

Social and relationship strategy

vishvAsaH vAsukeyaH

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Part I

parichayaH

1 viShayaH

This is about the correct management of sAmAjika-saMbandhas. For ideas about individual yoga in the presence of others, or for team work in the pursuit of research, or for specific communication techniques, see communication strategy.

2 saMbandhAH

2.0.1 aprakaTAH dheyaH

ApatkAle sahAyasya yAchanaM cha dAnaM tasmin.
karuNA, protsAhakara-ninda api avashyakau angau saMbandha-dharme.
ataH kAle kAle saMbhaShaNAM avashyakaM.

2.1 Biological Mechanism

The biological mechanism (including various hormones) which are involved in critical social functions such as stress, well-being, trust, reciprocation are considered elsewhere. Yet, referring to them helps elucidate much.

3 mUla-vyavahAra-tantraH

3.1 Understanding other animals

What do they want? How do they react to you? See karuNA file.

3.2 Communication

For details, see communication strategy.

3.2.1 Social conformity vs authenticity

A nerd is someone who is not "cool"; they who mainly draw delight in propitiation of the intellect. "cool" people are those who derive pleasure mainly out of being liked by others.

Sincerity is more important than drama. People recognize and respect sincerity, even if the accompanying drama and other protestations are missing.

3.3 Using social network websites

3.3.1 By intention

Classified by (non mutually exclusive) intentions, use of social networking websites varies. In both cases, this serves as a complement to (occasionally even a replacement for) physical interaction.

3.3.1.1 Gaining familiarity, respect

Use for propaganda.

This also facilitates connecting to people with whom there is an overlap.

3.3.1.2 Getting information

Classify people you are subscribed to into various categories/ circles depending on the matters on which they post. Consume news from these streams, employ appropriate filters to remove items you dislike from the stream.

Use in getting questions answered from the crowd.

3.3.2 Posting

Use something like tweetdeck to update twitter, facebook, buzz.

Use of buttons on websites like google reader etc.. facilitate easy sharing.

Part II

udhyoga-saMbandhAH

4 Collaboration, mentoring, command

4.1 Collaboration / sahayoga

balAt kimapi na kArayet sahayoginA. vArtAIApaH bhavatu pUrNaH cha
spaShTaH, asa~NkuchitaH sadA.

4.2 Mentoring

Praise effort more than achievement, teach delayed gratification, limit reprimands and use praise to stimulate curiosity.

4.2.1 Reward good behavior

Reinforce and reward behavior you want repeated. (This is used in training of both human and non human animals.) Praise is valued more than money in such situations.

4.2.1.1 Praise effort, not ability

One group was praised for their intelligence ("You must be smart at this"), while the others were praised for their effort ("You must have worked really hard"). This simple difference had a startling effect. Children who were praised for their effort were more likely to choose a harder test when given a choice, were less likely to become disheartened when given a test they were guaranteed to fail, and when finally given the original tests again, their marks improved.

4.2.2 Criticise constructively, encouragingly

nindA-samaye protsAhanaH, prayatna-prashaMsA,
abhimAna-darshaNaM mukhyaH.

In discouraging bad behaviour with rebuke in non-close people, allow for face-saving.

4.2.2.1 Urgency of criticism

If the other party's behaviour endangers herself, criticism is urgent. Otherwise, if such behavior does not hurt your resources or time or mission significantly, criticism is not urgent.

4.2.2.2 Limiting criticism

Do not tell a distasteful truth to the person, if it might disadvantage you by souring the relationship, and if it is not critical/ urgent. First cultivate a suitable opportunity.

4.3 Command relationships: ordering

Ideally the relationship should be one of collaboration. In some circumstances, it is necessary for commands to be obeyed without question, as there is insufficient time or energy to consult or convince the commanded person.

4.3.1 An instrument of another's will

The essence of obedience consists in the fact that a person comes to view himself as the instrument for carrying out another person's wishes, and he therefore no longer sees himself as responsible for his actions. Once this critical shift of viewpoint has occurred in the person, all of the essential features of obedience follow.

Milgram found that when the immediacy of the victim negatively affected by a commanded action was increased, compliance decreased, and when immediacy of the authority increased, compliance increased.

4.3.2 Increasing conviction of the executor

A finding shows that hearing an opinion multiple times increases the recipient's sense of familiarity and in some cases gives a listener a false sense that an opinion is more widespread than it actually is.

4.4 sahakAra-prApti

mitra-prApti-tantraM vIkShEta.

