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| Autore | Douglas Tom <1926-2019.> |
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| Edizione | [1st ed.] |
| Descrizione fisica | 1 online resource (218 p.) |
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| Soggetti | Attribution (Social psychology) Scapegoat - Psychological aspects Blame Victims - Psychology |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Description based upon print version of record. |
| Nota di bibliografia | Includes bibliographical references (p. [204]-207) and index. |
| Nota di contenuto | Cover; Scapegoats; Title Page; Copyright Page; Table of Contents; Part I Ancient ritual; 1 Origins: Tyndale's word and its continued use; 2 Purification and propitiation: scapegoating founded in the belief systems of society; 3 Sin-eaters, whipping boys and fall guys: the role of 'victim' and the changes to it brought about by modifications of the belief system; Part II Social behaviour: examples and analysis; 4 Scapegoating as public behaviour: the process of scapegoating; 5 Scapegoating as social behaviour: examples of the process of scapegoating in families, organisations and groups 6 Victims: examples of victimisationPart III Theories and explanations; 7 Attempts at understanding: the process; 8 Attempts at understanding: the victim. What makes an individual or a group become the victims in the scapegoating process?; Part IV Management; 9 The management of scapegoating; 10 The resolution of scapegoating; 11 Rite, ritual or survival strategy? Final considerations; Bibliography; Index |
| Sommario/riassunto | Scapegoats are a universal phenomenon, appearing in all societies at all times in groups large and small, in public and private organizations. |

Hardly a week passes without some media reference to someone or something being made a scapegoat. Tom Douglas examines the process of scapegoating from the perspectives of victims and perpetrators, tracing its development from earliest times as rite of atonement to the modern forms of the avoidance of blame and the victimisation of innocents. The differences and similarities between the ancient and modern forms are examined to reveal that despite the mo
