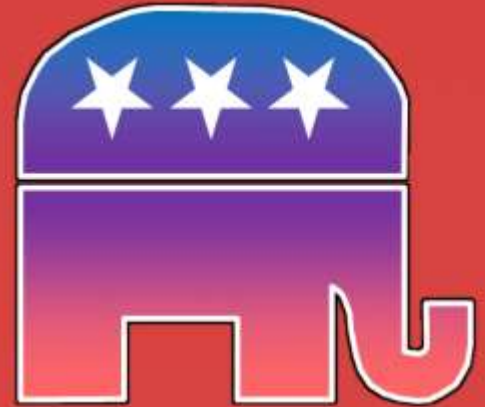


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DP101

Defusing Polarization:



UNDERSTANDING Divisive Politics

<u>Number</u>	<u>Section</u>	<u>tool</u>
DP101.01	<u>Facing the problem</u>	
DP101.02	<u>Isolating the problem</u>	
DP101.03	<u>Defining the problem</u>	
DP101.04	<u>Art of generalizing</u>	[degeneralizing]
DP101.05	<u>Agreeably address need</u>	[dealienation
DP101.06	<u>Different social situations</u>	[depolarization
DP101.07	<u>Defying polarization</u>	[EMPOWER POLITICS <i>teaser</i>
DP101.08	PLUS...	

CURRICULUM



DP101.01 Facing the problem

01.01 Welcome, let's get started **1**

01.02 Maximizing this course **2**

01.03

DP101 UNDERSTANDING Divisive Politics

DP101.01 Facing the problem

Your journey starts here. You're about to join others in discovering the personal roots of politics, and their impact on polarization. After you face the music, you'll be free to dance to a new tune.

DP101.01.01 Welcome, let's get started

Lecture 1

Let's lay the foundation for our journey together.

DP101.01.01A Welcome, let's get started: self-introduction

Welcome. Join me on a journey for **understanding** divisive politics.

My name is Steph Turner, author of [the soon-to-be-published] *Politics Defused, Moving Beyond Political Polarization*.

And founder of **Value Relating**, a pioneering venture for bridging our differences.

I am your host on this illuminating voyage.

DP101.01.01B Welcome, let's get started: course benefits

In this course, you'll see how politics exist to serve your unyielding needs, as well as the needs of others quite different from you.

They can argue all they want about your opinions, but who can argue over what you specifically need? Or how you specifically need it? It's your need!

Understanding your naturally different ways you experience need serves as your **first** step toward **defusing polarization**.

DP101.01.01C Welcome, let's get started: course overview

You get a clear view of what shapes your political outlook, clearer than you can get anywhere else.

You get some comic relief from a couple of bantering brothers who love each other but hate each other's politics.

You get new tools to unwrap polarization, featuring a new academic field that rips polarized politics wide open.

You also get affirmed no matter what your political outlook. What you don't get is demonizing of either side by me.

The ideal student eagerly seeks to **understand** today's polarizing atmosphere.

We build a bridge to close that gap. Then walk across it together.

Does this sound like you? Then welcome aboard. See you on the other side.

exit transition

DP101 UNDERSTANDING Divisive Politics

DP101.01.02 Maximizing this course

Lecture 2

A quick orientation to this course with some ideas for optimizing it to best fit your needs.

Thank you for taking this course. It's my first. To create this course, I've had to make do with low budget items. But I trust you will find the quality of the content well worth your time. As revenue pours in, I'll be better equipped to make any improvements you recommend.

[COURSE PROGRESS CHART IMAGE]

Following the format

Your time is valuable. So I get to the point quickly, and move on. Each section contains only three "lectures" or what I prefer to call **content units**. You follow this with a brief recap unit. Then conclude each section with a short quiz.

I move through the material rather quickly, to respect your interest level. Those needing to go deeper into the material may want to check out my other courses, once I have them up and ready.

I will be introducing you to many new concepts and terms. You can find these in the BONUS section, as an added resource.

Engaging the content

Each *content unit* follows a predictable format itself:

- opens with [activating question](#) or questions, to jar your thinking about that unit's theme
- humorous exchange between "Left" and "Right" to illustrate the theme's political conflict
- title card and evocative quote for the unit's theme
- body of the unit to seriously engage the unit's theme, often grouped into segments tied together
- closing transitional "puzzle" image

Beyond these elements are some variety. Such as the occasional illustrative diagram and other illustrations, some more of "Left" and "Right" to pick your funny bone, and sometimes an image rich slide show.

Distilling the content

I **recap** each section to highlight the key points. This includes a summary of each content unit, and the chief takeaway for the whole section.

If you take all the courses in this series, these quick summaries may help jog your mind as you take the journey toward overcoming polarization, and divisive politics. Each course is structured similarly to this one.

Checking your learning

Each section wraps up with a three item **quiz**, to check your learning. You start with a soft ball quiz, nothing too heavy as you're just getting started. Half way through, the quizzes get more challenging as they prompt you to apply the material. By the end, you will learn as much from the quizzes as the lectures themselves.

DP101 UNDERSTANDING Divisive Politics

The next two courses in this series take you up a notch. They give you case studies to help you find solutions to the problem of political polarization. The last two courses of the series go even further, to build up your competence.

Take as many courses in the series that best fits your need. Each one digs deeper than the last, and may prove too challenging for some. Go all the way, and you may find yourself learning some pioneering skills that put in you high demand.

Budgeting your time

I crafted this tight course structure with your valuable time in mind. You could set aside a half hour to get through each section. You could do a section, take a break, then do one more. So you could feasibly get through this whole course within a week.

Or you could pace yourself more slowly. Two sections a week to get it done within a month. Whatever it takes to complete this course. So you can get to that bonus unit, where I have a pleasant surprise waiting for you.

I value your input

At any time you need to ask me a question or have a comment, just hit “b” to pause the video to post your question or comment. Go ahead and suggest improvements. While I’m new at this, I will do my best to promptly read your posts, and reply as needed.

Your engaging feedback

Soon enough, as you take this course, Udemy will ask you for your feedback. It’s a great way for you to let others know if you felt this material was a good fit for your needs, so others can see if it may be a good fit for them.

I just ask you to briefly give a “glow,” a “grow,” and a “go.”

- Glow = what you like about the course
- Grow = what could improve the course for you (and for others)
- Go = an actionable item I could do to make that improvement happen

You will see this simple format again at the end of this course. You will be utilizing it beyond this course, when ready to step out beyond political polarization.

I have no control when Udemy will prompt you for this review. You are free to delay this, and offer your assessment later after taking more of it in. Just click the option “too early, will rate later.”

You are also free to edit your review at any time. Others are counting on you for a helpful assessment, so I trust you will inform them well.

And now let's isolate the problem...

DP101 UNDERSTANDING Divisive Politics

DP101.02 Isolating the problem

02.01 Seeing the problem without blaming 3

02.02 Dissecting the problem with new naming 4

02.03 Facing the problem without shaming 5

02.04 Recap 6

02.05 Quiz

DP101 UNDERSTANDING Divisive Politics

DP101.02 Isolating the problem

What are you up against, politically? Let's jump in and find out.

1: **Defusing Polarization: UNDERSTANDING Divisive Politics**

2: **Value Relating:** Responding better to each other's needs

Discover the motivation behind politics and how it contributes to political polarization

DP101.02.01 Seeing the problem without blaming

Lecture 3

When digging up the roots behind our political polarization, there's no need for blame.

DP101.02.01A Isolating the problem: L&R intro

Welcome. Before going any further, I just need to ask you: Do you see politics positively, as offering solutions to stubborn problems? Or negatively, as a stubborn problem itself?

Together, we're going to **isolate the problem** by *seeing* it for what it truly is. You know what I'm talking about, right? Y'know, that thing that's other people's fault for not agreeing with you? Yeah, that polarization thing. It's actually much easier to face when not blaming others for it.

First, I'm going to get some help from a couple of characters. They're here to introduce themselves.

- L:** Hi. I'm Left. I'll be your stereotypical liberal, presenting a perspective from the political Left.
R: And I'm Right. That is, I'll be presenting a perspective from the political Right.
L: And you'll be stereotypically conservative, right?
R: Already trying to put words in my mouth, and we're just getting started.
L: Already getting defensive, and we're just getting started.
R: We'll provide you with entertaining examples of polarized politics, so try not to take us too seriously. And remember, I'm right.
L: [clearly annoyed]

[TITLE CARD]

B: "A problem is a need resisting resolution."

DP101.02.01C Seeing the problem without blaming

At its roots, politics is not about ideology. It runs much deeper than that. But in public, you dare not let yourself go too deep with others you barely know. So you both keep each other at arm's distance, don't you? Your expressed political views guard your more vulnerable core. Don't they?

If you can base your politics on something that can be reasonably changed, like your opinion on the latest hot button issue, then it should be easy for others to change as well. Right?

Why can't they learn the truth as you learned it, hmm? You can then blame others for not realizing the truth as you discovered it. You can then blame them for being stupid, or irrational, or mentally ill, right?

When it comes to understanding polarization, here's the key: It's not about how smart you are or how verbally gifted you are or how attractive your reasons are.

It's not about debates you lost, nor compromises that fell through, nor common ground you couldn't agree upon. None of those are really to blame. Not one.

While those things are valuable, none of them can hold a candle to what it's truly about: It's about *how loved you are*, and the *love you flow back* in return. **Stay** with me, now.

You cannot personally change your *balance of love* any easier than you can change your skin color. You cannot force others to love you. Or change overnight the lasting effects of not being supported when needing it most.

Once you stop blaming others, or yourself, for what cannot be changed at will, you will be freer to honestly comprehend this root source to the problem of political polarization.

You still with me? It may take this whole course, perhaps this whole series, to fully internalize what I've just said. I *trust* you will find the journey well worth it.

DP101 UNDERSTANDING Divisive Politics

DP101.02.02 Dissecting the problem with new naming

Lecture 4

Understanding polarization starts with understanding the needs politics serves.

DP101.02.02A Understanding your needs

Do you keep arguing your political views with others who stubbornly disagree? Do you then expect to eventually break through with a different result? Do you keep hammering away with your old tools of reason, hoping they will finally get it and see how right you are? If you said yes to any of these, perhaps it's time you dissect this old problem using a new surgical tool.

L: For surgically replacing the hardened hearts of conservatives?

R: For brain surgery, on bleeding heart liberals?

[TITLE CARD]

A: "You have a need to understand, but do you understand 'need'?"

DP101.02.02B Anakelogy introduced

It's time for a new mindset, one that fully appreciates both sides of the political aisle. The problem of political polarization persists when trying to combat it from the same mindset that created it. The old tools too easily miss the mark.

As **Buckminster Fuller** put it, "**You never change anything by fighting the existing reality. To change anything, build a new model that makes the existing model obsolete.**" That's exactly what you're getting here.

The existing model of arguing with each other until you're both blue in the face simply does not work.

It's time for a new model, a new paradigm, a new tool to boost your understanding of politics. I give you a new perspective, to complement the old.

You can find **plenty of material** out there seeking to explain just how you arrived at your political views.

Media manipulation. Social influences. Parenting styles. Linguistic influences. Deep story or narratives we tell ourselves. Genetic predisposition. Moral foundations. And more.

Each of them attempts to replace the obsolete model of the supposedly rational voter. That economics-based theory sees you calculating whatever is in your best self-interest. You're reduced to a mere voter for what others decide as ballot options.

Academics widely concur politics is much more complex than that. Popular politics clings to this old view, continuing to treat you as a suggestible voter to be manipulated. We need a sharper tool than this objectifying relic of the past. Ready for a fresh perspective that understands and respects your specific needs, no matter where you fall along the political spectrum?

Most of those theories about political orientation get distilled through the author's own political biases.

Despite their careful use of the social sciences, like psychology and sociology, something *still* seems missing.

But if you think about it, aren't these **academic fields** simply trying to find answers to your many *needs*? If so, why not get right to the **point**? Why not **study**, oh, I don't know, the *needs themselves*?

Instead of chipping at the edges, what if we dived right into the *needs* these scholarly fields seek to serve?

Moreover, what if we could account for both the political Left and the political Right without demeaning either? That's exactly what you get with this new academic tool of understanding.

Allow me to introduce you to your new friend: **anakelogy**. A-na-ke-lo-gy. Anakelogy is the **study of need**. It seeks to account for **your** experience of needs, and the needs of **others**, and how those needs are affected by **each other**.

You will soon see how this pioneering field for understanding needs fills a **gaping hole** left wide open by **other academic fields**. Until you see how politics serves needs, attempts to explain it can leave you stumbling in the dark. Welcome to this invigorating light.

According to the old rational voter theory, a convincing debate should be able to change your mind. But what if your needs are different from theirs? You typically cannot choose which needs to experience. Your deeper experience of needs resists debate.

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Likewise, their specific needs cannot submit to your general opinions, which are shaped for your needs.

Differences in how you both experience a common need, like needing to feel secure while in public spaces, produce your political conflict. And many a pointless argument.

Appreciating this **diversity** in experiencing needs delivers to you a refreshingly deep insight into *understanding* divisive politics, and its consequential polarization.

DP101.02.02C Segue

You will see much more of this **anakeological** approach throughout this course. And throughout this series, if you seek more.

Later, section six of this course delves deeper into the anakeology of politics, giving you rare insight, not found anywhere else.

But **next...**distinguishing between **popular** and **critical politics**. See you then.

DP101 UNDERSTANDING Divisive Politics

DP101.02.03 Facing the problem without shaming

Lecture 5

Being disciplined to describe what's actually there, instead of the quick normalizing reaction.

DP101.02.02A DESCRIPTIVE > NORMATIVE

Do you ever find yourself insisting on what should be done to fix something, even before all the facts are in? It's a normal reaction. We all do it, at some time or another.

But here's an important fact often taken for granted: How you quickly react to satisfy your need can painfully affect the needs of others without you even realizing it.

R: We need to overhaul the whole healthcare system and just start over from scratch.

L: Then what am I gonna do about mental health coverage, for the next time I slip into major depression?

R: Simple. Vote Republican.

L: I'm not suicidal yet.

[TITLE CARD]

B: "A quick reaction provides you prompt satisfaction. But too often results in improper action."

These disturbing reactions often provoke counteractions. Mutual pushback spurs a tug-of-war, provoking each side into taking an opposite stance, into...yeah, polarization.

Popular politics tends to do that. You can think of this course as featuring **critical politics**, applying the new social science of anakeology.

The social sciences, like psychology and sociology, distinguish between **normative claims** and **descriptive claims**. Normative standardizes what should be done. Descriptive simply says what is. Normative insists on what feels right to do, at least what feels popular for you. Descriptive applies the discipline of carefully describing what *is*, before muddying up the waters with biased normative reactions.

This course puts critical politics over popular politics, **descriptive politics** over **normative politics**. It first describes politics *as is*, without insisting how politics *should be*.

L: What?

R: Huh?

By pulling back on the usual rush to insist how things should normally be, we can check the political biases that easily blind us to our own role in political polarization.

R: What about all the things that must get decisively done?

L: Yeah, one side has to be right and the other wrong.

R: And we know which side that is.

L: I do. You don't.

It's not about which side is right or wrong. That assumption too easily fuels the problem of polarization.

This course throws that old assumption right out the window.

L: Not my window. Something still has to be done.

R: We still must decide what's best to do.

Yes. But the actions you take in this course respectfully engage both sides of the aisle, without favoring either over the other. Whether you yourself are liberal, or conservative, or neither, this course affirms you, embraces you, and will *not* belittle your political outlook. Both sides are valued. Decisiveness that includes all sides can create lasting decisions.

Don't you think you've suffered enough from normalized hostilities? Aren't you tired of all the polarized fighting over clashing political views? It doesn't take much these days to spark a fight. One side spouts off some incendiary charge about the other.

L: Yeah, they're all selfish idiots. Only thinkin' of themselves.

The other side, or course, cannot let that go unanswered.

R: They all wanna take away our guns, turn us into slaves to big government!

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Each side triggers the other's defensiveness. Then they go to town each other.

L: Xenophobe!
R: Snowflakes!
L: Bunch of racists!
R: Bunch of libtards!
L: They fear change!
R: They hate freedom!
L: Conservatives are all irrational!
R: Liberals are all judgmental!

L: They act upon their selfish feelings!
R: They act intellectually superior!
L: They think privatization is the solution to everything!
R: They think government can solve anything!
L: And they never saw a U.S. war they didn't like!
R: They never saw a welfare program they didn't like!
L: They hate anyone who's different from them!
R: Look at 'em go cryin' to the nanny state.

Guys, guys! Think about it. Is any of what you've just said about the other spot on accurate?

L: Well, I suppose not.
R: I guess not all of it.

L: You mean none of it.
R: I'm not talking to you, I'm talking to him.

Or are you just provoking each other's defensiveness in the name of debating, while you feel better about guarding your turf? Don't you see how you push each other farther away from the understanding you both need?

Do you really think slinging slurs at each other qualifies for rational debating?

L: Well...
R: Uh...

[NORMATIVE POLITICS enables DIVISIVE POLITICS]

Or are you just leaking your feelings in the name of politics? As if you can gain support for the needs on your side, at the expense of their needs. Is *that* rational?

You see what's happening here? Once they react viciously to your verbal attack, you can dismiss them out of hand by claiming, "Ah, they're all like that!" **You can then freely ignore your role in their emotional reaction.**

You see the worst in the other group and assume it's typical. Don't you? You see the worst in your own group as atypical, right?

You're on different teams, fighting to win. You don't get points for embracing both sides. You score points when shaming your opponents, right? As if coercing each other with shame—for not complying with the latest norms—counts for reasoned debate? Does it?

When in the middle of battle, fighting for your own side, it's next to impossible to accurately see and then carefully describe what's actually going on. You must react according to the norms of the fight, for you to stay in and win one for your own side. Right?

R: Well...
L: Uh...

[DESCRIPTIVE POLITICS enables EMPOWER POLITICS]

Instead of reacting to each other's rhetoric, what if you had the power to hear and see the tender needs behind all those sharp words? Don't you want them to be more open to your needs?

Instead of demanding attention to your needs, just think how attractive your rhetoric could be if paying more attention to their needs.

Instead of triggering each other's defenses, and just accepting the normal closing down of any further dialogue, you get to score points by being more responsive to the needs of everyone you're trying to reach.

What if you were able to understand and respectfully respond to the needs expressed across the political spectrum, instead of simply for your own side? Think about it. Imagine the possibilities.

What if you could turn your current political conflicts into mutually satisfying need resolving opportunities? Imagine that.

What if your politics improved everyone's lives, and not merely your own and those with whom you're most familiar? Wow! Does that, like, just blow your mind?

Isolating the problem (section)

Welcome to what we call *empower politics*. Where you thoroughly see and can agreeably describe the needs affected on all sides, so you can be sure your needs and values do not get lost in some arbitrary struggle. Instead of seeking the power of political influence for yourself and your side only, serving only your familiar needs, you seek to **unleash the power within others to actively identify, express and freely address their own needs**, in a way that proactively respects your needs.

Sound interesting?

This course and series empowers you to pull back from prematurely reacting to political triggers, so you can see beyond the fighting, so you can see the undescribed needs, so you can serve what actually counts. Not your power alone, but each other's, to resolve needs. More on this *empower politics* later.

Your next illuminating step in this exhilarating journey provides you a revealing definition for politics. Right after a recap of this section. See you there, on the other side.

DP101 UNDERSTANDING Divisive Politics

DP101.02.04 RECAP

Lecture 6

Quick summary of this section's key points and new terms.



To quickly review...

Love

To refresh your memory, the first “lecture” or *unit* emphasized the power of **love**. Your *takeaway*: How much of love you get in life, and can freely give appreciatively, profoundly affects your political outlook.

Need

In the second unit, or “lecture,” you encountered a helpful yet new academic field: **Anakelogy**, the study of need. Your *takeaway* for this unit: Understanding how politics serves needs.

Power

Finally, you were exposed to a potential replacement for divisive politics. What we call **empower politics**, a win-win approach. *Takeaway*: an alternative to divisive politics is available.

