

Self Deception With A New Chapter

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Seeing Through Self-Deception

Self-deception raises complex questions about the nature of belief and the structure of the human mind. In this book, Alfred Mele addresses four of the most critical of these questions: What is it to deceive oneself? How do we deceive ourselves? Why do we deceive ourselves? Is self-deception really possible? Drawing on cutting-edge empirical research on everyday reasoning and biases, Mele takes issue with commonplace attempts to equate the processes of self-deception with those of stereotypical interpersonal deception. Such attempts, he demonstrates, are fundamentally misguided, particularly in the assumption that self-deception is intentional. In their place, Mele proposes a compelling, empirically informed account of the motivational causes of biased beliefs. At the heart of this theory is an appreciation of how emotion and motivation may, without our knowing it, bias our assessment of evidence for beliefs. Highlighting motivation and emotion, Mele develops a pair of approaches for explaining the two forms of self-deception: the "straight" form, in which we believe what we want to be true, and the "twisted" form, in which we believe what we wish to be false. Underlying Mele's work is an abiding interest in understanding and explaining the behavior of real human beings. The result is a comprehensive, elegant, empirically grounded theory of everyday self-deception that should engage philosophers and social scientists alike.

Self-Deception

The history of science abounds with momentous theories that disrupted conventional wisdom and yet were eventually proven true. Ajit Varki and Danny Brower's "Mind over Reality" theory is poised to be one such idea—a concept that runs counter to commonly-held notions about human evolution but that may hold the key to understanding why humans evolved

as we did, leaving all other related species far behind. At a chance meeting in 2005, Brower, a geneticist, posed an unusual idea to Varki that he believed could explain the origins of human uniqueness among the world's species: Why is there no humanlike elephant or humanlike dolphin, despite millions of years of evolutionary opportunity? Why is it that humans alone can understand the minds of others? Haunted by their encounter, Varki tried years later to contact Brower only to discover that he had died unexpectedly. Inspired by an incomplete manuscript Brower left behind, DENIAL presents a radical new theory on the origins of our species. It was not, the authors argue, a biological leap that set humanity apart from other species, but a psychological one: namely, the uniquely human ability to deny reality in the face of inarguable evidence—including the willful ignorance of our own inevitable deaths. The awareness of our own mortality could have caused anxieties that resulted in our avoiding the risks of competing to procreate—an evolutionary dead-end. Humans therefore needed to evolve a mechanism for overcoming this hurdle: the denial of reality. As a consequence of this evolutionary quirk we now deny any aspects of reality that are not to our liking—we smoke cigarettes, eat unhealthy foods, and avoid exercise, knowing these habits are a prescription for an early death. And so what has worked to establish our species could be our undoing if we continue to deny the consequences of unrealistic approaches to everything from personal health to financial risk-taking to climate change. On the other hand reality-denial affords us many valuable attributes, such as optimism, confidence, and courage in the face of long odds. Presented in homage to Brower's original thinking, DENIAL offers a powerful warning about the dangers inherent in our remarkable ability to ignore reality—a gift that will either lead to our downfall, or continue to be our greatest asset.

Delusion and Self-Deception

The unpredictability and anxiety associated with the coronavirus pandemic can cloud and confuse everybody's thinking. Excuses, self-deception and addictive logic can harm your recovery and relationships. Don't let it. Author Abraham Twerski reveals how self-deceptive thought can undermine self-esteem and threaten the sobriety of a recovering individuals and offers hope to those seeking a healthy and rewarding recovery. Abnormal thinking in addiction was originally recognized by members of Alcoholics Anonymous, who coined the term "stinking thinking." Addictive thinking often appears rational superficially, hence addicts as well as their family members are easily seduced by the attendant--and erroneous--reasoning process it can foster. In Addictive Thinking, author Abraham Twerski reveals how self-deceptive thought can undermine self-esteem and threaten the sobriety of a recovering individual. This timely revision of the original classic includes updated information and research on depression and affective disorders, the relationship between addictive thinking and relapse, and the origins of addictive thought. Ultimately, Addictive Thinking offers hope to those seeking a healthy and rewarding life recovery.

The Philosophy of Deception

Annette Barnes offers a challenge to the standard characterization of other-deception and self-deception.

