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INNOVATIVE MANAGEMENT PRACTICES
AND CREATIVE THINKING

A JOURNAL FOR MANAGEMENT PROFESSIONALS

Positive Communication is the Key to Good Parenting



Greetings from **IMPACT**



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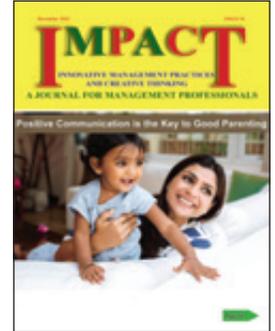
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Dear Readers,

“Ring out the old and bring in the new” is soon going to be heard as we near Christmas. Lot of things happened in the year 2022.

2022 has seen the continued impact of an inflation surge as a result of the ongoing COVID-19 pandemic. The global rollout of COVID-19 vaccines, which began at the end of 2020, has continued, and the year has seen the lifting of COVID-19 restrictions and the reopening of international borders.

The Russian invasion of Ukraine, the largest armed conflict in Europe since World War II, has caused the displacement of 15.7 million Ukrainians (8 million internally displaced persons and 7.7 million refugees), and has led to international condemnations and sanctions and nuclear threats, the withdrawal of hundreds of companies from Russia, and the exclusion of Russia from major sporting events.

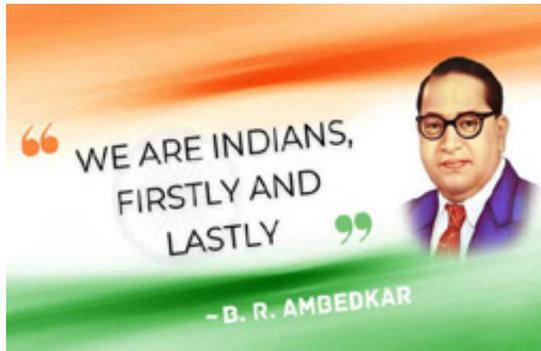
2022 marked many prominent deaths, including world leaders Shinzo Abe, Mikhail Gorbachev, Queen Elizabeth II, and Jiang Zemin, as well as entertainers Sidney Poitier, Olivia Newton-John to name a few.

Good and Bad depending on the general perspectives have happened.

Let us all get set to welcome the New Year-2023.

Editorial Team

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Uniform Civil Code is Dr. Ambedkar's Baby

A misconceived notion seems to be gaining ground that the 'Uniform Civil Code' is something new. This was actually brought by Dr. B.R. Ambedkar, decades ago as Article 44, which states, "Uniform Civil Code for the Citizens - The State shall endeavor to secure for the citizens, a Uniform Civil Code throughout the territory of India". Article 44 was introduced in the Constituent Assembly on the 23rd November

1948 and was passed on the same day. However, during the discussion, amendments were moved by a few Muslim members.

Dr . B R Ambedkar said in his reply : "Sir, I am afraid I cannot accept the amendments which have been moved to this Article. My friend, Mr. Hussain Imam, in rising to support the amendments, asked 'whether it was possible and



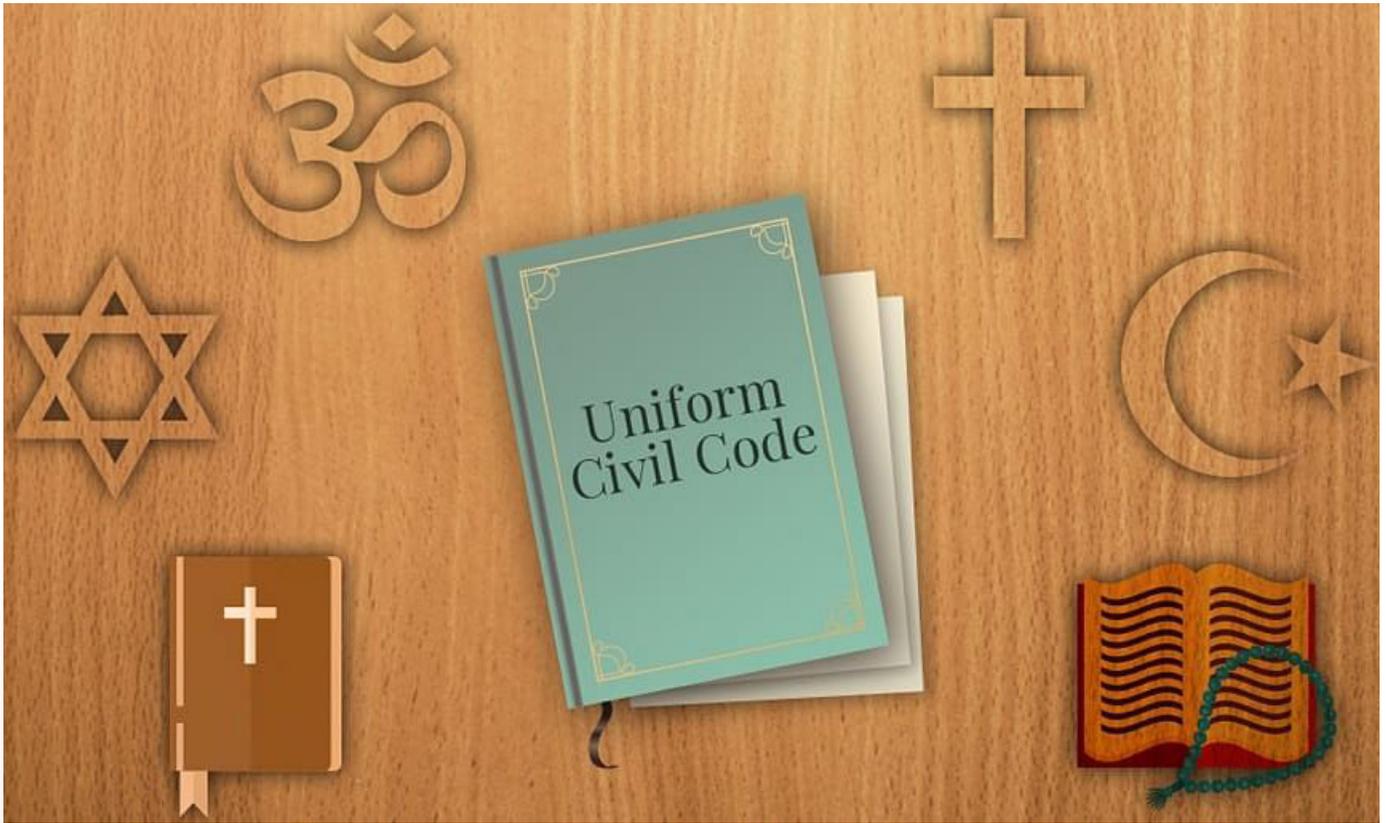


desirable to have a Uniform code of laws for a Country so vast as this is'. I must confess that I was very much surprised at that statement, for the simple reason that we have in this

country a uniform code of laws covering almost every aspect of human relationship. We have a uniform and complete Criminal Code operating throughout the country, which is contained in the penal Code and the criminal procedure Code. We have the Law of Transfer of property, which deals with property relations and which is operative throughout the country; and I can cite innumerable enactments which would prove that this country has practically a Civil Code, uniform in its content and applicable to the whole of the country. The only province the Civil Law has not been able to invade so far, is Marriage and Succession. It is this little corner which we have not been able to invade so far. Hence we desire

Ambedkar
Uniform Civil Code (UCC) & National Integration





to have Article 44 as part of the Constitution. Therefore, the argument whether we should attempt such a thing seems to me somewhat misplaced for the simple reason that we have, as a matter of fact, covered the whole lot of the field which is covered by a Uniform Civil Code in this country. It is therefore too late now to ask the question whether we could do it. As I say, we have already done it". The motion was adopted unanimously, and Draft Article 35 (Article 44) was added to the Constitution.

A year later on 17th October 1949, during the discussion on the Preamble of the Constitution, a member of the Constituent Assembly insisted that the word 'Secular' should be included in the Preamble. Dr. Ambedkar flatly refused. He said "After passing the U.C.C as Article 44, the whole Constitution automatically becomes secular. Therefore it is redundant to include the word 'Secular' in the Preamble". The entire House agreed. It is time, the present generation is reminded that U.C.C is essentially Dr. B.R. Ambedkar's baby!