YOUR CHIEF TAKEAWAY

Contemporary politics sets us up toward polarizing extremes. Empower politics presents an attractive alternative to the problem of political polarization.

New terms you learned

The number in the brackets show you the unit where that term is first introduced.

anakelological [4]: *relating to the study of need.*

anakelogy [4]: *the study of need.*

critical politics [5]: *applying the tools of anakelogy (or any other academic discipline) to descriptively understand politics.*

descriptive (politics) [5]: *describing what is, or isn't (in politics).*

empower politics [5]: *unleashing the power within others to actively identify, express and freely address their own needs; appealing to others for support by being attractively responsive to all needs.*

normative (politics) [5]: *insisting on what should be (in politics).*

popular politics [5]: *status quo politics, featuring argumentative debates and dismissiveness of others who don't share the same outlook or experiences; in contrast to **critical politics**.*

DP101 UNDERSTANDING Divisive Politics

DP101.02.05 Quiz

Check what you're learning.

Q1 According to what you heard here, the problem of political polarization can be traced to a lack of ____.

- intellect

Unfortunately, some of the smartest people contribute to political polarization. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- money

Unfortunately, some of the wealthiest people contribute to political polarization. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- love

Correct! More than anything, a lack of loving support leaves you vulnerably on your own, to match your humble wits with an increasingly complex world. Those most loved and loving present less of a risk for sliding into political extremes. Those feeling least loved tend to latch more tightly to the soothing relief of sweeping political generalizations.

- influence

Unfortunately, some of the most influential people contribute to political polarization. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

Q2 According to what you have viewed here, your political outlook differs from others because:

- Others just aren't as smart as you.

Oh, if only it was as simple as you being better than others. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- You experience your needs much differently from those of another political outlook.

Correct! Others experience their needs differently from you. The more you experience your needs much like theirs, the less likely you will experience any significant political differences.

- Unlike you, a rational thinker, their mind has been corrupted by the Political Lobbying Industrial Complex.

Oh, if only it was as simple as you being better than others. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- You embrace the truth, while others are just too easily deceived into believing self-serving lies.

Oh, if only it was as simple as you being better than others. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

DP101 UNDERSTANDING Divisive Politics

Q3 According to the final unit of this section, *empower politics* can provide a viable alternative to political polarization because it

- first insists what everyone should do without getting distracted by what's actually there.

This would not be empower politics but, well, quite the opposite. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- looks for what is most popular instead of being bothered by underserved needs.

This would not be empower politics but, well, quite the opposite. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- appeals to likeminded folks to shame others into complying with your political views.

This would not be empower politics but, well, quite the opposite. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- seeks to unleash everyone's capacity to identify, express and freely address their own needs.

Correct! *Popular politics* tends to judge everyone's needs as much the same, creating a vacuum for you and me to say, "Hey, you're not speaking to my every need." Those ready to respond to your every need, on your own terms, will likely enjoy broader appeal than those relying on popular or *normative politics*.

Ready for the next section?

DP101 UNDERSTANDING Divisive Politics

DP101.03 Defining the problem

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03.03	Defining polarization	9
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DP101 UNDERSTANDING Divisive Politics

DP101.03 Defining the problem

What is “politics” exactly? What is “political polarization”? What’s it to you?

DP101.03.01 Defining politics

Lecture 7

You now get a definition of politics that lifts you out of the dark fog of hostile polarization, bursting open a new window of illuminating insight, drawing in a refreshing light of clarity.

DP101.03.01A Not your parents' politics

spark disagreement

What does the word “politics” mean to you? Politics not only incites disagreement on the issues. What you and I mean by politics can trigger disagreement. I offer you an illuminating definition to clear the air.

L: For once, we’re going to agree on something.

R: We both firmly make a common stand on what politics actually means. You first.

L: If by politics you mean the raising of awareness of underserved peoples, the appeal to preserve our fading liberties, the agreement to invest public funds to spur our untapped potential, and the accountability of our leaders to the collective will of the people, then, like you, we are both for politics. [CHEERING]

R: But if by politics you mean the contentious bickering and backstabbing, the corrupt deal making between elites, the big donor buying of access, the backroom bargaining, the corrosive shaming, and the steady deterioration of our public discourse into toxic infighting, then, like you, we’re against politics. [GRUMBLING]

L: This *is* our unbending position.

R: And we *shall not* compromise. [SCREAMING & HOLLERING]...[RECORD SCRATCH]

Okay, back to earth. Take both of those stinking extremes, and let’s just dump them where they belong. [TOILET FLUSH]

[TITLE CARD]

A: “Politics is most appealing between those who share the same feeling.”

DP101.03.01B Not your parents' politics

Popular politics eggs you on to take incompatible extremes. **Critical politics** takes a more serious look.

Popular politics can mean just about anything to anyone. **Critical politics** from an anakelological view offers you some much needed clarity.

I hear the complaints. I see **popular politics** slipping beneath contempt. The ballot becomes a joke. Its punch line, a cry. Its lofty ideals, now fallen into disrepair.

Popular politics now seems less about accountable representation, and more about entertaining you with partisan personalities. **Critical politics** listens. **Popular politics** dictates.

The very word “politics” invites disdain. When “politics” does more to divide than provide agreeable solutions, “politics” appears as just another form of entertaining distraction. After all, conflict can be sexy. Peace and prosperity provide little if any click bait.

Contentious “politics” consumes your exploited attention span, until you are turned off by all the garbage, and resign passively to your commercialized fate. Others already tuned out. Does the very idea of politics make you want to hurl? What does politics mean to you?

A widely accepted definition comes from political scientist **Harold Lasswell** who said: “**Politics is who gets what, when, how.**” But **why?**

Political scientist **David Easton** regards politics as “**the authoritative allocation of values for a society.**” But **whose** values?

There are many available **definitions** of politics like these you will not see here. Such as its role in **governance, power, influencing, and shaping policies** at the **state** level. These headier definitions gloss right over the important role of your burning needs. This course puts them back in.

DP101 UNDERSTANDING Divisive Politics

With the **toolbox** of analogology, you can start to see what **drives** the options of who gets what, when or how. You can discover what specifically forms the values society authoritatively allocates.

What does politics do for you? What do you mean by the term?

Perhaps I should first define what I mean by politics. Ready?

“Politics is the art of generalizing how to agreeably address needs in different social situations.”

DP101.03.01C Not your parents' politics

See how this packs in three distinct clauses. I'm going to unpack each one. First, **the art of generalizing**.

Second, **agreeably addressing needs**. And third, **different social situations**.

Next... let's delve into each of these three clauses in more detail. See you there.

DRAFT

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DP101.03.02 Dissecting politics

Lecture 8

Defining politics to include its purpose to serve needs opens new insights for appreciating how politics can slide into polarization.

Can you visualize how this new definition for politics opens new windows of understanding?

“Politics is the art of generalizing how to agreeably address needs in different social situations.”

Let’s look closer at each clause from an **analegically** informed *descriptive politics*:

R: I don’t know much about “descriptive politics,” only how wrong you are.

L: I’ll admit I was wrong... when I agreed with you earlier.

[TITLE CARD]

A: “Politics is the art of generalizing how to agreeably address needs in different social situations.”

DP101.03.02B: Generalized appeals

Let’s look at that first clause more closely. **Politics is about the art of generalizing.**

Why **art**, and not science? Politics generally appeals to your subjective tastes, as an artist appeals to your particular sense of beauty. In this case, appealing to your subjective sense of right and wrong.

The critical tools of scientific objectivity need not apply, like falsifiability to test each belief. Such subjectivity bleeds right into politics’ role in generalizing.

A popular song tapping into universal themes of love can appeal to a larger audience than a lyric about wage inequalities. The broader the scope, the more popular the appeal, the wider the support.

Here, **generalizing** means both senses of the term.

First, generalizing here speaks to keeping your political appeal broad enough to avoid any divisive specifics. Too much detail tends to derail agreement. Coalition building calls for compromise, to smooth over any specifics that could undercut unity.

This leads into the second sense of generalizing, which is being able to apply the politics to as many people as possible. What provides for the safety of one, for example, politics generalizes as providing for the safety of all, or most.

DP101.03.02C: Felt needs

The second clause centers on the importance of your needs. **Politics aims to agreeably address folks’ needs.** Preferably, your needs included.

The more folks you can appeal to the same political cause, the more folks to agreeably support you in relieving that shared need.

If political rhetoric doesn’t touch your experience on some important need, it unlikely holds your attention.

Politics easily slips into emotionality because your **emotions convey your needs.** Your pleasant emotions tell you your needs feel better, more relieved. Unpleasant emotions warn you that your needs apparently are not getting any better, perhaps even worse.

These emotions inform you what is good and bad, at least to you and your specific experience of needs.

Primarily, your need for some resource, like the world’s water, that you cannot personally control.

How you would manage available water to relieve your thirst differs from how others do it to relieve theirs. You buy your water from the local store. But your neighbor digs a shallow well, as you watch your lawn turn brown. You can find these different approaches to needs at the root of all political conflicts.

DP101.03.02D Common resources

Third, politics is social. **Politics only applies in social situations.**

Politics generally could care less about what you do in solitude. If you live alone, there is no politics about which way to squeeze out your toothpaste, how you should organize your linen closet, or if you can leave dirty dishes in your kitchen sink overnight.

Politics exist to negotiate shared spaces, to access publicly available resources, to agree on standard policies applicable to all.

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The less you know one another, the more your interactions depend in some way upon political norms.

Politics guide your social interactions with the less familiar. These social situations can betray your vulnerabilities, often provoking your defensiveness. Your politics can then guard these tender spots. After all, we are all dependent upon others for our food supply, for drinkable water, and for security from outside threats. If you think about it, you are vulnerable to others for most of your routine needs.

Politics provides that thin thread to ensure your many vulnerable needs get their due.

As a modern social being, much of your needs must be redressed through widespread social cooperation.

There is only so much you can freely do completely for yourself. Modern life compels you to trust others, at least on some minimal level. The further apart you exist from another, the more political generalizations can ease your felt needs with them.

We all naturally seek to balance our trust in others with our trust in ourselves. We rely on others, and require self-sufficiency. In reality, such optimal balance easily eludes us.

In other words, we all need love. You especially need embracing support from those closest to you in your most vulnerable moments of need. But you also need those closest to you to allow you to run free, to let you test your own limits, and see what you can do for yourself. But then be there when or if you fall, when you stumble and need a helping hand once again.

You also experience this **psychosocial tension** with those further from the center of your life. Others ideally help you when you need it, like first responders, and leave you alone when you don't. In other words, they love you at a level of minimal respect.

Later, you will see how your routine social situations affect this ideal equilibrium. This in turn provides an essential step for understanding what shapes your political outlook.

Next... using these three elements to tackle the problem of polarization. See you there.

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DP101.03.03 Defining polarization

Lecture 9

Defining politics as serving needs throws a spotlight on the problem of polarization.

Generalizing about each other's opposing needs provokes defensive opposition.

If you experience your needs quite differently from others, can you see the potential here for conflict, for polarization?

R: Politics would not be so polarizing if you'd just listen to me and see.

L: You know I'll listen to you if you agree with me.

[TITLE CARD]

A: "Complementary opposites often attract, that's a fact; but if their harmonizing is not exact their imbalance leaves a polarizing impact."

DP101.03.03 Popular politics begets political polarization

When politics delivers you some agreeable policy, you barely take note. Right? Perhaps a brief celebratory moment and then, next?

But when politics produces something that painfully misses what you and your cohort needs, uh oh. Stop the train! We've got a fight on our hands.

Remember that definition of politics I gave you? **Politics is the art of generalizing how to agreeably address needs in different social situations.** Now consider this.

What if your life doesn't quite fit their generalizations? What if you ease your needs much differently than how they address their own? What if the way you resolve your needs continues as best suited for your unique situation?

Now let's take this a step further. You meet others in a similar situation. They seem to know exactly what must be done to ease your needs. You cluster around them, and soon identify with their offered hope.

Most of their generalizing seems to fit, so you overlook the ones that don't. Now you can bond with likeminded others to fight those nasty outsiders.

A team spirit sets in. You deeply distrust those outside your group, especially those in a group from a completely different social situation. In fact, they're the enemy to you and your tribe. They threaten what you need.

Making matters worse, they just gained enough support to pass a law. One that seems to go against everything your group stands for.

Add atop all this the power of the state to enforce one group's will over the other, and you have a climate ripe for political polarization.

Here's where your new definition for politics comes in handy.

Political polarization stems from the **problem of overgeneralizing** your **differing experience of needs** from **different social situations**.

Again, let's unpack each of these three clauses individually.

B: Generally speaking

Political generalizations cannot possibly fit everyone. Think of them as expanding and contracting to fit a given political audience.

The more contracted, the better the generalization can address specific needs. But such contraction may exclude you, or include you in a group so small it lacks any political significance.

The broader the generalization, the more people can be drawn under its bountiful tent. But at the risk of overgeneralizing what you and others specifically need. Because we do not all experience the same needs, or experience even the most common needs, like for food and security, in quite the same way.

Notice how those bantering brothers, **Left** and **Right**, are funny *not* because of their political positions, but from how they overgeneralize them. They slide easily into mutual disrespect, into ironic conflicts.

It's not Right's conservatism that is funny, but how he's often overly defensive and self-righteous.

R: No, I'm not!

It's not Left's liberalism that's funny, but how he often overgeneralizes in immature ways, even childish at times.

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L: He started it!

Challenging each other's political positions easily provokes one another's defensiveness. Selfish behavior may soon follow. The conflict can be entertaining, but distracting from a much deeper issue.

Ultimately, the conflict is not between left and right. The real conflict sits between these *overgeneralized feel-good reactions*, and *specific need-resolving responses*.

Overgeneralizing drives a wedge between left and right, polarizing them further apart than the issues themselves.

C: Differing experience of needs

Each political audience member has their own specific needs. But an exceptionally urgent need requiring public support—like needing protection from threats of violence—will naturally jump out at you.

To ease this need, you instinctively go along with how others seek relief. If this results in you feeling better—bam!—you “know” they are right, and others must be wrong.

Popular politics implies you can match your needs to their needs. But can you choose to experience your needs differently, at will?

If raised to be self-sufficient in a rural community, how applicable are your values to those in the urban jungle?

If raised to be generous in an economically strained community, how applicable are your values to those living in the middle of nowhere?

You need differently from others raised in a completely different social environment.

D: Differing social situations

The specific needs of those growing up in a densely populated urban center can diverge vastly from the specific needs of those raised in a more rural setting.

It's no accident that [Republicans fare better in rural and even suburban areas while Democrats perform better in large cities and more densely populated coastlands](#). These social settings predispose you to experiencing your politicized needs in contrasting ways.

Reason actually plays a minuscule role in your day-to-day experience of needs. You unlikely had to reason your way to work, unless it was your first time getting there. You satisfy most of your needs, like getting to your job or taking time to eat, from routines baked into your kinetic memory.

The more satisfied you feel with each routine behavior, the less open you likely are to try it another way.

If it's not broke, you may wonder, why fix it? The reasoning of others then falls on your deaf ears.

If you are most familiar feeling safe with a licensed sidearm, then other means for safety must jump some high hurdles for your welcomed consideration.

If you feel most secure with your uninterrupted government food assistance, other means for accessing food must provide more than just simple reasoning.

How you fully experience relief, or suffer need, defies simple logic. Undoing damage with deep roots can take longer than an election cycle.

Those traumatized by violence, or those conditioned to live in constant fear, experience pain too entrenched for mere intellectual reasoning. For anyone struggling in agony, logic is a weak substitute for a healing love. Overgeneralizing politics can easily miss the nuances of your most painful social situation.

The further apart your social settings, the more you naturally resist the generalizations fit for the social situation of others.

E: Needs come first

Outside of your needs and the needs of others, none of this matters. [Politics exist to serve shareable needs.](#)

And according to anakelogy, your needs and their needs can diverge widely apart. Your politics speaks to your situations. Their politics speak to theirs.

You can expect polarization to persist, if you and I cannot see each other's differing contextual needs.

[It all comes down to understanding needs.](#) And how easily they can distort beliefs, in the name of politics.

After this section's recap, I'll take you on a trip beyond your beliefs. See you on the other side.

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DP101.03.04 RECAP

Lecture 10

Quick summary of this section's key points.



To emphasize the key points...

Defining politics

In the first unit, you learned that politics can be understood as *the art of generalizing how to agreeably address needs in different social situations*. This definition provides you the core to understanding politics, and its tendency to slip into polarizing differences.

Breaking that definition down

In the second unit, you looked more closely at each element in this definition:

- the art of **generalizing**
- how to agreeably address **needs**
- in different **social** situations.

Defining political polarization

In the third, you applied this definition of politics to the problem of political polarization:

- the **problem of overgeneralizing**
- our **differing experience of needs**
- in our peculiarly **different social situations**.

YOUR CHIEF TAKEAWAY

The more your politics grounds itself in your inflexible experience of vulnerably felt needs, the less applicable those old notions of flexible political choices. Arguing politics tends to contribute to polarization, since you cannot change overnight your bedrock experience of needs.

Continuing from here...

Each of the next three sections mirrors one of these definitional clauses.

- Section 4 questions your **generalizations**. You counteract popular politics' overgeneralized beliefs by relating more personally with others.
- Section 5 addresses your **needs**. You get to know each other's impacted needs beneath the political rhetoric.
- Section 6 speaks to your **social situations**. You step back from common polarizing tendencies by seeing and perhaps valuing both political sides equally.

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The final section gives you a taste of how this fresh perspective can unwind political polarization, with a targeted approach to each of these three areas.

More terms you learned

I offer you insightful definitions to these familiar terms.

political polarization [9]: *overgeneralizing one another's specific experience of needs that exist within a different social situation.*

politics [7]: *the art of generalizing how to agreeably address needs in different social situations.*

psychosocial tension [8]: *the pull to focus more on neglected self (psycho) needs or neglected social needs, when one side is more satisfied than the other. See later "psychosocial imbalance [17]".*

Review prompt?

If you like what you see so far, let everyone know. What is your glow (what you like most), your grow (what you like least), and your go (actionable improvement)? Thank you.

Quotable

"Those traumatized by violence, or conditioned to live in constant fear, experience pain too entrenched for mere intellectual reasoning. For anyone struggling in agony, logic is a weak substitute for a healing love."

"Politics exist to serve shareable needs."

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DP101.03.05 Quiz

Check what you're learning.

Q1 From what you gathered so far, which is a good example of *critical politics*?

- Trying to convince others with rational sounding arguments.

This is actually a good example of *popular politics*. Review the material for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- Discrediting the other side by emphasizing what seems to be the worst among them.

This is actually a good example of *popular politics*. Review the material for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- Appealing to other's emotions in the name of reason.

This is actually a good example of *popular politics*. Review the material for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- Listening to others express their specific needs before deciding what's publicly best for them.

Correct! Any public attention to specific needs is a good example of *critical politics*.

Q2 According to this course, which is *not* an element for properly defining politics?

- Rationally argued conclusions.

Correct! The point of this course is to debunk the idea that politics is about rationally arguing anything. Politics, as asserted here, is "the art of generalizing how to agreeably address needs in differing social situations." And needs do not submit easily to rational arguments.

- Differing social situations.

This is actually one of the three defining elements I give for understanding politics. Review this section's second unit for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- Agreeably addressing needs.

This is actually one of the three defining elements I give for understanding politics. Review this section's second unit for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- The art of generalizing.

This is actually one of the three defining elements I give for understanding politics. Review this section's second unit for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

Q3 Imagine I just acknowledged to you that I am as politically polarized as anyone. From what you learned here, which would most likely be untrue?

- I presume you experience your needs exactly as I do, or how I think you should experience them.

This actually demonstrates one of the three defining elements I give for political polarization. Review this section's third unit for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- I take into account your specific needs, and the uniquely different needs of others, when I consider what's best for public accommodations.

