



Robust Scientific Institutions as a Solution to Fact/Value Entanglement

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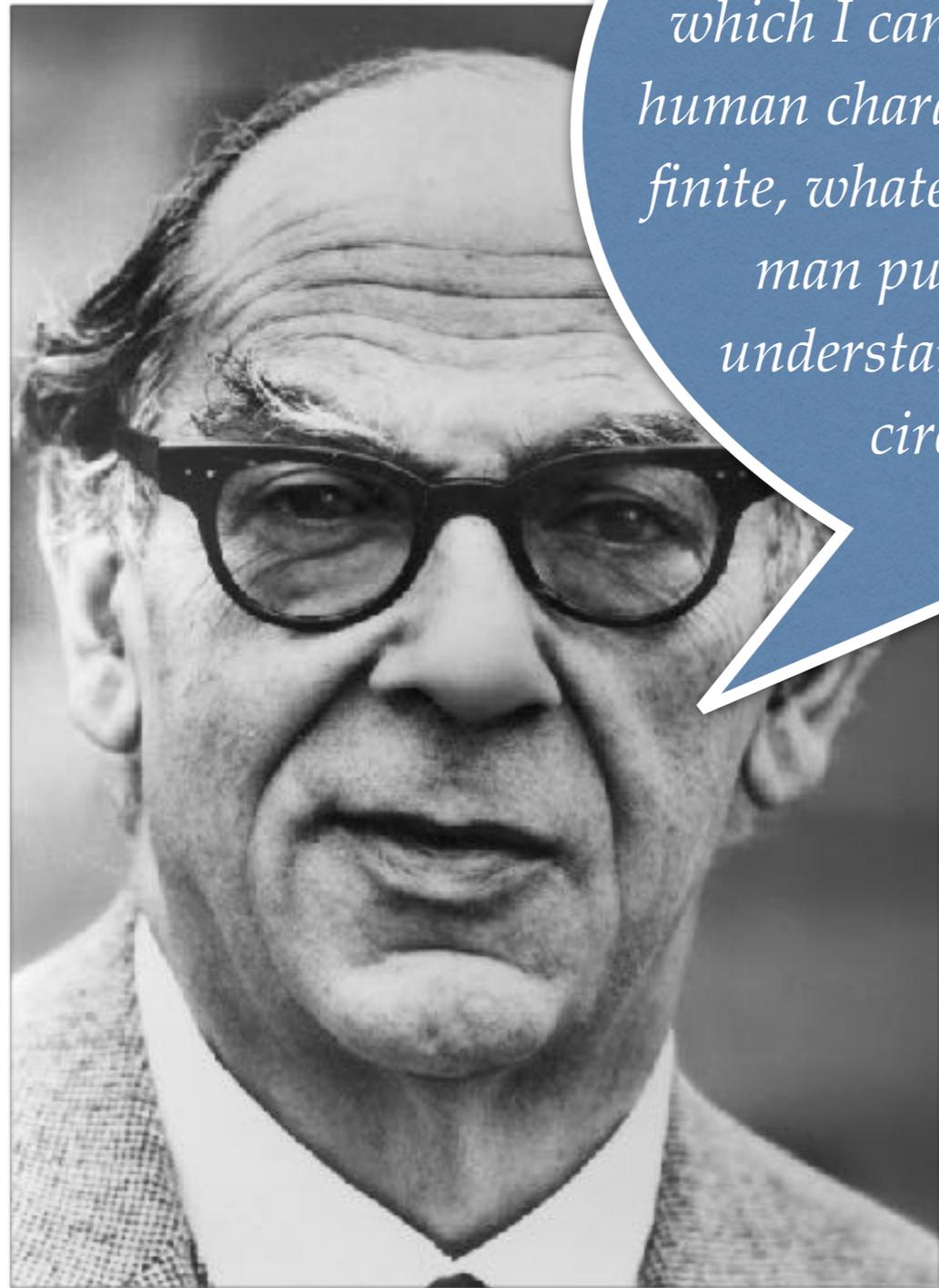
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 - ❖ Therefore, scientific institutions shouldn't, if they are to function properly, be dependent on getting factual and value judgements right.
- ❖ I am going to propose a number of procedural innovations that aim to create scientific institutions that are (more) robust in the light of uncertainty about fundamental values and certain factual claims

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I came to the conclusion that there is a plurality of ideals, as there is a plurality of cultures and of temperaments... There is not an infinity of [values]: the number of human values, of values which I can pursue while maintaining my human semblance, my human character, is finite — let us say 74, or perhaps 122, or 27, but finite, whatever it may be. And the difference this makes is that if a man pursues one of these values, I, who do not, am able to understand why he pursues it or what it would be like, in his circumstances, for me to be induced to pursue it. Hence the possibility of human understanding.