Dr. H.V. Hande

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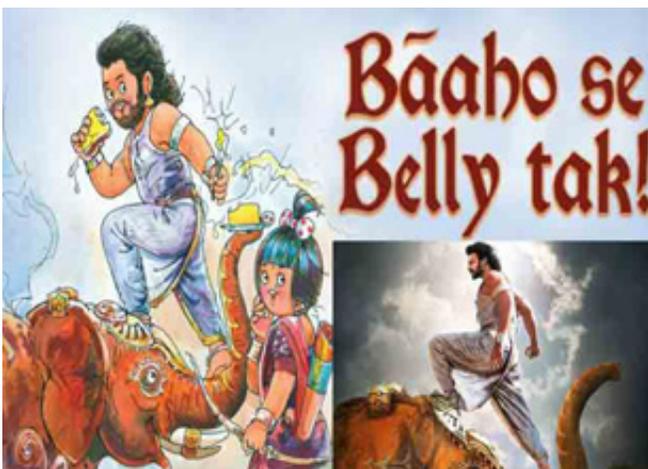
Storytelling in Business



“Storytelling is the essential human activity. The harder the situation, the more essential it is.”

–Tim O’Brien

When we hear that “once upon a time” there was a certain character in such and such place, our minds are immediately transported to this imaginary scene.



The storytelling history is quite ancient. It can date back to the origin of human’s social life. Following the social brain hypothesis, we identify three

preconditions for humans sharing stories: first, the long evolution of language in the different taxa as one of the preconditions of ostensive signalling; second, the pivotal role of childhood in the evolution of collaborative intentionality; and third, the role of fireside chats in the rise of elaborative (i.e., narrative) sharing of stories.

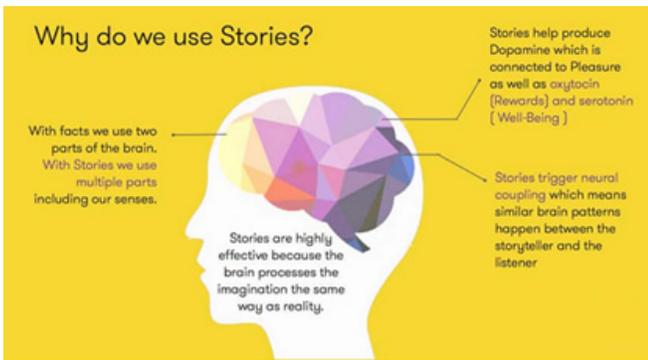
What are the Benefits of Storytelling / Reading Stories to Children?

A person who has valuable knowledge tells stories from his or her experience in front of people who want to gain knowledge. It is mainly used as a technique in Knowledge Management.

Storytelling has strong and unique benefits,

- Transfers tacit part of knowledge.
- Nurtures good human relationship.
- Brings out passion of audiences.
- Cause to develop imagination skills of audiences.

Standard, run-of-the-mill storytellers push the most obvious emotional buttons with reference to children, families and romance; but this approach doesn’t often translate into long-term influence. The brain does the equivalent of a ‘so-what’ shrug and doesn’t bother rewiring our memories around the story – because at the end of the day, it’s heard it all before. If you want your story to hit home, you either need to find a new way to address these themes, or you need to recruit your audience’s deeper and more personal



motivations; motivations that are touched upon a lot less regularly.

- Main Purpose of this Technique is sharing & transferring knowledge.



How to Use Storytelling Technique

Identify key area to transfer the knowledge or experience; the right person who has rich experience and ask him or her to tell story; right or regular



environment needs to hold this session. There are several ways you can make your presentation that your audience will never forget.

Storyteller must have good presentation skills, eye contact, enthusiasm and expressions, along with good preparation, use of voice and good volume; using appropriate talking speed. Good use of body and hand gestures add value to the way of narrating a story.

A Typical Storytelling / Presentation Technique

1. Immerse your audience in a story

Use visuals that supplement your story rather than repeat what has already been said.

Provide sensory details that will allow them to actually see, hear, feel, and smell the different stimuli in your story-world.

2. Tell a Personal Story

Few things are as captivating as a personal story, especially those of triumph over extreme adversity.

There are seven basic story plots that have universal appeal. These include the story of the hero defeating a monster, the rags-to-riches tale, the quest for treasure, and the voyage of a hero who comes back a changed person.



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3. Create Suspense

Conflict and a plot are what turn a good presentation into a roller coaster ride that keeps listeners at the edge of their seats, asking themselves, “What will happen next?”

4. Bring Characters to life

Successful stories create three-dimensional characters who were easy to identify and, at the same time, had an uncommon characteristic.

Provide enough detail to bring the character to life in the minds of those in the audience.

5. Show. Don't tell

Instead of telling your audience about a certain event in a story, try showing them by transporting them to a scene.

Whenever you deliver a story, try scene-by-scene construction of events and use dialogue instead of narration.

6. Build up to a S T A R moment

Similar to a climax, a S.T.A.R. moment is a “Something They’ll Always Remember” event.

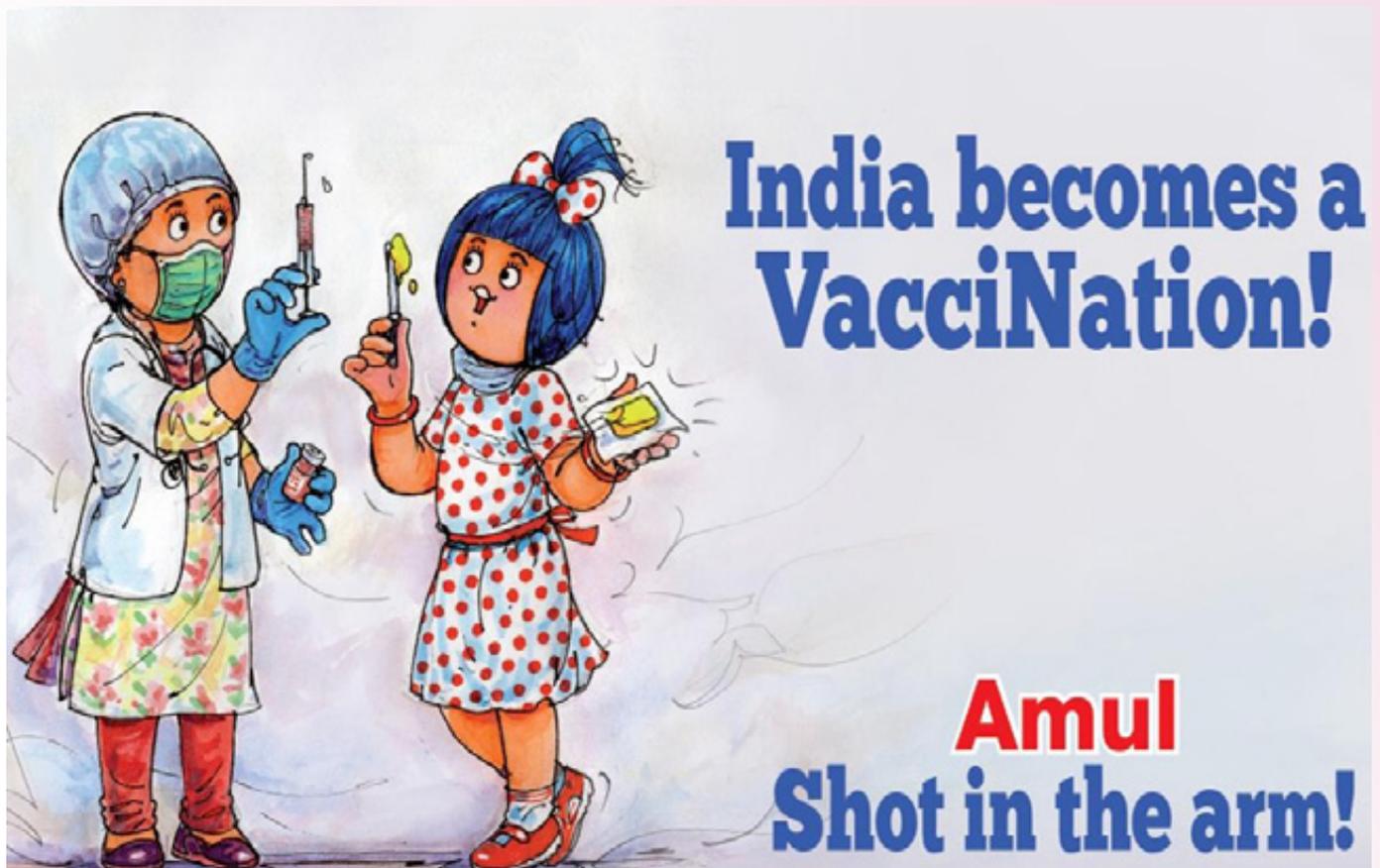
Use dramatization, provocative images, or shocking statistics.

