

Compartmentalization and Dehumanization as One of the Root Causes of Today's Global Concerns

Abe, Kenji

Toin University of Yokohama, School of Biomedical Engineering,
1614 Kurogane, Aoba, Yokohama 225-8502, Japan
k-abe@toin.ac.jp

Abstract: Global warming, environmental destruction, war, racism, violence, murder, harassment, and bullying... Why do human beings continue to cause such a multitude of problems? Underneath superficial differences, there appears to be a common psychological mechanism operating, which releases the inhibitions that stop ordinary people from committing these destructive acts. Whether intentional or unintentional, behind these problems, there always seems to be a moral disengagement that is only made possible by *compartmentalization* (CP) and typically accompanied by *dehumanization* (DH) as well. This paper clarifies the mechanisms of CP and DH. In addition, it also suggests possible solutions to these problems by modifying the fatal habitual attitude into which individuals tend to lapse when faced with inconvenient and/or uncomfortable situations.

Keywords: compartmentalization, dehumanization, moral disengagement, human problems, root cause, solution

1. Introduction

The world today obviously has numerous concerns—global warming, environmental destruction, war, racism, abuse, violence, etc. Although each of these challenges is unique and requires a specific remedy for its solution, many of them, which are caused by human behaviors, appear to have a common underlying mechanism, moral disengagement, which is only made possible by *compartmentalization* and *dehumanization* (CP/DH) [1-5].

Compartmentalization is to separate *us* (those whom we

care about) from *them* (those with whom we have no relationship), and to limit our moralistic predilections within the former [6-7]. Dehumanization is to regard certain other(s), such as animals, demons, and vermin, as subhuman, and deny their full humanness and the suffering that accompanies it [8-9]. Those we hate are included among those with whom we have no relationship. The circumstances under which the natural environment and animal beings are treated as just “materials/resources” are also considered since they have the same mechanism as DH

[10]. Undoubtedly, DH frequently accompanies CP [6]. Nonetheless, this particular CP/DH appears to operate whenever human beings are involved in destructive acts. Moreover, those “others,” who are variously abandoned, hated, and one-sidedly judged expendable, are all invaded, attacked, exploited, and/or destroyed “justifiably.”

The nature and type of these problems differ, depending on the objective of the CP/DH. When the target is humans, it involves war and discrimination. In circumstances when the target is a specific individual, it becomes violence, harassment, or bullying. When it is nature and animals, it is environmental destruction. CP/DH is also highly suspected in cases of both serial and mass murders [6], [11]. CP can be used internally in the same way, as a personal psychological defense mechanism: to isolate a conflicting aspect from the rest of one’s personality, and thereby inhibit direct interaction with the aspect [12-13]. This conflicting part is not accepted as part of the self, but is repressed without being confronted straightforwardly. In a similar manner, those who use CP externally are seen as putting all of the blame for their own problem on other(s), and never attempting to confront or solve them.

Since CP/DH only provides a temporary and superficial relief from pain and distress, those who use these methods are never truly satisfied [13]. They may feel good momentarily by destroying the innocent, whom they hate, and putting themselves relatively higher than them. However, CP/DH never really solves a genuine problem. Did the genocide of the Jewish people solve any real problem? By postponement and avoidance, the existing problem could actually become worse.

2. Compartmentalization/ dehumanization as a human pathology

Rozuel maintains that a strategic deception, such as CP/DH, remains a consistent pattern of behavior, which whether admittedly or not, we frequently embrace on a personal level [13]. Allport supports this premise in stating “a person’s prejudice is unlikely to be mere a specific attitude to a specific group; it is more likely to be a reflection of his

whole habit of thinking about the world”[14, p.9]. Alwee concurs that prejudice does not discriminate only one but all [15]. He clearly maintains that “prejudicial thinking/act once allowed to persist in one particular domain will soon spread cancerously to other domains of life” [15, p. 2]. He adds that prejudice not only affects the victims, but the perpetrators as well, and proposes that “a climate of mistrust generated from prejudicial thinking must be diagnosed accordingly in all societies before it snowballs into reactive and fascist tendencies” [15, p. 2]. These statements seem to indicate that a prejudicial attitude, such as CP/DH, is relatively pathological to those who resort to it, and has little to do with what the target truly is or actually does. It could easily shift to other targets, depending on the perpetrator’s mood, and be contagious to other individuals while simultaneously destroying the perpetrator as well.