Self-deception and Self-understanding

Anatta is the Buddhist teaching on the nonexistence of a permanent, independent self. It's a notoriously puzzling and elusive concept, usually leading to such questions as, "If I don't have a self, who's reading this sentence?" It's not that there's no self there, says Rodney Smith. It's just that the self that is reading this sentence is a configuration of elements that at one time did not exist and which at some point in the future will disperse. Even in its present existence, it's more a temporary arrangement of components rather than something solid. Anatta is a truth the Buddha considered to be absolutely essential to his teaching. Smith shows that understanding this truth can change the way you relate to the world, and that the perspective of selflessness is critically important for anyone involved in spiritual practice. Seeing it can be the key to getting past the idea that spirituality has something to do with self-improvement, and to accessing the joy of deep insight into reality.

Mistakes Were Made (but Not by Me) Third Edition

What we believe to be the motives of our conduct are usually but the pretexts for it. – Miguel de Unamuno. How and why do we deceive ourselves? How does this impact on us and those around us? And what, if anything, can we do about it? This book is a stand-alone sequel and companion piece to 'The Art of Failure', which explores what it means to be successful, and how, if at all, true success can be achieved.

I Told Me So

Stanley Hauerwas is one of the most widely read and oft-cited theologians writing today. A prolific lecturer and author, he has been at the forefront of key developments in contemporary theology, ranging from narrative theology to the "recovery of virtue." Yet despite his prominence and the esteem reserved for his thought, his work has never before been collected in a single volume that provides a sense of the totality of his vision. The editors of The Hauerwas Reader, therefore, have compiled and edited a volume that represents all the different periods and phases of Hauerwas's work. Highlighting both his constructive goals and penchant for polemic, the collection reflects the enormous variety of subjects he has engaged, the different genres in which he has written, and the diverse audiences he has addressed. It offers Hauerwas on ethics, virtue, medicine, and suffering; on euthanasia, abortion, and sexuality; and on war in relation to Catholic and Protestant thought. His essays on the role of religion in liberal democracies, the place of the family in capitalist societies, the inseparability of Christianity and Judaism, and on many other topics are included as well. Perhaps more than any other author writing on

religious topics today, Hauerwas speaks across lines of religious traditions, appealing to Methodists, Jews, Anabaptists or Mennonites, Catholics, Episcopalians, and others.

Self and Deception

In this foundational book, Robert Trivers seeks to answer one of the most provocative and consequential questions to face humanity: why do we lie to ourselves? Deception is everywhere in nature. And nowhere more so than in our own species. We humans are especially good at telling others less - or more - than the truth. Why, however, would organisms both seek out information and then act to destroy it? In short, why practice self-deception? To biologists this has long been a mystery. Our sense organs have evolved to give us a marvellously detailed and accurate view of the outside world. So why should natural selection then lead us to systematically distort what we know? After decades of research, Robert Trivers has at last provided the missing theory to answer these questions. What emerges is a picture of deceit and self-deception as, at root, different sides of the same coin. We deceive ourselves the better to deceive others, and thereby reap the advantages. From space and aviation disasters to warfare, politics and religion, and the anxieties of our everyday social lives, Deceit and Self-Deception explains what really underlies a whole host of human problems. But can we correct our own biases? Are we doomed to indulge in fantasies, inflate our egos, and show off? Is it even a good idea to battle self-deception? With his characteristically wry and self-effacing wit, Trivers reveals how he finds self-deception everywhere in his own life, and shows us that while we may not always avoid it, we can now at least hope to understand it.

Philosophy As Fiction

Unknowingly, too many of us operate from an inward mindset—a narrow-minded focus on self-centered goals and objectives. When faced with personal ineffectiveness or lagging organizational performance, most of us instinctively look for quick-fix behavioral band-aids, not recognizing the underlying mindset at the heart of our most persistent challenges. Through true stories and simple yet profound guidance and tools, *The Outward Mindset* enables individuals and organizations to make the one change that most dramatically improves performance, sparks collaboration, and accelerates innovation—a shift to an outward mindset.