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- ❖ I support this by means of some theoretical considerations and some empirical work

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- ❖ Therefore, less important for a concrete moral judgement is what is on the list of valuable things than their relative valuations
 - ❖ Socialism vs capitalism boils down to the relative importance of liberty and equality
 - ❖ Progressivism vs conservatism boils down to the importance of harm relative to other values (as we shall see in a moment)

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- ❖ Thus, disagreement concerning any more concrete moral issue will prevail even in the most advantageous situations

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- ❖ It is this last claim that is most relevant here

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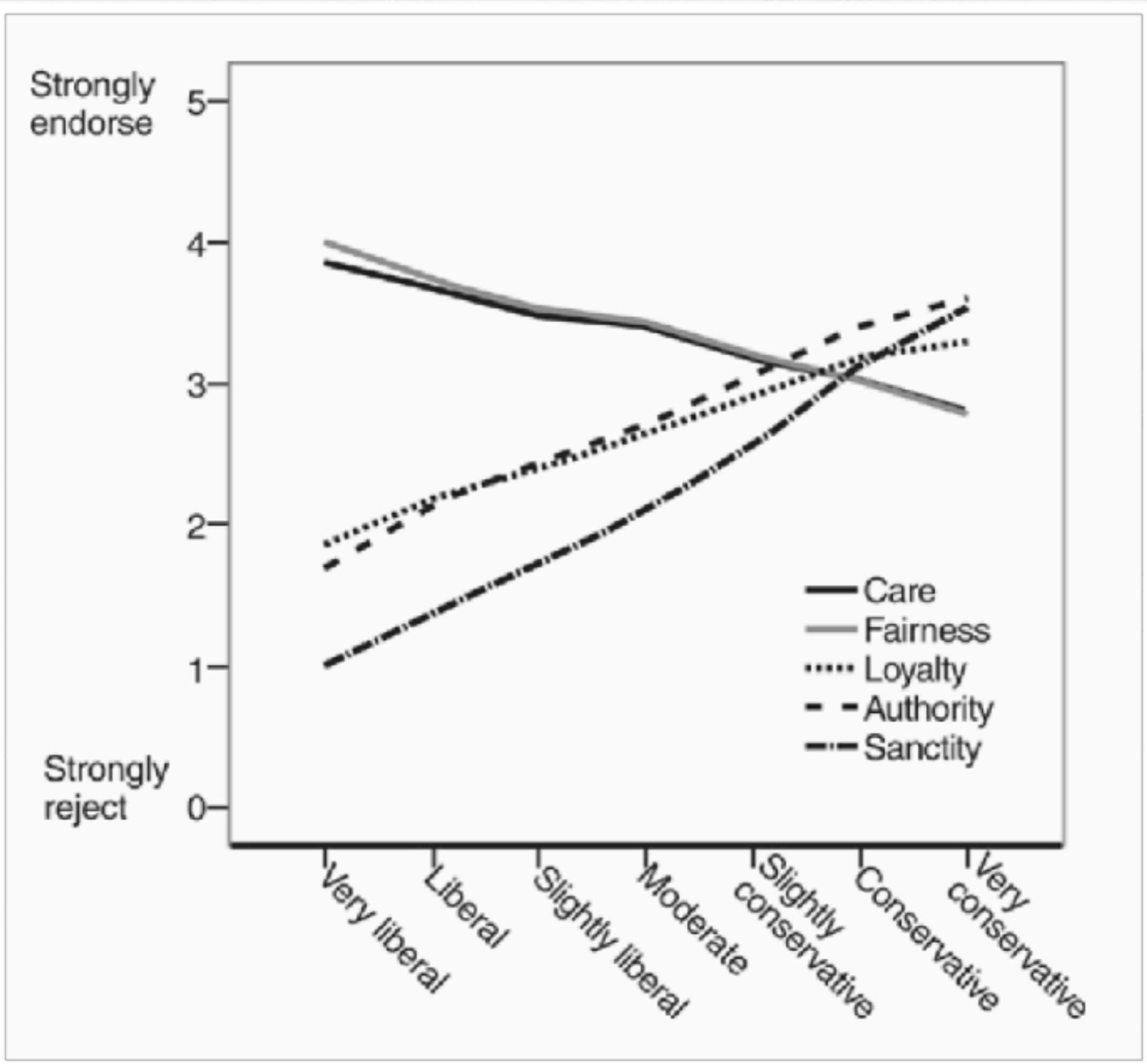
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 - ❖ Classical liberals/libertarians care mostly about liberty/oppression and another dimension of fairness/cheating

Value

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- ❖ Disagreement about what constitutes the ‘good society’ are thus at least partially genetic

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- ❖ The point is that: two individuals may both possess the best available evidence, be rational, and yet disagree about what the facts are