As mentioned above, although individuals could apply CP to their personal internal problems, they cannot accept that which is dissimilar from their own unrealistic ideal image. Consequently, they cut off what they regard as inconvenient parts from the rest of their personality, and merely attempt to repress without actually confronting them. Individuals with these behavior patterns are known to be extremely fragile and over-defensive. Zeigler-Hill and Showers posit, “the typical compartmentalized individual in fact experiences substantial fluctuations in self-esteem in response to everyday events” [16, p. 156]. They termed these fluctuations in self-esteem a *hidden vulnerability*. Thomas et al. agree that “compartmentalized individuals display a vulnerability to self-threat; they are also emotionally reactive to negative life events, possess self-esteem that is contingent and unstable and have difficulty reporting self-evaluations” [17, p. 729]. They further maintain that these individuals may resort to unethical behaviors when confronting a threat. On the other hand, people who use DH, in general, despise animalistic nature [18-19]. This could make it difficult for them to accept their own inner animalistic nature, as well as to be content with who they naturally are. These people spread fundamental personality problems, and appear to be further

deteriorating our society, which is already replete with problems.

3. Progress of the disease today

The individual propensity to delineate and protect one's own territory all seem stronger, especially, in today's advanced capitalism, in which people are becoming increasingly materialistic, competitive, and self-centered [20]. Specifically, there is always a possibility that a casual encounter with a stranger could lead to a conflict of interests, and a consequent trouble and danger. Therefore, individuals may more readily resort to CP/DH just to feel secure. Authoritarian people, who have a social dominance orientation, have a high materialistic value and a strong drive to accomplish wealth and success [21-22]. This means that individuals who habitually resort to CP/DH could also be successful and have power in their society.

The problem is not on the ones who become the targets of CP/DH; it is the ones who habitually utilize CP/DH as "the" means to solve their problems. Adorno et al. hypothesize that authoritarian personalities were cultivated in children who were raised in authoritarian households, which are characterized by strict and punitive disciplinary practices and rigid belief systems [23]. These children are as likely as their parents to project their unacceptable frustrations on others and to be rigid in their personal belief systems. Rachman points out that people who were taught value-laden thoughts are more prone to obsess, and strive for moral perfectionism [24]. This means that those individuals who have a strong controlling desire also have an excessive sense of beauty. This could be especially dangerous to our society, since their pathological obsession with beauty could easily lead to a desire to eliminate foreign elements, which may be seen as unpleasant to their clear-cut image, and could potentially lead to wars and genocides over trifle matters.

Kelman elaborates on Alwee's perspective that the actions of the victimizer progress the dehumanization of the victimizer him/herself by the loss of personal responsibility

and human empathy [5], [15]. They are troubled by the distrust generated by their own negative prejudice. Both Kelman and Alwee seem to suggest that using such a lethal combination of CP/DH will eventually destroy human beings mentally from the inside, much like using drugs [5], [15]. Likewise, due to their emotional and unethical reactivity to negative life events, the victimizer could very easily become hostile to others over any subtle incident. Such consistent hostility could also develop into "romantic hate," as is seen in the cases of many mass murderers [25]. This extreme hate becomes virtual reality in the victimizers' mind and drives them across the final line to resort to their extremely destructive measures. We were all witness to Hitler's pathological human destructions, which, in the end, were stopped only by his own suicide.

According to Brewe, a propensity to protect their own share gets especially stronger in circumstances where resources are scarce [26]. Furthermore, in today's increasingly digitalized world, we face more situations in which we are compelled to choose simply between yes or no to a proposal. Under these conditions, an instant solution, such as CP/DH, could spread more easily. Throughout the world, individuals now appear to be cutting off what they do not like or in which they have no direct interest, and are endlessly repeating the same irresponsible pattern everywhere they go [27]. Serious problems remain untouched and unsolved. Such irresponsible methods create innumerable innocent victims. Consequently, the world today is filled with miseries and retaliatory anger/hostility, as is seen between Palestine and Israel. Nevertheless, because of the contributions of advanced communications and transportation, the earth is getting as small as can be communicated in one click, and circled in only about 47 hours by airplane. Likewise, the earth is simultaneously getting too small for those who have harmed others to never see or hear from the victims again. Unquestionably, irresponsible and invasive actions will perpetually cause negative reactions from those who were victimized. Those who maltreated others are now being threatened by precisely what they did to others in the past. For instance,

the U.S. is still under threat by al-Qaeda, who feel antipathy against the U.S. support of Israel and the presence of its troops in Saudi Arabia.