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Correct! If I was indeed ideologically at odds with you, it's highly unlikely I would regard your specific needs when deciding what's best for public accommodations.

Ready for the next section?

- I stretch my generalizations way out of proportion, to make sure I gain the support of other likeminded folks who can help me gang up on you.

This actually demonstrates one of the three defining elements I give for political polarization. Review this section's third unit for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- I make no distinction between your social setting and mine, as if I expect inner city kids to need exactly the same social supports as those in the sparsely populated countryside.

This actually demonstrates one of the three defining elements I give for political polarization. Review this section's third unit for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

DP101 UNDERSTANDING Divisive Politics

DP101.04 Art of generalizing

04.01	Beyond belief	11
04.02	Beyond reason	12
04.03	Beyond words	13
04.04	Recap	14
04.05	Quiz	

DP101 UNDERSTANDING Divisive Politics

DP101.04 Art of generalizing

[degeneralizing]

Seeing beyond polarizing generalizations, to reassert your glossed over needs.

DP101.04.01 Beyond belief

[degeneralization] Lecture 11

The accepted art of political generalizing lets your untested beliefs replace personally knowing one another.

DP101.04.01A Beyond belief

How well do you know those around you? You think your beliefs about them are fairly accurate? What can you tell by the groups they're in? How they talk? What they do? Aren't you just generalizing? Until you personally get to know others, don't you think your beliefs about them are likely skewed?

- R:** Getting to personally know some gay folks helped me get past my misconceptions about them.
L: Now that I've met many rural folks, I no longer have an image of them as a bunch of rednecks.
R: Not long ago, I was sure all "gays" were going *straight* to hell.
L: Back then, did you assume all "straights" were going *gay* to heaven?

[TITLE CARD]

A: "If you think communication is all talk then you haven't been listening." - Ashleigh Brilliant

B: Normative alienation → Overgeneralized beliefs → Polarization

Overgeneralized beliefs easily result in polarizing positions. If I say "all those people are like that," am I not implying all of us are not? Can there be exceptions, or do I "need" them to be so easily classified? Do I need to rely on overgeneralizations, to fill in what I don't know?

Beliefs can become overgeneralized from what anakelogy calls **normative alienation**.

That is, the *standardized interactions between people unfamiliar with each other*. Cultural norms fill that gap. They emerge to normalize interactions between strangers, to keep you minimally safe with others.

You cannot possibly know everything there is to know about someone. Including their most pressing needs at the moment. Politically shaped rules ensure you respect their basic needs, like not having to fear they could cheat you or assault you with impunity. Or for them to fear you may cheat or assault them.

Such rules mean you never have to personally know what they specifically need of you, or what you may specifically need of them. You're to assume these agreed upon norms sufficiently do their job.

But you many find these generalizing rules a poor fit. You might even say depersonalizing.

C: Anakelological insight into generalizing beliefs

Anakelogy helps to explain how such depersonalizing beliefs emerged, from inaccurate beliefs, to needing your generalizing beliefs, to ongoing situations that shape your needs and your beliefs.

D: 1. Your generalized beliefs contain errors

The more generalized your beliefs about others the more likely they're wrong. Specifics will always reveal exceptions. Left uncorrected for lack of an engaging dialogue, they in turn could hold inaccurate ideas about you. Granted, most inaccuracies matter little. But sometimes they can matter a lot.

You and I are best informed through others, instead of relying on our own feeble wits. Cut off from reliable sources, you gravitate toward generalizations whose accuracies may deviate wildly.

Without continually refreshing your beliefs about others with updated information, you risk becoming overdependent upon sweeping generalizations. Especially spiteful beliefs. Instead of personally engaging someone of a different group, you find yourself believing the worst about "those people."

You know. All Democrats *hate* freedom. All conservatives *love* tax breaks for the rich.

Later, in section seven, you're invited to test such beliefs by relating on a more engaging level.

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E: 2. You believe what you need to believe

After all, **you believe what you need to believe**. And you disbelieve what you need to disbelieve. Your specific needs shape what you trust, and what you doubt.

You believe government regulations stifle innovation? Likely because you rely heavily on incentivized productivity for your livelihood. Or know someone who does.

You believe government must protect minorities? Probably because you've personally survived the trauma of being outcasted in some official way. Or know someone who has.

The more your generalized belief provides you some relief, the less flexible it may be—no matter how inaccurate or problematic it is. **When in pain, relief is more important than reason.** You're more open to others challenging a belief you do not personally rely upon. It's less painful.

Do you believe life exists on other planets beyond our solar system? You don't personally need extraterrestrial life, so your opinion about it can be readily swayed. Painlessly.

You believe the federal government must keep tabs on potential terrorist threats? **Your most vulnerable needs anchor your most important beliefs, and they are far more difficult to change.**

F: 3. Your situation shapes your experience of needs

Your situation shapes your experience of needs. Especially your social situation. You can become so familiar with your own situation that you take it for granted. What works for you must work for others. As if everyone should experience their needs just like you experience yours.

This generalizing belief can prod you either leftward, or rightward, along the political spectrum. How?

If your social environment continually excludes you and marginalizes you for your differentness, you likely gravitate politically leftward. You experience the **widely felt need** for greater social inclusion.

If your social environment continually challenges your traditional group cohesiveness, you then likely gravitate politically rightward. You experience the **deeply felt need** for sturdier social bonds.

The more you endure your situational need alone, the more drawn you are to others complaining of this same obstructed need.

Together, you define your shared need in contrast to those in an opposite situation. It is the pain of your need that convinces you the other side must be bad.

If getting their way means you don't get yours, your own pressing need can then seem far more important, more urgent, than the "trivial" complaints of the other side. Your situation is real, right? They *chose* theirs by believing in the wrong things. Or so your situational needs convince you.

Your generalized beliefs about each other, locked into contrasting social situations, then lock you both into political polarization.

G: In summary...

To summarize, your generalized beliefs contain errors you seldom see, since you cling to your beliefs to ease your own needs, especially when your needs feel opposed by others painfully experiencing a different situation of needs.

Next...generalizing beyond reason. See you then.

DP101 UNDERSTANDING Divisive Politics

DP101.04.02 Beyond reason

[dealienation] Lecture 12

Generalizations addressing your needs often try to pass for specifics, and others with different needs are typically the first to notice this rationalizing bias.

DP101.04.02A: Beyond reason

Do you believe what's good for you is generally good for others? You need more freedom, so others must need more freedom too? You need more security, so others must need more security too. Do you find logical reasons to prove what's good for others?

What's good for them they generalize as good for you. They claim they are reasoning with you. When you counter with your own arguments, they irrationally accuse you of being irrational.

Point this out, and they'll even accuse you of the very over-defensiveness they put on display. Which can provoke your defensiveness, proving them right.

Especially if launched from behind the anonymity of the Internet. What they call a political debate resembles little more than arguing children.

DP101.04.02B: Beyond reason

L: I'm trying to debate you but you keep making it personal. Get over yourself.

R: You get over yourself. It's not about you. It's about rationally weighing all the evidence and realizing I am right.

L: That's the stupidest thing I ever heard.

R: Learn to spell, stupid.

L: You're stupider than stupid.

R: I'm helping you fix your stupid errors, you can thank me later.

L: Thank you!?

R: Your welcome.

L: Its "you're" you idiot, and I'm not thanking you.

R: It's "it's" you ingrate.

[TITLE CARD]

A: "We are good not so much by how true we are to ideas, but by how true we are to each other."

B: Rational supremacy → Overgeneralized reasoning → Polarization

Overgeneralized reasons can spark some nasty argumentative polarization. Political arguments package your subjectively felt needs as a shared objective truth. Anakeology refers to this overgeneralizing of reasoning as **rational supremacy**.

Which means *overestimating the role of intellectual reasoning while underestimating the role of intuition in routinely easing needs*.

You can thank the overgeneralizing of Enlightenment philosophy for this. According to this popularized narrative grounded in the Age of Reason, you are a rational being faithfully using reason to calculate what's in your individual best interests. Which should generalize as what's in society's best interest.

You're either making intelligent decisions ultimately good for us all, or you're just stupidly bad.

If people are merely reasoning machines, as the overgeneralization of this philosophy characterizes you, no wonder we're so easily swept up in polarizing debates.

C: Anakeological insight into generalizing reasons

Anakeology can account for this distorting of intellect. From overestimating the role of reason, to overgeneralized opposition, to pressures for believing alike.

D: 1. Overestimating role of reason in experience of needs

You routinely rely on intuition to ease your needs. But the popular narrative has you overestimating the role of reason. It pits itself against all emotions, as if regret from overreacting on a few emotions undermines all intuition. All subjectivity gets viewed as bad, despite itself being a subjective conclusion.

Think about the first time you drove to your job, or some place you must frequently get to. You utilized reasoning on that first trip. Once you settled for the best way to get there, your kinetic muscle memory took over. You can now get there unconsciously, sometimes not even remembering the details of the trip.

The bulk of your daily routine runs on your intuition, involving little to any reasoning skills. You and I function largely on autopilot. We must, or life would simply be far too overwhelming.

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The popular assumption of reasoning your way through everything fuels polarization. If you actually relied on reason to address every need, then this popular narrative says you should be able to change another's mind with a good moral argument.

After all, the Left seemingly "changed their mind" after the Right's critique of tax and spend policies that threw public money at problems. Those on the Left "compromised" in admitting there sometimes has been too much government regulation stifling innovation and economic productivity.

And the Right apparently "changed their mind" after the Left's critique of excluding LGBT people "born that way." Those on the Right "compromised" when including racial minorities into the American narrative "by the content of their character."

These examples create the misimpression that all politics can be changed by good moral arguments. That simply overgeneralizes a more complicated reality, for your personal relief.

E: 2. Overgeneralizing distorts your perception of political foes

Overgeneralizing distorts your perception of those foes you oppose. You fall prey to what anakology calls **pseudo-opposition**. This occurs when *seeing the worst in others as typical of them while seeing the worst in oneself and own group as atypical*.

The more you cling to generalizations about others, the less you can honestly know them. And the easier to feel disgusted with the whole lot because of the actions of a few. This course invites you to appreciate both sides of the political spectrum. So let's get something out of the way right now.

<: It's not your average conservative who irritates the run of the mill liberal, but the *self-righteous* conservative. The know-it-all so you-can't-tell-me-nothin' conservative. The gotta-relieve-my-own-cognitive-dissonance conservative, and rationalize it as rational. They likely annoy other conservatives more than you. But for the sake of partisan cohesion, they'll keep it under wraps.

>: It's not your typical liberal who irks the ordinary conservative, but the *self-righteous* liberal. The I've-got-all-the-answers and I'm-smarter-than-you liberal. The gotta-sound-responsible reasonable liberal, despite basing their reasons on emotional appeals. They likely irritate other liberals more than you. But for the sake of team unity, they'll rarely if ever admit it.

If most or all your exposure to the others side comes packaged like this, no wonder you distrust 'em all. The worst in the other camp can easily stick out like sore thumb. And provide you "reason" to oppose them all. And then think less critically about your own group's weakest links.

F: 3. Underestimating cultural conformity in how you experience needs

Culture compels unity in how you experience your needs. Instead of going off in your own direction to barter for survival, you agree to use currency or its digital equivalent. You become so familiar with these ways of easing your needs that alternatives appear suspect, or worse. The more widespread these need easing agreements, the more rock solid these generalizations seem.

Agreement clumps you into a larger group. You experience your needs more alike. Over there is another group who experience some important needs just a little bit differently than your group. Each side goes by a slightly different narrative, and each narrative appears most reasonable to its group. Most unreasonable to the other group.

Once your side gains a political victory, it's tempting to assume *yours* is the only correct narrative. It's easy to believe your own group has the right answers, and believe the other side gets it all wrong.

Liberals champion their successful narrative of combatting racial discrimination and other exclusions of marginalized groups. So all government interventions help, right?

Conservatives champion their successful narrative of free market productivity and the unsustainability of top-down socialistic economies. So all government regulations are bad, right?

It's easy to fall into this trap of overgeneralized thinking, and not see its polarizing effect.

G: Summary

DP101 UNDERSTANDING Divisive Politics

In summary, your needs distort your reasoning, blinds you to who you perceive you oppose, while blinding you to how social influences *more than reason* shapes *how* you need *what* you need.

Next...generalizing beyond words. See you there.

DRAFT A

DP101 UNDERSTANDING Divisive Politics

DP101.04.03 Beyond words

[depolarization] Lecture 13

Politics let you generalize your needs as the same as theirs, and leave you disappointed and frustrated when this repeatedly fails to work.

DP101.04.03A: Beyond words

What do you think of people who disagree with you, who can't see things your way? They just don't get it, huh? Are they just stupid, willfully ignorant, intolerant, crazy, or worse? If you see them failing to act, as you *know* they should, do you then "nonviolently" shoot them with weaponized words?

L: Free speech means you should be able to freely admit how you feel about others, as long that doesn't hurt others.

R: I'm generally uncomfortable around Muslims I don't personally know.

L: That's hate speech. You shouldn't say things like that.

R: It's only hate speech because you hate my raw honesty.

L: No... it's because it shows you're so intolerant of them.

R: Right, right, and I wanna thank you for being such a stellar model of "tolerance."

[TITLE CARD]

A: "If too self-assured to hear my every word, you'll think it absurd my meaning you've never heard."

B: Premature normativity → Overgeneralized reactions → Polarization

Polarization often erupts from mutually exclusive overgeneralized reactions. You claim it should be done your way, provoking them to defend the completely opposite stance. Both sides blame the other for going to extremes. Relief demands a quick and familiar answer, one your side will easily support. Such overgeneralizing behavior emerges in part from what can be called **premature normativity**. This anakelological term refers to *standardizing what should be done prior to actually knowing what is best to be done for all affected*.

Politics insists what should be done for your side, often without facing how it may impact the other side. The more your need goes unmet, the more it pushes you to do *something* for relief. *Anything*, to make this pain go away. What was unthinkable not long ago increasingly looks permissible, and even reasonable.

C: Anakelological insight into generalizing reactions

Anakelogy casts light on how your needs can easily clash with the needs of others, starting with your emotions for urgent relief, to nature's equality of needs, onto never asking what you don't think to question.

D: 1. Generalized emotions seek the path of least resistance

Like electricity, **generalized emotions seek the path of least resistance**. It can be easier to relieve the discomfort of an unresolved need than to fully resolve that need to prevent further discomfort.

The harder to resolve your need, the more you generalize to ease its discomfort. The harder for you to access healthy food while on the go, the more you're prone to scarf down some tasty junk food. Right?

Unspoken in many conflicts is this push for easy relief without addressing its underlying need. Politics may indulge what the majority desires, without the discipline to give what it actually requires.

Feel sick? Take meds. Feel hungry? Eat the same food that left you feeling sick. Repeat ad nauseam. Repeat in your politics. Relieve the recurring pain. Ignore causal needs on either side.

Yes, sometimes you just can't get that need resolved. You're compelled to take some substitute, like junk food. Some distracting pleasure, to take your mind off the pain. Not bad, if only temporary.

Let it grow into a habit, and you likely don't even realize you're stuck on a treadmill of recurring familiar pain. When only relieved, the need persists and the reporting pain resumes, again and again and again.

Familiar pain you know how to handle, over the unfamiliar anxieties when fully resolving your needs.

Resolved needs trigger no pain. Fully satisfied needs rarely lead to polarization.

Unfortunately, popular politics rarely makes this distinction. So you often feel your needs most urgently.

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E: 2. All needs sit equal before nature

Each political side implies their needs are vitally more urgent than the other side's. Protecting the life of an unborn child over the responsible autonomy of the woman's body. Access to affordable health care over economically incentivized healthcare.

Your unmet needs grow painful, don't they? They can easily throw your sense of urgency into overdrive, and theirs. As this pain grabs your focus, your needs feel obviously more life-threatening than theirs.

Your need for freedom must be more important than their demand for security. Or your need for protection feels absolutely more indispensable than their calls for personal liberties.

Anakology looks at all needs from outside of this biased urgency. Out here, looking in at everyone's life experiences impartially, anakology sees **all needs sitting equal before nature**.

The underemployed immigrant suffers economic hardship, but their need for money to access basic necessities sits equally with the company owner worried she lacks the cash flow to make next week's payroll.

From nature's impartial point of view, the spider's need for food from the fly caught in its web exists on the same playing field as the fly's need to escape that sticky web.

When caught in life's sticky web, your needs can feel more urgent than they actually are. You can endure more than you give yourself credit. With proper support, you can suffer and yet thrive with minimal damage. Fear is the warning you're unsure if you can handle it, until you experience yourself handling it.

Suffering all alone pulls your focus inward. You can barely see the vital needs of others past your own.

So you ask more of what others can do for you than what you can do for them.

This false urgency of your unmet needs, and theirs, mutually reinforces each other's polarization.

F: 3. You don't know what you don't know

Of course, everyone should just know what each other needs. Hmm? Or at least their obvious needs, their basic needs, the same needs you've always had. Clean water. Affordable medication. Braces. A ride to the health clinic.

One problem here. You need things that I never need. And I require things you'll never know about.

Politics supposedly covers all our needs. Well, at least ideally. In reality, you don't know what I need, and you don't know that you don't know these needs. Nor do I know all of yours. And I don't know that I don't know your specific needs.

The broad generalizations of politics blind you to the specific needs of others. Reacting to their political demands typically keeps you in the dark to what they actually need. Much as their reactions miss what you honestly need. Mutual defensiveness keeps you unapproachable to each other, and perpetually less aware.

They rudely ask for courtesy in how you address them, but you dismiss it as political correctness. Or they demand a rollback of regulations so their business can start turning a profit, but you accuse them of being greedy. You cannot honestly know their needs through the distorting lens of your own.

Since politics deals in the art of broad stroke generalizations, your politics warps your perception. Your hardened beliefs keep you from seeing their actual needs, and from seeing that you don't see.

How well can you relate to another if your beliefs about them are way off? And you can't know they're far off while clinging to your self-serving generalized beliefs? The more you reason with someone from a completely different situation, the more you're confronted by a sea of unknowns.

In this murky forest of your overlooked generalizations, you're not likely to see your own role in political polarization. Or see that you don't see your own complicity in polarizing views.

The broader the generalization from an opposing social situation, the greater this risk for polarization.

G: Summary

Wrapping up, your painful needs provoke you to false urgency, fooling you into thinking your needs are comparatively more important than they actually are, ~~all the while leaving you in the dark to the pressing needs of others~~. Instead of resolving needs, you get caught up relieving the pressures through conflict.

After this sections recap... needing what you feel by feeling what you need. See you on the other side.

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DP101.04.04 RECAP

Lecture 14

Quick summary of this section's key points.



To highlight some key ideas...

More than beliefs

Your politics express your generalized beliefs.

Feeding the **polarization problem**:

| *normative alienation* → overgeneralized beliefs → polarization

Some **anakeological insight** into these (over)generalized beliefs:

1. Your generalized beliefs contain errors.
2. You believe what you need to believe.
3. Your situation shapes your experience of needs.

More than reasons

Your politics express your generalized reasoning.

Feeding the **polarization problem**:

| *rational supremacy* → overgeneralized reasoning → polarization

Some **anakeological insight** into these (over)generalized reasons:

1. Overestimating role of reason in experience of needs.
2. Overgeneralizing distorts your perception of political foes.
3. Underestimating cultural conformity in how you experience needs.

More than words

Your politics express your generalized reactions to needs.

Feeding the **polarization problem**:

| *premature normativity* → overgeneralized reactions → polarization

Some **anakeological insight** into these (over)generalized reactions:

1. Generalized emotions seek the path of least resistance.
2. All needs sit equal before nature.
3. You don't know what you don't know.

YOUR CHIEF TAKEAWAY

The generalizing tendency of politics easily lets you down the disappointing slippery path toward polarizing overgeneralizations.