Political Self-Deception

Philosophy as Fiction seeks to account for the peculiar power of philosophical literature by taking as its case study the paradigmatic generic hybrid of the twentieth century, Marcel Proust's *In Search of Lost Time*. At once philosophical--in that it presents claims, and even deploys arguments concerning such traditionally philosophical issues as knowledge, self-

deception, selfhood, love, friendship, and art--and literary, in that its situations are imaginary and its stylization inescapably prominent, Proust's novel presents us with a conundrum. How should it be read? Can the two discursive structures co-exist, or must philosophy inevitably undermine literature (by sapping the narrative of its vitality) and literature undermine philosophy (by placing its claims in the mouth of an often unreliable narrator)? In the case of Proust at least, the result is greater than the sum of its parts. Not only can a coherent, distinctive philosophical system be extracted from the Recherche, once the narrator's periodic waywardness is taken into account; not only does a powerfully original style pervade its every nook, overtly reinforcing some theories and covertly exemplifying others; but aspects of the philosophy also serve literary ends, contributing more to character than to conceptual framework. What is more, aspects of the aesthetics serve philosophical ends, enabling a reader to engage in an active manner with an alternative art of living. Unlike the "essay" Proust might have written, his novel grants us the opportunity to use it as a practice ground for cooperation among our faculties, for the careful sifting of memories, for the complex procedures involved in self-fashioning, and for the related art of self-deception. It is only because the narrator's insights do not always add up--a weakness, so long as one treats the novel as a straightforward treatise--that it can produce its training effect, a feature that turns out to be its ultimate strength.

Perspectives on Self-Deception

In my own life, my work for the past fifteen years as a Sister of Charity, has gone from "feeding and empowering the poor" to research in public policy and current legislation, serving as a kind of specialist in national offices focused on the international dimensions of United States' health, education, security, trade and conflict-resolution efforts. In doing this work, the more I learn of the crises domestically and abroad, the more I am convinced that neither weapons nor war, neither diplomacy nor handshakes, neither water nor bread, will give us a world of peace. What is needed, I believe, is a new way of seeing, a new way of caring, a new way of being for and with each other ...as together, on the journey, we honor and allow the Divine to incarnate within the self; as we commune with and allow the Divine presence within every self to transform and lift our humanity to a new consciousness, to a new level of understanding, and to a new depth of compassion for each other; to a depth, an expansiveness, a height, - heretofore unknown in this dimension of reality. One of the conduits of that new way, I believe, is the practice of the Divine Mercy devotion: a practice of trust and confidence in unconditional love, and in unconditional goodness and mercy, - like to that love, goodness and mercy, which the Divine is for and with each of us, and which we - in our daily living - are to be for and with each other. It is this way of living, which I would like to further clarify for the reader, and which, I believe, Saint Faustina was given to express.

Self-deception and Morality

The Encyclopedia of Deception examines lying from multiple perspectives drawn from the disciplines of social psychology, sociology, history, business, political science, cultural anthropology, moral philosophy, theology, law, family studies, evolutionary biology, philosophy, and more. From the "little white lie," to lying on a resume, to the grandiose lies of presidents, this two-volume reference explores the phenomenon of lying in a multidisciplinary context to elucidate this common aspect of our daily lives. Not only a cultural phenomenon historically, lying is a frequent occurrence in our everyday lives. Research shows that we are likely to lie or intentionally deceive others several times a day or in one out of every four conversations that lasts more than 10 minutes. Key Features: More than 360 authored by key figures in the field are organized A-to-Z in two volumes, which are available in both print and electronic formats. Entries are written in a clear and accessible style that invites readers to explore and reflect on the use of lying and self-deception. Each article concludes with cross references to related entries and further readings. This academic, multi-author reference work will serve as a general, non-technical resource for students and researchers within social and behavioral science programs who seek to better understand the historical role of lying and how it is employed in modern society.

Religion

Self-deception poses longstanding and fascinating paradoxes. Philosophers have questioned whether, and how, self-deception is even possible; evolutionary theorists have debated whether it is adaptive. For Sigmund Freud self-deception was a fundamental key to understanding the unconscious, and from The Bible to The Great Gatsby literature abounds with characters renowned for their self-deception. But what exactly is self-deception? Why is it so puzzling? How is it performed? And is it harmful? In this thorough and clearly written introduction to the philosophy and psychology of self-deception, Eric Funkhouser examines and assesses these questions and more: Clarification of the conceptual background and "Basic problem" of self-deception, including Freud and Davidson and the important debate between intentionalists and motivationalists Deflationary accounts that appeal to cognitive and motivational biases, with emphasis on how motives and emotions drive self-deception Intentional self-deception and the "divided mind," including the role of the unconscious in recent psychological research Challenges that self-deception poses for philosophy of mind and psychology, especially for our understanding of intention, belief, and deception Biology and moral psychology of self-deception: Is self-deception functional or beneficial? Are the self-deceived to be held accountable? Combining philosophical analysis with the latest psychological research, and including features such as chapter summaries, annotated recommended reading and a glossary, Self-Deception is an excellent resource for students of philosophy of mind and psychology, moral psychology and ethics, as well as those in related fields such as psychology and cognitive science.

