

REASON AND LESS

Pursuing Food, Sex, and Politics



Vinod Goel

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Vinod Goel

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To the memory of my mother and father
For Kalpna, Amit, and Natasha,
who taught me there is often less
to life than reason

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Preface

After more than 20 years of studying the neural basis of rationality, it dawned on me that there was very little consequential human behavior that I could explain. Nothing I have learned about rationality was relevant to understanding my teenage daughter. Nothing I have learned about rationality is relevant to explaining the behavior of my MAGA (Make America Great Again) Florida friends and neighbors who profess an unshakable faith in American exceptionalism (which I accept and have benefited from) but then deny and ridicule the sciences of vaccines and climate change emerging from exceptional American institutions. Nothing I have learned about rationality seems particularly relevant to explaining certain views of my ultraliberal friends and colleagues, such as gender being just a social construct, despite scientific evidence to the contrary. Nothing I have learned about rationality is relevant to explaining why intelligent, powerful men engage in sexual indiscretion, even assault, at great personal risk and harm to others. Nothing I have learned seems particularly relevant to explaining why I overindulge in chocolate cake and pizza, despite being overweight. Based on the standard models of reasoning, the only explanatory tools available are appeals to “heuristics,” some form of “motivated reasoning,” poor education, or perhaps cognitive deficiency. Such explanations may apply in specific individual cases, but they cannot account for all or even much of human behavior. I have come to believe that we are making a fundamental mistake in bringing only the tools of rationality to explain human behavior.

My main message is that, while we *are* rational animals, explaining real-world human behavior just in terms of reasoning does not get us very far. We have to recognize that nonreasoning systems also affect actual behavior. We need to look beyond (or below) reason to *noncognitive* factors to fully account for human behavior. Much human behavior that does not conform to our expectations of rationality is not irrational but rather *arational*,

by which I mean that it is not reason based. Some nonreasoning systems are initiating and/or modulating the behavior.

The goal of this book is to undertake a commonsense reconsideration and recalibration of theories of human behavior. Human behavior needs to be explained in terms of the workings of autonomic systems, instinctive systems, associative systems, and reasoning systems. Each of these systems has been extensively studied. How these systems communicate and interact to account for human behavior is rarely considered. I sketch out a proposal that I call *tethered rationality*, in which human behavior is a *blended response* incorporating inputs from each of these systems. The challenges are to provide empirical data for the blended response hypothesis, show how the tethering is supported by the neurophysiology, propose a common currency that would allow these systems to communicate and interact, and provide a control structure for the overall system. Meeting these challenges takes us on a fascinating journey through psychology (cognitive, behavioral, developmental, and evolutionary), neuroscience, philosophy, ethology, economics, and political science, among other disciplines.

One key insight that holds the model together is that *feelings*—generated in old, widely conserved brain stem structures—are evolution’s solution to initiating and selecting all behaviors and provide the common currency for the four different systems to interact. Reason is as much about feelings as is lust and the taste of chocolate cake. All systems contribute to behavior and the overall control structure is one that maximizes pleasure and minimizes displeasure. Such an account drives human behavior back into the biology, where it belongs, and provides a richer set of tools to understand how we pursue food, sex, and politics.

Models not only explain behavior but also have consequences for changing it. The model of tethered rationality is no exception. For those engaged in changing behaviors—such as sexism, racism, cheating, or even climate change denial—tethered rationality may have the unwelcome message that such behaviors cannot be easily changed by changing beliefs through a few days of “sensitivity training.” This is not to say that they cannot be changed at all, but rather that more drastic measures will be required, the nature of which will depend on the specific behavior in question. Having an accurate model of human behavior is the first step in this endeavor.

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I The Rational Animal

Man is the only animal capable of reasoning, though many others possess the faculty of memory and instruction in common with him.

—Aristotle

There's a logical explanation for everything, often mistaken for the reason it happened.

—Robert Breault

To ask questions about the role of reason in human affairs is, in the broadest sense, to ask questions about our place in the universe. What is the nature of man? Who and what are we? We have struggled with such questions for as long as we have been able to think about such things. Are we reasoning animals? Are we only reasoning animals? Is reason necessary? Is it sufficient? What ever happened to the “animal passions”? Have socialization and culture—constructions of the reasoning mind—allowed us to rise above them (like Katharine Hepburn’s character in the film *The African Queen* advocated [Huston, 1951]: “Nature, Mr. Allnutt, is what we were put on this world to rise above”), or do we need an account of human nature that reconciles the two? The reader will guess from the title of the volume that I make the case for the latter.

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