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New terms you learned

normative alienation [11 (24)]: the *standardized interactions between people unfamiliar with each other. E.g., not starting at someone you do not know; not greeting strangers in public with a hug; not referring to others with a racial slur.*

premature normativity [13]: *standardizing what should be done prior to actually knowing what is best to be done for all affected.*

pseudo-opposition [12]: *seeing the worst in others as typical of them while seeing the worst in oneself and own group as atypical. (Related to some extent to [fundamental attribution error](#).)*

rational supremacy [12]: *overestimating the role of intellectual reasoning while underestimating the role of intuition in routinely easing needs*

DRAFT

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DP101.04.05 Quiz

Check what you're learning. Let's see how well you can apply this stuff.

Q1 According to what you learned here, which would *not* be the best approach for understanding another's political views?

- You observe how they gravitate to political positions they experience as best serving their strongly felt needs.

This is actually a good approach for understanding another's political views. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- You notice a significant impact from their social situation, with a need for greater inclusion felt strongly on one side and a need for protecting close social bonds felt just as strongly on the other side.

This is actually a good approach for understanding another's political views. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- You detect numerous errors they believe about their political opponents, who in turn believe many overgeneralizations about those they oppose.

This is actually a good approach for understanding another's political views. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- You follow media outlets they frequent, and conclude they only adopted their political views because they were convinced purely by the logical reasoning of these media sources.

Correct! This is *not* a good approach for understanding another's political position. While media can play a role, it typically comes in *after the fact* of diversely felt needs, providing social and political support to outwardly express the inwardly experienced needs that are already there.

Q2 According to what you learned here, which would be an effective strategy for realizing how another may alter their political views?

- You realize a significant life event shifted their priority, so what they now need from others is radically different from what they needed before.

Correct! Yes, this was not explicitly described in this unit. But if you appreciate deductive reasoning, then you may appreciate how all the other options fail to account for the central role of experienced needs.

- You reason with them to see the worst in their political party as typical of them, while insisting the worst in your own political party is an unfortunate but rare exception.

This is actually a good example of overestimating the role of reasoning, which your unmet needs easily distort for urgent relief. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- You notice how messaging must have changed their wrong thinking, and this reinforces your perspective that it's just a matter of using good logic.

This is actually a good example of overestimating the role of reasoning, which your unmet needs easily distort for urgent relief. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

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- You presume good arguing sways open minds and that cultural influence has little if anything to do with it.

This is actually a good example of overestimating the role of reasoning, which your unmet needs easily distort for urgent relief. Review the second unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

Q3 “If you want to be understood, seek first to understand.” According to what you learned here, which would *not* be a good tactic for attracting your opponent’s empathy for your needs?

- You concede you’re focusing more on prompt relief, and not yet prepared to resolve whatever underlying need could be fueling such a problem in the first place.

This is actually a good tactic for attracting your opponent’s empathy. It demonstrates just enough vulnerability to attract their interest, while not selling the farm of your integrity. Review the third unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- You insist they follow the established rules, and then file a complaint if they think you have violated them in any way.

Correct! This is an example of *premature normativity*. Instead of attracting empathy, this would essentially alienate them and keep them from relating to your otherwise polarizing needs.

Ready for the next section?

- You confess you don’t know their every need, and cannot know that you don’t know them, so you invite them to explicitly express their pressing needs in mutually welcoming terms.

This is actually a good tactic for attracting your opponent’s empathy. It demonstrates just enough vulnerability to attract their interest, while not selling the farm of your integrity. Review the third unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- You admit your needs are no more important than theirs, but add how difficult it can be to appreciate their needs while they seem to believe their needs are more important than yours.

This is actually a good tactic for attracting your opponent’s empathy. It demonstrates just enough vulnerability to attract their interest, while not selling the farm of your integrity. Review the third unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

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DP101.05 Agreeably address needs

05.01 Feeling the need **15**

05.02 Sharing those needs **16**

05.03 Expressing shared needs **17**

05.04 Recap **18**

05.05 Quiz

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DP101.05 Agreeably address needs

[dealienation]

Politics is about agreeably addressing needs. Unmet needs feel easier to bear when shared with others enduring them with you.

DP101.05.01 Feeling the need

Lecture 15

The **anakeology of emotions** to understand your need for emotions.

DP101.05.01A: Emotions personally convey needs

Do you blame your emotions for the rash things you do? Do you wish you could tame your emotions, overcome them with pure reason?

But when was the last time you resolved a need by pure reason alone, without also feeling the need? Can you ever experience a need without also experiencing emotion?

Right now, are you still feeling some deep regret over acting on some emotion in some improper way?

L: Acting on feelings is bad. I don't trust feelings. Actions should be based on facts, not feelings.

R: I'm sorry you *feel* that way.

[TITLE CARD]

A: "Your emotions convey needs, for your relief-seeking deeds. Overgeneralizing is what misleads."

DP101.05.01B: The anakeology of emotions

Emotions personally convey your needs. According to anakeology, that's all emotions really are.

Yep, need conveyors. Outside of experiencing a need—past or present, directly or vicariously—you experience no emotion. You experience emotion each time you experience a need. Can you see how politics runs thick with emotions?

Emotions report your need promptly and in the simplest terms, preparing you to react immediately, if necessary. They get a bad rap from all the regrets you feel when reacting too soon. When your actions fail to fit the specifics of the situation.

Emotions generalize. They must. Emotions work in a flash. Sometimes you need to react in a flash. Like startling you into jumping out of the way of speeding car, when you have no time to think. Emotions quickly put your needs first, to ensure your survival. Reasoning costs time, so it comes later.

Discipline pulls the brakes on acting upon that first impulse, when it would be improper. Overreact enough times, and it can be easy to forget all those times you reacted properly to the situation.

After all, **emotions are just messengers.** You either accept or reject its earliest message, or more properly reflect upon it to decide how best to act. Let's not shoot the messenger. Let's instead learn from the anakeology of emotions. Ready to learn the role of emotions, to more fully understand your needs? And their role in your politics?

DP101.05.01C: The elements of emotions

As internal messengers, emotions communicate what you currently need. But they also express what you no longer need, as you re-experience from your memory.

By the way, to keep matters simple, I use *emotion* and *feeling* interchangeably. Academically, there is a distinction. That distinction won't matter too much here.

You experience your needs primarily through your emotions, not through reasoning or pure intellect. In a flash, your feelings convey your needs for you in four helpful ways: In conveying a need's direction, intensity, duration, and object. Let's look at each, and their political implications.

DP101.05.01D: 1. Emotions include direction

Emotions convey the **direction** of your need. You draw something in, like water, to satisfy your body's fluid balance. You remove something, like a threat to your safety, to satisfy your need in the other direction. Afterward, you either feel good or bad.

Tax increase? Bad, if you feel more of your earned income threatened by it. So you seek to remove it, and feel good when taxes get lowered.

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But a tax increase can feel good, if you're on the receiving end of a government funded program sustained by this revenue. You feel good when drawing in this publically funded support.

Do you think you objectively reason out your position on taxes? Well, that was your *need conveying emotions* grounding your "reasons." It's next to impossible to agree on any reason contrary to what you need, especially if you intensely need it.

DP101.05.01E: 2. Emotions include intensity

Emotions convey the **intensity** of your need. The longer it takes to resolve, the more it pulls at you. You find you can focus on little else. The more your need remains unresolved, ouch! Unresolved needs prioritize your attention, intensely. Your survival could be threatened.

Politics yanks mostly at your stubborn needs. Politics offers you hope for your more intensely felt needs. If others feel these too, together you feel hope your suffering may soon end.

The more your need gets resolved, the less you feel it. You're then freer to focus on other things. Bias may be less distorting. Reasoning can then be more open to refuting data and opposing positions. It's easier to accept a position that doesn't go against what you sorely need in the moment.

The intensity of your need conveying emotions speaks to the duration of your emotions.

DP101.05.01F: 3. Emotions include duration

Emotions also convey the **duration** of your need. Most of your needs zip by in a flash.

Feel it, resolve it, gone.

- Thirsty? Take a sip. Quenched. Done.
- Startled? Jerk back. Safe. Done.
- Lonely? Call a friend. Loved. Done.

In these familiar situations, your emotions prove more trustworthy. Your intuition serves you well. If you can easily resolve these familiar needs in a flash, they'll typically fall below the radar of your politics. In more novel situations, emotions linger, endure, even intensify. Intuition can only take you so far. You either give way to reflective reasoning, or take a risk of making a regrettable mistake.

You involve your intellectual skills in more novel situations, like accommodating someone from a different cultural background. Reasoning takes time, becomes part of the duration of your emotionally felt need. Especially where you will need support from others. Your politics speak to those needs stuck waiting on the cooperation of others. Such needs you're likely enduring right now.

Conservatism favors the familiar, for efficiently resolving needs, to avoid too many long duration needs. Liberalism favors the novel, for effectively resolving needs of everyone, especially those whose needs linger long, in large part from historical exclusions from the objects that would resolve what they need.

DP101.05.01G: 4. Emotions point to an object

Emotions convey the **object** of your need. Resolving a need often requires something outside of yourself.

Water, to quench a thirst. Roads, for you to drive on to work. First responders, to rescue you in an emergency. You can quickly resolve your routine needs. You can easily access those objects. But the further from your control, the more such objects involve politics. Can you freely access the food you need? Or must you appeal to others to access it?

Novel situations slow your response. Food becomes harder to find. Accessing it requires some reasoning. Including political reasoning.

But you may overestimate its role, and too quickly discount the contribution of your intuition. Intuition only seems contrary to reason. Once you reason your way to a solution, you pack that experience into your long-term memory. The next time you experience the need for that object, past reasoning informs your intuitive response. The objects you need no longer require as much intellectual effort.

DP101.05.01H: summary

To summarize, you experience emotions because they convey your needs. They direct you, focus your attention, keep you tuned toward relief, as you seek that relief-providing object. Politics runs thick with this emotionally rich process for experiencing your needs.

Next... you will see more closely how your emotions relate to your politics. See you there.

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DP101.05.02 Sharing those needs

Lecture 16

The **anakeology of politics** to understand your need for politics.

DP101.05.02A: Politics socially convey needs

What do you feel during a political *agreement*? Accepted? Understood? Affirmed? Does sharing your needs with likeminded others feel good?

What do you feel during political disagreements? Irritated? Misunderstood? Threatened? Under attack? Bad?

L: You can pull yourself up by your bootstraps 'cause you got white privilege.

R: And what'd you got? Accusation privilege?

[TITLE CARD]

A: "There is no good or bad except for need. Morality is code for need."

DP101.05.02B: The anakeology of politics

As emotions personally convey needs, **politics socially convey your needs**.

Your politics reassures you others experience your needs just like you. From agreeing something is out of whack, to the resources trusted for resolving such needs, to interpreting how to access such resources, to agreeing who is primarily responsible, yourself or others, for accessing or providing such necessary resources. Political differences emerge between those with a sharply different *need-experience*.

DP101.05.02C: Your need experience funnel

"**Need-experience**" is another anakelological term. It covers more than just your specific need. This term includes the full process, from start to finish. From the direction of your need to the object of your need, and beyond.

For example, you say you need water. Need-experience includes needing a container to put the water in, how you can access that container with its thirst quenching fluid, and if you have to go get it yourself or if someone will bring it to you.

Getting the whole picture will be necessary to deeply understand your politicized needs. Anakeology gives you that depth of understanding in what it calls the **need-experience funnel**.

DP101.05.02D: Your core needs

At the base of this funnel sits **your core needs**. Every need you experience starts here. Some fluctuating level falls out of balance. Your body's temperature gets too hot or too cold. Your body's fluid level drops too low, or climbs too high. A friend draws too close, too personal, or pulls back right when you needed them most.

These fluctuating levels prove essential for you to function. For you to be alive. These are typically triggered beyond your control. So reasoning has little to do with it.

These are so common that you will find **near universal agreement** in how they are experienced.

DP101.05.02E: Your resource needs

The next rung up the funnel is **your resource needs**. This is the "object" of your need conveying emotions.

Restoring your core fluctuating level often requires some resource, some object. Water to draw in, or expel out. That friend you wish to keep close at a comfortable distance.

You can find **widespread agreement** for these, with some emerging differences. Water endures as the key resource for maintaining everyone's bodily fluid level. Who counts as a friend, well, that can diverge widely by culture.

DP101.05.02F: Your access needs

Next up the funnel you'll find **your access needs**. Thirsting for the resource of water is one thing, but how are you going to access it? In a plastic bottle? Purchased with money? From a drinking fountain?

You can expect to find **widespread disagreement** here, with compelling differences that spill over into intensifying conflicts. Yeah, the stuff of politics.

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DP101.05.02G: Your psychosocial needs

At the top tier of this funnel you find **your psychosocial needs**. You need to be able to access these resources on your own, as much as possible. When you can't, you need to count on others to permit you to access them, or help you access them, or bring 'em when you cannot get 'em yourself.

You need to freely assert your capacities to provide for yourself, lest you feel smothered or overwhelmed by your vulnerabilities. You need autonomy, self-sufficiency, your self-determination.

You also need the reliable supports of others, lest you feel overwhelmed by your own limits. You need others for support, for belonging, for social interaction, for love.

Your “psycho” or self-needs look inward. Your social-needs look outward.

These complementary needs can feel at odds. Autonomy versus belonging. Self-sufficiency versus social supports. Self-expression versus group conformity.

Your social situation plays a key role in how you experience these psychosocial needs. Your family. Your local community. Your faith or other support community. The larger society. And ultimately the global sea of humanity itself.

The more loved you know you are, the easier to navigate each of these social contexts. The more externally and internally supported you feel you are, the easier to handle their diverse challenges.

Some social situations boost your autonomy more than others. They encourage you to step out and do your own thing. You are loved more when asserting your individuality.

Some social situations reinforce your need for belonging. Loyalty to family and your faith group matter more than personal expression. You are loved more when you're faithful to your group.

As a social being, you are dependent on the cooperation of others. They incentivize you to “need” in similar fashion—lest you risk not getting what you need and suffer isolation. You experience your need for security, for example, mostly in ways others will actively support. Or risk remaining insecure.

That's why you might need group loyalty more than personal expression. Or to freely express yourself over group inclusion. In short, your relation to these social contexts shapes your psychosocial needs.

Now lean in. Step a little closer. Are you starting to see the seeds of ideological differences? Welcome.

You've just entered the domain of politics. That stuff that exists to serve diverse need-experiences.

On the political left, you see more inclusiveness for those whose uniqueness left them historically out in the cold.

On the political right, you see more cohesiveness for those with a more traditional relationship with each other.

You experience your psychosocial needs quite differently from others. Self-needs more than social-needs, or social-needs more than self-needs. And that's what forms the basis for your political differences with others. Not intellectual reasons. But stubborn needs, with political reasoning forged afterwards for their relief.

DP101.05.02H: summary

You find common ground the further down the *need-experience funnel* you go. As you go up this funnel, shared experience gives way to diverse ways of experiencing needs.

These differences can become political. In fact, they often do.

Your politics exists to serve your need-experience, your style of needs. And serve those who share this style with you, in contrast to those who don't. In contrast to those experiencing their psychosocial needs quite differently from you.

Next... diving deeper into your psychosocial experience, linking it to polarization. See you there.

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DP101.05.03 Expressing shared needs

Lecture 17

The **anakeology of polarization** to understand your need to oppose the other group.

DP101.05.03A: Polarization groupishly convey needs

Which do you find easier? Standing your ground alone? Or standing with countless others who share your stance? With others who love you when you hate your common foes?

R: I don't "hate" your roommate; I'm just not ready to accept *practicing* homosexuals.

L: He says he's not practicing.

R: Oh good.

L: He got it right the first time.

[TITLE CARD]

A: "When supports grow shallow, alienation runs deep.
Then the truth gets expensive, and beliefs run cheap."

DP101.05.03B: The anakeology of polarization

As politics socially convey your needs, **polarization groupishly conveys your needs**. You trust your groups to have your back with what you need, who help you oppose those who don't.

By **groupish**, I mean you *identify with a group in ready opposition to outsiders*. Numbers count. With numbers on your side, you can sharply oppose and even hate those in the other group with little if any repercussions.

When you challenge another's political view, you're actually challenging how they trust their need to be relieved. When others challenge yours, don't you feel your own needs slammed against a wall?

Your needs do not cater well to opinions, so why should theirs? Your political opinions guard your vulnerably felt needs, don't they? Such needs resist reasoned arguments, and will not submit to debates.

Your experience of needs stretch down into your full being, with deep roots into tender places that cannot change overnight. Well, as does theirs. That's why political arguments rarely work.

Your needs, with all their passions, cannot serve anyone's arguments. Arguments must serve your needs.

Your needs come first. Without first experiencing your needs, you have no motivation for arguments.

Including your **psychosocial need experience**.

DP101.05.03C: Psychosocial need experience

You need freedom, to determine your own path in life, to be self-sufficient, and the like. You also need social supports, a place you feel you belong, and the warmth of other humans. How you're able to ease these needs is your *psychosocial need experience*, unique to you.

Perhaps you find it easier to assert your individuality. You can express your distinctive personality without risk of rejection. You might even have a greater sense of who you are than where you fit in.

Perhaps you fit in neatly with your groups: family, faith, job, school. ~~You're friendly, outgoing, and widely loved.~~ You might even have a greater sense of where you fit in than who you are.

Ideally, your family and other primary groups fully affirm your individuality on its own terms. More likely, you either enjoy deep social inclusion at the expense of your honest personhood or you enjoy wide autonomy at the cost of not really fitting in anywhere.

In other words, you experience some form of **psychosocial imbalance**.

DP101.05.03D: Psychosocial imbalance

Are you abundantly self-sufficient, but feel like you don't really belong in most places? Or do feel you belong just about anywhere, as long as you don't express your more controversial side?

Either your self-needs resolve more than your social-needs, or your social-needs resolve more than your self-needs. If this speaks to your experience, you now have a name for it: **psychosocial imbalance**.

You are not alone. At some point and on some level, everyone experiences this tension between their self- and social-needs. Often, balance restores. Eventually, your self- and social-needs get equally resolved.

Too often, they do not. The tension lingers. Intensity pulls at your attention. Duration compels you to seek support. Psychosocial imbalance fixes your focus for hopeful relief.

If this speaks to your experience, then you can also give this a name: **psychosocial orientation**.

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DP101.05.03E: Psychosocial orientation

Your unmet needs consume your focus. Lingering needs prove painful. Needs of duration compel you to seek their relief, to orient you to restore balance. **Psychosocial orientation** orients you to restore the balance between your self- and social-needs, to resolve *psychosocial imbalance*.

If your self-needs like authentic self-expression enjoy greater resolution, you will naturally feel pulled to ease your less resolved social-needs, like inclusion and social supports.

If your social- needs like group loyalty enjoy greater resolution, you will naturally feel pulled to ease your less resolved self-needs, like self-sufficiency and personal responsibility.

Painful needs provoke you to generalize for fast relief, and to generalize to find likeminded support for hopeful relief. Generalizing with all its trappings you encountered in section four.

One side generalizes their need to **liberate** the personal expressions of their marginalized identities. As a necessary step for addressing their social-needs for societal inclusion and social supports.

The other side generalizes their need to **conserve** the social cohesion of their smaller social units. As a reliable foundation for addressing their self-needs for more self-sufficiency and personal responsibility.

Which side speaks more to your psychosocial experience? Can you see how your *psychosocial orientation* provides the basis for your **political orientation**?

DP101.05.03F: Political orientation

Your **political orientation is the outward expression of your inward psychosocial orientation**. You outwardly express your persevering needs boiling up from your more vulnerable inside.

Others who don't share your *psychosocial orientation* don't quite "get" you. Usually because they are so focused on relieving their own style of needs, from their opposing political orientation.

You support easier entry for immigrants? Your psychosocial orientation suggests your societal inclusion rests on the broader inclusion of other marginalized peoples.

You support tougher barriers to immigration? Your psychosocial orientation tells you the importance of immigrants assimilating into the national identity or they risk becoming a threat to security.

You support peace initiatives where war must be an unthinkable last resort? Your psychosocial orientation inspires you to see some humanity even in those who threaten you violently.