Self-Deception

Gerhard Self, the dour private detective, returns in this riveting crime novel about terrorism, governmental cover-up, and the treacherous waters where they mix. Leo Salger, the daughter of a powerful Bonn bureaucrat, is missing, and Self has been hired to find her. His investigation initially leads him to a psych ward at a local hospital, where he is made to believe that Leo fell from a window and died. Self soon discovers, however, that Leo is alive and well and that she was involved in a terrorist incident the government is feverishly trying to keep under wraps. The result is a wildly entertaining, superbly nuanced thriller that follows one detective's desire to uncover the truth, wherever it may lead. From the Trade Paperback edition.

Encyclopedia of Deception

Slaveholders were preoccupied with presenting slavery as a benign, paternalistic institution in which the planter took care of his family and slaves were content with their fate. In this book, Eugene D. Genovese and Elizabeth Fox-Genovese discuss how slaveholders perpetuated and rationalized this romanticized version of life on the plantation. Slaveholders' paternalism had little to do with ostensible benevolence, kindness and good cheer. It grew out of the necessity to discipline and morally justify a system of exploitation. At the same time, this book also advocates the examination of masters' relations with white plantation laborers and servants - a largely unstudied subject. Southerners drew on the work of British and European socialists to conclude that all labor, white and black, suffered de facto slavery, and they championed the South's 'Christian slavery' as the most humane and compassionate of social systems, ancient and modern.

Leadership and Self-deception

Deceit and Self-Deception

With a new chapter This new edition of Herbert Fingarette's classic study in philosophical psychology now includes a provocative recent essay on the topic by the author. A seminal work, the book has deeply influenced the fields of philosophy, ethics, psychology, and cognitive science, and it remains an important focal point for the large body of literature on self-deception that has appeared since its publication. How can one deceive oneself if the very idea of deception implies that the deceiver knows the truth? The resolution of this paradox leads Fingarette to fundamental insights into the mind at work. He questions our basic ideas of self and the unconscious, personal responsibility and our ethical categories of guilt and innocence. Fingarette applies these ideas to the philosophies of Sartre and Kierkegaard, as well as to Freud's psychoanalytic theories and to contemporary research into neurosurgery. Included in this new edition, Fingarette's most recent essay, "Self-Deception Needs No Explaining (1998)," challenges the ideas in the extant literature.

Self-Deception: India's China Policies

Distinguished scholars discuss the problem of self-deception, or rather, self and deception.

The Folly of Fools

Self-Deception's Puzzles and Processes: A Return to a Sartrean View, Jason Kido Lopez argues that this departure is a mistake and that we should return to thinking about self-deception in a Sartrean fashion, in which we are self-deceived when we intentionally use the strategies and methods of interpersonal deception on ourselves. Since literally tricking ourselves cannot work—we will always see through our own self-deception, after all—self-deception merely consists of the attempt to trick ourselves in this way. Other scholars have rejected this notion of self-deception historically, dismissing it as paradoxical. Lopez argues first that it isn't paradoxical, and he further suggests that moving away from this notion of self-deception has caused the contemporary literature on the topic to be littered with disparate and conflicting theories. Indeed, there are a great many ways to avoid the allegedly paradoxical Sartrean notion of self-deception, and the resulting plethora of accounts lead to a fragmented picture of self-deception. If, however, the Sartrean view isn't paradoxical, then there was no need for the host of contradictory theories and most researchers on self-deception have missed what was originally so intriguing about self-deception: that it, like bad faith, is the process of literally trying to trick oneself into believing what is false or unwarranted. Self-Deception's Puzzles and Processes will be of great interest to students and scholars of epistemology, philosophy of mind, psychology, and continental philosophy, and to anyone else interested in the problems of self-deception.

