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Abstract. It has

long been thought

that science is our

best hope for

realizing objective

knowledge but

that, to deliver on

this promise, it

must be free of the

influence of any

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values that are not purely epistemic. As recent work in the philosophy, history, and social studies of science shows, however, things are not so simple.

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Introduction The
debate over
whether science
should be value
free has shifted its
ground in the past
sixty years. As a
way to hold science
above the brutal
cultural differences
apparent in the

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1930s and 1940s,
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Wylie It has long been thought that science is our best hope for realizing objective knowledge, but that, to deliver on this promise, it must be value free.

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Science? Ideals

and Illusions

Harold Kincaid,

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Science? Ideals and

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University Press,

2007, 241pp.,

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edited by Harold

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Kincaid, John
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Wylie has its
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Description: The
role of science in
policymaking has
gained

unprecedented
stature in the
United States,
raising questions

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about the place of science and scientific expertise in the democratic process. Some scientists have been given considerable epistemic authority in shaping policy on issues of great moral and cultural significance, and the politicizing of

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these issues has
become highly
contentious.
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important
contribution to the
debate over
science and values,

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and its account of value-laden science will be of interest to philosophers concerned with policy, scientific objectivity, and the social relevance of philosophy of science. Those who consider the value-free ideal moribund will yet find

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emphasis on
science as a source
of trustworthy
advice within a
complex landscape
of diverse values
challenging and
provocative.

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emphasizes the
importance of

understanding the
political origins and
impact of scientific

ideas. Robert
Proctor lucidly

demonstrates how
value-neutrality is
a reaction to larger
political

developments,
including the use of

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preview synopsis it
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The ideal of value-
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(PDF) Why Science
cannot be Value-
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It has long been thought that science is our best hope for realizing objective knowledge, but that, to deliver on this promise, it must be value free. Things are not so simple, however, as recent work in science studies

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makes clear. The contributors to this volume investigate where and how values are involved in science, and examine the implications of this involvement for ideals of objectivity.

Value-Free Science

- Harold Kincaid;

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this timely volume
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objective
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this promise, it
must be value free.
Things are not so
simple, however,
as recent work in
science studies
makes clear. The
contributors to this
volume investigate
where and how
values are involved

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examine the

implications of this

involvement for

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objectivity.

The role of science

in policymaking

has gained

unprecedented

stature in the

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raising questions

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about the place of science and scientific expertise in the democratic process. Some scientists have been given considerable epistemic authority in shaping policy on issues of great moral and cultural significance, and the politicizing of

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these issues has become highly contentious. Since World War II, most philosophers of science have purported the concept that science should be "value-free." In *Science, Policy and the Value-Free Ideal*, Heather E. Douglas argues

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that such an ideal is neither adequate nor desirable for science. She contends that the moral responsibilities of scientists require the consideration of values even at the heart of science. She lobbies for a new ideal in which

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values serve an essential function throughout scientific inquiry, but where the role values play is constrained at key points, thus protecting the integrity and objectivity of science. In this vein, Douglas outlines a system

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for the application
of values to guide
scientists through
points of
uncertainty fraught
with moral valence.
Following a
philosophical
analysis of the
historical
background of
science advising
and the value-free
ideal, Douglas

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defines how values should and should not function in science. She discusses the distinctive direct and indirect roles for values in reasoning, and outlines seven senses of objectivity, showing how each can be employed

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to determine the
reliability of
scientific claims.

Douglas then uses
these philosophical
insights to clarify
the distinction
between junk
science and sound
science to be used
in policymaking. In
conclusion, she
calls for greater
openness on the

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values utilized in
policymaking, and
more public
participation in the
policymaking
process, by
suggesting various
models for
effective use of
both the public and
experts in key risk
assessments.

Exploring the role

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of values in
scientific inquiry,
Hugh Lacey
examines the

nature and
meaning of values,
and looks at
challenges to the
view, posed by
postmodernists,
feminists, radical
ecologists, Third-
World advocates
and religious

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fundamentalists, that science is value free. He also focuses on discussions of 'development', especially in Third World countries. This paperback edition includes a new preface.