You support a stronger military defense? Your psychosocial orientation warns you how a strong national defense serves as deterrence to external threats, resulting in periods of relative peace.

Your political orientation flexibly expresses your less flexible psychosocial needs. Expressed political views can serve as a stepping stone toward better understanding one another's tender needs. Or it can slip into polarizing enmity, with each stinging problem overgeneralized as the other side's fault.

<: If it's **liberals** you distrust, you can dismiss them all as welfare state socialists, irresponsibly running to the nanny state for their every problem while policing your every word. Well, then you don't have to listen to them. Even if you expect them to listen to you.

>: If it's **conservatives** you loathe, you can paint them all as small minded xenophobes and bigots, eager to impose their parochial morals or selfish economic interests. Well, then you don't have to take them seriously. Even if you expect them to take you seriously.

Here's an alternative. First, feel your discomfort with the other side, but then deal with your discomfort with a balanced view of *both* sides. This course provides you with such a parallel perspective.

Personally, I'd rather endure the passing discomfort of momentarily misunderstanding either other than the long-term agony of mutually mischaracterizing each other into perpetual conflict.

DP101.05.03G: summary

Politics slips into groupish polarization when generalizing becomes overgeneralizing of unmet needs.

Inflexible needs harden each other's inflexible psychosocial orientation. Overgeneralizing avoids the specifics necessary to resolve these needs. What if you could see the other side struggling to resolve their specific needs much as you struggle? What if you *could* relate equally to opposing sides?

Next... relating equally to opposing sides. See you on those other sides.

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DP101.05.04 RECAP

Lecture 18

Quick summary of this section's key points.



To highlight the good stuff...

You feel your needs

Emotions personally convey your needs. You first become aware of needs that may require the involvement of others. You then step into the threshold of politics. Welcome to the anakelogy of emotions.

Intensely felt needs animate politics.

You share your needs with others

Politics socially convey your needs. You appeal to others for support to help ease these needs. What starts out as personally subjective can now be presented as socially objective. Welcome to the anakelogy of politics.

Politics exist to serve shared needs.

You express shared needs with others

Polarization groupishly conveys your needs. You boldly express your needs behind the veil of likeminded generalizers. This team-like support of kindred souls helps ease the strain of your unmet needs. Welcome to the anakelogy of political polarization.

Your political orientation is merely the outward expression of your inward psychosocial orientation.

YOUR CHIEF TAKEAWAY

The differences between political Left and Right are not as significant as the impactful distinction between overgeneralizing needs on the one hand and addressing specific needs on the other.

New terms you learned (and new definitions to some familiar words)

emotion [15]: need conveyor; brings awareness of something required, although may not be required presently or could be required by someone else.

groupish [17]: *identifying with a group in ready opposition to that group's outsiders. (i.e., tribal; selfish on a collective level)*

need experience [16]: the full process of requiring something from start to finish, along with the things and people required to ease the need.

need experience funnel [16]: different levels for experiencing a need, from its initial core of experiencing something slip out of functional balance, to resources for restoring balance, to

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access to such items, to how much it is up to you to access or others to access required items for restoring functional balance.



- **core need:** fluctuating level necessary for functioning that falls out of balance.
- **resource need:** something typically outside of oneself necessary for restoring fluctuating functional levels out of balance.
- **access need:** how one is to obtain or receive a resource need.
- **psychosocial need:** either accessing resource need on one's own or by others; distinguished by "self needs" like autonomy and self-efficacy, and by "social needs" like group supports and companionship.

political orientation [17]: *the generally inflexible position along the political spectrum or available political outlooks; the outward expression of your inward psychosocial orientation.*

psychosocial need experience [17]: how one eases both their inward looking self needs (e.g., autonomy, self-sufficiency) and their outward facing social needs (e.g., belonging, companionship).

psychosocial imbalance [17]: where your self needs resolve more than your social needs, or your social needs resolve more than your self needs. Also referred to as **psychosocial tension** [8].

psychosocial orientation [17]: a stable relatively psychosocial imbalance; for some, their self-needs routinely resolve more than their social needs, while others find their social needs routinely resolve more than their self needs. Your *psychosocial orientation* provides the basis for your **political orientation**.

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DP101.05.05 Quiz

Check what you're learning. To see how well you can apply this stuff.

Q1 If emotions are “need conveyors” as this section asserts, each of the identified dimensions of emotionally conveyed needs helps to animate how politics addresses needs. Which among these is *not* a helpful example of how the different dimensions of emotion animate politics?

- Someone on the Left feels good about expanding legal protections for LGBT people because it satisfactorily removes a painful threat to those they widely esteem.

This actually serves as a good example for the direction of emotion, which delves into morality. Look for the one that does not point out the direction, the intensity, the duration or the object of an emotionally conveyed need. Then try again.

- Someone on the Right feels confident their reasoning skills can overcome any emotional bias they see distorting arguments from the Left.

Correct! This one fails to touch on any emotional element, such as an emotion's direction, intensity, duration or object of some emotionally conveyed need. Indeed, it slips into the popular bias against bias itself, which (according to anakelogy) merely prioritizes need.

- Budget cuts denying adequate funding to keep a reproductive justice clinic open leaves a progressive feeling intensely focused on any alternatives for dealing with the emergency needs of her underserved clients.

This actually serves as a good example for the intensity of emotion, which pulls you to focus on some apparent need. Look for the one that does not point out the direction, the intensity, the duration or the object of an emotionally conveyed need. Then try again.

- A flood of immigrants slow at assimilating into local rural culture leaves a conservative neighbor feeling uneasy, because the loss of familiarity means she will be confronted with increasingly novel situations that will stretch her previously efficient outcomes into longer and longer durations of unmet needs.

This actually serves as a good example for the duration of emotion, where a familiar situation (favoring conservatism) typically shortens the duration while a novel situation (favoring liberalism) often extends the duration. Look for the one that does not point out the direction, the intensity, the duration or the object of an emotionally conveyed need. Then try again.

Q2 As you move up the *need experience funnel*, you gradually lose common ground with others, and bump into greater political differences. Which of these provide a weak example for how the *need experience funnel* shapes your political views?

- It's typically easier to politically agree on what the needs are than how to redress them, because we all share the same basic core needs.

This is actually a good illustration of the role of core needs in politics. Look for the one that provides a weak illustration for the role of core, resource, access, or psychosocial needs in politics. Review the second unit in this section if necessary, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- While the need for healthcare rarely gets disputed, political differences emerge on how best each person is to access the healthcare they may require.

This is actually a good illustration of the role of access needs in politics. Look for the one that provides a weak illustration for the role of core, resource, access, or psychosocial needs in politics. Review the

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second unit in this section if necessary, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- Not everyone needs the same resources, so political disagreement rarely erupts over which resource best serves which need.

Correct! While this touches on the role of resource needs in politics, it provides a weak example for how a need experience element (core, resource, access, or psychosocial) actually impacts politics.

- Disability rights ensure those who cannot provide certain services for themselves are not left vulnerably dependent on others for everything when they can still do many things for themselves.

This is actually a good illustration of the role of psychosocial needs in politics. Look for the one that provides a weak illustration for the role of core, resource, access, or psychosocial needs in politics.

Review the second unit in this section if necessary, and then try again. You may actually learn it better than if you answered this correctly on the first try.

Q3 Each of these effectively characterizes the dynamics of political polarization, as each side takes a defensive stance to posture themselves at odds with the hated other. But one of these gets it quite backwards. Which one?

- Pundits on the Right complain about freeloaders on the Left who refuse to pull themselves up by their bootstraps, while activists on the Left point out they represent those without the bootstraps to pull themselves up.

This actually gives a good example of mutually defensive political posturing, without getting it backwards. Review the third unit if necessary, and then try again. You may actually learn it better than if you initially answered correctly.

- Some on the Left complain Democrats buy the votes of poor people who become overdependent on state welfare programs, while some on the Right overgeneralize all Democrat voters as easily motivated by xenophobia.

Correct! This is backwards. It is those on the Right who complain Democrats basically buy votes of the poor while those on the Left insist voters only vote Republican out of fear of the different.

Ready for the next section?

- Some on the Right denounce environmental activists as crazy tree huggers who mindlessly stifle economic opportunities while some on the Left shoot back that deregulation is just an excuse to indulge in greedy, selfish economic aims.

This actually gives a good example of mutually defensive political posturing, without getting it backwards. Review the third unit if necessary, and then try again. You may actually learn it better than if you initially answered correctly.

- Liberal bloggers denounce any limits on immigration from the Mideast as evidence of Islamophobic bigotry while conservative talking heads paint all social justice activists as whiny snowflakes who cannot tolerate even the slightest of unintentional slights.

This actually gives a good example of mutually defensive political posturing, without getting it backwards. Review the third unit if necessary, and then try again. You may actually learn it better than if you initially answered correctly.

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DP101.06 Different social situations

06.01 **Relating to opposing sides** **19**

06.02 **Appreciating both sides** **20**

06.03 **Respecting each other's needs** **21**

06.04 **Recap** **22**

06.05 **Quiz**

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DP101.06 Different social situations

[depolarization]

Looking at both sides from the perspective of their legitimate and yet different needs.

DP101.06.01 Relating to opposing sides

[degeneralization] Lecture 19

You can better relate to each other by seeing how you each experience a different set of needs.

How safe do you currently feel? How free do you feel you are right now? Can you be both free and safe? The opposite of **psychosocial imbalance** is **psychosocial equilibrium**. Those who are personally free to be their full selves while also feeling socially safe and included are in *psychosocial equilibrium*.

They likely have less of a need for politics. They often appear apolitical, less partisan, and may describe themselves as politically independent.

Unfortunately, a lasting marriage between self-needs and social-needs elude almost everyone. Such ideal balance can be as rare as, say, a marriage in heaven.

R: Of course, there is no marriage in heaven.

L: And you know why?

R: Because Jesus said so, it's in the Bible.

L: Because heaven lasts for eternity, and to be married to the same person for eternity is closer to the definition of hell.

[WARNING: Outbursts of nonconsensual laughter in front of your spouse could be hazardous to your health.]

[TITLE CARD]

A: "By yourself, there's only so much you can do. You need others. Others need you."

B: Origin of left and right

The origin of the terms "left" and "right" sheds light on this strain between **self-needs** and **social-needs**. As the French Revolution unfolded in the 1790s, factions split between those with opposing psychosocial orientations.

In the freshly minted French National Assembly, those who **sat to the left** of the challenged order were the **Jacobins** calling for **radical** change, and the **Gorondins** calling for **liberal** change at a more modest pace. Those who **sat to the right** were **Constitutional Monarchists** who could be characterized as political **moderates** and **conservatives**.

Those on the left sought **liberation from traditional forms** they experienced as **tyrannical** or oppressive. Their **psychosocial needs** were best addressed with radical change from traditional norms. Their **self-needs** felt smothered under the tyranny of the hierarchal moral order. They called for greater personal **liberty and equality** of all.

Those on the right strove to **conserve traditional relationships**, of religion and the monarchy. Their **psychosocial needs** were best met in these traditional relationships. They satisfied their **social-needs**. They resisted change that would pull the rug out from under the social **order** they depended upon.

C: Your social situations

Your **social** or **psychosocial situations** mirror their psychosocial situation. **You** live within a range of social situations, from whoever is personally closest to you, to the global community of all humanity.

Each affects your **social needs**: for companionship, for belonging, for emergency supports, to providing what you cannot provide for yourself. Each affects your **self-needs** in tolerable or intolerable ways.

If your *psychosocial imbalance* mirrors those of the Jacobins or Gorondins, you **widely accept the many**. You seek to liberate those oppressed by the old moral order, by seeing all as equally deserving throughout society, and perhaps throughout all humanity.

If more like those Constitutional Monarchists, you **deeply embrace the few** relationships that best provide for your needs. You seek to conserve these sacred relationships, vital to your psychosocial needs.

The more your social situation impacts your *psychosocial equilibrium*, your *psychosocial orientation* soon follows. And the more antagonistic you're likely to be towards social situations you find threatening to your psychosocial needs. This shapes what can be called your *psychosocial bias*.

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D: Your psychosocial bias [1 of 2]

[wide or deep]

Psychosocial bias prioritizes your specific **psychosocial needs**. To ease your *psychosocial imbalance*, you're pulled to **focus** on your **self-needs**, or **focus** on your **social-needs**, whichever is more wanting.

E: Your psychosocial bias [2 of 2]

[wide or deep]

Think of that range of social situations as a **continuum** from right to left, from the smallest number of people to the largest. This range includes the dimensions of **psychosocial width**, and **psychosocial depth**. Psychosocial width covers such values as social inclusion, equality, and ensuring everyone in the group, or humanity as a whole, is amply provided for.

Psychosocial depth covers such values as intimate connection, group loyalty, and the personal freedom to fulfill your entrepreneurial vision.

Psychosocial bias either has a **wide** focus, or a **deep** focus. Going wide, you ideally accept every flavor of humanity, but you cannot possibly know everyone. Going deep, you ideally stick closely to familiar others, but often exclude those even mildly different from you.

Your psychosocial bias forms the basis for your **psychosocial orientation**.

F: Psychosocial orientation

Psychosocial orientation falls along a continuum. **Wide focus** covers the left wing, with increasing risk of **psychosocial imbalance** leftward. **Deep focus** covers the right wing, with increasing risk of **psychosocial imbalance** rightward. A more balanced focus typically enjoys **psychosocial equilibrium**.

Where do you see yourself falling along this continuum?

If **wide-then-deep**, you seek social **equality** before you seek individual freedoms for all. You appreciate both, but wonder how enjoyable freedom can be while suffering inequality.

If **deep-then-wide**, you seek individual **freedoms** before seeking social equality for others. You appreciate both, but wonder how enjoyable equality can be if equally in bondage.

If further leftward, **wide-yet-shallow**, you prioritize the wide **inclusion** of all. Either everyone gets in or no one gets in. Close-knit cohesion falls off your radar.

If further rightward, **deep-yet-narrow**, you prioritize the deep **cohesion** of a familiar few. Only those similar to each other can get in. Including the diversity of others falls off your radar.

Or perhaps you're **wide-and-deep** or **deep-and-wide**. You experience **both**: social equality and personal freedom, inclusion and cohesion, social and self needs.

I trust you can now see **how** your *inflexibly experienced psychosocial orientation* informs your *flexibly expressed political outlook*, your **political orientation**.

G: Your political orientation

You may not even think about having a political orientation until your psychosocial needs scream out for attention.

Relative to your **social situation**, you may experience yourself as warmly accepted or so different from the accepted norm that you feel painfully rejected, or worse.

Perhaps your **self-needs** are *more resolved than your social-needs*. You know the **specifics** of who you authentically are and can **embrace being different** from others.

But then you risk rejection, even violence. So your **social-needs** likely endure *less resolved than your self-needs*. For relief, you will likely **generalize about** how to gain **social inclusion** in society.

You may then appeal to others of similar need-experience. You find yourself **increasingly inclined toward liberalism** to ease your strained psychosocial needs.

Perhaps your **social-needs** are *more resolved than your self-needs*. You know the **specifics** of staying loyal to your friends and family and **maintaining social cohesion**.

But then you risk restraints on your individuality. So your **self-needs** likely endure *less resolved than your social-needs*. For relief, you likely **generalize about** how to assert your **individual freedoms**.

You may then appeal to others of likeminded need-experience. You find yourself **increasingly inclined toward conservatism** to ease your strained psychosocial needs.

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H: summary

Liberals and conservatives experience a different set of needs from each other. The needs themselves will not go away with a good debate. You will find it easier **relating to opposing sides** the more you can step back from your self-serving generalizations. And start appreciating the specifics on both sides.

Next... appreciating both sides. Till then.

DRAFT

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DP101.06.02 Appreciating both sides

[dealienation] Lecture 20

Let's look at both political outlooks on equal footing. Without assuming one is better than the other.

How well do you think you understand the needs of those on the other side? Do any of them know yours? You see your needs as plain as day, so why can't they? Of course, they're likely wondering the same about you. Prepared to passively wait forever? Prepared to keep suffering? Prepared to endlessly fight? I dare you to see past your own needs, to see theirs. I challenge you to appreciate how their unmet needs blind them from fully appreciating yours. Much as your strained needs blind you from fully appreciating theirs.

Ready to turn this around? Ready to be the power that empowers? Ready to take charge?

L: Our political differences ought not to pull us into some immature fight.

R: Of course not. Let us be of one mind and admit that I'm right.

[TITLE CARD]

A: "You see what you need to see. And believe what you need to believe."

B: Depth perception

Strap on your 3D glasses. We're going on an adventure that requires **depth perception**. So you can **actually see** the depth in liberalism. So you can **actually see** the depth in conservatism.

No more viewing others as **caricatures**, so you can dismiss "those people" on the other side of the fence. That'll give 'em an excuse to dismiss you. Can you not rise above that?

No more viewing others simply **by your own need**. Or they'll judge you by *their* own need. Can you not rise above that?

No more viewing others by their worst example, which we call "**pseudo-opposition**," a type of prejudice.

They already judge you, most likely, by the worst of your own group. Can you not rise above that?

It's time to stop beating up on each other, to start seeing both sides on *equal* footing. Ready?

C: Balanced comparison (1 of 4)

Liberalism tends to be **rooted in human history**. Specifically in response to new legal needs sparked by larger political entities.

There are too many *people* to personally know. And many are **widely** different from what you're most familiar. Codified *laws* ensure we all get along within the state's borders. Different people with different needs call for different rules.

D: Conservatism tends to be **rooted in human evolution**. Specifically in your genetically baked in preference for preserving the *familiar*.

For countless generations your ancestors lived and breathed **freely** in small close-knit groups. Everyone knew each other's name. **They** remained **deeply** familiar with each other. Familiar people trust familiar norms to resolve familiar needs.

E: Balanced comparison (2 of 4)

High human density results in more frequent encounters with less familiar people. **You** may feel a need to be secure from each other as much as from foreign threats.

Low human density continues to allow breathing space from each other. But also a sense how much you need each other. Especially for your individual and shared survival from unknown threats.

F: Balanced comparison (3 of 4)

Life gets increasingly **complex**. You become like cogs in a wheel of a larger society, but more productive. Gut reactions give way to careful reasoning. Rational rules make sure you look out for everyone's needs. The state may protect minority interests, even if for its own sake.

G: Life can be instantly **predictable** in a mostly familiar environment. You can relate directly to each other's needs. You rely less on rules. You face few abnormal situations, so you rely more on your gut instincts than reason. Unpredictable people, who do not fit in, may get demonized and cast out.

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H: Balanced comparison (4 of 4)

You **liberate** your **cultural diversity** by protecting **individual expression**. This brings out your *widening* differences with each other, leaving those least influential deeply excluded. You the excluded *press* for greater **social inclusion**, even if by the collective coercion of the law.

I: You **conserve** your **traditional relationships** to preserve your **social cohesion**. But too much focus on the group can smother the *depths* of your individual potential, especially from larger groups like a multicultural state. You *defend* your **individual choice** in our tradition of individual rights.

J: summary

From the narrow perspective of your own needs, your side appears right and the other all wrong. As I trust you can now see, appearances can be deceiving.

Let's continue this theme. See you there.

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DP101.06.03 Respecting each other's needs [depolarization] Lecture 21

See both political sides as equally serving their needs in diverse social situations.

Do you still harbor any animosity for those on the other side of the political fence?

Those who understand each other better tend to get along better, and find fewer reasons to jump to a fight.

Does this take all your fun out of opposing the other side?

L: Told ya you were a fool to see things only your way.

R: And you expected me to listen to you? Now who's the fool?

[TITLE CARD]

A: "It's good to hold onto the one. And not let go of the other."

B: Balanced comparison (summarize)

To recap, **liberalism** and **conservatism** can be viewed as complementary opposites.

Liberalism is rooted in human history, serving larger population densities, with its cultural complexities.