The Selfish Gene

An ethologist shows man to be a gene machine whose world is one of savage competition and deceit

The Oxford Handbook of Lying

This collection of essays focuses on the interface between delusions and self-deception. As pathologies of belief, delusions and self-deception raise many of the same challenges for those seeking to understand them. Are delusions and self-deception entirely distinct phenomena, or might some forms of self-deception also qualify as delusional? To what extent might models of self-deception and delusion share common factors? In what ways do affect and motivation enter into normal belief-formation, and how might they be implicated in self-deception and delusion? The essays in this volume tackle these questions from both empirical and conceptual perspectives. Some contributors focus on the general question of how

to locate self-deception and delusion within our taxonomy of psychological states. Some contributors ask whether particular delusions - such as the Capgras delusion or anosognosia for hemiplegia - might be explained by appeal to motivational and affective factors. And some contributors provide general models of motivated reasoning, against which theories of pathological belief-formation might be measured. The volume will be of interest to cognitive scientists, clinicians, and philosophers interested in the nature of belief and the disturbances to which it is subject.

Political Self-Deception

Self-deception occurs because we often see the world the way we would like it to be, rather than the way it is. Our brains so long for things the way we want them, we might not even be aware we are fooling ourselves, explains author Harry Triandis, a widely known Professor Emeritus of Psychology. Across cultures and around the world, self-deception is a phenomenon that has subtle and profound effects on everyday life, explains Triandis, also former president of the International Association of Cross-Cultural Psychology. In this work, he not only explains how and why self-deceptions occur in three areas - politics, religion, and terrorism - but also how to recognize and reduce the frequency of fooling ourselves. Insights here include consideration of personal and societal self-deceptions, as well as extensive understanding of how politics, ideologies, and religions can frame reality for each of us in such a way that it is, in our minds, warped so the stage is well-set for self-deception. This text will be of special interest to general readers drawn to politics and religion, as well as scholars of psychology, anthropology, and sociology.

The Hauerwas Reader

People believe what they want to believe. It is a striking-yet all too familiar-fact about human beings that our belief-forming processes can be so distorted by fears, desires, and prejudices that an otherwise sensible person may sincerely uphold a false claim about the world despite overwhelming evidence to the contrary. When we describe someone as being "in denial," we mean that he or she is personally threatened by some set of facts and consequently fails to assess the situation properly according to the evidence, instead arguing and interpreting evidence in light of a pre-established conclusion. In a world polarized over politics, culture, race, and religion, it is evident that ideological commitments can influence one's perception of reality in socially destructive ways, especially when one perceives a threat to these commitments. When group interests, creeds, or dogmas are threatened by unwelcome factual information, biased thinking can become ideological denialism. This is a problem that affects everybody: Whereas denial can interfere with individual well-being, ideological denialism can stand in the way of urgent advancements in public policy. This book offers an accessible, historically and scientifically informed overview of our understanding of denial and denialism. Adrian Bardon introduces the reader to the latest developments in the interdisciplinary study of denial, and then investigates the role of human

psychology and ideology in, respectively, science denial, economic policy, and religious belief.

Kidding Ourselves

From the Pulitzer Prize-winning journalist and author of *Why We Make Mistakes*, an illuminating exploration of human beings' astonishing ability to deceive themselves. To one degree or another, we all misjudge reality. Our perception—of ourselves and the world around us—is much more malleable than we realize. This self-deception influences every major aspect of our personal and social life, including relationships, sex, politics, careers, and health. In *Kidding Ourselves*, Joseph Hallinan offers a nuts-and-bolts look at how this penchant shapes our everyday lives, from the medicines we take to the decisions we make. It shows, for instance, just how much the power of many modern medicines, particularly anti-depressants and painkillers, is largely in our heads. Placebos in modern-day life extend beyond hospitals, to fake thermostats and “elevator close” buttons that don't really work...but give the perception that they do. *Kidding Ourselves* brings together a variety of subjects, linking seemingly unrelated ideas in fascinating and unexpected ways. And ultimately, it shows that deceiving ourselves is not always negative or foolish. As increasing numbers of researchers are discovering, it can be incredibly useful, providing us with the resilience we need to persevere, in the boardroom, bedroom, and beyond. Provocative, accessible, and easily applicable to multiple facets of everyday life, *Kidding Ourselves* is an extraordinary new exploration of our mind's flexibility.