7. End with a Positive Takeaway

The most effective presentations not only have a conflict and a climax, but also a positive resolution.

On the path to triumph, most characters in these stories received what he calls a “spark.” A key piece of wisdom or advice that helped them overcome their obstacles and change for the better.





Storytelling Do's and Don'ts

Don't	Do
Use jargon or business-speak	Use visuals to show your ideas
Focus too much on yourself or your brand	Know your audience
Leave plot holes	Outline your plot and core message
Make your characters too perfect	Be honest
Skim over the details	Go deep
Sell your CTA too hard	Make it useful
Overcomplicate the story	Leave room for imagination



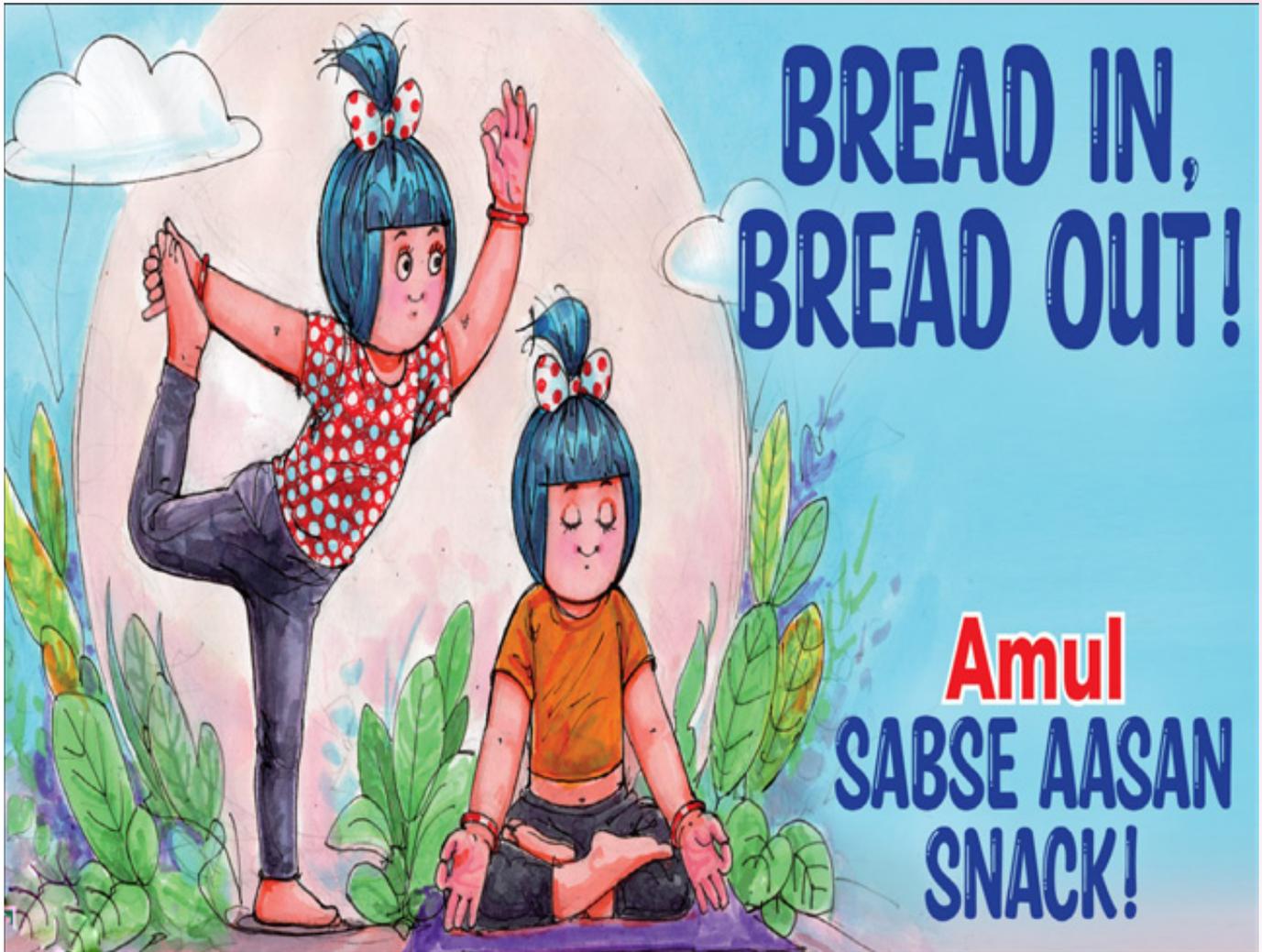
INCREDIBLE EXAMPLES OF BRAND STORYTELLING ON SOCIAL MEDIA



How to Craft Your Business Story

(And Energize
Your Audience)





When to Use Storytelling Technique

Many organizations utilize storytelling to transfer experts' knowledge to younger people. Some organizations use storytelling to share lessons learned from project to colleagues who were not participating in the project. In urban planning, we can use this technique for sharing planner's knowledge or experience or who got knowledge from the others experience among the planning group members.

Of Ethos, Pathos and Logos in Storytelling

Long ago, Aristotle is said to have evolved a framework as Ethos, Pathos and Logos as the rhetorical triangle, which, when used well, together,

could help speakers connect meaningfully with their audience.

In today's context, the words still resonate. Most people, when they think of storytelling, think of pathos – telling stories that can build an emotional (critical) connection. And yes, the best stories have the power to connect. But does pathos alone work? Think about a start-up trying to share their product details. They need ethos, the credibility which could come from previous customers, the patents, the customer experience and more. It could also come from data, that validates hypothesis. And the logos comes from the story structure. A good structure can highlight the points in a way that makes it easy for people to understand and make sense out of it.



Corporate Storytelling

However today, with a little exaggeration, a lot of people understand the power of storytelling, specially from the point of view pathos. In fact, at times there's an over-indexing on pathos. But as storytellers, we need to use all three pillars to ensure we can really do justice to the topic.

Summary

A lot of time is being spent discussing on the art and craft of storytelling. But there's a crucial part of the science behind stories that will get far less attention than it should. Stories aren't just written and produced in the studio and creative department; they are co-created in the minds of the audience. And for this reason, the mindset of the audience you are telling a story to has a huge influence over how effective that story will be.

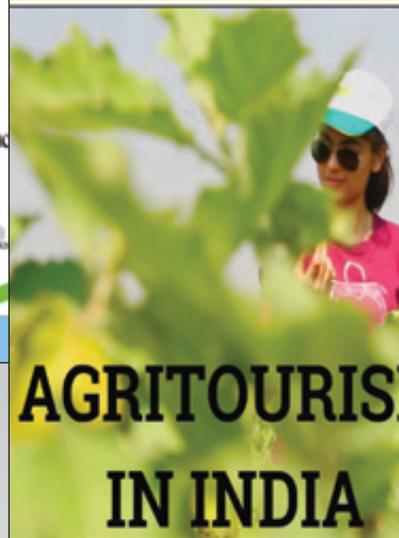
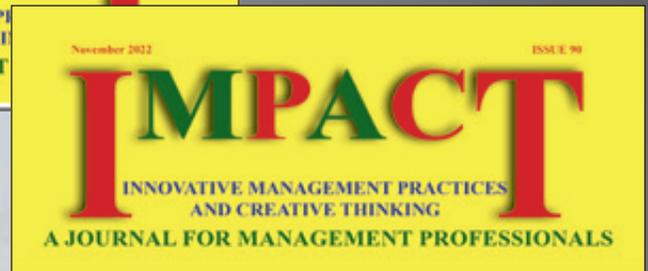
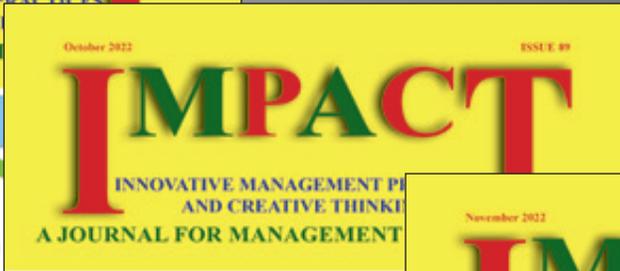
Neuro-scientifically speaking, the way that a listener or reader experiences a story mimics the creation of their own most important and influential memories. And this is where storytelling's unique power comes from. We don't remember the story as something that happened to somebody else; we recall, imagine and relive it as if it happened to us. We apply it to our own lives

