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From: Lloyd Etheredge <lloyd.etheredge@policyscience.net>

Subject: 231. Red Team - Post Egypt: Deploying Hierarchical Psychodrama Models. A Theory of Non-Violent Liberationist Revolution

Dear Dr. Fischhoff and Colleagues:

A Red Team should move quickly to begin testing the new, hierarchical psychodrama, models of behavior. This new paradigm will deepen our understanding of political behavior abroad, especially the mechanisms of new, non-violent liberationist revolutions. And it will open new vistas for domestic and international challenges where progress has proven difficult (using older theoretical ideas) for several decades. [A further description of the paradigm is at www.policyscience.net at II.A, Recapitalization (1/2010), "Neuropsychology and Rapid Learning . . ." and NSF Recommendations (March, 2007) # 8, "Brain-Mind Connections . . . et passim.]

Observing Political Behavior and Developing Theories

It is impossible - at least to me - to witness events in Egypt without thinking that I am observing a hierarchical, public psychodrama. [Equally, it is difficult to listen to the loud, recycling and simple themes of American policy-argument television without recognizing that - as soon as an issue is encoded in the imagination as a "bigger government, more in charge" psychodrama - the political Right is reactivated in opposition.<1>] So it is puzzling that hierarchical psychodrama models of citizen-government relations are not yet a formal paradigm of comparative politics - nor of American political behavior that the American politics field has tested via its University of Michigan system.<2>

Behavioral Science Theory and Advancing Non-Violent Liberationist Revolutions

- We know that revolutions often benefit from educated people (who can think independently) and from alternative media that disrupt the holding power of the state-created psychodrama. But these observations are not yet part of an integrated theory and set of measurements that can refine the theory of how to advance non-violent, liberationist revolutions. President Obama is moving in a new direction: it would be useful for the DNI and the world to build a good, evidence-based theory and capacities to learn lessons quickly.<3>

Hierarchical Psychodramas without the Protestant Reformation or the Enlightenment?

Domestic clarifications - which are likely to include unrecognized mechanisms of cognitive and motivational inhibition affecting lower status and discriminated-against groups ["nobody groups" in Fuller's human rights terminology (# 211 at www.policyscience.net at II.D)] - are beyond the realm of the DNI system. However, so much of the world's politics still is encoded and sustained via hierarchical psychodramas - and especially persists in the Islamic world, that never went through the Protestant Reformation and the Enlightenment. Assuming that the NSF system still is unable to move, the DNI system should take the lead and move the international agenda quickly.

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Addendum: An Exciting New and Integrating Paradigm in the Social Sciences

The hierarchical psychodrama paradigm is a bold conceptual breakthrough in the behavioral sciences. It offers an exciting, integrated conceptual framework that specifies several plausible parameters (e.g. the vividness, solidity, benevolence or hostility of the hierarchical image and the reciprocal properties of the threatened or deficient/needful self) that extend its range to include a wide range of phenomena. It probably is a step toward what (in physics) is the Holy Grail - an integrated framework for recognizing similar causal mechanisms across a wide range of what may appear (to some people) to be different phenomena.

For example: 1.) mechanisms and policies concerning autocratic political order, new and effective non-violent revolution, and sustainable freedom across the Islamic world; 2.) deeper understanding of several forms of psychopathology [seen as intense entrapments in hierarchical psychodramas] and new vistas concerning improved therapy; 3.) the anomic, and sometimes violent, responses to the breakdowns of states and disruptive changes to traditional structures and authority; 4.) testing the validity of ideological arguments about free markets and “animal spirits” for more rapid economic growth in the US and abroad; 5.) breakthroughs in major social problems like K-12 education (via understanding the brain mechanisms of the unrecognized followership response activated by dominance/status systems) <4>; 6.) developmental issues, including maturation, individuation, and moral reasoning/development; 7.) the changing psychology of the government-citizen relationship and the nation-state; 8.) an improved (and more empathic) theory of ideologies and of productive cross-ideology dialogue <5> and the possibility of non-ideological upgrades in public policy, and more.

Notes

<1> Nor is it possible to hear, albeit more faintly, liberal and socialist advocacy without sensing a hierarchical psychodrama of a benevolent and rational and caring federal government.

<2> The textbooks are silent, even about the existence of such hierarchical mechanisms, although many people may recognize them: The older political behavior paradigm and its measures are of attitudes toward a public reality rather than of (sometimes, in a pluralist society, very different) imagination-encoded constructions (i.e., the objects of perception) that also are part of the behavioral package.

<3> Dissolving the hierarchical psychodrama is one tactic. However the revolutionary process probably is activated at the beginning by invoking the Enemy image archetype of a government, which can elicit motivation among (for example) teenage males. Note that higher education abroad [i.e., outside a domestic psychodrama] may, empirically, prove to be especially helpful to facilitate leadership for later revolutionary change.

<4> President Obama has recognized that the objective changes in discrimination against Blacks and other groups must also be accompanied by recognitions of subjective changes that also should follow.

<5> Evidence-based dialogues about key issues may be possible - for example, on the model of the Michelson-Morley experiment in physics. However, the new paradigm can contribute to political progress even without evidence (via listening and creative thinking), which can be useful in a democracy. For example, a thoughtful listening to Republican concerns about eroding individual responsibility and dependency in a growing welfare state led to the Massachusetts Plan for health reform. Enough Republicans were willing, upon reflection, to expand government health coverage (in return for required purchases of health insurance and stronger norms of individual responsibility) that a bill passed, and it became the basis for a national bill! . In the long run, I doubt that there is much domestic political trouble for NSF if there is investigation of this paradigm. I do not expect the truths of social, economic and

international policy to lie at a single point along the current Left-Right dimension in American politics, and they may not lie along this dimension at all.

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