5 Social Movements

5.1 Leadership of movements

5.1.1 Starting movements

A leader must be willing to stand out, publicly, and risk ridicule.

5.1.1.1 Use of social networking websites

Social networks may be used in starting a movement in the spirit of the talk on "changing the world, tribes and the internet".

Rational Hindu, drew two bold members apart from myself. It later grew to over 100 people.

5.1.2 The first followers

The first followers are very important. They show others how to follow. They transform the status of the potential leader from a crazy nut to a leader. They show others how to be followers of the movement. The leader must treat the first followers as equals: the movement is more important than himself.

5.1.3 Later followers: the 'hipness' factor

After a tipping point, joining the movement becomes a 'hip'/ fashionable thing.

5.2 Processing information and ideas

Democratically curated news and comments are discussed in the jJAna-prApti-sUtra. Collaborative efforts at improving skills and knowledge, and solving problems are considered in the Career survey.

Such participation in a society's information and idea processing endeavor is very satisfying - whether it is done through comments in debates and discussions, or through rating others' comments or contributing to the popularity.

6 Organization and movements

6.1 Dealing with a bureaucracy or an organization

6.1.1 To extract required goods from them

Exploit the interior divisions and tensions.

In a large organization, sometimes one hand does not know what the other hand is doing.

Escalate the matter to a more powerful person in the organization.

Threaten legal action and bad publicity. Use UT Legal service. A laundromart damaged a student's pant, and upon approach to the UT legal service, a legal letter was sent to the laundromart.

7 spardhA

7.1 dvesha-nirOdhaH

smRRitiH cha pUrva-anubhava-anusAraM buddhyAH abhinatiH bhUyAt, parantu dveshaH (grudge) na bhavitavyaH.

7.1.1 karuNA

sarvE dOSha-yuktAH, parantu tasmAt shuddhaH bhavaituM avakAshaH kalpitavyaH.

7.1.2 chintA-niyantraNaM

anyEShaM viShayE vimarshEShu vartamAna-kShaNa-saMbandhaH spaShTaH bhUyAt.

Part III

saparivAra-udyoga-saMbandhAH

8 Mate

Obsolete, after finding shruti. See sahayoga-tantra.

9 Parenting, descendents

9.1 Adolescents

An analysis of motivations and behavior of adolescents and children is done elsewhere. Thence we know that their brain is not fully developed, yet it is highly flexible. So, it is predisposed to seek new sensations, accept risks more easily and prefer peer company. Here we consider ways of dealing with them.

'Adolescents want to learn primarily, but not entirely, from their friends. Studies show that when parents engage and guide their teens with a light but steady hand, staying connected but allowing independence, their kids generally do much better in life.'

9.2 Abilities of descendents

9.2.1 Arrival of Homo evolutis

Tissue and genetic engineering, and robotics will change the world. Inevitably, Homo Sapiens will be replaced by Homo Evolutis. With better brains, better bodies and better interface with machines, man will be able to solve harder problems better. There will be inter-species conflicts and resource conflicts. Animals who will adapt quickly to take advantage of the change, yet retain relevant cultural values, will thrive.

9.3 Desirable ideas, habits, skills

9.3.1 Meta-cognition

know the weaknesses of will-power, intuition, logical deliberation; when and how they can be manipulated. This is easily trainable, but the older the kid is, the tougher this is. etat bhAratIya-saMskRRiteH shaktiH.

9.3.1.1 Delayed gratification

Ability to delay gratification, rather than being easily lured by instant gratification. This includes repression or circumlocution of biological urges in favor of lasting and fundamentally important rewards.

9.3.2 Metaphysics

Ideas about the origin of life. These ideas should consonate with the bod of evidence and scientific knowledge.

They should be educated about scientific theories, their strong evidence, and their superiority over ancient religious beliefs.

9.3.3 Epistemology

9.3.3.1 Desire for the truth

Skepticism, aversion towards nonsense, ability to think critically and rigorously.

Proper training in correct reasoning, the scientific method and mathematics is essential.

9.3.3.2 Research Aptitude and desire

Desire to advance man's knowledge of and power over nature and mathematics.

9.3.4 Shrewdness in society

Diligent parents accomplish this by furnishing social opportunities and instructing about customs, appearance and dress. Importance of reputation should be communicated by words and by example.

9.3.4.1 Understanding of distinction among cultures

An understanding of the differences in values and support for one's objectives among various communities, and the ability to choose and exploit one's membership in the right communities.

Parents should point out the distinctive values and resources of such communities, along with the nature and examples of their importance.