4. Creeping death of the planet

To put it simply, it can be said that CP/DH is a device to switch living beings into “things,” which any human can do to anything without feeling any guilty conscience. For example, the minds of animal beings are “never” considered in today’s human society. People see chickens, pigs, and cows only as food. Once these images are established, literally anything can be done to these subjects, including extreme inhumanity, as are seen in the cases of raising veal calves, utilizing healthy dogs for bone-fracture experiments, and so on. Life is only for these individuals and their friends; death is for all the others [28]. There are always deaths behind CP/DH. By continuing to use CP/DH as killing device for short-sighted self-serving purposes, human beings are unwaveringly increasing deaths everywhere on this planet. Although this is clearly what people are choosing for the world today, if we are to keep this planet alive, we must choose life over death instead.

The dignity of each human being must be respected regardless of whom or what they are. Likewise, animals are not inanimate objects, they are alive and have feelings; these facts never change. Descartes once advocated that non-human animals are complex organic machines, all of whose actions can be fully explained without any reference to the operation of mind in thinking [29-30]. This is clearly false [31]. Whether it is human beings or animal beings, to invade, exploit, and kill the innocent without feeling any compunction of guilt by strategically manipulating human minds is simply wrong [32]. Doing so will destroy healthy human minds, and cause a loss in *human empathy*, which is the most important foundation for our human society. Since CP/DH is simply a device to enable people to do anything to others as they please, if tolerated, it could easily spread to others whenever things do not work out the way they desire. Therefore, we must abolish this pathological mental device completely. Otherwise, society will eventually be a place

where individuals see each other only as a potential enemy. What makes the earth special in the universe is the fact that it has nature, animals, and human beings who share empathy [33]. Without taking action now, it will be mere a matter of time before we lose all of these wonderful beings that are special to the earth and what is wonderful about human beings as well. Our earth will be yet another dead planet in the universe. We need to stop this evil habit of cutting off those we dislike and disposing of them by murder, which unfortunately has now been spreading all over the world.

Every life form could exist on this earth only once for a very short while, and it could never come back. That is why we must respect each life as best we can. However troublesome it may seem, we negotiate our differences, come to acceptable terms, and live on together. Just as Posttraumatic Stress Disorder (PTSD) is treated by integrating the past traumatic incident, the only way we can treat and stop this extremely dangerous human pathology is by learning to integrate different and incongruous elements into ourselves [34-35].

Nonetheless, the world is already deeply into materialism, technology, and capitalism, which have been fundamentally promoting the destruction of both nature and life. To abolish CP/DH throughout the world, we first need to declare this new direction clearly to the world. We had the United Nations Millennium Declaration in 2000; it became a milestone in humankind’s efforts to make this world a better place for us all. The UN General Assembly also adopted the Non-Legally Binding Instrument on All Types of Forests negotiated by the United Nations Forum on Forests (UNFF) in 2007. Considering the high potentiality of CP/DH to cause war and genocide, the abolition of any act based on CP/DH well deserves to be adopted and declared by the UN, following the above celebrated precedents. Because of their strong proclivity to spread to other domains, we need to ban CP/DH against humans, animals and nature altogether if we are serious about ensuring the safety of human life in the future.

5. New direction

We need to simultaneously abolish the old symbols that have been condoning CP/DH. This would include abolishing such things as articles that still exclude political mass murders as not being genocide and those that define animals merely as being resources for humans [36]. Such corrections of basic wrongs are as crucial as the clear declaration of our new direction. Nonetheless, the most critical of all will be to establish the world atmosphere in which we will all be watchful against those who advocate a specific policy or direction that implicates CP/DH [37-38]. Because it is a characteristic sign that there is some biased personal value behind such action, we particularly need to be precautionary against those who assert to “kill” a specific group, whether human or animal, for any dogmatic reason. Pathological individuals who habitually resort to CP/DH typically wait for the perfect timing when the public gets very anxious about their social, economical, and diplomatic conditions [39]. Then they very plausibly and enticingly advocate that the act of CP/DH is a necessary solution, as if it were social justice. These pathological people are experts in disguise, typically camouflaging their true pathological intentions by saying such things as, “we feel very sorry for them, but cannot help” [40-41]. Nonetheless, putting all of the blame on a specific group that they hate will never solve anything, since the cause of the problem is never actually in that group, but is instead in their own mental pathology. Indeed, this is the same pathology shared by serial killers and mass murderers. Human beings should never touch such an evil deceptive device. Hickey, who researches serial murder, points out:

Thought processes... are influenced by life experiences that ultimately can affect the type of fantasies developed by individuals. Thus, negative experiences give rise to negative thoughts and fantasies, and positive experiences lay the foundation for positive thoughts and constructive fantasies. It is unlikely to find individuals who fantasize about helping others and then go out and kill other human beings. People who feel good about themselves do not

kill others. The better a person’s self-concept, the higher an individual’s self-esteem, the less need he or she has to control and dominate others [42, p. 70].

What Hickey appear to suggest here is that there are only two types of people in the world: those who are insecure and dominating and those who are secure and peaceful. Specifically, either we touch CP/DH or we do not.

Trait aggression, which is seen in individuals who habitually have a hand in CP/DH, is a stable aggressive condition, waiting to be released, and intentionally looking for a suitable target [43]. To avoid its possibly devastating consequences, we need to perceive its subtle portent and dissipate its potential to do harm. Because aggressors always tend to first show their true selves with the weakest, it frequently appears first with animals who cannot complain for themselves. In this sense, animals are the very weakest ideal beings in human society, and thus can play the role of litmus paper. The Nazis actually controlled alien species first, for instance Mongolian plants, before they started working on the Jewish people [44-45]. Today people eat hamburgers even when they do not really want to, and then they throw them away after a couple of bites. They also buy winter jackets with hoods fringed with fur, which they never actually use. These are all indications that people today have a tendency to casually disregard life and kill for subtle tastes or fashion, depending on their mood. If we want to make our society a truly safe place for us all, should we not be more discreet about what is and is not life? For instance, should we not put more thought into developing foods that do not depend on meat but that “really” do taste as good and have as many calories and nutrients? If a strategic device, such as CP/DH, indeed reflects a person’s habit of thinking about the world, as Rozuel and Allport suggest, the above callous tendency toward animal beings could as casually transfer to human lives, most likely to those they dislike. Or even if it does not go so far as to actually kill those people, it is fully possible for people to embrace such imprudent feelings towards other human

beings [13], [14, p.9]. If a society, as a whole, has only a very simple rudimentary behavioral pattern, as with an individual, then we need to keep it as peaceful and safe as possible, without inconsistencies. Therefore, any unexpected dangers could not possibly occur even in the very worst of situations [46-49]. To make such peace and safety thorough and complete throughout society, we need to ensure that it happens at the very bottom of that society.

The earth is such a small planet, if CP/DH continues to be used with the natural environment, we will lose the very place where we live. If it is used with humans, we will create miseries from which we cannot help but avert our eyes, and our enemies, who will threaten our own security as well. If it is used with animals, we will exacerbate possible aggression toward people, and destroy ourselves from the inside by denying our own nature. CP/DH will destroy every bit of peace that we have and everything that is special on this earth. We must shift away from the current stage, in which, uninhibited, we do whatever we please and yet feel insecure about the future. Instead, we must move to the next stage, in which everybody stops doing "a certain thing," which we know will lead us to danger and our own destruction [50-52]. Clearly, we must move on to feel secure about the future. That certain thing that must be stopped is CP/DH.

In today's world, there is always a risk that we could be brandished by those who are in an authoritarian position of power, depending on the type of perspective and values they have. Although they keep changing, one after another, those with power could potentially sweep away all of those who stand in their way of creating their ideal. To ensure that our lives will never be invaded by such whimsical temporary power, it is time for us to establish certain rules that must be obeyed by everybody all over the world, regardless of time and place. To that very end, we must abolish CP/DH, no matter what forms it may take. We must be diligent and put constraints on policies that affect a specific group and/or disregard its individual members. We should never allow policies based on biased personal values, no matter the level of position of the person who makes

those policies. We can never accept policies that outset persons who actually made outstanding achievements. Furthermore, we should never tolerate anybody who targets a specific individual(s) repeatedly. These are all typical cases of CP/DH, which, if they are tolerated, will eventually jeopardize our own lives. Whether the target is human or animal beings, we must execute these rules thoroughly and completely. We should never forget that those who resort to these behavior patterns could shift their targets very easily, depending on their mood.