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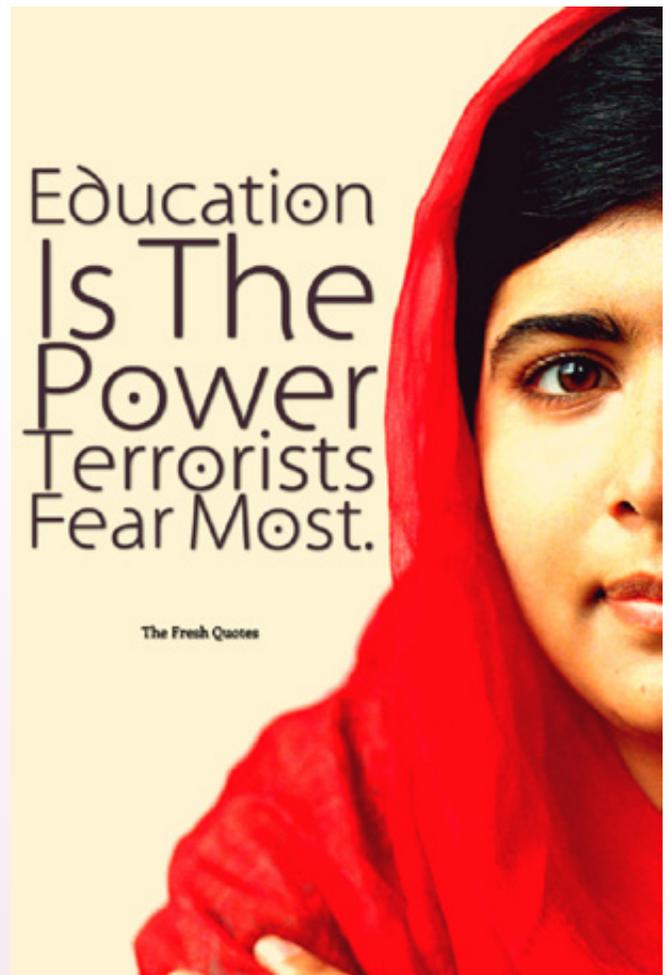
Understanding the Terrorist Mind

In the past 15 years, dramatic acts of terror have been committed against citizens of many countries. A reasonable first step toward addressing such violence is understanding where it comes from—what motivates people to join terror organizations and engage in terrorism. Recent work in experimental psychology and cognitive neuroscience provides some perspective on the mind of a terrorist.

First, it is useful to define what we mean by ‘terrorism.’ When Americans and Europeans think of terrorists, they likely imagine Muslim extremists. For example, Google searches for the term ‘terrorist’ in the month after the Boston Marathon bombings and Paris attacks (committed by Muslim extremists) increased threefold and sixfold, respectively, relative to the months prior to the attacks. By contrast, similarly deadly attacks by Anders Breivik in Norway, who killed 69 children, and Dylann Roof, who killed nine black parishioners in the American South, were not followed by an increase in such searches. In fact, compared to the three months leading up to it, there was a slight decrease in searches using the term ‘terrorist’ after the Breivik attack.

Although it may be comforting to think of terrorists as people unlike us, I will argue that this belief belies an uncomfortable reality: The psychological processes that drive an individual to engage in terrorism are deeply human, common across cultures—and traits that likely reside in us all.

The definition of terrorism that I use here will include two key elements. First, it involves a group ideology. Individuals may attack, threaten, terrorize, or kill others, but if they are not part of a group and not motivated to do so by an ideology, then by this definition they are not terrorists. Even a violent group, such as a drug cartel that beheads civilians, would not be considered a





terrorist organization, since its members are not ideologically motivated (note, however, that many of the processes that I describe below also apply to gangs). Second, terrorism is defined by the use of violence in the service of the group's ideology, and particularly violence that indiscriminately targets members of a group (e.g., civilians, children). Many governments would challenge this point, as they have convicted nonviolent Native and environmental activists who sabotage logging equipment under antiterrorism laws. However, I do not consider these groups to be composed of 'terrorists' (but again, many of the processes described below still apply).

In the context of this definition, I will try to offer some insight into the mind of a terrorist by looking at what lies in the human mind more generally. Specifically, I will seek to explain why and how individuals support or engage in 'indiscriminate violence driven by group ideologies' by looking at our understanding of three processes: (1) how our brains respond to groups, (2) how our brains are led to condone or initiate acts of indiscriminate

violence, and (3) how our brains process ideological information.

Social Factors

For most of the millions of years that our species has been around, humans have eked out an existence only through the coordinated effort of small, cohesive coalitions. Evolution has therefore shaped within us a deep desire to belong to groups. In modern times, social belonging remains a major psychological need, which we fill by connecting with others through a variety of 'social identities'—Californian, professor, rugby player, progressive, vegetarian, for example. We each contain multitudes. The tendency to connect through one of these multitudes can be reflexive ("Oh wow, you're from California, too?").

From this perspective, the appeal of 'terrorist groups' is completely unremarkable. Just as a fraternity, team, club, military unit, or gang can provide a deep social connection with others, so too can ISIS, Al-Qaeda, or white nationalist groups. Many think



that people join groups for what they do (terrorists join terror groups because they are violent people; men join fraternities because they drink and party), but the deep, fundamental motivation to join any group is the need to socially connect. From this view, individuals most at risk for joining a terrorist group are not those who are poor or violent, but those who are alienated and thus drawn to an arrangement that can offer the camaraderie, brotherhood, and purpose that they are missing. This may help explain why very different demographics—the young man at a refugee camp who is deprived of regional, professional, and academic identities, and the middle-class child of immigrants in a Western country who feels alienated from his or her host country—are common recruits for ISIS. And perhaps other groups. It may also explain why regular attendance at a mosque—which provides a

strong social identity—is inversely correlated with ISIS enrollment.

Although social identities can in themselves provide clear paths to bring individuals together, the brain seems particularly prone not only to creating an ‘us,’ but also readily defining a ‘them.’ A classic study that demonstrated the ease with which group identities arise came from a team of experimental psychologists in the 1950s, led by Muzafer Sherif. In the study, the researchers aimed to generate and dissipate group conflict in a set of middle class white boys who attended a camp set up by the researchers at a park in Oklahoma. The plan was to separate the boys into two groups and then organize a series of activities to establish competitive group identities. In fact, the participants pre-empted the researchers’