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 - ❖ Some changes in the regulatory environment

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- ❖ But where? Different choices lead to different consequences
- ❖ **Drug approvals**: type-1 error — people die of side effects; type-2 error — people die of their original disease because weren't cured by effective medicines

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- ❖ Proposal: **Regulatory pluralism** (e.g., through licensing drug approval agencies)

Conclusions

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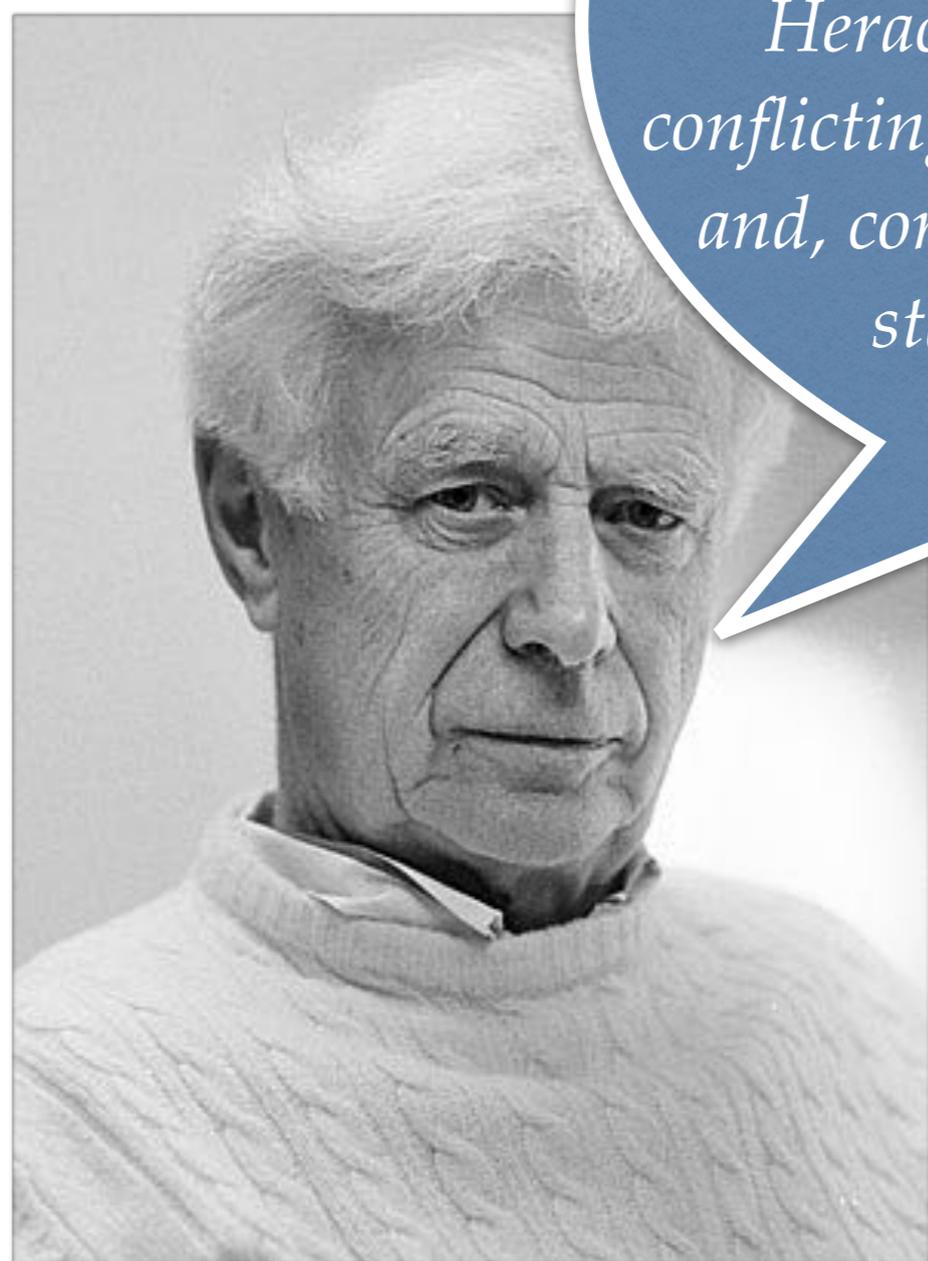
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- ❖ What R³I amounts to differs from case to case and I have made proposals for concrete strategies in some contexts

Conclusion

Rationality and substantial justice do not consist in a consensus and a harmony of belief in the soul and state from which all conflict has been eliminated, which is Plato's picture of the soul and state. On the opposing and Heraclitean picture, every soul is always the scene of conflicting tendencies and of divided aims and ambivalences, and, correspondingly, our political enmities in the city or state will never come to an end while we have diverse life stories and diverse imaginations.



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