

Resenha: Tábula Rasa: A Negação Contemporânea da Natureza Humana

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Book Review: The Blank Slat: The Modern Denial of Human Nature

Numa época de intensas discussões sobre a ética que envolve nosso patrimônio genético e as pesquisas com células-tronco, é publicado "Tábula Rasa". Nesse livro polêmico, através do debate entre natureza e criação, o psicólogo canadense Steven Pinker pretende desfazer o mito da tábula rasa, segundo ele tão presente na atualidade. Mito que distorce política e emocionalmente as descobertas da ciência sobre a natureza humana a qual, sendo parcialmente biológica, implica a existência de diferenças genéticas da personalidade, dos sexos, dos comportamentos violentos, etc. Para o autor a compreensão disso nos ajudaria a melhorar a adaptação da nossa espécie, ao contrário do que pensam os mais temerosos, ou seja, que esta visão acarretaria um retorno à eugenia e à discriminação. Com isso, ele alerta para o fato de os tradicionais alinhamentos políticos precisarem mudar diante da evolução dos conhecimentos sobre os seres humanos. Tenta nos mostrar que a natureza humana pode ser um problema, mas também a solução.

Apresentado em 20 capítulos distribuídos em seis partes, o livro tem como tema principal a natureza humana, ou seja, "uma dotação de faculdades cognitivas e emocionais que é universal nos espécimes adultos do *Homo sapiens*" (Pinker, 2004, p. 200). Baseia-se na opinião do autor sobre a existência de uma natureza humana universal, na qual a mente deve partir de sua estrutura e informações no genoma, sendo moldada pela seleção natural com uma lógica comum a todas as culturas e não podendo ser apagada ou redesenhada a partir do zero. Mas segundo Pinker, existe "a teoria oficial" que se opõe a esse entendimento, embasada nas três teorias que intitulam a primeira parte do livro: a tábula rasa, o bom selvagem e o fantasma na máquina. De autoria de Locke, Rousseau e Descartes, respectivamente, essas teorias são conhecidas como empirismo, romantismo e dualismo. O autor afirma que, com frequência, elas são encontradas juntas e ainda figuram nos tempos atuais para justificar a separação entre cultura e biologia, tornando a natureza humana um tabu. Outro Jaspersen, um importante linguista, é o primeiro de uma lista de teóricos citados para ilustrar a presença dessas ideias nas teorias que embasam a psicologia moderna.

Do terceiro ao quinto capítulo, encontramos um resumo da atual argumentação científica a favor de uma natureza humana complexa, cujas implicações são examinadas no decorrer do livro. É apontado como as ciências da mente, cérebro, genes e evolução, ao trazer uma nova compreensão da natureza humana, fazem cair por terra a separação entre

matéria e mente, físico e mental, biologia e cultura, natureza e sociedade, eências e ciências sociais e humanas. São propostas quatro pontes que ligariam a biologia e a cultura: a ciência cognitiva, a neurociência cognitiva, a genética comportamental e a psicologia evolucionista. O capítulo seguinte traz uma discussão sobre cultura e natureza humana, e inicia-se com uma parte do conto "A loteria da Babilônia" de Jorge Luis Borges, para ilustrar como a cultura costuma ser entendida: "um conjunto de papéis e símbolos que misteriosamente reagem sobre o indivíduo" (Pinker, 2004, p. 91). Pinker propõe uma alternativa evolutiva a essa crença: as culturas dependem de um conjunto de circuitos neurais responsáveis pela aprendizagem, os quais fundamentam o comportamento das pessoas, permitindo-lhes serem membros competentes da cultura. Com o intuito de demonstrar que algumas hipóteses não são confirmações da doutrina da tábula rasa e sim *prophetias* dela, o último capítulo da primeira parte retrata três questões científicas interpretadas como obstáculos à possibilidade de uma natureza humana complexa, quais sejam: o Projeto Genoma Humano, o conexionismo e os estudos da plasticidade neural. O autor refuta as três perspectivas.

A segunda parte do livro expõe as reações políticas da direita e da esquerda, motivadas pelas novas ciências da natureza humana. No Capítulo 6, o autor descreve as "leotias" produzidas como reação às novas ideias sobre a natureza humana e, depois, no Capítulo 7, mostra como essas reações nasceram de um imperativo moral de defender a tábula rasa, o bom selvagem e o fantasma na máquina. Após citar vários autores que se revoltaram contra as teorias da natureza humana, discute algumas razões para as críticas a essas teorias terem ido além do debate acadêmico, transformando-se em deturpações e acusações caluniosas de carnificina. Pinker aposta que a hostilidade da direita em relação às ciências da natureza sucumbirá diante dos crescentes indícios de que a teoria da evolução é correta. Crítica a hostilidade da esquerda radical que, segundo ele, marca a vida intelectual moderna (*establishment acadêmico*) e utiliza o dogma da biologia desvinculada da ordem social humana como salvo-conduto para enfrentar as turbulências políticas da academia.

Na terceira parte, Pinker diz que questões como ideais de igualdade, progresso, responsabilidade e valores pessoais devem ser tratadas sem medo e aversão, pois uma concepção renovada de significados e moralidade sobreviverá à extinção da tábula rasa. Seus argumentos giram em torno da explicação a respeito dos quatro principais temores sobre a natureza humana: medo da desigualdade, medo da imperfeibilidade, medo do determinismo e medo do nihilismo. Para cada um desses temores é dedicado um capítulo, nos quais são explicadas suas bases e apontadas quais afirmações sobre a

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Tabula Rasa A Negacao Contemporanea Da Natureza Humana

JG Myers



Tabula Rasa A Negacao Contempoanea Da Natureza Humana:

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