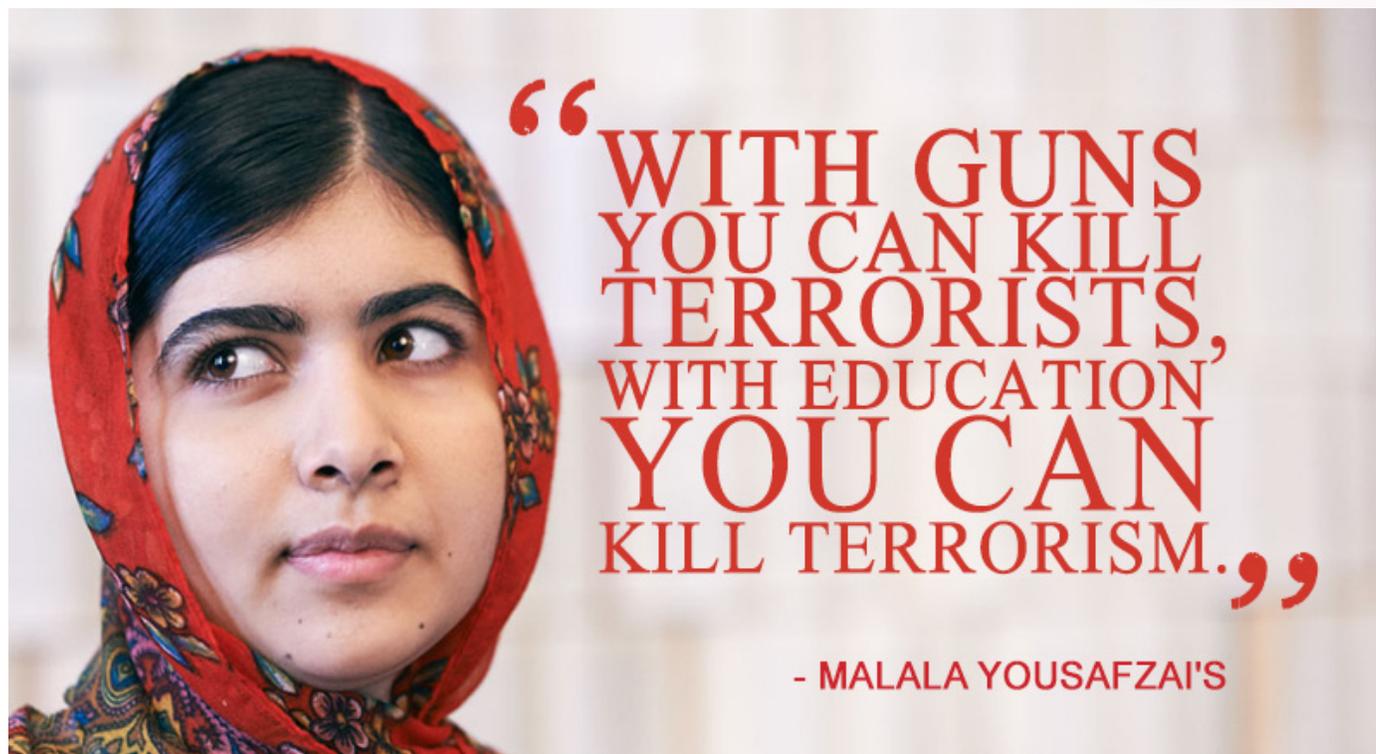
strategy: the boys caught wind of each other, and immediately formed their own group identities (the ‘Eagles’ and the ‘Rattlers’) and started competing on their own—staking territory, raiding cabins, and picking fights. The silver lining of the study came when the researchers demonstrated how readily they could undo the group distinctions that they had facilitated. By orchestrating a series of threats to the entire camp (a ‘broken’ well, a stuck van) that could only be solved by working together, the stark distinctions between Eagles and Rattlers began to fade as they all adopted the overarching identity of ‘campers.’

Inspired in part by the Sherif study, a host of experimental studies have demonstrated the ease with which people start thinking in terms of ‘us’ and ‘them,’ and the consequences of such distinctions.¹ For example, this research has found in controlled lab environments that people assigned to groups based on arbitrary distinctions (e.g. whether they are ‘underestimators’ or ‘overestimators’ of the number of dots on a screen) perceive members of their group to be more intelligent, trustworthy, and attractive than those from the other group.

Even if people are explicitly told that the groups are arbitrarily assigned, their minds lead them to assign in-group members higher value than out-group members.

The Impact of Imaging

With the advent of neuroimaging, we have begun to access the inner workings of some of these group-based processes. This has been particularly important, since the mental events associated with ‘us’ versus ‘them’ thinking are likely unconscious, and therefore difficult to assess through self-report. For example, a number of research groups have demonstrated an ‘out-group race face’ bias in a brain: When white participants see pictures of black versus white faces, they register more activity in the amygdala, a brain region that drives fear learning.² Since the amount of neural bias is unassociated with explicit anti-black attitudes, this has been taken as evidence that when confronted with a black American, white Americans experience an automatic fear response that they are unaware of and do not necessarily condone.³





A particularly interesting iteration of this in-group/out-group face bias illustrates the malleability of in-group/out-group distinctions: Jay van Bavel and colleagues showed that the bias in amygdala activity among white participants was also present more toward an arbitrarily defined out-group versus the arbitrarily defined in-group, even if the groups were mixed-race.⁴ That is, among white Americans, there was more activity in the amygdala when viewing black versus white faces, but when the same faces were assigned to mixed-race teams, the amygdala now responded more strongly to faces from the ‘out-group’ than it did to faces from the ‘in-group,’ regardless of race. We not only have a tendency to generate ‘us’ and ‘them,’ but who qualifies for each can be completely flexible, and race/skin color is just one of many arbitrary dimensions over which people can be categorized.

A study published just recently examined the neural basis of another psychological process that has been shown to be distributed parochially: trust. Here, Zaki and colleagues had participants play trust-based economic investment games with in-group and out-group members—in this case, own or rival school members.⁵ They found that trusting in-group members resulted in more activity in brain regions associated with pleasure, while trusting out-group members resulted in more activity in brain regions normally associated with cognitive effort (e.g., consciously withholding a response that you desperately want to give, or reassessing a situation). The implication here is that in-group trust comes easy, while out-group trust comes only with effort.

Together, such psychology and imaging studies give us some insight into our genetic legacy. We

have inherited brains that are inherently sensitive to group affiliation. We find meaning in our lives through social identities, and we experience comfort with those who share these identities. However, when creating an ‘us,’ the brain seems to seek out a ‘them,’ bringing online a series of psychological processes—including fear and distrust—that colors our view of out-group members.

Although this schematic helps to illuminate some of the underlying dynamics that may drive people to join a terror group ISIS and groups like it are not merely fraternities or clubs. Terror groups also have an explicit ideology, and membership carries with it a tacit willingness to kill civilians. What neural and psychological processes help us understand the willingness to attach to ideologies, and to condone violence?

The Brain on Ideology

One of the most striking characteristics of terrorist groups is their strict adherence to an ideology. Ideologies provide a narrative structure with which to interpret new information and past events. Since terror groups (without exception, I believe) are composed of an aggrieved minority, their ideology is often centered around a narrative of victimhood.

Such narratives seem particularly powerful; especially, perhaps, for parochial altruists—people who love their own group so much that they are willing to die on its behalf. If you perceive that your group’s back is against the wall, this might be just the thing to motivate a parochial altruist to act on its behalf.⁶ Perhaps this is why we see the narrative of victimhood even among some of the most powerful groups in the world. For example, note that the ‘don’t tread on me’ American flag is still widely visible in the US. In fact, groups often compete with each other for who is the aggrieved victim in a conflict (i.e., ‘competitive victimhood’), which buys them more third-party support, but also may motivate their members to action.⁷

Whether about victimhood or not, ideologies are incredibly persistent. Part of what gives them their momentum is a set of cognitive filters that helps process incoming information to support and enhance the in-group’s ideological narrative. For example, confirmation bias describes people’s tendency to uncritically accept information that confirms their group’s beliefs, and scrutinize anything that runs counter to their ideological leaning. Certainly, anyone who has paid any attention to the current US election cycle has seen this at play. Another critical bias concerns the way that we construe the deviant actions of others. If I find myself doing something wrong (e.g., cutting late into a merging lane), it is easy for me to justify this by external circumstances (e.g., “I was late for an important meeting”). But when I see others doing the same, I tend to attribute this to their internal characteristics (e.g., “they are selfish jerks”). As was famously expressed by the comedian George Carlin, “Have you ever noticed that anybody driving slower than you is a moron, and everybody driving faster than you is a maniac?” The intergroup context only magnifies this process—their violence reflects ‘who they are’ (barbarians, colonizers, terrorists), whereas our violence is shrouded in circumstance (“we had to kill them because ...”).

The neural infrastructure built up around maintaining ideological righteousness is immense. Dozens of distinct biases have been identified, named, and characterized.⁸ And since



PSYCHOLOGICAL CAUSES OF TERRORISM



these processes occur automatically, in regions of our brain that are generally inaccessible to conscious introspection, we are subject to their effects whether we like it or not. We are, as the great psychologist Lee Ross said, “naïve realists” who believe that we alone see the world objectively, whereas those who disagree with us are inherently irrational. This ‘bias blind spot’ is again not owned by some groups and not others—it is part of a consequence of having a human brain that is designed to operate efficiently.

The Brain on Violence

Finally, a hallmark of terrorism, in my definition, is indiscriminate violence against members of the ‘out-group.’ Intergroup violence is by no means limited to terrorist groups: Established governments and

nation states have been responsible for the deaths of hundreds of thousands of people over the past decade. How different is ‘their’ violence from ‘ours’?