Kant on Evil, Self-Deception, and Moral Reform

A must-read for our times. A must for strengthening the country. On what assumptions was Pandit Nehru confident that China would not invade India in 1962? Why and on what basis did he scotch all warnings in Tibet and our entire border? What did he do when those assumptions proved wrong? What eventually led to the debacle of 1962? Are the same delusions and mistakes not being repeated now? Why will the consequences be any different? This is a devastating analysis and warning on India's policy and approach regarding China, based on Nehru's notes to his officers, his correspondence, including letters to chief ministers and his speeches in and out of Parliament.

Stepping Out of Self-Deception

This handbook brings together past and current research on all aspects of lying and deception, with chapters contributed by leading international experts in the field. We are confronted daily with cases of lying, deception, bullshitting, and 'fake news', making it imperative to understand how lying works, how it can be defined, and whether it can be detected. A further important issue is whether lying should always be considered a bad thing or if, in some cases, it is simply a useful

instrument of human cognition. This volume is the first to offer a comprehensive and up-to-date exploration of these and other issues from the combined perspectives of linguistics, philosophy, and psychology. Chapters offer precise definitions of lying and its subtypes, and outline the range of fields in which lying and deception play a role, from empirical lie detection and the acquisition of lying to its role in fiction, metaphor, and humour. They also describe the tools and approaches that are used by scholars researching lying and deception, such as questionnaire studies, EEG, neuroimaging, and the polygraph. The volume will be an essential reference for students and researchers in a range of fields who are looking to deepen their understanding of all aspects of lying and deception, and will contribute to establishing the vibrant new field of interdisciplinary lying research.

Self's Deception

Students of philosophy, psychology, sociology, and literature will welcome this collection of original essays on self-deception and related phenomena such as wishful thinking, bad faith, and false consciousness. The book has six sections, each exploring self-deception and related phenomena from a different perspective.

Denial

A NEW EDITION UPDATED IN 2020 • Why is it so hard to say "I made a mistake" — and really believe it? When we make mistakes, cling to outdated attitudes, or mistreat other people, we must calm the cognitive dissonance that jars our feelings of self-worth. And so, unconsciously, we create fictions that absolve us of responsibility, restoring our belief that we are smart, moral, and right—a belief that often keeps us on a course that is dumb, immoral, and wrong. Backed by decades of research, *Mistakes Were Made (But Not by Me)* offers a fascinating explanation of self-justification—how it works, the damage it can cause, and how we can overcome it. Extensively updated, this third edition has many recent and revealing examples, including the application of dissonance theory to divisive social issues such as the Black Lives Matter movement and he said/she said claims. It also features a new chapter that illuminates how cognitive dissonance is playing a role in the currently polarized political scene, changing the nation's values and putting democracy itself at risk. "Every page sparkles with sharp insight and keen observation. Mistakes were made—but not in this book!" —Daniel Gilbert, author of *Stumbling on Happiness* "A revelatory study of how lovers, lawyers, doctors, politicians—and all of us—pull the wool over our own eyes . . . Reading it, we recognize the behavior of our leaders, our loved ones, and—if we're honest—ourselves, and some of the more perplexing mysteries of human nature begin to seem a little clearer." —Francine Prose, *O, The Oprah Magazine*

Hide and Seek

Explains why self-deception is at the heart of many leadership problems, identifying destructive patterns that undermine the successes of potentially excellent professionals while revealing how to improve teamwork, communication, and motivation. Reprint.

