109, 115, 116,
117, 118, 119, 120, 121, 125,
135, 136, 148, 166, 168, 178,
184, 185, 186, 187, 188, 189,

190, 193, 194, 196, 197, 202,
203, 204, 205, 206, 215, 217,
218, 241, 243
powerholder, 4, 15, 16, 17, 41, 83,
98, 99, 135
precariat, 69
prosociality, 131, 137, 173, 186
psychopathy, 104

R

rationality, 135, 174, 216

S

self-interest, 2, 4, 30, 41, 44, 82, 83,
90, 91, 92, 104, 105, 107, 129,
130, 134, 135, 150, 185, 186,
189, 191, 193, 196, 204, 216
self-organization, 148
slavery, 19, 81, 84, 89
social dominance, 1, 2, 4, 5, 7, 9,
10, 11, 12, 13, 14, 16, 17, 19, 20,
21, 23, 24, 25, 26, 27, 28, 29, 30,
37, 38, 39, 40, 41, 48, 57, 58, 59,
61, 62, 65, 74, 75, 81, 82, 83, 84,
87, 89, 90, 91, 92, 93, 97, 98,
100, 103, 104, 105, 106, 107,
108, 109, 110, 115, 116, 118,
122, 125, 129, 135, 136, 143,
147, 159, 165, 169, 179, 183,
186, 187, 193, 194, 196, 201,
202, 204, 206, 208, 211, 218,
219, 221, 222

stratification, 18, 92, 176
stress, 106, 117, 118, 163, 165, 166,
191
surveillance, 47, 48, 49, 50, 63,
248, 252, 279
sustainability, 5, 81, 126, 155, 173,
180, 197, 201, 202, 205, 206,
207, 208, 210, 211, 212, 213,
214, 215, 216, 217, 218, 219,
220, 221, 222
symbiosis, 151, 152, 154
synopticism, 48

V

violence, 5, 12, 15, 19, 21, 22, 23,
24, 27, 30, 89, 107, 108, 109,
126, 130, 136, 150, 159, 160,
161, 163, 164, 165, 166, 167,
168, 169, 174, 175, 176, 178,
180, 219, 235, 252

W

war, 5, 12, 13, 18, 19, 20, 21, 22, 46,
59, 83, 87, 109, 126, 150, 159,
160, 161, 162, 163, 165, 168,
169, 174, 175, 180, 218, 219,
277, 283
workplace, 1, 10, 11, 16, 18, 85, 97,
105, 106, 108, 119, 126, 138,
140, 173, 184, 186, 187, 188,
189, 190, 191, 192, 196, 197,
221, 237, 245, 249, 268