Our brains are shaped with the capability to care deeply, but also to kill. This deep ambivalence is potentially problematic. A society filled with people who are inherently very compassionate and very violent might prove unstable. Part of evolution’s solution to this problem seems to have been to tether the processes that undergird pro-sociality (e.g., empathy) and the processes that enable violence (e.g., dehumanization) to in-group and out-group distinctions. In this way, people would be potentiated to love the in-group and hate the out-group; to fight and die on behalf of ‘us’ and to be willing to kill ‘them.’ The psychological processes that drive deep

altruism (for the in-group) and motivate extreme violence (toward the out-group) still live within us.

In the US, we fight others by proxy with our professional militaries, so we are rarely put in a situation that would involve directly harming out-group members. But the willingness to harm others can still be assessed among non-military citizens of western democracies. Since experimental evidence is scant from actual members of terror groups, I will provide the evidence for group-based violence from ‘us’ – members of mostly majority groups that have the potential to act violently on our behalf. I will argue that these processes are similar to those acting in terrorists who actually pull the trigger.

So what drives someone to commit political violence (ideologically motivated violence), more generally? I find it useful to think of the psychology of political violence as a collection of impulses within us that tug us either toward or away from violence. If the various pulls toward violence are strong enough and the pulls away from it weak enough, a person engages in political violence; if not, they don't. Below is a brief outline of work I've done to illuminate two of the processes contributing to this psychological calculus: empathy and dehumanization.

The Empathy Factor

We are accustomed to thinking of empathy as an unambiguous force for social good. And for sound reasons—empathy is a “social glue” that arguably has been fundamental in enabling large groups of unrelated humans to band together in complex, cooperative societies. Although good experimental evidence shows that the amount of empathy one possesses (i.e., trait empathy) or expresses (i.e., state empathy) can drive altruism, there is also reason to believe that empathy may not be as unambiguously pro-social in intergroup contexts.^{9,10} Specifically, whereas empathy for an out-group likely motivates pro-sociality toward

its members, in-group empathy may have the opposite effect: If people feel the suffering of in-group members particularly acutely, this may motivate them to act against members of an out-group that they see as responsible.

In experimental research, I have tested the effects of in-group empathy and out-group empathy (and the difference between the two, i.e.; ‘parochial empathy’) in three contexts: Americans regarding Arabs, Greeks regarding Germans (during the Greek financial crisis), and Hungarians regarding Muslim refugees (during the refugee crisis). Predictably, in all of these settings, the more empathy participants reported feeling for the suffering of random out-group members, the greater their willingness to help and the less their willingness to harm needy members of that group (e.g., donations to civilian victims of drone strikes). However, empathy for in-group suffering predicted the opposite: less willingness to help the out-group and more willingness to harm. In fact, this is the conclusion drawn by a number of researchers who have interviewed attempted suicide bombers or families of people who had engaged in suicide bombings. Although some who commit political violence appear to be unhampered by empathy, the majority tend to be characterized by a strong communal focus that includes compassion and caring for others.¹¹

Empathy therefore contributes two ropes to the internal tug-of-war: The greater the pull from in-group empathy to harm the out-group, and the weaker the pull from out-group empathy to prevent this, the stronger the overall motivation to engage in or condone intergroup aggression. It is therefore the difference in empathy, rather than the capacity for empathy, that best predicts inter-group violence.

The Dehumanization Factor

Historically, dehumanization has accompanied some of the darkest chapters in human history.

During colonization, slavery, genocide, and war, depictions of the other side as uncivilized brutes or animals has been commonplace. We see this type of dehumanizing rhetoric from terror groups today—not only are we, the ‘infidels,’ referred to as ‘pigs’ or ‘dogs,’ but we are viewed as undifferentiated and therefore collectively responsible. The rhetoric in Western democracies about disliked Muslim groups and terrorists is nearly identical: Iranians, Hamas, and ISIS have been depicted in the mainstream media as rats, beasts, snakes or vermin in need of extermination.

In recent work, I have attempted to go beyond current psychological trends that use subtle measures of ‘everyday dehumanization’ to capture overt expressions of dehumanization that were typical of colonial times and still seem present today. Toward this end, we developed a measure that captures blatant dehumanization using the popular ‘Ascent of Man’ diagram, which depicts evolutionary ‘progress’ with five images, from a quadrupedal early human ancestor through fully upright ‘modern man.’ By asking people to indicate where on the image certain groups fall, we have been able to assess levels of perceived ‘humanity’ among a range of participant groups, toward a host of targets.¹²

To our academic delight (and personal dismay), we have found that people from every country we have assayed (the US, England, Denmark, the Netherlands, Spain, Greece, Hungary, Israel, Jordan, and the state of Palestine) rate at least one other group to be at least 15 points lower on the 100-point Ascent dehumanization scale than their own.

At the individual level, ratings of Ascent dehumanization are highly consequential. In Europe, for example, the degree to which people dehumanize Muslim refugees predicts their support for antirefugee policies and resistance



to refugee settlement, even when accounting for conservatism and prejudice.¹³ In the US, levels of Ascent dehumanization are associated with positions on a range of socially relevant issues, including willingness to sign petitions opposing the Iranian Nuclear Accord. In a recent study inspired by anti-Muslim rhetoric from the presidential campaign, we found that the dehumanization of Muslims was strongly associated with the willingness to punish all Muslims for individual acts of terrorism.¹⁴

What’s more, the consequences of dehumanization go beyond how they motivate members of the dehumanizing group – they also affect the dehumanized. Specifically, we found that the more dehumanized Muslim Americans feel, the more likely they are to dehumanize Americans, which leads to greater support for violent forms of collective action (i.e., ‘by any means necessary’), and less willingness to report suspicious activity in their communities to the FBI.¹⁵ Making others feel dehumanized therefore puts us all at greater risk of that group allowing violence to happen, which could be interpreted by the dehumanizing group to justify (and compound) their dehumanization. Of course, the interaction between meta-dehumanization, dehumanization, and support for violence can easily ratchet up inter-group conflicts.

Thus, if dehumanization cuts a psychological thread that normally inhibits inter-group aggression, ‘meta-dehumanization’ can provide the scissors. It is certainly not much of a stretch to imagine that terrorists think that they are dehumanized by westerners. In fact, given the prevalence of dehumanizing depictions and language used to describe terrorists, it would be shocking if they did not.

Pondering the Future

While we like to think of ‘terrorists’ as sociopaths and misfits distinct from ‘us’ and united with each other by shared pathology and unfettered hatred, in fact their most salient characteristics—fervent attachment to a group ideology and a willingness to engage in indiscriminate violence—are likely driven by deep psychological processes shaped in the human mind through evolution. The great irony, then, may be that the best way to understand the mind of a terrorist is by examining our own.

Much of how we view terrorists is built upon a series of assumptions. Primary among these is that ‘they started it.’ Afghanistan and Iraq were a response to 9/11. But from terror groups’ perspective, they are the aggrieved party and it is the other side that started it. An insightful observation recently came from a special-forces lieutenant who related overhearing some of his men talking about the Taliban they were fighting in Afghanistan. Referring to the classic patriotic film *Red Dawn*, where a group of rural Americans fight off the invading Russian army, one of the American soldiers said to the other: “If this is *Red Dawn*, we’re the Russians.” If we accept that they are right and we attacked them first (even if only in their own minds), then how differently do we imagine we would behave in their situation?

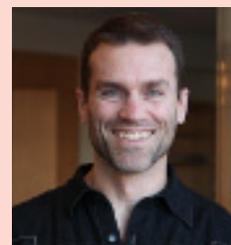
The insightful comments from the soldiers quoted above notwithstanding, the reality is that we are using Stone Age psychology to solve 21st

century conflicts. But there is hope. As much as evolution has baked into the human brain psychological processes that lead us stumbling into conflict, that same brain is endowed with an overriding organizational principle: flexibility. As powerful as these destructive unconscious forces may be, we are built to be able to gain conscious control of them. For example, our recent work has shown that if people are made aware of the hypocrisy of holding Muslims as a group responsible for terror attacks without considering white people similarly responsible for violence committed by white supremacists, their collective blame of Muslims dramatically decreases, which then ameliorates their endorsement of violence against Muslims.¹⁶ Determining which of the unconscious biases that underlie our ideological certainty can be inoculated against is one step toward mastering the destructive tendencies in our own minds.