Liberalism "liberates" the *individual expression* of cultural diversity, while pushing for greater *social inclusion* of such diversely expressed individuality, to serve a real *need*.

Liberalism serves the needs of those **widely different** from each other. *Differences* that can widely complement each other's shortcomings, making us collectively stronger, by being more effectively inclusive of our otherwise neglected parts.

Conservatism is rooted in human evolution, serving lower population densities, with its predictable familiarities.

Conservatism "conserves" the traditional relations of *social cohesion*, while defending individual rights to make a freely *individual choice*, to fulfill an actual *need*.

Conservatism serves the needs of those **deeply familiar** with each other. *Familiarity* that can deeply bond a few of us together, allowing us to be individually freer, to efficiently produce in ways otherwise wasteful, and then freely pursue a deeper meaning in life.

C: Balanced comparison (summarize)

The **WIDELY different need** liberalism... as... The **DEEPLY familiar need** conservatism

Liberalism springs from the need to *liberate* your **individual expression**, if you *are* one of those who feel inherently different and *widely* excluded from mainstream norms. You've got your individuality down to **specifics**, sharing common ground with other societal misfits. You *know* exactly who you are.

Lacking **social inclusion**, liberal arguments tend to **generalize** how society best include them.

If you **lean to the Left**, can you see how your specific experience of needs drives your **political beliefs**?

Can you appreciate how your political arguments run *after the fact* of what you need *differently* from conservatives? When you generalize how the government should enforce the equal inclusion of all—glossing over what individuals and local communities can potentially do for themselves—can you see how this can painfully disrupt a conservative's only foundation of social cohesion?

Conservatives resist you not so much **because** your political arguments run contrary to theirs, but because *your generalized* approach to *needs* can run opposite to what they *specifically* need.

Conservatism springs from the need to *conserve* your **social cohesion**, if you *are* among those grounded in traditional relationships, and *deeply* invested in local community. You've got your social connections down to **specifics**. You *know* you are deeply supported by those who know you well.

To resist larger group pressures, conservative arguments **generalize** how to assert **individual choice**.

If you **lean to the Right**, can you see how your specific experience of needs drives your **political beliefs**?

Can you appreciate how your political arguments run *after the fact* of what you need *differently* from liberals? When you generalize how all individual behavior results from the responsibility of individual choice—glossing over the fact of societal barriers limiting actual choices—can you see how this needlessly shames the historically excluded? Their needs are as real as yours.

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Liberals resist you not so much **because** your political arguments run contrary to theirs, but because *your generalized* approach to *needs* can run opposite to what they *specifically* need.

Neither is inherently better or worse than the other. Each has their strong side; each has their weak side. Both sides are generally doing their best to serve their own style of needs.

Until each side appreciates the other side's specific needs, and realize how they disrespect those needs in the name of overgeneralized politics, polarization will unfortunately remain.

D: Balanced comparison: What's in a name?

Liberals today, conservatives tomorrow

Liberals will naturally fight to *conserve* their recent political gains. This sets the stage for today's liberals becoming the conservatives of tomorrow, much as current conservatism emerged from conserving the classical liberalism of yesteryear.

Conservatives today, liberals tomorrow

Conservatives will naturally resist unsettling incursions into their traditional spaces. Their fight to *liberate* their increasingly marginalized local communities may trigger the next liberation movement. Could this become the *liberalism* of the future?

Needs today, needs tomorrow

The needs themselves don't care what you call them. Needs persist, and command your attention by any label you assign them. Polarization makes sure your needs, and theirs, never fully get resolved.

Whose team are you on?

Politics pulls you into taking sides like a **team sport**. That can fool you into thinking one side is fully better than the other. Once convinced, you focus on your team's needs while ignoring theirs. You provoke each other's guard, both hiding your vulnerable needs behind the self-protective gear you call *reasoned* arguments.

If you want to be understood, seek first to understand

You *know* your deeply vulnerable needs do not change easily to any argument, so why should theirs?

Political arguing seeks agreement, offers little value in return, and generally alienates those who experience their needs differently. Such debating does less to solve problems, and more to perpetuate one another's painful needs. Polarization shall then persist.

It's too easy to believe what's good for one team is best for all. But is it really?

E: Balanced comparison (summarize)

Both the liberal and conservative can say to the other:

What's good for my needs | may be problematic for yours.

Accommodating your needs | may disrupt my own.

Dismissiveness of this distinction between each other's style of needs is what *drives* our POLARIZATION!

Neglecting this **balanced comparison** leaves us with **imbalanced outcomes**. With polarization.

Arguing whose side is better doesn't really get us far. You know what does? Loving understanding.

To fully understand one another's politics, wouldn't it help to first lovingly appreciate each side's strengths, before pouncing on each side's weaknesses?

F: summary

Politics is the art of generalizing how to agreeably address needs in various social situations. Polarization stems from overgeneralizing these differing *need-experiences* in differing social situations. You experience these differences either as conflict, or complementing your strengths and weaknesses. If you're ready to defy the pull of polarization.

G: Ready to defy political polarization? Then I'll be ready for you on the other side.

DP101 UNDERSTANDING Divisive Politics

DP101.06.04 RECAP

Lecture 22

Quick summary of this section's key points.



Now to conclude the key points...

Relating to each other's specific needs

Your *psychosocial bias* either has a **wide** focus, or a **deep** focus, or sits somewhere in between. Such bias prioritizes your vulnerably felt psychosocial needs. Especially when hardening into a *psychosocial orientation*, where your *self needs* or *social needs* constantly get prioritized.

Political orientation provides you a less vulnerable expression for your more vulnerably felt psychosocial needs, , stuck in place from your psychosocial orientation. Liberals and conservatives continually experience a different set of psychosocial needs from each other. After you realize either side cannot simply change their psychosocial orientation, you can start easing the tensions of political polarization.

Appreciating each other's social situation

To understand the deeper inflexible differences between liberalism and conservatism, it helps to appreciate both on equal footing. Look at their social contexts. See how their distinctly different social situations shape their specific psychosocial needs. Find your responses to your specific social environments generally no better or worse than theirs.

Respecting one another's differing needs

Unresolved needs pull your attention away from respecting the needs of others. No wonder you cannot relate well to their need, if it seems to run contrary to yours. By pulling together instead of struggling to pull your fingers out of this [Chinese finger trap](#), you will be better prepared to defy polarization.

YOUR CHIEF TAKEAWAY

It's all about differing needs. Debate has little to do with it. You cannot argue someone into having the same orientation as you. Those who keep trying easily add to the problem of polarization.

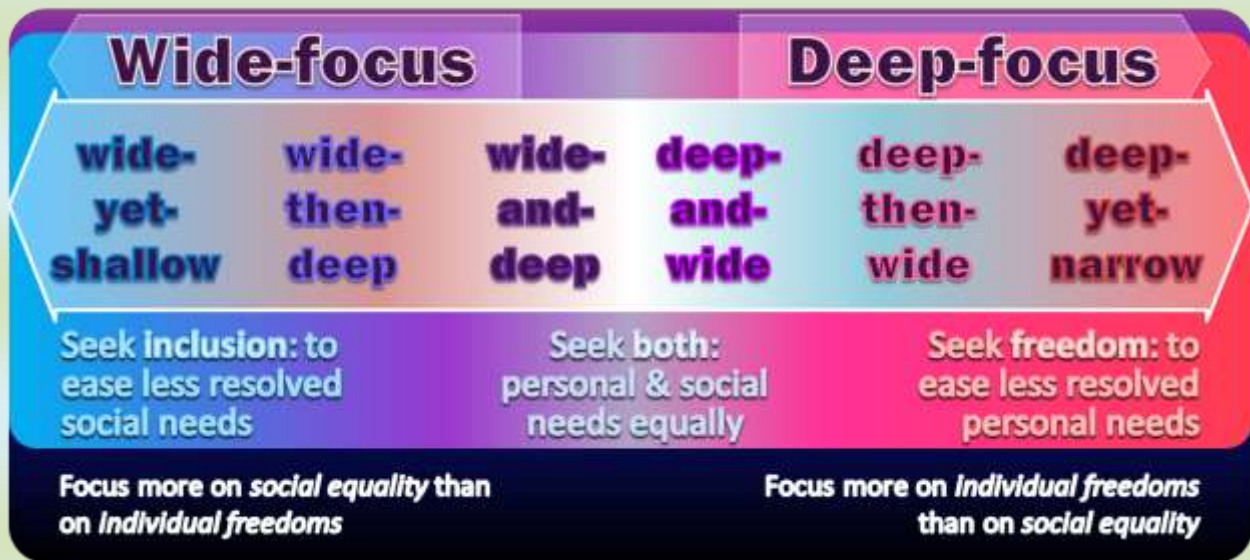
New terms you learned

psychosocial bias [19]: experiencing your psychosocial needs prioritized toward those least resolved.

- **psychosocial width: wide** focus for prioritizing unmet social needs , such as social inclusion of those different from traditional norms.
- **psychosocial depth: deep** focus for prioritizing unmet self needs, such as personal freedom to engage with familiar others without government interference.

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psychosocial continuum [19]: range of possibilities from a wide focus on social needs on one end, toward a balanced focus on both self & social needs at midpoint, to a deep focus on self needs at the other end.



psychosocial equilibrium [19]: experiencing your self needs and social needs on par with each other, with both relatively satisfied.

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DP101.06.05 Quiz

Check what you're learning. To see how effectively you can apply this material.

DP101.06.05A

For these three quiz items, I give you hypothetical online situations where for you to demonstrate your emerging skill to better understand political differences.

In this first scenario, imagine yourself reading an online post about some ideological issue, and suddenly you feel your blood about to boil in rage. But you step back to see it from the perspective taught in this section. You see them dealing with their needs the best they know how.

If you lean leftward, go with the item on the left side of the brackets. If you lean rightward, go with the item on the right side of the brackets. (Or you can read both, but that might get confusing.) Then select the item that best suits the question. Ready?

Q1 According to what you are learning here, which would be the least effective response to your political opponent?

- “You [oppose|support] gun control legislation because you rely on the [right to bear arms for self-defense|police to keep everyone safe]. I wonder if you ever felt how the other side satisfactorily resolves their need for safety.”

This is actually a good response for empathizing with the needs expressed on either side. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- “You say you are [pro-life|pro-choice], and blame the others side for [infanticide|misogyny]. Do you think they would be more open to your views if you were more open to how they intimately experience the issue of abortion?”

This is actually a good response for empathizing with the needs expressed on either side. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- “You complain about a lack of [personal freedom|social equality] because of policies enacted by the other side. Can you see how they [widely|deeply] need more [social equality|personal freedom] to solve the persisting problems they face?”

This is actually a good response for empathizing with the needs expressed on either side. Review the first unit in this section for a better answer, and then try again. You may actually learn it better than if you answered this correctly on the first try.

- “You say there should be [no|more] exceptions to free speech so you can [humiliate|censor] us. If only you would realize how your [trauma triggering hate speech|stifling of freely expressed thought] adds to the problem of political polarization!”

Correct! The accusatory tone reinforces polarization, despite blaming it on opposing positions. While the needs are legit, their framing fails to invite mutual respect to engage both needs toward actual resolution. Demanding respect for your own need without giving any in return is a sure recipe for more political polarization.

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DP101.06.05B

In this scenario, you exchange ideas with someone online without giving away your own political outlook.

Q2 According to what you learned in this section, which one presents the weakest example for understanding how both sides address their respective needs?

- “I can see why those in a self-sufficient tightknit community prefer to vote Republican while those who rely more on the role of government tend to vote Democrat. Those in the countryside have to be more self-sufficient and innovatively productive, while those without sufficient supports usually have only the government to fall back upon.”

This one actually treats both sides respectfully for how they respond to their respective needs. Review the first second unit if necessary, and then try again. You may actually learn it more deeply than if answering correctly on the first try.

- “I can see why rural populations tend to vote Democrat while urban populations tend to vote Republican. They hate each other because living so far apart leads to feeling they no longer belong to the same country anymore.”

Correct! What an awful example! For one, “Democrat” and “Republican” are in the opposite position. Second, it’s presumptive to say they all hate each other or imply they all identify as in a different country from each other. Lastly, there’s nothing here to illuminate how differing politics address differing needs.

- “I can see how preferring the familiar favors a Republican outlook while a readiness to engage life’s complexities favors a Democratic outlook. Familiarity helps conservatives be more deeply efficient. Readiness to life’s complexities help liberals be more widely effective.”

This one actually treats both sides respectfully for how they respond to their respective needs. Review the first second unit if necessary, and then try again. You may actually learn it more deeply than if answering correctly on the first try.

- “I can understand Democrats protecting the rights for minority expression, and understand Republicans preserving traditional relationships. Democrats seek to liberate their cultural differentness from discrimination, while Republicans seek to conserve their more locally centered social cohesion.”

This one actually treats both sides respectfully for how they respond to their respective needs. Review the first second unit if necessary, and then try again. You may actually learn it more deeply than if answering correctly on the first try.

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DP101.06.05C

In this final scenario, you initially agree with your online opponent without asserting your own political outlook. Not to cave in, deceive or capitulate, but to build trust.

Your aim is not to debate them on an intellectualized level, but to engage them on a deeper level where they hide their vulnerably felt intractable needs. You build rapport so you can both better appreciate each other's sensitively felt resistant-to-change needs.

Again, if you lean leftward, go with the item on the left side of the brackets. If you lean rightward, go with the item on the right side of the brackets. (Or you can read both, but don't say I didn't warn ya.) Then select the item that best suits the question.

Q3 Which is the least likely to convince your online foe that you're ready to hear and respect either side?

- "I agree too many on the [Left|Right] place excess emphasis on [multiculturalism|assimilation] as a one-size-fits-all solution. But I'm not ready to dismiss them all as [cultural Marxists|xenophobic bigots] who hate the ideals of [the American dream|a pluralistic democracy]. Do you?"

This one actually does a good job of potentially building rapport across the political divide. Review the last unit if necessary to try again. Any repeated attempts could help you learn the material more deeply.

- "I agree [liberals|conservatives] get stuck on their own agenda. But most [conservatives|liberals] never saw a [patriotic call to war|tax increase on the rich] they didn't like. As soon as they get their head out of the sand, we can start getting over our petty differences."

Correct! Kinda makes you wanna run the other way, eh? How dare anyone talk to you this way? Such a demeaning tone! Such self-righteous shaming! Such disrespect! You can practically feel your defenses getting triggered. Fortunately, you've found a much better way.

Ready to learn more about it out in the next section?

- "I see why [minorities feeling excluded from the American dream|rural White Christian Americans] so easily gravitate toward [liberalism|conservatism]. I'm trusting you to help me appreciate why [rural folks|minorities] so easily vote [Republican|Democrat]."

This one actually does a good job of potentially building rapport across the political divide. Review the last unit if necessary to try again. Any repeated attempts could help you learn the material more deeply.

- "I grew up in household championing [socialist|capitalist] ideals like [fair wages|free enterprise] and [worker safety rights|keeping most of what you earn]. I no longer assume these contradict all forms of [capitalism|socialism]. How do you see them co-existing?"

This one actually does a good job of potentially building rapport across the political divide. Review the last unit if necessary to try again. Any repeated attempts could help you learn the material more deeply.

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DP101.07 Defying polarization

07.01 Beyond believing **23**

07.02 Beyond moralizing **24**

07.03 Beyond arguing **25**

07.04 Recap **26**

07.05 Quiz

DP101 UNDERSTANDING Divisive Politics

DP101.07 Defying Polarization

[empower politics]

Stepping out, beyond political polarization, with “empower politics” that proactively addresses the inflexible needs on all sides.

DP101.07.01 Beyond believing

[degeneralize] Lecture 23

Replacing static believing with **dynamic relating**.

DP101.07.01A

You want others to better understand your political outlook? What if you started by better understanding theirs? What if you first questioned what you believe about them? What if you could relate to their unspoken needs? What if you could attract the same from them toward you?

L: Did you even listen to me?

R: I listened to you closely. I just didn't *hear* anything.

[TITLE CARD]

A: “To understand people, I must try to hear what they are not saying, what they perhaps will never be able to say.” John Powell, *Why Am I Afraid To Tell You Who I Am?*

DP101.07.01B Generally speaking

Life is full of generalizations. Fortunately, many are reliable. *All* humans need to breathe air, drink water, eat food, and so forth. Know of any who don't? *Almost all* humans require security, to avoid pain, to be helped where they cannot help themselves. Rare exceptions undermine generalizing.

The further up the *need-experience funnel*, the more your generalizations naturally break down. Your life may be too busy to check each of these generalizations. So you hold onto some ideas that changed while you weren't looking. Or they never were quite as true as you perceived it. Such is life.

DP101.07.01C Static believing or dynamic relating?

Anakelogy has a word for this: **static believing**. *Static believing* means **regarding as true** what you learn and moving on **without checking it**. Without questioning it. Without looking at contradictory details.

You learn something, and trust it stays true. You don't have time to pour over all the fine details. If the generalization fits, you wear it. Right? Well, you're not alone. You're in good company.

Anakelogy recognizes its complementary opposite: **dynamic relating**. *Dynamic relating* refers to **continually engaging others**, remaining open to learning, **to adjust to updating information**.

You rarely accept anything at face value. You're sure there must be more to know. You cannot always find it yourself, so you remain connected to those in the know. Does this describe you?

Do you see yourself as more into *static believing* or *dynamic relating*? Are you more of a **static believer**, or a **dynamic relater**?

DP101.07.01D Which are you more like?

If you're more of a *static believer*, your life is something like **St. Peter's**. Self-confident, decisive, reliable, a firm foundation for others to build upon. You get things done. You're not easily distracted by ambiguities and indecisiveness that often plagues others. You get results.

Yet you tend to be a bit impetuous, and often prone to error. Such are the risks you accept with such gains.

But if you're more of a *dynamic relater*, your life is more like **St. Paul's**. Moving beyond old categories, laying down a new path for others to follow. You cut through old ways that no longer work. You discover a new road to freedom. You inspire the disenfranchised.

Yet you tend to be a late comer, and often tough to understand. Such are the risks you accept with such gains. More likely, your life is a mix of *static believing* and *dynamic relating*. You need both. We all do.

Your job may oblige you to be more of a *dynamic relater* than you're comfortable with. You may need to keep up with rapidly evolving best practices, and continually adjust to the changing demands of your fickle customer base.

You're likely to then lapse back into *static believing*, to focus more on other vital matters.

Each has its strengths and weaknesses. Which best describes you?

Dynamic relating presents a hopeful response to the problem of political polarization.

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DP101.07.01E Involved, one way or another

Dynamic relaters orient themselves optimally for *psychosocial equilibrium*. Political generalizations appeal little to them. These *dynamic relaters* seem apolitical. It's just that they prefer an engaging peace through mutual respect over a contentious war of words over groupish agendas.

Now don't get me wrong. *Static believing* inspires many to get politically involved. Keeping up with everything proves overwhelming. Modern society makes it next to impossible to *dynamically relate* to each other on a more accurate level. So you likely rely on broad generalizations of *static believing*.

Unfortunately, the painfully needy favor the certainty of *static believing*. Then scorn the *dynamic relater* as apolitical, as indecisive, as fence sitters, as complicit with evil, as part of the problem.

Snap conclusions, with only *static believing generalizations* and no *dynamic relating specifics*. But just the opposite is frequently true: *dynamic relating* is the untapped solution. One chases the problem. The other exists as the oft missed solution. Which are you?

DP101.07.01F Empower politics

As a *static believer*, you see the value in party politics. You're into coalition building, to fortify your position over *those* people. Well, for you, life is mostly a **win-lose proposition**. You seek to influence the shaping of policies, to **relieve** the pain of persisting problems. You **seek power**.

As a *dynamic relater*, you step beyond party politics. You're into peacemaking, to deepen lines of communication. For you, life is mostly a **win-win opportunity**. You seek to specifically **resolve** the needs behind life's stubborn problems. You **seek to empower**.

Static believers tend to seek political power, to wield it against others they poorly understand.

