

that the truth alone will not set you free.

The scientific facts about global warming are stated and restated day after day around the country, but they fall on conservative deaf brains—brains with frames that don't fit those facts.

There is another myth that also comes from the Enlightenment, and it goes like this: It is irrational to go against your self-interest, and therefore a normal person, who is rational, reasons on the basis of self-interest. Modern economic theory and foreign policy are set up on the basis of that assumption.

The myth has been challenged by cognitive scientists such as Daniel Kahneman (who won the Nobel Prize in economics for his theory) and Amos Tversky, who have shown that people do not really think that way. Nevertheless, most of economics is still based on the assumption that people will naturally always think in terms of their self-interest.

This view of rationality comes into Democratic politics in a very important way. It is assumed that voters will vote their self-interest. Democrats are shocked or puzzled when voters do not vote their self-interest. "How," Democrats keep asking me, "can any poor person vote for Republicans when Republican policies hurt them so badly?" The Democratic response is to try to explain over and over to the conservative poor why voting Democratic would serve their self-interest. Despite all evidence that this is a bad strategy, Democrats keep banging their heads against the wall.

In the 2012 election, Democrats argued that Mitt Romney's policies would only help the rich. But most poor conservatives still voted Republican against their self-interest, even though Romney was recorded saying not very nice things about the poor in general.

It is claimed that about a third of the populace thinks that they are, or someday will be, in the top 1 percent, and that for this reason they vote on the basis of a hoped-for future self-interest. But what about the other two-thirds, who have no dream that they will ever get super-rich? They are clearly not voting in their self-interest, or even their hoped-for future self-interest.

People do not necessarily vote in their self-interest. They vote their identity. They vote their values. They vote for who they identify with. They