One of the great gifts that science has given to humanity over the past 2,000 years is humility. The Earth is not the center of the universe. Our DNA is not fundamentally different from that of other living things. And our brains do not differ markedly from those of feared or hated others. The great hope from the neuroscience revolution is that awareness of our own brains may actually allow us to transcend the unconscious processes that drive us to conflict

Source courtesy: <https://dana.org>

Emile Bruneau, Ph.D.



Significance of Parenting



What is parenting? Of late, this has become a buzzword. In simple words, we can term the act of being a parent as parenting. As a parent, you have certain responsibilities towards your children. You need to nurture them, protect them, and guide them while they are living with you and depending on you. In other countries, children have to leave home and fend for themselves after the age of 18. It is only here in India that children stay as long as they want to or as long as they attached their parents to them. So we can define parenting as a process to prepare your child to become independent. Child development and positive parenting are vital in the global world that we live in.

Values are fast eroding in our society and at a global level. Consumerism has become more important than family ties. Some decades back, grandparents had a major role to play in the parenting of their

grandchildren as well. However, grandparents were relegated to the background. When children started moving to greener pastures to better their lives, parenting by grandparents is slowly gaining its lost importance. Times have changed and therefore the techniques of parenting have also changed. Like in all other areas of life, where technology has gained importance, technological advances accessorize even parenting.

All said, infants are still the same world over. They share their innocence and divinity till they are one. These days, God has made children extra smart and worldly wise. I was reading an article by CDC (Centers for Disease Control and Prevention). The article caught my attention on 2 counts. One was about child development (my husband and I are

**THE EXAMPLE WE SET
FOR OUR KIDS
— HOW TO ACT
WHEN THINGS DON'T
GO OUR WAY —
IS MUCH, MUCH
MORE IMPORTANT
THAN THE RULES
WE SET FOR THEM.**



**"Your Children Need
Your Presence More Than
Your Presents."**



**"Parents Are The
Ultimate Role Models."**



DON'T RAISE YOUR CHILDREN LIKE YOUR
PARENTS RAISED YOU,
YOUR CHILDREN ARE BORN FOR A DIFFERENT TIME.





grandparents of a 10-month-old child) Second reason was I worked on a project by CDC, hence the familiarity.

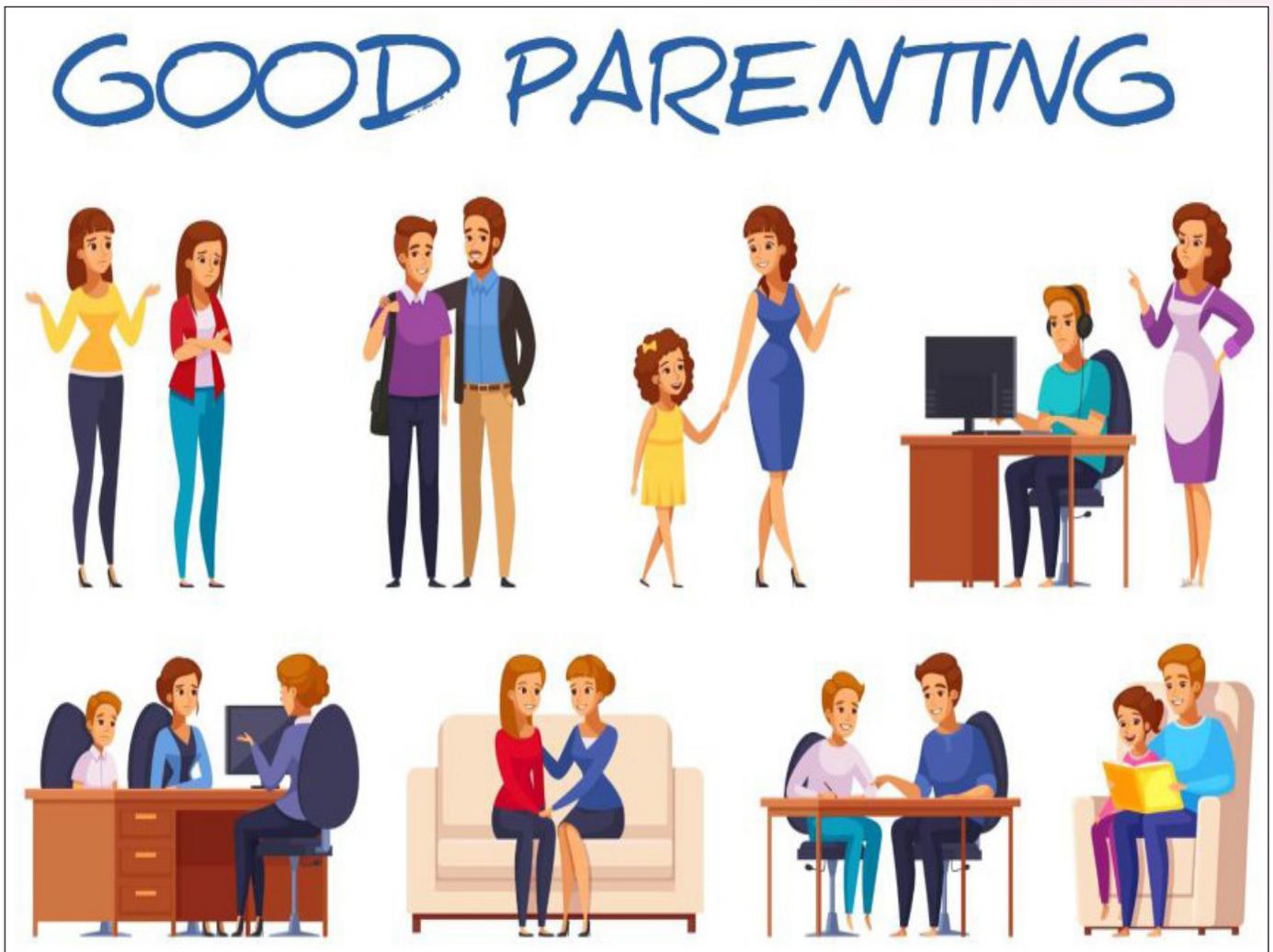
CDC has put up a developmental chart of a child from 1 month to 5 years. Children's

skills like taking their first step, the first smile, waving their hand to say bye-bye, how they play, speak, act, move, etc are called developmental milestones. I will just copy and paste to share the 2-month-old baby's milestone chart to show as an example of

What most babies do by this age:

“Social/Emotional Milestones

- Calms down when spoken to or picked up
- Looks at your face
- Seems happy to see you when you walk up to her
- Smiles when you talk to or smile at her



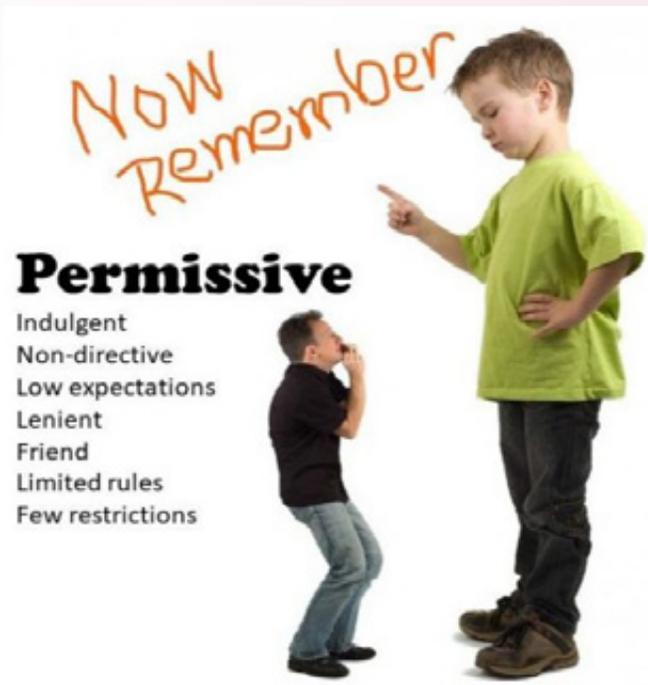


Tidbits of Wisdom *for parents*



Amazing Ways of
Teaching Kids Service
& Why It's Important

	LOW LIMITS & BOUNDARIES	HIGH LIMITS & BOUNDARIES
HIGH LOVE & WARMTH	PERMISSIVE	AUTHORITATIVE
LOW LOVE & WARMTH	NEGLECTFUL	AUTHORITARIAN



Language/Communication Milestones

- Makes sounds other than crying
- Reacts to loud sounds

Cognitive Milestones (learning, thinking, problem-solving)

- Watches you as you move
- Looks at a toy for several seconds

Movement/Physical Development Milestones

- Holds head up when on tummy
- Moves both arms and both legs
- Opens hands briefly”



Parenting is a serious issue and almost like a job for the parents. In the present-day world, it is of utmost importance that both parents share the responsibilities of the child's upbringing. The healthy development of a child is very important. Children with all abilities and also children with health care needs should be able to grow socially and emotionally. We must provide the child with a safe and loving home where the family talks, sings, eats, and spends time together. Teach your children the importance of values and discipline when they are young and open to learning. Teach them to trust by assuring them you are there for them at all times.