Important values provided in part by a community are inculcated in part due to positive stereotypes associated with it, partly due to the example of community members and partly due to its customs and traditions.

The parents themselves should try to be members of the right communities.

9.3.4.2 Social companionship

Children should not have to join alien religious communities, with their dangerous and irrational ideas, just for the sake of social support and marital opportunities.

Instead, knowing their own nominal religion inside out, they should be strongly aware of the falsehood of the ancient religious ideas, and their danger in swaying an animal and its descendents away from its purpose.

9.3.5 Good values

9.3.5.1 Hard and clever work

Parents who provide examples of and who exemplify hard and clever work accomplish this.

9.3.5.2 Procreative desire and ability

Desire to procreate and extremely strong commitment to raise young children in a strong family.

Besides the parents' indoctrination, values acquired from one's clan and tribe are important.

9.3.6 Hygiene, chastity and disgust at intoxication

Besides the parents' indoctrination, values acquired from one's clan and tribe are important.

9.3.7 A template parenting strategy

Parents' and community's examples and implicit/ explicit contrast with other strategies is important.

Provided by brAhmaNa community.

9.3.8 Maintenance of fruitful membership in the brAhmaNa community

The perpetuation of the relevant and noble aspects of the brAhmaNa culture requires some discipline, knowledge and commitments. My personal list is below.

This is implemented by picking and choosing values and customs of the brAhmaNa culture one finds deeply meaningful and relevant. Thus, one can proudly stick to the ancient symbols of tribal affiliation - the Sricharana, the sacred thread, the shikhA, vegetarianism, saMskRRita, the excellent spirit of inquiry from the Upanishads; while denying the false ideas held as true by the ancestors.

9.3.8.1 Discipline

(AyAma, niyama, anuShtAnam):

- Acquire mastery (including advanced degrees) over a field of study.
- Avoid yettchil. Maintain strict hygiene rather than ritual cleanliness.
- Stay vegetarian (perhaps eggitarian), unless you are in places (eg: Near the arctic circle) where nutrition from meat becomes essential for good health.
- Don't smoke or drink alcohol or imbibe other intoxicants.
- Look at the customs document for a list of customs followed.
- Very optional: When possible, perform Upakarmam, Thiruvudyanam/ Shraadhham in order to socialize and to stay in touch with the rituals.
- Be comfortable with worship of idols/ specific forms of Gods in temples. With proper प्रज्ञा: Remember that you are worshipping the सुगुणानि of the deity.
- सुसंस्कृति-युक्तायाः सह विवाहं ।

9.3.8.2 Honoring susaMskRRitas

Especially archakas and purOhitas.

daivakai~NkaryaiH vedayOgAdinAM rakShaNAM bhavati. athaH gauravaM arhanti archakAH cha purOhitAH.

9.3.8.3 Negative aspects

Misunderstanding can lead to serious flaws. One might wrongly value being brAhmaNa by birth rather than by actions.

Make a strict separation between loyalty and pride towards the noble aspects of the brAhmaNa culture on one hand and loyalty and pride towards the irrational and ignoble aspects on the other. One does not imply the other. Thus, it becomes suddenly possible (even easy) to give

the young the benefit of a noble heritage, while deleting the burden of irrational ideas.

9.4 Kindness

Kids carry into adulthood memories of kindness and excessive unkindness. These then affect their adult and adolescent behavior, especially towards parents.

Unkindness and negative feedback should be used as necessary to mold behavior; but one should rely more on positive feedback and praise.

9.5 Happiness of parents

People with children have on average been shown to 'feel less happiness', but that they have more peak events (happiness and sadness); and it does not include abstract feelings of satisfaction.

Obsessive parenting (described elsewhere) is not only ineffective in yielding many of the expected results, but it also negatively affects the happiness of parents.

9.6 Developing the child's skills

9.6.1 Nature vs nurture

Obsessive parenting (trucking children to museums, forcing sports, compulsory music lessons) has been shown to be mostly futile.

9.6.1.1 Nature

Intelligence, educational achievement, even salary beyond young adulthood seem to be independent of parenting style.

9.6.1.2 Nurture

However, in activities like pursuing social interactions and in the formation of habits (vegetarianism, smoking, drinking) - and thereby in the formation of community/ social identity, parenting are very effective. For example, especially in early childhood and especially for socially disadvantaged families, preschool has been shown to reliably increase social skills required for professional success.

9.6.2 Risk measurement

With any activity (even walking in a sidewalk), One is always taking a risk with one's child (even its life).