Regarding such policies, which are already or about to be in effect, we need to put constraints on them as soon as they are recognized. We must do so adamantly especially when they concern the lives of living beings, as those are the very policies that the Nazis and all of the other genocidal regimes took as well. They must be stopped, no matter how they are justified superficially. Furthermore, those who obsess with these acts against such a suspension order must be officially labeled as an agent of possible public endangerment. They must also be deprived of their position or power, which they could use for that purpose, whether they are in everyday life, business, or the political arena. They are the potential culprit who could take extreme measures, when necessary, which sweep away our peaceful lives. It could be of further benefit to establish certain standardized criteria with which we can measure the degree of hazard of what they assert.

6. Conclusion

In today's material world, life is clearly devalued, as if it were a mere material good. Moreover, in this competitive capitalistic world, people's individual dignity is easily invaded in the name of making a profit. Behind these acts, there is always CP/DH. As previously noted, CP/DH is a predisposition of a person or society, a consistent behavior pattern that does not necessarily change across targets. Therefore, CP/DH, which targets the natural environment, or animals, should never be under-estimated. It merely indicates that such a drive is still latent and is not yet noticeable in relationship to/or being played out with people.

We should never forget that CP/DH is a volatile evil device that makes extreme human violence (including serial killings, mass murders, wars, and genocides) possible. Therefore, to ensure the safety of all beings on this planet, we must declare the abolition of this destructive device.

On this small planet, everybody cannot continue compartmentalizing and dehumanizing others. Instead, we should integrate (IN) what is foreign to and different from ourselves, whether it is humans, the natural environment, or animals. This is the only way we can live on this small planet. We can never terminate all of the others who are uncomfortable and inconvenient to us. Indeed, a habit of thinking that way will merely create more such encounters. We must intentionally learn to accept others, and we should never close our door. A human relationship that has started out positively will create a positive spiral. We must negotiate, adjust, accept our differences, and then be satisfied with the best results that we can come up with, which will never satisfy us percent. We must put an immediate stop to this fatal practice to which we are all susceptible, across national, ethnic, religious, ideological, and socio-economical lines.

“Enjoy differences” are powerful words that will make all of these things possible. Our earth is the only planet in this universe that is filled with lives and green. We must choose life whenever and wherever possible before earth becomes yet another dead planet for our endless selfish competitions. The Apocalypse will never come if everybody on this earth behaves responsibly, always considering in advance the reaction that their actions will have on others [53]. We must understand that, in our finite space, what we do to others will always come back to us, exactly as it is. We must stop thinking CP/DH, and start thinking IN. Our humanity is now being tested: whether we keep living on our narrow-minded exclusive default, or we switch to the new mode of accepting and having a good time with others together, which everybody can readily do, if they so choose. We are already in the Promised Land. We simply do not know that we are there yet.

References:

- [1] Bandura, A., Barbaranelli, C., & Caprara, G. V. (1996). Mechanisms of moral disengagement in the exercise of moral agency. *Journal of Personality and Social Psychology*, 71(2), 364–374.
- [2] Bandura, A. (1999). Moral disengagement in the perpetrator of inhumanities. *Personality and Social Psychology Review*, 3(3), 193–209.
- [3] Kelly, R. J. (1998). Moral disengagement and the role of ideology in the displacement and diffusion of responsibility among terrorists. In J. B. Kamerman (Ed.), *Negotiating Responsibility in the Criminal Justice System* (pp. 113–131). Carbondale, IL: Southern Illinois University Press.
- [4] Osofsky, M. J., Bandura, A., & Zimbardo, P. G. (2005). The role of moral disengagement in the execution process. *Law and Human Behavior*, 29(4), 371–392.
- [5] Kelman, H. C. (1978). Violence without moral restraint: Reflections on the dehumanization of victims and victimizers. *Journal of Social Issues*, 29(4), 25–61.
- [6] Levin, J., & Fox, J. A. (2007). Normalcy in behavioral characteristics of the sadistic serial killer. *Serial Murder and the Psychology of Violent Crimes* (pp. 3–14). In R. N. Kocsis (Ed.). Totowa, NJ: Humana Press.
- [7] Newman, D. (2006). The lines that continue to separate us: borders in our ‘borderless’ world. *Progress in Human Geography*, 30, 2, 143–161.
- [8] Smith, D. L. (2011). *Less Than Human: Why We Dehumanize, Enslave, and Exterminate Others*. New York, NY: St. Martin’s Press.
- [9] Haslam, N. (2006). Dehumanization: An integrative view. *Personality and Social Psychology Review*, 10(3), 252–264.
- [10] Waytz, A., & Epley, N. (2012). Social connection enables dehumanization. *Journal of Experimental Social Psychology*, 48, 70–76.
- [11] Levin, J., & Fox, J. A. (1998). Multiple Homicide: Patterns of Serial and Mass Murder. *Crime and Justice*, 23, 407–455.
- [12] Leary, M. R., & Tangney, P. J. (Eds.). (2003). *Handbook of self and identity*. New York, NY: Guilford Press.

- [13] Rozuel, C. (2011). The moral threat of compartmentalization: Self, roles and responsibility. *The Journal of Business Ethics*, 102(4), 685–697.
- [14] Allport, G. W. (1954). *The Nature of Prejudice*. Reading, MA: Addison-Wesley.
- [15] Alwee, A. I. (2005). *The perils of dehumanizing man: A judgment against prejudice*. Paper presented at the HarmonyWorks! Conference of Central Singapore Joint Social Service Center, Singapore.
- [16] Zeigler-Hill, V., & Showers, C. J. (2007). Self-structure and self-esteem stability: The hidden vulnerability of compartmentalization. *Personality and Social Psychology Bulletin*, 33, 143–159.
- [17] Thomas, J. S., Dizfeld, C. P., & Showers, C. J. (2013). Compartmentalization: A window on the defensive self. *Social and Personality Psychology Compass*, 7(10), 719–731.
- [18] Costello, K., & Hodson, G. (2010). Exploring the roots of dehumanization: The role of animal-human similarity in promoting immigrant humanization. *Group Processes & Intergroup Relations*, 13(1), 3–22.
- [19] Costello, K., & Hodson, G. (2014). Explaining dehumanization among children: The interspecies model of prejudice. *British Journal of Social Psychology*, 53(1), 175–197.
- [20] Brook, P. (2009). The alienated heart: Hochschild’s “emotional labor” thesis and the anticapitalist politics of alienation. *Capital & Class*, 33, 7–31.
- [21] Passini, S. (2008). Exploring the multidimensional facets of authoritarianism: Authoritarian aggression and social dominance orientation. *Swiss Journal of Psychology*, 67(1), 51–60.
- [22] Hodson, G., & Costello, K. (2007). Interpersonal disgust, ideological orientations, and dehumanization as predictors of intergroup attitudes. *Psychological Science*, 18(8), 691–698.
- [23] Adorno, T. W., Frenkel-Brunswik, E., Levinson, D., & Sanford, R. N. (1950). *The Authoritarian Personality*. New York, NY: Harper and Row.
- [24] Rachman, S. (1997). A cognitive theory of obsessions. *Behavior Research and Theory*, 35(9), 793–802.
- [25] Knoll, J. L. (2010). The “pseudocommando” mass murder: Part I, The psychology of revenge and obliteration. *Journal of the American Academy of Psychiatry and Law*, 38, 87–94.
- [26] Brewer, M. B. (1999). The psychology of prejudice: Ingroup love or outgroup hate. *Journal of Social Issues*, 55(3), 429–444.
- [27] Cortese, Anthony. (1999). Education for sustainability: The need for a new human perspective (Eric Document No. 459069). Retrieved from: <http://files.eric.ed.gov/fulltext/ED459069.pdf>
- [28] Brody, E. B. (2003). Mass hate: Global rise of genocide and terror. Revised and updated. *Journal of Nervous & Mental Disease*, 191(2), 134.
- [29] Lafleur, L. J. (Descartes, trans. 1956). *Discourse on Method and Meditations*. New York, NY: The Liberal Arts Press.
- [30] MacLean, I. (2006). *Rene Descartes. A Discourse on the Method*. Oxford, New York: Oxford University Press.
- [31] Moravia, S. (1978). From Homme Machine to Homme Sensible: Changing eighteenth-century models of man’s image. *Journal of the History of Ideas*, 39(1), 45-60.
- [32] Francione, G. L. (2008). *Animals as Persons: Essays on Abolition of Animal Exploitation*. New York, NY: Columbia University Press.
- [33] Preston, S. D., & De Waal, F. (2002). Empathy: Its ultimate and proximate bases. *Behavioral and Brain Sciences*, 25(1), 1-20.
- [34] Van der Kolk, B. A. (1994). The body keeps the score: Memory and the evolving psychobiology of posttraumatic stress. *Harvard Review of Psychiatry*, 1(5), 253–265.
- [35] Van der Kolk, B. A. (1994). Dissociation and the fragmentary nature of traumatic memories: Overview and exploratory study. *Journal of Traumatic Stress*, 8(4), 505–525.
- [36] Shaack, B. V. (1996). The crime of political genocide: Repairing the genocide convention’s blind spot. *The Yale Law Journal*, 106, 2259–2291.
- [37] Adler, R. N., Smith, J., Fishman, P., & Larson, E. B. (2004). To prevent, react, and rebuild: Health research and the prevention of genocide. *Health Service Research*, 39(6),