Mrs. Sandhya Rao

Is an independent Senior Innovation Consultant, holding a Master's in Psychology from Punjab University, Graduation from Government College for Women, Chandigarh with Economics, Psychology and English (Honours), Schooling from Carmel Convent, Chandigarh.



Yours to Discover

Whenever I visit Canada to spend some time with my elder son at Toronto, I wonder at the slogan of Ontario Province- YOURSTO DISCOVER- which makes me think deeply. What is this Discovery? Is it to go around the country, visit Ottawa, Quebec etc and enjoy the tourist spots and resorts like the Museum of Civilization, Observatory and the Montmorency Falls? Well, these places are already there. What is there to Discover?

The Tamil Film by name- DON

This film which I saw recently gave a partial answer to my questions- The hero of the film resents the

dictatorial attitude of his Father compelling him to join an Engineering College. The hero does not have any interest in becoming an engineer. But still he has to join the Engineering College and out of frustration becomes a rowdy leader and all students call him a Don. He clarifies that he wants to discover where his talents lie and he finds out ultimately that he is born to be a great film Director and becomes one and brings name and fame to his Father, as his Father desired. This is the lesson and moral the film leaves for the audience- Please allow your children to DISCOVER their inborn talents and shine in those fields instead of compelling the children to follow their parents' aspirations.



I have no **special talent**.
I am only passionately
curious.

Albert Einstein



“

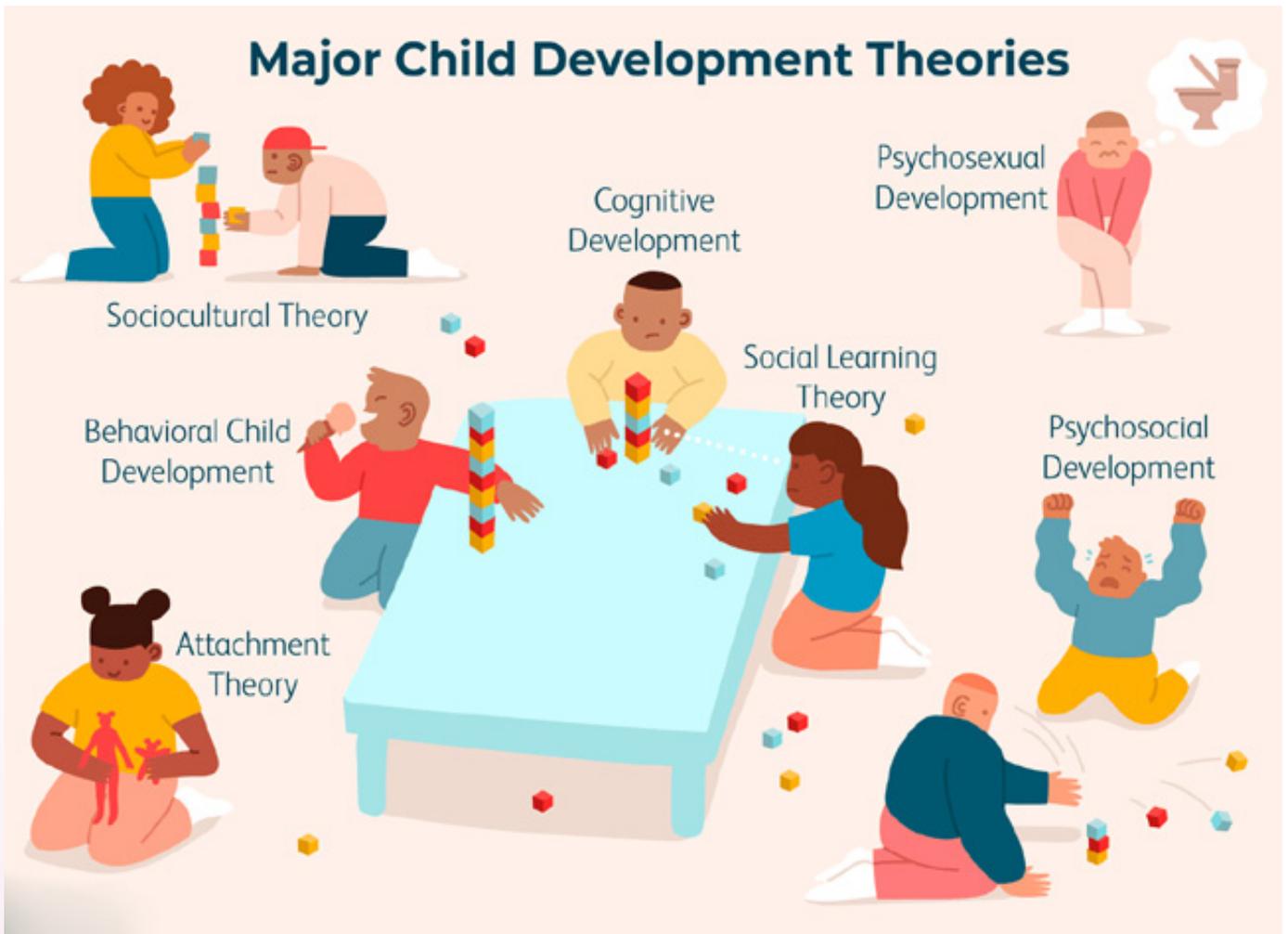
IF SPEAKING
KINDLY TO
PLANTS HELPS
THEM GROW,
IMAGINE WHAT
SPEAKING
KINDLY TO OUR
CHILDREN
CAN DO.



Fresher's Required for Digital Marketing

- * Fire to Achieve
- * Willing to Learn and Grow

Send Your Resume to:
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This story line gave me the following thoughts.

If only.....

There is no person in this world who had not felt if only I had done so and so and not behaved so and so....

Had it not happened like that on that day....

Had I not become angry on that day and spoken those words....

Had I accepted that promotion before 10 years and gone out of this place, I would have been elevated this year.....

So many such thoughts occur in each person's mind day in day out.

Although we console ourselves often saying that it's all Destiny and whatever is written in my Fate, that's bound to happen. But there is also a saying that even Destiny can be overcome by untiring, sincere and hard work. Another adage says that although Fate can not be changed, sincere prayers can reduce the severity of the Destiny. Which we can take it as correct?

Here only, you will find that you have to discover yourself and your talents in order to win over Fate and shine.

So shall we say.....

Ability is what you are capable of doing, but Motivation determines what you can actually achieve. And Attitude decides how well you can perform. If you discovered yourself, that will further enhance your ability and attitude.

You are strong when you know your weaknesses.

You are beautiful when you appreciate your flaws.

You are wise when you learn from your mistakes.

Conceive, Believe and Achieve- This is the slogan of the author- Mr Cameron Herold vide his famous book- DOUBLE DOUBLE.

The Five Biggest Ideas in the World

Murphy's Law- The more you fear something, more it will happen.

Kidlin's Law- If you can write the matter clearly, half the problem is solved.

Gilbert's Law- The biggest problem in work is nobody tells you what to do.

Wilson's Law- If you put information and intelligence first all the time, then money keeps coming.

Falkland's Law- If you don't have to make a decision, don't make a decision.

These Laws will come in handy when you discover yourself in your life.

Just for a smile....

Employee to the Boss- We all know that you are a Lion at the Office. What is your position at your home Sir?

Boss- I am a Lion at home too. But only thing is Goddess Durga sits over the Lion!

R. Venugopal

Mr. Venugopal has served in LIC of India from 1968 to 2006 for 38 years and retired as an Executive Director.



Readers are requested to send their management related questions.

IMPACT will get replies from management experts.

Send your questions to:

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