9.6.3 High expectations?

Have high expectations from children, but don't have narrow expectations; if you have low expectations, children will easily sink to it. Encourage good things freely. This is unconfirmed - considering the huge role nature plays in professional achievement levels.

9.6.4 Questioning method

Aka Socratic teaching. Ask (possibly leading) questions, try not to provide answers; perhaps propose answers.

This is useful in the presence of rebellious feeling.

9.6.5 Activities and projects

These include: Games, stories and projects. Though these are probably futile as a way of developing the intellect- nature is far more dominant; they may be useful in developing interests, and in the ability to function in society.

9.6.6 Community identities

Importance of cultural membership in forming the values/ default behavior of human animals is described in the societies survey.

9.6.6.1 Important memberships

- Intelligentsia in the society; those that dream and execute grand dreams and delight in their intellectual life.
- The brAhmaNa community.
- The academia and the research community.
- Indian diaspora.
- Permanent residence in a developed country with the important communities (desired).

9.6.6.2 Influential but undesirable Cultures

Western materialism.

9.6.6.3 Need for faithful replication of culture

The extinction of Charvakas teaches us that sensible ideas and habits should be as zealously propagated as superstitious ideas and habits often are.

Children acquire their values and habits from their parents, parents' religious and secular ideas, clan, tribe and larger society. Young kids have an evolutionarily beneficial propensity to believe in their parents. Parental nutrition and the values of the culture in which the child is reared plays a greater role than specific parenting in the child's development. They also have access to resources specific to their communities. Adolescents are the true benefactors of social pressure - they are highly influencible by their surroundings - especially peers.

9.6.6.4 Location

See the location strategy.

9.6.7 Occupational identity

This should depend strongly on the child's interests.

10 Culture/ community participation

Also see chapter on participation in movements. [Incomplete]

Part IV

maitra-saMbandhAH

11 dharmaH cha prAptiH

11.1 dharmaH

ApatkAle sahAyyaH. jjNAnasya cha sUchanAnAM cha protsAhanasya vini-mayaH.

11.1.1 Regional variations in the maitra-dharma

In many countries, friendships involve formality, reciprocity and obligations. They require some time of formality before they are forged.

11.1.1.1 Activity partners in USA

USA is a mobile culture, and friendship is regarded as a "survival aid". Friends in USA are often merely "activity partners".

Most friendships in USA do not carry any obligations whatsoever. There is no compulsion, responsibility or reciprocity. Hence, they are easily made and dissolved. Hence, they do not visit/ call at inconvenient times. However, Americans may have an inner core of friends among whom obligations and reciprocity exist.

11.2 mitra-prAptiH

In order to acquire friends, be one. Help make others successful.

Acquisition of friends takes time. This cannot be helped. It is important to be seen and greeted for a significant stretch of time before trust can be acquired.

11.2.1 Identification of potential friends

Look for earnestness, rather than hipness.

11.2.1.1 Conscious people in america

Despite defects in belief, susceptibility to fallacies, they are commune in places such as SRF, Chinmaya mission etc.. They are yogis, they frequent places like whole foods organic store, REI, Mother's cafe vegetarian restaurant etc.. Good way to explore their circle is through websites of these places.

11.2.2 Others' criteria

People mainly look for 2 qualities: warmth and competence. Sometimes, initially, detecting the presence of one, they may think that the other is absent.

11.2.3 Meet new people

11.2.3.1 kAryAlaye

Do not eat alone.

Coffee time for socializing in Europe.

11.2.3.2 gRRiHe

Invite people for talks, meals and visits. Ask to lunch with them.

Pretend that you will be in their geographical area if they are important.

11.2.3.3 Social network websites

anyatra vivRRitaM.

11.2.3.4 Informational interviewing

Do a lot of informational interviewing.

People like talking about what they do. This is especially true if they know that you're not after a job with their organization. It is called "information interviewing". There will be a significant percentage of successful interviews.

11.2.3.5 maitri-saMsthAH satsa~NghAH

vamshena cha kulena sadRRiShAH saMsthAH varante. taiH kAle kAle melanena, cha sadasyANAM kvachana viShayeShu mahamateH vamshakula-vat snehaH sAdhyate.
udAharaNaya kraisteShu church, hinduShu RSS/ HSS sa~NghaH, brAhmaNa-sabha, saMskRRita-bhAratI.