The Truth About Denial

Throughout his writings, and particularly in *Religion within the Boundaries of Mere Reason*, Kant alludes to the idea that evil is connected to self-deceit, and while numerous commentators regard this as a highly attractive thesis, none have seriously explored it. Laura Papish's *Kant on Evil, Self-Deception, and Moral Reform* addresses this crucial element of Kant's ethical theory. Working with both Kant's core texts on ethics and materials less often cited within scholarship on Kant's practical philosophy (such as Kant's logic lectures), Papish explores the cognitive dimensions of Kant's accounts of evil and moral reform while engaging the most influential -- and often scathing -- of Kant's critics. Her book asks what self-deception is for Kant, why and how it is connected to evil, and how we achieve the self-knowledge that should take the place of self-deceit. She offers novel defenses of Kant's widely dismissed claims that evil is motivated by self-love and that an evil is rooted universally in human nature, and she develops original arguments concerning how social institutions and interpersonal relationships facilitate, for Kant, the self-knowledge that is essential to moral reform. In developing and defending Kant's understanding of evil, moral reform, and their cognitive underpinnings, Papish not only makes an important contribution to Kant scholarship. *Kant on Evil, Self-Deception, and Moral Reform* also reveals how much contemporary moral philosophers, philosophers of religion, and general readers interested in the phenomenon of evil stand to gain by taking seriously Kant's views.

Addictive Thinking

Humans are excellent liars. We don't like to think of ourselves as capable of lying; it hurts us too much to admit. So we lie to ourselves about that, too. As a clinical psychologist, I am regularly confronted with the brutal truth that we all lie. I am not talking about deliberate, bold-faced lying. No, this type of dishonesty is far harder to detect and admit. It is the kind of lying that comes from not being psychologically strong enough to be honest with ourselves about who we are. And I believe that it is our biggest obstacle to living a fulfilling life. I wrote this book for anyone interested in becoming more honest. In it, I present a range of self-deceptive examples couched in psychological theory to help us explore ourselves. Although it is a relatively short book-intended to be read in about an hour-I hope that the content provokes deep thought. For only when are honest about who we really are do we have the opportunity to change.

Lies We Tell Ourselves

Self-deception, that is the distortion of reality against the available evidence and according to one's wishes, represents a distinctive component in the wide realm of political deception. It has received relatively little attention but is well worth examining for its explanatory and normative dimensions. In this book Elisabetta Galeotti shows how self-deception can explain political occurrences where public deception intertwines with political failure – from bad decisions based on false beliefs, through the self-serving nature of those beliefs, to the deception of the public as a by-product of a leader's self-deception. Her discussion uses close analysis of three well-known case studies: John F. Kennedy and the Cuba Crisis, Lyndon B. Johnson and the Gulf of Tonkin Resolution, and George W. Bush and the Weapons of Mass Destruction. Her book will appeal to a range of readers in political philosophy, political theory, and international relations.

Self-Deception Unmasked

Explores the author's theorized evolutionary basis for self-deception, which he says is tied to group conflict, courtship, neurophysiology, and immunology, but can be negated by awareness of it and its results.

The Outward Mindset

Fatal Self-Deception

Think you've ever deceived yourself? Then this book is for you. / Think you've never deceived yourself? Then this book is really for you. / Socrates famously asserted that the unexamined life is not worth living. But Gregg Ten Elshof shows us that we make all sorts of little deals with ourselves every day in order to stave off examination and remain happily self-deceived. Most provocatively, he suggests this is not all bad! While naming its temptations, Ten Elshof also offers a strange celebration of self-deception as a gracious gift. In the tradition of Dallas Willard, *I Told Me So* is a wonderful example of philosophy serving spiritual discipline. A marvelous, accessible and, above all, wise book. James K. A. Smith / Calvin College / author of *The Devil Reads Derrida* / In this wise, well-crafted work Ten Elshof helps us to identify, evaluate, and respond to our own self-deceptive strategies, as he probes with occasional self-deprecation and unavoidable humor the bottomless mysteries of the human heart. His reflections on interpersonal self-deception and groupthink are especially helpful. To tell me the truth, I'm glad I read this book. You will be too I promise. David Naugle / Dallas Baptist University / author of *Reordered Love, Reordered Lives* / Ten Elshof's discussions are erudite, biblical, searching, and laced with soul-restoring wisdom. All of this together means that this book is solidly pastoral. What it brings to us is appropriate to individuals, but it especially belongs in the context of small groups and local congregations. Dallas Willard (from the foreword)

The Anatomy of Peace

This volume gathers together new essays on deception and self-deception by leading thinkers on the subject. The contributors discuss topics including the nature and the definition of deception; whether deception is morally blameworthy or not; attacks against and defenses of self-deception; and the most famous philosophical account of lying by Immanuel Kant. Deception of others and self-deception share many more interconnections than is normally recognized, and these essays reveal the benefits of considering them together. The Philosophy of Deception will be of interest to philosophers across the spectrum including those interested in philosophy of mind, philosophy of psychology, and metaphysics.

