

wages for the service, that would turn it into work, and then they would resign.”*

WHERE DO THESE thoughts lead us? For one, they illustrate the many choices we make, from the trivial to the profound, in which anchoring plays a role. We decide whether or not to purchase Big Macs, smoke, run red lights, take vacations in Patagonia, listen to Tchaikovsky, slave away at doctoral dissertations, marry, have children, live in the suburbs, vote Republican, and so on. According to economic theory, we base these decisions on our fundamental values—our likes and dislikes.

But what are the main lessons from these experiments about our lives in general? Could it be that the lives we have so carefully crafted are largely just a product of arbitrary coherence? Could it be that we made arbitrary decisions at some point in the past (like the goslings that adopted Lorenz as their parent) and have built our lives on them ever since, assuming that the original decisions were wise? Is that how we chose our careers, our spouses, the clothes we wear, and the way we style our hair? Were they smart decisions in the first place? Or were they partially random first imprints that have run wild?

Descartes said, *Cogito ergo sum*—“I think, therefore I am.” But suppose we are nothing more than the sum of our first, naive, random behaviors. What then?

These questions may be tough nuts to crack, but in terms of our personal lives, we can actively improve on our irrational

*We will return to this astute observation in the chapter on social and market norms (Chapter 4).