Proctor lucidly demonstrates how

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value-neutrality is
a reaction to larger
political
developments,
including the use of
science by
government and
industry, the
specialization of
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efforts to stifle
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freedoms or to

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politicize the world
of the academy.

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Collection of
essays that identify
the values crucial
to science,
distinguish some of
the criteria that
can be used for
value identification,
and elaborate the
conditions for
warranting certain

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values as
necessary or
central to scientific
research.

Philosophers,
sociologists, and
historians of
science offer a
multidisciplinary
view of the
complex
interrelationships
of values in science

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and society, in both contemporary and historic contexts.

They analyze the impact of commercialization and politicization on epistemic aspirations, and conversely, the ethical dilemmas raised by “practically relevant” science

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in today's society.

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The role of values
in scientific

research has

become an

important topic of

discussion in both

scholarly and

popular debates.

Pundits across the

political spectrum

worry that research

on topics like

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climate change, evolutionary theory, vaccine safety, and genetically modified foods has become overly politicized. At the same time, it is clear that values play an important role in science by limiting unethical forms of research

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and by deciding
what areas of
research have the
greatest relevance
for society.

Deciding how to
distinguish
legitimate and
illegitimate
influences of
values in scientific
research is a
matter of vital
importance.

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Recently, philosophers of science have written a great deal on this topic, but most of their work has been directed toward a scholarly audience. This book makes the contemporary philosophical literature on science and values

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accessible to a wide readership. It examines case studies from a variety of research areas, including climate science, anthropology, chemical risk assessment, ecology, neurobiology, biomedical research, and

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agriculture. These cases show that values have necessary roles to play in identifying research topics, choosing research questions, determining the aims of inquiry, responding to uncertainty, and deciding how to communicate

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information. Kevin Elliott focuses not just on describing roles for values but also on determining when their influences are actually appropriate. He emphasizes several conditions for incorporating values in a legitimate fashion,

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and highlights
multiple strategies
for fostering
engagement
between
stakeholders so
that value
influences can be
subjected to
careful and critical
scrutiny.

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In this successor to his pioneering Science, Truth, and Democracy, the author revisits the topic explored in his previous work—namely, the challenges of integrating science, the most successful knowledge-generating system of all time,

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with the problems of democracy. But in this new work, the author goes far beyond that earlier book in studying places at which the practice of science fails to answer social needs. He considers a variety of examples of pressing concern, ranging from

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Climate Change to
Religiously Inspired
Constraints on
Biomedical
Research to the
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That Kill Millions of
Children Annually,
Analyzing the
Sources of Trouble.
He shows the
fallacies of thinking
that democracy
always requires

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public debate of
issues most people
cannot
comprehend, and
argues that
properly
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expertise is
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genuine
democracy. No
previous book has
treated the place
of science in

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democratic society

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comprehensively

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and systematically,

with attention to

different aspects of

science and to

pressing problems

of our times.

Conventional

wisdom has it that

the sciences,

properly pursued,

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constitute a pure,
value-free method
of obtaining
knowledge about
the natural world.
In light of the social
and normative
dimensions of
many scientific
debates, Helen
Longino finds that
general accounts of
scientific
methodology

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cannot support this common belief.

Focusing on the notion of evidence, the author argues that a methodology powerful enough to account for theories of any scope and depth is incapable of ruling out the influence of social and cultural values in the very

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Structuring of
knowledge. The
objectivity of
scientific inquiry
can nevertheless
be maintained, she
proposes, by
understanding
scientific inquiry as
a social rather than
an individual
process. Seeking to
open a dialogue
between

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methodologists and social critics of the sciences, Longino develops this concept of "contextual empiricism" in an analysis of research programs that have drawn criticism from feminists.

Examining theories of human evolution

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and of prenatal

hormonal

determination of

"gender-role"

behavior, of sex

differences in

cognition, and of

sexual orientation,

the author shows

how assumptions

laden with social

values affect the

description,

presentation, and

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interpretation of
data. In particular,
Longino argues
that research on
the hormonal basis
of "sex-
differentiated
behavior" involves
assumptions not
only about gender
relations but also
about human
action and agency.
She concludes with

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a discussion of the
relation between
science, values,
and ideology,
based on the work
of Habermas,
Foucault, Keller,
and Haraway.

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