11.2.4 sahAyya-prAptEH maitraM

Aka Ben Franklin effect

Franklin set out to turn his hater into a fan, but he wanted to do it without "paying any servile respect to him." Franklin's reputation as a book collector and library founder gave him a reputation as a man of discerning literary tastes, so Franklin sent a letter to the hater asking if he could borrow a selection from the his library, one which was a "very scarce and curious book." The rival, flattered, sent it right away. Franklin sent it back a week later with a thank you note. Mission accomplished. The next time the legislature met, the man approached Franklin and spoke to him in person for the first time. Franklin said the hater "ever after manifested a readiness to serve me on all occasions, so that we became great friends, and our friendship continued to his death."

12 vyUhaH

12.1 Decay of saMbandhas

rakta-saMbandhas do not decay over time. Unlike maitra-saMbandhas, they can withstand abuse, are very resilient.

12.1.1 sambandha-rakShaNaya kAle kAle saMbhaShaNAM

Others do decay, with the lack of frequent face to face communication. Social networking websites reduce the rate of this decay.
tasmin bhavatu infromational interviewing cha kaushala-prashnAH.

Like sindhu, keep in contact with people by targeting/ arranging to meet (perhaps for lunch), 1 person each week.

12.1.2 Limitations on size of saMbandhis

This investment of time and energy limits the size of saMbandhas of various sorts. 150 seems to be the natural limit on number of people a human tracks.

12.2 maithunaM

vishvAsaH, shrutiH.

12.3 nikaTa-parivAraH

mAtA, vidyA, pitA, rAghavaH, anaghA.

12.4 dvitIya-vyUhaH

mAtAmahaH. mAtAnujA, mAtAnujaH, teShAM parivAraH.
mahimA-parivAraH. prItiH.

12.4.1 dainika-vyavahAra-mitrAH

indrajita-gurukulaM.
parAgaH.

12.5 tRRitIya-vyUhaH

They with whom you share a history, who can be relied upon. Maintain contact with emails, phone calls.

saMjayaH, shrutiH jAgadIsha. pitRRi-sahodarAH.

vvshs: manjunAthaH.

ssec: ajaya-sharma. guruprasAdaH, tasya parivAraH. shrI-harShaH.

infosys: manoj.

microsoft: rohiNI.

iiSc: manjunAthaH, AnandaH kude, vijayaH, bAIjI.

utexas: hRRiShikshaH.

12.6 chaturtaH-vyUhaH

Use social networking websites.

UT miscellaneous.

saMskRRita-bhAratI-mitrAH.

anyAH rakta-saMbandhinaH.

12.7 Developing and maintaining sambandha

Use social network websites.

Greet them on festivals and birthdays.

13 paristhitayaH

13.1 Disrespect

13.1.1 Cumulative vs selective

Animals have good or bad regard for various behavioral attributes (and theorized mental attitudes) in other animals. For each animal, a weighted summation of these reveals itself as a respect function towards a specific other animal. This function results in positive or negative emotions/ behavior being communicated to that animal. This section mainly concerns itself with this cumulative, rather than selective, regard of one animal towards another.

13.1.2 Detection

Disrespect could be detected through body language, a verbal or written response or the lack of it, lack of reciprocation or other action/ inaction.

13.1.2.1 Errors

One may misread an action as a sign of disrespect when none was intended. This implies that the mappings of actions to regard in the two animals does not match.

13.1.3 Identify cause, detection errors

The cause could be one's prior offense, or it could simply be the other animal's social/ inter-personal respect-ranking algorithm.

13.1.3.1 Simulation method

Consider the root disrespectful action. Simulate the animal's thinking.

13.1.3.2 Questioning

In case the situation is ambiguous, obtain either a clarification by direct contact.

13.1.4 Response

Response depends on the cause of the observation, presence of detection errors and on whether you wish to modify the other animal's social/

personal respect algorithm (perhaps acquire good regard for oneself or one's ilk in the future). If the answer to the latter is negative, no response is required.

13.1.4.1 Detection error case

Future match in the action-regard mappings may be desired. Even so, modifying one's own action-regard mapping may suffice.

If the other animal's action-regard mapping is to be modified: Make it perfectly clear that you are offended - through direct messages and hints. Recognition of disrespect is made obvious, in hopes of triggering a self-correction mechanism in the other party - which may include either an explicit or an implicit apology.

13.1.4.2 Prior offense case

One's actions which caused prior offense to the other animal may have been misread - in that case explain the mismatch in action-regard mappings and resolve to remove this mismatch in the future. This could possibly include an apology for the lack of prior match in the action-regard mappings. Direct, clear communication is best in this case.