Dynamic relaters prefer to empower others, to encourage others to respectfully express their needs, without worrying about their own.

Static believers make for faithful partisans. *Dynamic relaters* challenge loyalty to divisive rules.

Static believers have their blind spots. *Dynamic relaters* may shine a blinding light.

Static believers unconsciously fuel the problem of political polarization.

Dynamic relaters intuitively counter polarization, if only their gift was more widely appreciated.

With **empower politics**, you **encourage the power within others**. You embolden others to identify, express and freely address their own *specific* needs—without promising you can do anything about them yourself. You don't react to their needs; you listen to them express their needs more honestly, more vulnerably, more confidently. And more specifically. You affirm their experience.

Most of all, you love their innate worth—no matter where you see them along the political spectrum.

Your safest generalization is to love. Everyone's innate value draws out more confidently with each of your encouraging affirmations. You never push them where you want them to go, but instead you do your part to warmly draw them into the best they can be.

When you can confidently do this for others, you create a favorable environment for others to reciprocate such support for you. Instead of waiting for others to make the first move, you take charge by stepping beyond your generalized beliefs, especially those that leave you painfully divided. You then bridge that gap by **relating** more **dynamically** to each other. Because at the end of the day, how much you both demonstrate **your value to each other** is all that counts. All. That. Counts.

DP101.07.01G summary [describe degeneralization without naming it]

You can freely generalize as much as you like. But the more your *static believing* politics miss specifics, the more the impacted needs of others *shout back* and challenge your views.

You don't need their misplaced generalizations any more than they need yours. You need to *relate*. You need their loving respect, as they need yours. And **your greatest liberty is to love**.

When you respectfully express what you specifically need, without demanding how others should react to them, you empower them to respect you from the integrity of their honest selves.

When you vulnerably share what you painfully need, instead of hiding behind the guard of your divisive politics, you can actually inspire others to value you and love you more.

Ready to see how *you* can make a *loving impact* on others across the aisle? Great. That's next. See you there.

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DP101.07.02 Beyond moralizing

[dealienate] Lecture 24

Replacing normative alienation with **impact engaging**.

DP101.07.02A

Do you still see political differences as willful ideological differences? Or can you now see political differences masking each other's vulnerably felt clashing needs?

We all need to be kept safe, for example. If you always experienced safety mostly from your trusted sidearm, or mostly from law enforcement, how easy would it be for you to now change?

Do you let politically shaped rules keep you from personally relating to others? From realizing how others experience their vulnerably felt needs?

Whether the issue is safety, guns, abortion, or the definition of marriage, can you start appreciating the unspoken vulnerable psychosocial needs behind all that tough ideological talk?

L: Same-sex attracted folks need marriage too, but you resist the march of progress, don't you?

R: You talk about accepting change, but I need stability, like in my traditional marriage.

L: I don't know about you, but **I support equal marriage**, or marriage equality.

VO

R: I'm just not ready *yet* to take your "gay marriage" stuff seriously.

**I SUPPORT
EQUAL
MARRIAGE**
*because the first one
was so entertaining*

WARNING: Outbursts of laughter in front of your ex could be hazardous to your health.

[TITLE CARD]

A: "No one is above the law, it's widely agreed. Yet no law is above need."

DP101.07.02B **Impact engaging over normative alienation**

Whether you lean Left, or lean Right, or defy easy categorization, you most likely rely on rules. They let you know what's expected of you, what's expected of others toward you. For how to properly treat each other. Like anyone, you defer to the soothing predictability of others following the same rules as you.

Rules impersonally convey your needs to each other. Most of the time these rules nail it. You go on your way. Others times, not so much. Conflict erupts.

Instead of saying, "I wish you wouldn't do that," you exclaim, "There oughta be a law against that!" As if laws could cover every circumstance.

Rules created for a different social situation than yours may quickly disappoint. **Rules that fail to serve needs fail to be an effective law.** That's when you should be able to step up and say, "Hey, this isn't working."

Personally expressing in mutually respectful terms **how another affects your needs** has a name in anakology: **impact engaging**. The practical opposite is **letting rules keep you from personally knowing each other's direct needs**, which anakology calls **normative alienation**.

Let's put this into action. Equipped with this fresh perspective, you can now translate those crudely framed political arguments. You can put it into a *need statement* they struggle to properly express. I give you an example from each political side.

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DP101.07.02C An engaging Right to an impacted Left

If you lean Right, consider this. You get to defy political polarization with each exchange you have with someone on the Left. You can let them vent about you having privilege over them, all the while listening for the unspoken needs they may never specifically verbalize to you.

You hear them say,

a: “You need to check your privilege.”

Of course, you could react to their initial angry words by shouting back,

b: “You need to check whatever privilege you think you have to tell me what to do.”

Or you could look past any provoked defensiveness to understand them to mean,

c: “I’m afraid of your advantages over me, since I see you accessing stuff I still can’t. Apparently because of who I am. And I see this granting you an upper hand over me. Which seems to me as most unfair in a democratic society.”

If you can hear their unspoken needs behind their hostile rhetoric, you can defy polarized expectations; you can respond to what you understand them to honestly mean if they could trust you with their vulnerabilities, without agreeing or disagreeing with any of their claims,

d: “Sounds like you’re saying I have an unfair advantage here.”

And then deliver a whopper of rare value:

e: “Whether it’s about privilege or not, I want to better understand what you need.”

In other words, you look past the hardened shell of their politically expressed expectations to find the soft underbelly of their vulnerably felt needs. Instead of relying on impersonal rules, you engage them where they’re at. Instead of reinforcing mutually triggered defensiveness, you can grab the opportunity to turn this into something of beautiful value:

**Instead of reacting defensively, respond warmly to what they apparently need
React to what they expect? Or respond to what they actually need?**

f: “I respect you enough to not react to what you said but to respond to what you seem to need. I’m not saying I can even do much about it right now. What you ask of me may require some time to fully process.

Whether I have unfair advantages over you or not, I see room for improvement in how we relate to each other’s needs. Because whatever I try to do now to placate your concern will likely miss the mark for what you may actually need of me.”

Take away any cause for hostilities, and you both can get down to what truly matters—each other’s impacted needs. You then can translate their politicized reaction into an **engaging need expression**,

g: “We on the Left still endure some lingering trauma from past discrimination. Calling out privilege is our way of avoiding further harm, and freedom to improve our lives.

Instead of denying privilege or microaggressions exist, it sure would help if you understood how we still suffer from less visible and more subtle forms of discrimination, the kind we don’t all think is your personal fault. But we dread could persist if you never acknowledge its impact on our lives.”

Meanwhile, you’re not saying what you can do or not do about the expressed need, since both of you are not there yet. No need to jump the gun here, but rather give space to start a conversation about each other’s needs. Grant room to stretch beyond overgeneralized moralizing, beyond polarized politics.

DP101.07.02D An engaging Left to an impacted Right

If you lean Left, consider this. Maybe it’s you who’s trying to get another to admit to their apparent microaggressions. They may or may not be open to your ideas of these harmful slights. You soon find they want nothing to do with your implied accusations.

You hear them say,

a: “You need to back off from all your claims of microaggressions.”

Of course, you could react to their initial angry words by shouting back,

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b: “Telling me to back off is just another hurtful microaggression.”

Or you could look past any provoked defensiveness to understand them to mean,

c: “Your complaints of microaggression run counter to my need to freely be myself in public, without worrying others will be offended by whatever I honestly say. I’m not ready to give up my cherished freedom of speech to appease what seems like your over-sensitivities.”

If you can hear their unspoken needs behind their hostile rhetoric, you can defy polarized expectations; you can respond to what you understand them to honestly mean if they could trust you with their vulnerabilities, without agreeing or disagreeing with any of their claims,

d: “Sounds like you feel I’m just accusing you of senseless stuff.”

And then deliver a whopper of rare value:

e: “Whether your free speech is infringed upon or not, I do want to better understand what you need.”

In other words, you look past the hardened shell of their politically expressed expectations to find the soft underbelly of their vulnerably felt needs. Instead of reinforcing mutually triggered defensiveness, you can grab the opportunity to turn this into something of beautiful value:

**Instead of reacting defensively, respond warmly to what they apparently need
React to what they expect? Or respond to what they actually need?**

f: “I respect you enough to not react to what you said but to respond to what you apparently need. I’m not saying I can even do much about it right now. What you ask of me may require some time to fully process.

Whether I’m infringing on your free speech or not, I see room for improvement for how we relate to each other’s needs. Because whatever I try to do now to placate your concern is likely to miss the mark for what you may actually need of me.”

Take away any cause for hostilities, and you can both get down to what truly matters—each other’s impacted needs. You then can translate their politicized reaction into an **engaging need expression**,

g: “We on the Right are used to slights you guys categorize as microaggressions, and we usually accept them as natural challenges that sharpen our resiliencies.

Instead of demanding that we watch out for every possibly offensive word or gesture, it sure would help if you understood we respond better to internal motivations. Instead of giving us more rules, you may gain more respect by asking us and trusting us to be more giving, on our own terms.”

Meanwhile, you’re not saying what you can do or not do about the expressed need, since the both of you are not there yet. No need to jump the gun here, but rather give space to start a conversation about each other’s needs. Grant room to stretch beyond overgeneralized moralizing, beyond polarized politics.

DP101.07.02E

Whether you lean Left or lean Right or neither, we need you. You don’t need to accept the extreme mischaracterizations of a couple of quarrelsome brothers.

L: Was that a cut?

R: I think he just insulted us.

Ultimately, you need others too. You need them to respect your specific needs more than your generalized politics. Right? Politics easily becomes a disappointing substitute for relating honestly to each other’s affected needs. Politics can easily leave you feeling alienated, so others don’t even realize how they negatively impact your specific needs. Or how you impact theirs.

The more loved you know you are, the more honestly you can face yourself—imperfections and all. The less love you experience flowing through you, the more likely you latch onto something to ease the pain. Politics too easily fills in as a cheap substitute for the richly supportive *love* you and I need to receive, and to give. With supportive love you can appreciate how others experience their politicized needs, without insisting they appreciate yours first.

Think how this can defuse pointless arguments over differing need-experiences.

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You on the Left may take issue with Tea Party complaints of government overreach, but the painful pressures they resist are *real*. They are courageously telling you what they need.

Sure, you can take issue with some of their more insufferable rants. They irritate you, don't they? Then focus more on *what* they need, and less on *how* they say they need it.

You don't have to agree how best to respond to their urgently felt needs. Simply acknowledging them as legit can mean so much more. Being receptive to their needs empowers them to be more receptive to yours.

Let them know how deregulation affects your needs, without any accusatory tone. Replace **normative alienation** with **impact engaging**.

You on the Right may ridicule social justice warriors and dismiss them as fragile snowflakes, but the trauma they report is *real*. They too are courageously telling you what they need.

Sure, you can take issue with some of their more obnoxious allies. They annoy you, don't they? Then focus more on *what* they need, and less on *how* they insist they need it.

You don't have to agree how best to respond to their painfully felt needs. Simply recognizing them as legit can mean so much more. Being receptive to their needs empowers them to be more receptive to yours.

Let them know how mounting regulations impacts your needs, without any accusatory tone. Replace **normative alienation** with **impact engaging**.

DP101.07.02F summary [describe dealienation without naming it]

You're free to continue relying on rules, and free to continue falling into disappointment. You may know the general rules, while not knowing the specific needs those rules supposedly serve. If they serve your needs, do you assume they must also satisfactorily serve others? Rules cannot keep up with every specific need. Rule makers need updates. Meanwhile, you need a more personal touch.

You're free to replace impersonal rules with engaging conversations that actually value one another. I hope you do. That's next. See you there.

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DP101.07.03 Beyond arguing

[depolarize] Lecture 25

Replacing mutual hostility with **value framing**.

DP101.07.03A Empower politics primer

Great! You made it to the last lecture, to this final unit. I trust you found the journey enlightening thus far.

To top it off, I want you to imagine getting some mail. It's not always pleasant mail.

When you get a late payment notice, do you see how it's formatted? Have you noticed it sandwiches the negative news of your overdue payment between two positives?

Do you see how it opens by affirming you as their valued customer? Then closes with appreciation you will remit the bill, if not already paid?

Can you see how this *glow, grow, and go* format can help preserve *your* rapport when engaging others?

R: Did I get any messages?

L: Just from your bank. Congrats! You've been pre-approved to slide deeper into debt.

[TITLE CARD]

A: "Pride polarizes. Humility harmonizes."

DP101.07.03B Value frames

Think of politics as engaging in a **transaction** between you and another. They impact something you need, and you likely impact something they need. When either of you don't get what you want, you argue.

You may think you're being rational, but your needs *rationalize* whatever you must do to relieve them.

The problem with arguing is that you end up devaluing those alienated from you because they express a different political path to address such needs. You repel rather than attract their support.

Arguing polarizes your needs against their needs, locking you into depersonalizing and devaluing others who will not give an inch. Not until you prove you value their needs as much as you value your own.

Instead of arguing, you can use that **sandwich format**. It crafts for you a more agreeable understanding.

You use what I call a **value frame**. By **value**, I mean **responsive to needs**, including the meaningful need to be personally affirmed.

- V+** **V+** refers to the value you offer or give to the other, to respond to their needs.
- V-** **V-** refers to the value you seek from them, to respond to your needs.
- V=** **V=** refers to the value you can mean to each other, to mutually respect each other's needs.

Like that **late payment notice**, you frame each other's needs as equally valid, to be equally respected.

Indeed, you make sure you regard them as personally more important than your needs. You attract them with the **honey** of your **sweet words**, and leave the **vinegar** of **angry arguing** out of it.

In the opening **Positive**, you affirm your opponent's expressed position. You put them first.

V+ I affirm your expressed needs, as I understand them, and welcome any needed clarification.

In the middle **Negative**, you then raise your impacted needs. In an engaging, humble manner.

V- After affirming your impacted needs, I point out my impacted needs, in a humble fashion.

In the closing **Positive**, you link how well you can respond to their expressed needs with how well they respond to your expressed needs.

V= I invite you to respond better to my impacted needs as I seek to respond better to yours.

Ready to put this into action?

DP101.07.03C Value framing example: L to R

First, let's look at how a liberal can use **value framing** to connect to a conservative. Without government oversight, this liberal feels convinced private enterprise would continue exploiting and harming vulnerable individuals, especially those from more vulnerable groups.

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DP101.07.03C Value framing example: L to R

But she doesn't start there. She begins with affirming her conservative colleague's expressed concerns. Then she preserves the rapport necessary to work toward an agreeable solution.

- V+ I agree with you that our regulatory systems have grown too onerous for small enterprises, and the sheer volume of regulations can stifle much needed innovation and productivity.
- V- However, I am not ready to support any extreme rollback of our environmental regulations until after we better understand the impact it would have on our most vulnerable resources.
- V= I invite you to explore with me how we can better measure the impacts our regulations now have, compared to areas already rolling back such regulations.

Privately, she may deeply disagree with the receiver's denial of anthropogenic climate change. Little may get accomplished by leaking that emotion. By affirming the receiver's concern, the sender demonstrates respect for the receiver's expressed needs. She stays on message. She leaves out "climate change denier" and such slurs. Heated argument *takes*, cool understanding *gives*.

DP101.07.03D Value framing example: R to L

Now let's look at this from the angle of a conservative. He questions the legitimacy of interpreting the data as being mostly if not all the result of human behavior.

DP101.07.03D Value framing example: R to L

But he doesn't start there. He begins with affirming his liberal colleague's expressed concerns. He closes by conserving the rapport necessary to respectfully respond to each other's expressed needs.

- V+ I agree with your concerns over climate change, that we best act sooner than later if the data about rising sea temperatures and melting glaciers warrant our prompt action.
- V- However, I am concerned about reports I hear of how environmental scientists are being pressured into a "scientific" consensus that ignores a more nuanced interpretation of the available data. I sense a bias toward more government interventions that ignores alternatives.
- V= I invite you to a mutually balance your respect for the environment with respect for everyone's right to provide for themselves with minimal government interference.

He may personally disagree with her sharply. But he recognizes little can be gained by starting there. He keeps his eyes on the prize of solving a problem of concern to all sides. He stays on message. He leaves out "climate change alarmist" and such slurs. Hot heads take, cool minds give.

DP101.07.03E Imagine your value framing [empower politics personalized]

Just think how things can turn out for the better if you started each political disagreement with something you can both agree upon. You can at least agree you both are worthy of each other's affirmation, right?

Imagine how open you would be to hear their concerns *after* they first confirmed yours.

Imagine they look at their differences with you as an opportunity to get to know you better, to better respect you and others like you. Imagine their soft answer dissolving your irritation.

Now imagine you taking the lead, and providing that kind of value first. You want them to respect your needs? First respect theirs, and take charge in framing this pioneering exchange.

DP101.07.03F summary [describe depolarization without naming it]

Challenging each other's political positions typically triggers mutual defensiveness, not open dialogue.

The conflict between the political Left and Right is something of a distraction. The real conflict sits between *specific responses* and *overgeneralized reactions* to each other's needs.

Your needs and their needs are not open to debate. They exist, outside of each other's opinions. You can now turn these disputes into meaningful conversations that actually get to the point: your impact on one another's needs. Because you and your needs are more important than any argument. You are valued. Be valued. And value them in return, beyond the distractions of political polarization.

Before I close out, I have a bonus for you, to share just a little bit more. See you on the other side.

DP101 UNDERSTANDING Divisive Politics

DP101.07.04 RECAP

Lecture 26

Quick summary of this section's key points.



To wrap up the key points...

Relating

You typically cling to your beliefs because you invest little if any opportunity to check their accuracy. Who has time for that? And yet, that's exactly what a few of us do. We constantly seek to relate to our environments, and to one another, instead of relying on quickly outmoded beliefs.

By relating to your specific needs, instead of relying on any generalized beliefs about you, I can more easily defy polarization.

Engaging

You typically follow the given rules for a situation, as if they should always work no matter what. Why wouldn't they? And yet, in our rapidly changing world the old rules can suddenly miss their mark. Then it's time to engage more personally with one another, to ask what we specifically need of each other.

By keeping up with your specific needs, instead of moralizing what should be done, you and I are more empowered to defy polarization.

Valuing

You typically expect others to respect your needs as certain as you respect theirs. Who doesn't? And yet, our needs often feel disrespected by others. Instead of waiting for others to make the first move, you can take charge by framing the value you have for others, and their value to you.

By empowering each other to respond better to one another's needs, you make it much easier for all of us to defy polarization together.

YOUR CONCLUDING TAKEAWAY

Politics as usual can do little to overcome political polarization. *Empower politics* turns the tables on the old order. Overgeneralized beliefs replaced by dynamic relating. Stifling alienation by engaging each other's impacts. And mutual hostilities replaced by assertively valuing each other.

To fully understand political polarization, and the divisive politics that give rise to it, start taking measures to overcome it. Once your needs no longer consume your focus, you will find it much easier to understand how polarization had kept us all in the dark. But at last, together, we can declare: polarization no more!

DP101 UNDERSTANDING Divisive Politics

New terms you learned

dynamic relating [23]: continually updating what you know about something or someone, instead of relying on static beliefs that can easily become outmoded over time; **dynamic relater**: one who dynamically relates, who continually remains open to new information that could alter beliefs. E.g., an entrepreneur keeping up with their fickle market. Contrasts with **static believing**.

impact engaging [24]: explicitly expressing in inviting terms what needs another affects, and inviting them to express how their needs are impacted by the relationship. Proactively responds to the limits within **normative alienation**.

normative alienation [24 (11)]: relying on rules, often informal, for what is minimally required between you and others; typically maintains a kind of functional distance between you and those you do not personal know. Its limits may be proactively corrected with **impact engaging**.

static believing [23]: accepting something as true or untrue without remaining open to questioning such beliefs; **static believer**: one who accepts something as true or untrue and moves on without checking how accurate or still accurate over time. E.g., consumer of online news accepting each report at face value. Contrasts with **dynamic relating**.

value [25]: as used here, being responsive to need (including the meaningful need to affirm innate worth).

value frame [25]: a communication structure for responding more effectively to need, based on the professional business communication format of positive-negative-positive news.