Lying and Deception in Everyday Life

A penetrating analysis of the dark corners of human deception, enlivened by intriguing case histories and experiments.

Fooling Ourselves: Self-Deception in Politics, Religion, and Terrorism

Self-deception, that is the distortion of reality against the available evidence and according to one's wishes, represents a distinctive component in the wide realm of political deception. It has received relatively little attention but is well worth examining for its explanatory and normative dimensions. In this book Elisabetta Galeotti shows how self-deception can explain political occurrences where public deception intertwines with political failure – from bad decisions based on false beliefs, through the self-serving nature of those beliefs, to the deception of the public as a by-product of a leader's self-deception. Her discussion uses close analysis of three well-known case studies: John F. Kennedy and the Cuba Crisis, Lyndon B. Johnson and the Gulf of Tonkin Resolution, and George W. Bush and the Weapons of Mass Destruction. Her book will appeal to a range of readers in political philosophy, political theory, and international relations.

Self-Deception's Puzzles and Processes

"I speak the truth, not so much as I would, but as much as I dare."-- Montaigne "All cruel people describe themselves as paragons of frankness." -- Tennessee Williams Truth and deception--like good and evil--have long been viewed as diametrically opposed and unreconcilable. Yet, few people can honestly claim they never lie. In fact, deception is practiced habitually in day-to-day life--from the polite compliment that doesn't accurately relay one's true feelings, to self-deception about one's own motivations. What fuels the need for people to intricately construct lies and illusions about their own lives? If deceptions are unconscious, does it mean that we are not responsible for their consequences? Why does self-deception or the need for illusion make us feel uncomfortable? Taking into account the sheer ubiquity and ordinariness of deception, this

interdisciplinary work moves away from the cut-and-dried notion of duplicity as evil and illuminates the ways in which deception can also be understood as a adaptive response to the demands of living with others. The book articulates the boundaries between unethical and adaptive deception demonstrating how some lies serve socially approved goals, while others provoke distrust and condemnation. Throughout, the volume focuses on the range of emotions--from feelings of shame, fear, or envy, to those of concern and compassion--that motivate our desire to deceive ourselves and others. Providing an interdisciplinary exploration of the widespread phenomenon of lying and deception, this volume promotes a more fully integrated understanding of how people function in their everyday lives. Case illustrations, humor and wit, concrete examples, and even a mock television sitcom script bring the ideas to life for clinical practitioners, behavioral scientists, and philosophers, and for students in these realms.

Vital Lies, Simple Truths

This book systematically explores the moral issues surrounding self-deception. While many articles and books have been written on the concept of self-deception in recent years, Martin's gives much greater emphasis to self-deception as a significant topic for both ethical theory and applied ethics. "Self-deception is . . . perplexing from a moral point of view. It seems tailor-made to camouflage and foster immorality. . . . Does all self-deception involve some guilt, and is it among the most abhorrent evils. as some moralists and theologians have charged? Or is it only wrong sometimes, such as when it has bad consequences? Could it on occasion be permissible or even desirable to deceive ourselves, just as we are sometimes justified in deceiving other people? Are self-deceivers perhaps more like innocent victims than perpetrators of deceit, and as such deserving of compassion and help? Or, paradoxically, are they best viewed with ambivalence: culpable as deceivers and simultaneously innocent as victims of deception?" (from the introduction) Martin develops a conception of self-deception as the purposeful evasion of acknowledging to oneself truths or one's view of truth. He details a systematic framework for understanding the main moral perspectives and traditions concerning self-deception that have emerged in western philosophy. In so doing, he clarifies related concepts like sincerity, authenticity, honesty, hypocrisy, weakness of will, and self-understanding. Ranging across traditions both philosophical (Kant, Kierkegaard, and Sartre) and non-philosophical (Freud, Eugene O'Neill, and Henrik Ibsen), Martin shows why self-deception is as morally complex as any other major form of behavior. The appeal of this book is broad. The volume will challenge professional philosophers and psychologists, yet it is organized and written to be accessible to students in courses on ethics, philosophy of mind, and philosophy of literature. Martin's numerous literary examples should also interest literary critics.

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