Otherwise, if you recognize the offensive action as a product of erroneous habits or models, apologize and resolve to fix it in the future.

13.1.4.3 Algorithmic disrespect case

At times, you may not be able to abide the knowledge of disrespect towards you ingrained in another's algorithm.

Contact is minimized.

Politeness when contacted is continued.

Do not go out of your way to commit a favor.

Non-begging is enforced.

Reversal The policy is reversed only when consistent evidence of respect is observed again. Opportunistic, temporary, false show of respect does not count.

This usually involves waiting until one's circumstances change to elicit positive output from the offensive algorithm; or until the other animal's respect-algorithm mutates for better.

13.2 Spurning

13.2.1 Not disrespect

This is not the same as disrespect, though it is often accompanied by disrespect. It indicates a desire for the imposition of a limit in certain

type(s) of social interaction. Thence the extant of availability/ involvement of an animal may be determined.

13.2.2 Symptoms

It is observed mainly through non reciprocation, or by creation of unpleasantness to dissuade future approaches.

13.2.3 Response

ati-parichayAt avajNA. So spurn spurners in equal measure.

13.3 Visits/ overnight stays

13.3.1 Short duration visits

See social dining strategy.

13.3.2 Purpose

Visits should be made, in order to maintain familiarity with kin and friends despite geographic distance.

It also provides exposure to unfamiliar professions, values and ways of life.

13.4 Entertainment of visitors

13.4.1 Places to visit

13.4.1.1 San Antonio

river-walk, sea world, ripley's museum, devasthAna.

13.4.1.2 Austin

Simply use yelp on iphone.

Scenic places Mozart's cafe, Mt Bonnel, Oasis cafe, digambara-beach on lake travis. stream in UT, stream in golf course.

zilker park/ lady bird lake, zilker park botanical gardens, the science and natural history museum nearby.

pedemales falls state park. mc kinney state park.

Intellectual places dAkShiNAtya devasthAna. Capitol, UT shows, UT. austin zoo.

Museums near UT Dinosaur museum. LBJ museum: about president LBJ, successor of Kennedy. Center for American History - Briscoe center usually has exhibits. Blanton museum of art.

sattvika-AhAra-shAIAH Good organic/ vegetarian places to eat out in ausTin: Mr. Natural, Mother's Cafe, Kerby Lane, beats cafe.

13.4.2 Other areas around austin

Temple devasthAnaM.

13.4.2.1 Houston

San Padre sea shore.

13.5 Social dining/ short visits

13.5.1 Wait for everyone's food

Do not start eating until everyone's food has arrived. If others' food has arrived, but your's has not, let them begin eating, lest their food go cold.

13.5.2 Avoidance of display of greed

This is not merely a matter of satisfying hunger. There is the constraint of having to exhibit social manners, avoiding any exhibition of greed in eating: not doing so signals lower social status.

Must not fully fill the plate to the brim; instead come back for refills. Must not keep others waiting in the queue.

13.5.3 Gifting

In USA, it is customary to carry a gift (flowers, wines and candy) when visiting a family for dinner.

13.5.4 Leaving

Leave before you are asked to leave.

14 Dogs

14.1 Relationship with humans

14.1.1 Human perspective

14.1.1.1 Use

Companionship, guarding, various specialized roles (guiding blind people, herding sheep).

14.1.1.2 Cuteness

Cute faces are liked because they trigger the release of oxytocin.

14.1.2 Dog's perspective

Dog's relationship to their owner is ideally one of a pack-member to the pack-leader, combined with some playfulness.

14.2 Communication

Dogs may be trained to recognize many words, nouns and gestures. Dog barks and gestures can be deciphered by humans to some extent: wanting food etc..

Yet, people wrongly impose human emotions on dogs by mistake - like ascribing regret (deep cogitation in general) in to submissive gestures (simple emotions in general).

Eye-contact or baring-teeth by strangers is viewed as a challenge. Growling and baring-teeth is a sign of a challenge from the dog's side. A wagging tail is a sign of playfulness. A tucked-in or a lowered tail is a sign of submission.

14.3 History

Dogs joined early human packs - their sense of smell was useful, and they were deemed useful for hunting, guarding. First, natural selection as part of this symbiosis selected animals which were more friendly towards humans. This selection was replicated artificially in case of foxes in Siberia, where cute friendly foxes emerged within 30 years as a result: the development of these foxes seems to be arrested in playful adolescence.

Then, artificial selection led to creation of breeds with various behavioral (Eg: hunting, herding sheep, spotting prey) and physical characteristics.