2027–2051.

[38] Harff, B. (2003). No lessons learned from the Holocaust? Assessing risks of genocide and political mass murder since 1995. *American Political Science Review*, 97(1), 57-73.

[39] Woolf, L. M., & Hulsizer, M. R. (2004). Hate groups for dummies: How to build a successful hate group. *Humanity and Society*, 28(1), 41-62.

[40] Diamond, L. J. (2002). Thinking about hybrid regimes. *Journal of Democracy*, 13(2), 21–35.

[41] Heckman, J. J. (1998). Detecting discrimination. *Journal of Economic Perspective*, 12(2), 101-116.

[42] Hickey, E. W. (1997). *Serial Murders and their Victims*. Belmont, CA: Wadsworth.

[43] Anestis, M. D., Anestis, J. C., Selby, E. A., & Joiner, T. E. (2009). Anger rumination across forms of aggression. *Personality and Individual Differences*, 46(2), 192-196.

[44] Peretti, J. H. (1998). Nativism and nature: Rethinking biological invasion. *Environmental Values*, 7(2), 183-192.

[45] Simberloff, D. (2003). Confronting introduced species: A form of Xenophobia? *Biological Invasion*, 5(3), 179–192.

[46] Heiner, R. A. (1983). The origin of predictable behavior. *The American Economic Review*, 73(4), 560–595.

[47] Simon, H. A. (1990). Invariants of human behavior. *Annual Review of Psychology*, 41, 1–20.

[48] Sroufe, L. A. (1979). The coherence of individual development: Early care, attachment, and subsequent developmental issues. *American Psychologist*, 34(10), 834–841.

[49] Van der KolK, B. A. (1989). The compulsion to repeat the trauma: Re-enactment, revictimization, and masochism. *Psychiatric Clinics of North America*, 12(2), 389–411.

[50] Brown, K. W., & Kasser, T. (2005). Are psychological and ecological well-being compatible? The role of values, mindfulness, and lifestyle. *Social Indicators Research*, 74, 349-368.

[51] Hopwood, B., Mellor, M., & O'Brien, G. (2005). Sustainable development: Mapping different approaches. *Sustainable Development*, 13(1), 38-52.

[52] Hertwich, E. G. (2005). Lifecycle approaches to sustainable consumption: A critical review. *Environmental Science and Technology*, 39(13), 4673-4684.

[53] Cameroff, J., & Cameroff, J. L. (2010). Naturing the nation: Aliens, apocalypse, and the postcolonial state. *Social Identities*, 7(2), 233–265.

Author Profile



Kenji Abe received MA in Teaching English as a Second Language and Ed.D. in International and Multicultural Education from U of San Francisco in 1991 and 2000. He now researches into Globalization and Social Pathology at Toin University of Yokohama, Japan, as an associate professor.