

- A comparison and contrast between self-deception and confabulation:

The self-deceived person's belief is not based on the most reliable belief-forming processes his brain could supply if it were not in a self-deceptive mode. The clinical confabulator's belief is not based on the most reliable belief-forming processes his brain could supply if it were not damaged. The primary difference between the two phenomena is that the self-deceived person often has a greater ability to access information or processes that are needed to show that his belief is ill-grounded, whereas in the confabulator, the normal routes of access have been destroyed. (213–214)

Self-deceivers also tend to lack the confidence of confabulators.

- Hirstein presents a spectrum of cases ordered by tension or confidence:

All of this suggests a continuum on which these syndromes and their degrees of tension can be placed:

Clinical confabulator  
Sociopath  
Self-deceived normal person without tension  
Normal confabulator  
Neutral normal person  
Self-deceived normal person with tension  
Lying normal person  
Obsessive-compulsive normal person  
Clinical OCD sufferer

At the top end of the continuum, confabulators experience no tension at all when they make their ill-grounded claims. Tension

steadily increases as we move down, peaking in the case of the person with severe obsessive-compulsive disorder and unbearable tension. (215)

- Hirstein suggests that we look at the lessons gained from confabulation and try to apply them to self-deception. For example, we can apply the “two-stage” theory to self-deception. And on p. 225 Hirstein explains how the criteria for confabulation also seem to apply to self-deception.
- §9.2 details various features of deception and lying.
- Note Davidson and Mele’s accounts of self-deception. (222–224)
- Hirstein claims that (relevant) assertions by tension-free self-deceivers count as confabulations. (226)
- Confabulators and self-deceivers can sometimes grasp the truth for a moment, before lapsing back into their errors. Some suppression mechanism seems to be at work. This suppression can be unintentional and unconscious.
  - The selectivity of self-deception does not require an intention to deceive, just as the selectivity in confabulation does not require an intention. (230)
- Confabulation and self-deception are beneficial because the truth is depressing — we will all die and our lives are insignificant. (237)