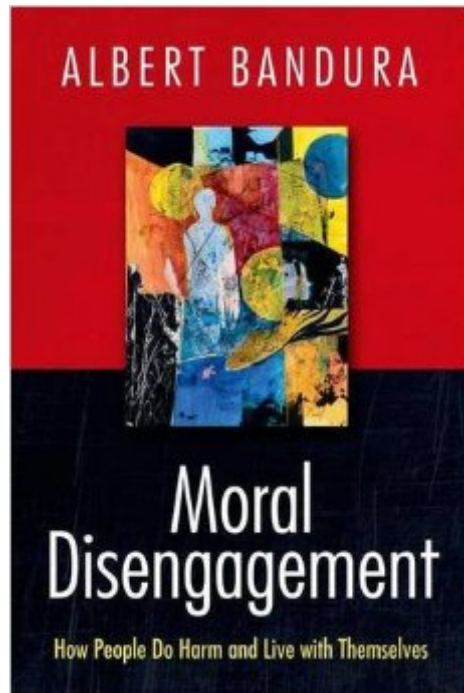


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Moral Disengagement: How People Do Harm And Live With Themselves



Synopsis

How do otherwise considerate human beings do cruel things and still live in peace with themselves? Drawing on his agentic theory, Dr. Bandura provides a definitive exposition of the psychosocial mechanism by which people selectively disengage their moral self-sanctions from their harmful conduct. They do so by sanctifying their harmful behavior as serving worthy causes; they absolve themselves of blame for the harm they cause by displacement and diffusion of responsibility; they minimize or deny the harmful effects of their actions; and they dehumanize those they maltreat and blame them for bringing the suffering on themselves. Dr. Bandura's theory of moral disengagement is uniquely broad in scope. Theories of morality focus almost exclusively at the individual level. He insightfully extends the disengagement of morality to the social-system level through which wide-spread inhumanities are perpetrated. In so doing, he offers enlightening new perspectives on some of the most provocative issues of our time, addressing: Moral disengagement in all aspects of the death penalty—from public policy debates, to jury decisions, to the processes of execution The social and moral justifications of major industries—including gun manufacturers, the entertainment industry, tobacco companies, and the world of "too big to fail" finance Moral disengagement in terrorism, and how terrorists rationalize the use of violence as a means of social change Climate change denial, and the strenuous efforts by some to dispute the overwhelming scientific consensus affirming the impact of human behavior on the environment

Al Bandura is the most cited individual in the history of psychology for the depth, breadth and originality of his ideas and writings. Now with his ground-breaking new contribution, *Moral Disengagement*, his reach extends not only to teachers and students but also to the general public --making them aware of everyday evils in many spheres of daily life that must be counteracted by mindful moral engagement.

—Phil Zimbardo, Ph.D. Author, *The Lucifer Effect*; President, The Heroic Imagination Project

The authoritative statement by the world's most-cited living psychologist, laying out his influential theory. Plunge into these fascinating historical and modern case studies of moral disengagement—morality tales for all time, illuminated by the psychology of how people do harm to themselves and others.

—Susan T. Fiske, Psychology and Public Affairs, Princeton University

This fascinating book is a sad reminder of the ubiquity of moral disengagement; it is a much needed call to arms; and it is even a practical primer of how to engage with others in ways that recognize and build on our shared humanity. It helps us identify and resist what threatens to diminish each of us and reminds us that morality is less about the ends we seek to achieve and more about the means we use.

—Thomas D. Cook, Joan and Serepta Harrison Professor of Ethics and Justice, Professor of Sociology, Psychology, Education, and Social Policy, Northwestern

University; and Senior Fellow, Mathematica Policy Research, Washington, DC • Dr. Albert Bandura is one of the great behavioral scientists of our time. His superb contributions include a deep analysis of human morality, its fundamental importance and the complexity of its development. • ----David A. Hamburg, MD, Visiting Scholar, American Association for the Advancement of Science; DeWitt Wallace Distinguished Scholar, Weill Cornell Medical College; President Emeritus, Carnegie Corporation of New York

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Customer Reviews

In *Moral Disengagement*, Albert Bandura, the preeminent social scientist of our time, recent recipient of the 2015 National Medal of Science Award, and one of the nation's greatest thinkers, has given us a scholarly dissertation on the mechanisms employed by people to justify doing harm to others while absolving themselves of blame for their actions. Using these mechanisms, they are able to disengage from any self sanctions that might otherwise prevent them from pursuing such harmful conduct. The book is replete with specific examples from modern times that offer a framework for understanding how individuals, corporations, governments, and other organizations can cause so much suffering, and even death, without experiencing remorse for their actions. He has characterized these mechanisms as "loopholes in the human conscience" by which people allow themselves to conduct inhumane acts while avoiding the anguish of self-condemnation. These mechanisms include "Moral Justification," "Euphemistic Labelling," "Advantageous Comparison," "Displacement of Responsibility," "Diffusion of Responsibility,"

â œDisregard or Distortion of Consequences,â • and Dehumanization.â • Chapter by chapter, he amply illustrates how each of these mechanisms has been employedâ ”by the gun industry, tobacco companies, the entertainment industry, terrorists, climate change denialists, politicians and othersâ ”illuminating some of the most provocative examples of moral disengagement in our times, ranging from gun violence to climate change to terrorist attacks. The scope of his discourse includes such recent practices as the relentless promotion of e-cigarettes to our youth, the tragedy of the Charlie Hebdo terrorist attacks, and the summary dismissal by a certain segment of the populace of any human contribution to climate change.

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