Value positive	the value you offer or give to the other, to respond to their needs.
Value negative	the value you seek from them, to respond to your needs.
Value parity	the value you can mean to each other, to mutually respect each other's needs.

value framing [25]: using a value frame to convey needs impacted between two or more people or entities.

Continuing from here...

After the quiz, I invite you take one more look at this...

DP101 UNDERSTANDING Divisive Politics

DP101.07.05 Quiz, last quiz, no more after this one (*sigh*)

Last chance to demonstrate how you're actually learning this stuff.

DP101.07.05A

Here you are, beginning the last quiz. Simple one, actually, if you've engaged the material in this section. Ready?

Q1 Which of these items demonstrates more dynamic relating than static believing? (Refer to the definition for each in the previous Recap unit, if you need a little help.)

- You read online about white supremacists resisting federal authority and assume they must all be racists who would lynch any non-white person if given the chance.

This provides a clearer example of static believing, and its association with trusted overgeneralizations. For a better appreciation of dynamic relating, please review this section's first unit and then try answering again. Or check the definition for each in the Recap. You will be dynamically relating to this material in the process.

- You remember how easy it was decades ago for criminals to get acquitted on some legal technicality, and assume slick lawyers routinely help criminals get away with violent crimes.

This provides a clearer example of static believing, and its association with trusted overgeneralizations. For a better appreciation of dynamic relating, please review this section's first unit and then try answering again. Or check the definition for each in the Recap. You will be dynamically relating to this material in the process.

- You read an article about Antifa clashing with some Oath Keepers and accept without question its characterization of innocent Oath Keepers shamefully victimized by violent-hungry Antifa.

This provides a clearer example of static believing, and its association with trusted overgeneralizations. For a better appreciation of dynamic relating, please review this section's first unit and then try answering again. Or check the definition for each in the Recap. You will be dynamically relating to this material in the process.

- You hear about voter fraud in a nearby city and follow the story for weeks on various websites, discovering in the process how the allegations were exaggerated for maximum political effect.

Correct! If static believing, you most likely go with what you heard, and crystallize your beliefs around that first report. You would not follow the story nor check out diverse sources nor discover its possible motivations. In other words, no dynamic relating.

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DP101.07.05B

Having fun yet? Sure, learning can be fun. Even if learning by trial and error. Only two questions left. Ready?

Q2 As described in the second unit here, which item better illustrates normative alienation than impact engaging? (Feel free to first check the definition for each in the previous Recap unit.)

- You don't question why you're never invited to join your coworkers' recurring discussion on reproductive rights because you don't want to step on their privacy.

Correct! This acutely illustrates the unspoken norms of normative alienation, where you trust each other needs are properly served. Asking to join that discussion or letting them know how you feel repeatedly excluded from it would involve impact engaging. You will explore how impact engaging can be structured for optimal effect, in the value framing of the next question.

- You politely ask your boss the purpose of a rule she now enforces, because you know you will more faithfully obey it once you internalize the valid need it serves.

This provides an excellent example of impact engaging, the virtual opposite to normative alienation. Unlike normative alienation, it explicitly expresses in amiable terms some need being impacted, and invites an amicable response to it instead of an adversarial reaction.

You can review the distinction in the second unit here, before trying again. Or check the definition for each in the Recap. Learning this distinction will prove helpful for internalizing value framing, coming next.

- You write to a bill collector to explain why you must re-negotiate your payment terms, to avoid the risk of default.

This provides an excellent example of impact engaging, the virtual opposite to normative alienation. Unlike normative alienation, it explicitly expresses in amiable terms some need being impacted, and invites an amicable response to it instead of a hostile legal reaction.

You can review the distinction in the second unit here, before trying again. Or check the definition for each in the Recap. Learning this distinction will prove helpful for internalizing value framing, coming next.

- You kindly ask your neighbor to do a better job tying up their kitchen trash they leave out for weekly pick up, so your dog won't keep rummaging through it and tracking it across everyone's yard.

This provides an excellent example of impact engaging, the virtual opposite to normative alienation. Unlike normative alienation, it explicitly expresses in amiable terms some need being impacted, and invites an amicable response to it instead of some hostile legalistic exchange.

You can review the distinction in the second unit here, before trying again. Or check the definition for each in the Recap. Learning this distinction will prove helpful for internalizing value framing, coming next.

DP101 UNDERSTANDING Divisive Politics

DP101.076.05C

Last question. Almost done. You're awesome!

Well, you are.

To quickly review, a value frame includes three essential elements. 1) A value positive element where you affirm your value to the message's recipient. 2) A value negative element where you draw their attention to a need they can or are impacting. And 3) a value parity element where you invite shared attention to the needs you impact in each other.

Q3 With that quick refresher in mind, identify which message below does the best job at including all these value framing elements.

- I need your support for the upcoming vote at City Hall. Call your local representative and let him or her know that you will no longer accept the empty promises from the other side. Tell her or him you now stand with us to roll back these hopelessly ideological changes.

An effective value frame does not start out with the messenger's own need, but grabs the recipient's attention by honoring their need first. Nothing in this message indicates what value the recipient gets out of the requested support. In our increasingly transactional culture, this message will easily lose out to those that communicate clearly the value both share.

Please try again. Pick another one. Learn some more. You're almost done.

- Thank you for attending our webinar on How to Embrace Your Gay Child without Embracing Identity Politics. We hope you will attend our next seminar on how to reconcile transgenderism and conservative ideals. Your continuing financial support helps guarantee we will be back next year with even better webinars targeted to your specific family needs.

Correct! The opening line affirms the recipient's value to the sender, who values the recipient's recent attendance. The middle sentence draws respectful attention to the sender's need, for the recipient to continue attending such webinars. The final line connects each side's value to the other's needs.

You may not like the message. Or you may love it. But the important thing is to ensure the message gets optimal response from its intended audience. As I aim to optimize my messages here to what you need most of me.

"I trust you found exceptional value in this course. Check out my other course offerings, if interested in furthering this journey. Together, we can finally understand divisive politics and perchance overcome it."

That's my value frame to you. Nothing like the real thing to exemplify the meaning it can bring.

Ah, no more quizzes! Ready for the "quizless" PLUS section?

- Thank you for supporting our efforts to repeal that offensive local ordinance granting special rights to a few. We have not heard from you in a while and wonder if you have changed your mind about traveling with us next week to the state capital. We hope you're not having second thoughts and pulling your support in this transitional moment of our campaign.

This message starts out fine, but the quickly loses gas. Nothing in it expresses what value the recipient gets out this exchange. In our increasingly transactional culture, this message will easily lose out to those that communicate clearly the value both share.

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Please try again. Pick another one. Learn some more. You're almost done.

- We need your sponsorship to fund counseling for the homeless with a criminal history. We are currently \$23,000 behind in covering our current expenses. We trust you will donate at least \$500 so we can keep afloat.

An effective value frame does not start out with the messenger's own need or the laudable needs they represent, but grabs the recipient's attention by first respecting whatever they need. In our increasingly transactional culture, this message will easily lose out to those that communicate clearly the value both sides share.

Please try again. Pick another one. Learn some more. You're almost done.

DRAFT

DP101 UNDERSTANDING Divisive Politics

DP101.08 Plus

08.01

27

Ready to apply this stuff? Ready to help us replace toxic politics with a more loving alternative? Ready to spread the love? Then join us in being the change we seek in others. Let's provide the support and resources we need to empower each other to more fully resolve our needs.

- Your turn
- To join the trailblazing journey of value framing
- Other courses
- Other resources
- Thank you
- Let's keep in touch

Thank you.

DP101 UNDERSTANDING Divisive Politics

DP101.08 Plus...

4:31



Your turn

From the start, I pledged to share my deep understanding of political polarization. Now you see I went even further and gave you a taste of what we all can do about it.

If still disgusted with politics as usual, now you can do something about it besides complain. Now you can help transform it into something more beautiful. Something that replaces all that politicized hate with a little love.

Join the trailblazing journey of value framing

We're just getting started with *value framing*. You're invited to be among the first to help transform our divisive popular politics into a more attractive *empower politics*.

Learn more about *value framing* and find *empower politics* samples [here](#). Check out the [templates](#). Try one yourself. See if it just doesn't vastly improve how others respond to your needs.

Can you picture yourself sending a *value framed* message? How about to your friends with a slightly different political view? How about sending one to your political foes?

Of course, they'll wonder "what in the world is this?" So be sure to include a link back to [this course](#), or to **Value Relating's** [How It Works](#) page. They may just send you a *value frame* in return!

While you're at it, send one to [your local reps](#). Let's see if you can affirm them, then express your impacted need(s), before finally inviting them to mutual value. Let's see if they'll spread the love too.

And you don't have to go it alone. Join our Facebook group [Depolarizing Politics](#) to discuss your experience with others. Let's exchange ideas how to better value each other, despite any political differences.

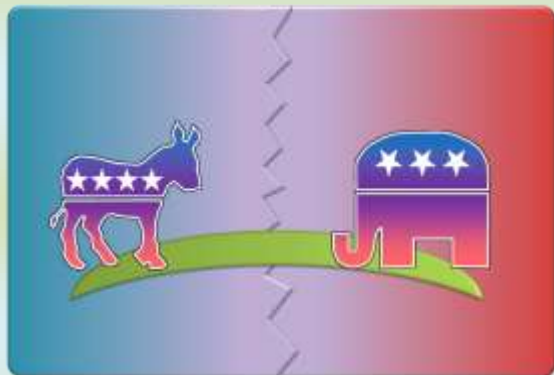
Other courses

Engage me with a *value frame*. Let me know what you liked about the course, what you didn't, and one thing I can do to improve it. Your feedback may find its way in the next courses I'm working on for this series.

DP101 UNDERSTANDING Divisive Politics

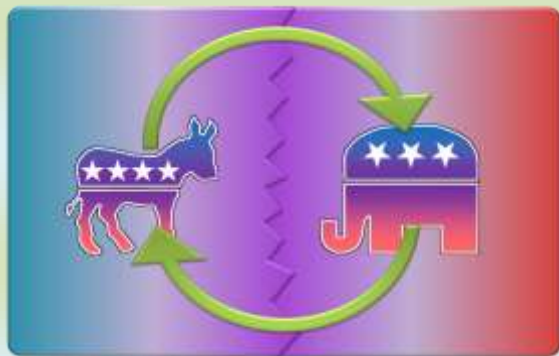
This introductory course could only scratch the surface. Would you like to delve deeper? Do you still have some burning questions about political polarization this anakelological approach could answer?

Instead of packing it all into a short course, I'm spreading out these nuggets of anakelological insight into politics over a five-part **Defusing Polarization** series. With your helpful feedback, I intend to create the following courses.



102 ANSWERING Divisive Politics

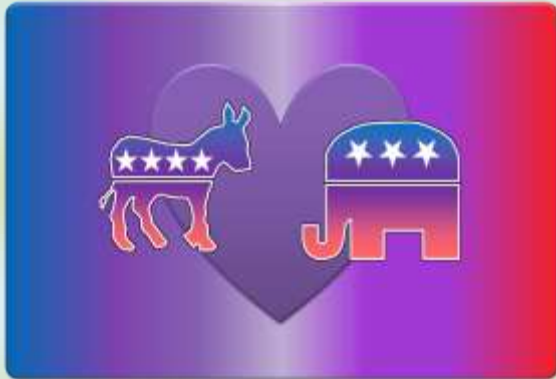
You shift your focus from simply *understanding* divisive politics to developing an enduring *solution* to the problem of political polarization. Instead of quizzes, you're introduced to a case study to start internalizing how you can apply value framing to your politicized interactions. It builds on the material you received here in section-four: Art of generalizing.



103 EASING Divisive Politics

This is the second of the two *solution-based* courses in this series. You delve deeper into anakelogy, with a greater appreciation for how emotions convey your needs. This dynamic material expands on this course's section-five content: Agreeably address needs.

DP101 UNDERSTANDING Divisive Politics



104 OVERCOMING Divisive Politics

In this course, **you shift from working on a *solution* to developing *competencies* to help others work on their enduring solutions to the problem of political polarization.** You build on the psychosocial material you received here in section-six's focus: Different social situations.



105 REVERSING Divisive Politics

This is the second of the series' two *competence-based* courses. Your emerging competencies get tested in real life. You're given opportunity to demonstrate you can be part of a growing movement to turn polarization into mutual understanding of differing and sometimes opposing experience of needs.

You get to be the transformative change others desperately seek, and need in themselves. You model what they crave. You keep the energy flowing. You show 'em how to defy polarization. Because you will expand on what you just learned in section-seven here: Defying polarization.

With your helpful feedback, I plan to roll out these courses in 2018. Of course, life is what happens while busy making other plans. So check announcements for when each course is ready, with available discounts using a coupon code.

Other resources

You can check how your psychosocial needs relate to your political outlook with this 10-item [survey](#).

You can check all the new terms this course introduced to you in this [glossary](#).

DP101 UNDERSTANDING Divisive Politics

Besides an author and instructor, I'm also a public speaker. You can invite me to speak at your event by posting it as a question here. As interest grows, I will create a [speaker page](#) at **Value Relating**.

Thank you

Thank you for taking this course. You may want to go through it again more thoroughly, to absorb all it has to offer you.

Finally, I want to thank you personally for your political contributions. No matter what your political opponents imply, you are awesome! No matter what political shade you express from what *psychosocial bias* you experience, please receive my heartfelt gratitude.

Though I'm not a fiscal conservative, **I'm thankful for fiscal conservatives keeping taxation creep in check.**

While I'm not a progressive, **I'm thankful to activist progressives for ensuring my minority status is kept from further marginalization.**

Although I'm not a religious conservative, **I'm grateful to them for guarding our rights to freely express our personal conscious in spiritual matters.**

Even though I'm not a liberal, **I'm grateful to liberals who push for equal opportunities for us all.**

Thank you. To all of you. Whether you come from a [wide-focused bias](#) or a [deep-focused bias](#), or somewhere in between, your contributions improve our lives. You are valued here.

Let's keep in touch

I trust you found the journey well worth it. You can keep in touch with us at **Value Relating** in our Facebook [Value Relating group page](#). See you there, on the other side.

Value Relating

Responding better to each other's needs

DP101 UNDERSTANDING Divisive Politics

[Link to website's Glossary of terms](#)

The number in the brackets show you the unit where that term is first introduced. I offer you insightful definitions to these familiar terms.

anakeological [4]: *relating to the study of need.*

anakeology [4]: *the study of need.*

critical politics [5]: *applying the tools of anakeology (or any other academic discipline) to descriptively understand politics.*

descriptive (politics) [5]: *describing what is, or isn't (in politics).*

dynamic relating [23]: continually updating what you know about something or someone, instead of relying on static beliefs that can easily become outmoded over time; **dynamic relater**: one who dynamically relates, who continually remains open to new information that could alter beliefs. E.g., an entrepreneur keeping up with their fickle market. Contrasts with **static believing**.

emotion [15]: need conveyor; brings awareness of something required, although may not be required presently or could be required by someone else.

empower politics [5]: *unleashing the power within others to actively identify, express and freely address their own needs; appealing to others for support by being attractively responsive to all needs.*

groupish [17]: *identifying with a group in ready opposition to that group's outsiders. (i.e., tribal; selfish on a collective level)*

impact engaging [24]: explicitly expressing in inviting terms what needs another affects, and inviting them to express how their needs are impacted by the relationship. Proactively responds to the limits within **normative alienation**.

need experience [16]: the full process of requiring something from start to finish, along with the things and people required to ease the need.

need experience funnel [16]: different levels for experiencing a need, from its initial core of experiencing something slip out of functional balance, to resources for restoring balance, to access to such items, to how much it is up to you to access or others to access required items for restoring functional balance.

core need: fluctuating level necessary for functioning that falls out of balance.

resource need: something typically outside of oneself necessary for restoring fluctuating functional levels out of balance.

access need: how one is to obtain or receive a resource need.

psychosocial need: either accessing necessary resource on one's own or by others; distinguished by "self needs" like autonomy and self-efficacy, and by "social needs" like group supports and companionship.

normative (politics) [5]: *insisting on what should be (in politics).*

normative alienation [11 (24)]: *the standardized interactions between people unfamiliar with each other. E.g., not starting at someone you do not know; not greeting strangers in public with a hug; not referring to others with a racial slur.*

normative alienation [24 (11)]: relying on rules, often informal, for what is minimally required between you and others; typically maintains a kind of functional distance between you and those you do not personally know. Its limits may be proactively corrected with **impact engaging**.

political orientation [17]: *the generally inflexible position along the political spectrum or available political outlooks; the outward expression of your inward psychosocial orientation.*

political polarization [9]: *overgeneralizing one another's specific experience of needs that exist within a different social situation.*

politics [7]: *the art of generalizing how to agreeably address needs in different social situations.*

popular politics [5]: *status quo politics, featuring argumentative debates and dismissiveness of others who don't share the same outlook or experiences; in contrast to **critical politics**.*

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premature normativity [13]: *standardizing what should be done prior to actually knowing what is best to be done for all affected.*

pseudo-opposition [12]: *seeing the worst in others as typical of them while seeing the worst in oneself and own group as atypical. (Related to some extent to [fundamental attribution error](#).)*

psychosocial bias [19]: experiencing your psychosocial needs prioritized toward those least resolved.

- **psychosocial depth: deep** focus for prioritizing unmet self needs, such as personal freedom to engage with familiar others without government interference.
- **psychosocial width: wide** focus for prioritizing unmet social needs, such as social inclusion of those different from traditional norms.

psychosocial continuum [19]: range of possibilities from a wide focus on social needs on one end, toward a balanced focus on both self & social needs at midpoint, to a deep focus on self needs at the other end.

wide-yet-shallow: where social needs are significantly less resolved than self needs, relative to one's social situations; politically expressed as Far Left.

wide-then-deep: where social needs are moderately less resolved than self needs, relative to one's social situations; politically expressed in mainstream liberalism.

wide-and-deep: where social needs are almost as resolved as self needs, relative to one's social situations; politically expressed as center-left.

deep-and-wide: where self needs are almost as resolved as social needs, relative to one's social situations; politically expressed as center-right.

deep-then-wide: where self needs are moderately less resolved than social needs, relative to one's social situations; politically expressed in mainstream conservatism.

deep-yet-narrow: where self needs are significantly less resolved than social needs, relative to one's social situations; politically expressed as Far Right.

psychosocial equilibrium [19]: experiencing your self needs and social needs on par with each other, with both relatively satisfied.

psychosocial imbalance [17]: where your self needs resolve more than your social needs, or your social needs resolve more than your self needs. Also referred to as **psychosocial tension** [8].

psychosocial need experience [17]: how one eases both their inward looking self needs (e.g., autonomy, self-sufficiency) and their outward facing social needs (e.g., belonging, companionship).

psychosocial orientation [17]: a stable relatively psychosocial imbalance; for some, their self-needs routinely resolve more than their social needs, while others find their social needs routinely resolve more than their self needs. Your *psychosocial orientation* provides the basis for your **political orientation**.

psychosocial tension [8]: *the pull to focus more on neglected self (psycho) needs or neglected social needs, when one side is more satisfied than the other. See later "psychosocial imbalance [17]"*.

rational supremacy [12]: *overestimating the role of intellectual reasoning while underestimating the role of intuition in routinely easing needs*

static believing [23]: accepting something as true or untrue without remaining open to questioning such beliefs; **static believer**: one who accepts something as true or untrue and moves on without checking how accurate or still accurate over time. E.g., consumer of online news accepting each report at face value. Contrasts with **dynamic relating**.

value [25]: as used here, being responsive to need (including the meaningful need to affirm innate worth).

value frame [25]: a communication structure for responding more effectively to need, based on the professional business communication format of positive-negative-positive news.; **value**

framing: using a value frame to convey needs impacted between two or more people or entities.

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DRAFT A

DRAFT A