



Ethics of quantification

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Assignment

Take one of the four CUDOS; one student will argue pro while another will argue against, like in court.

Make sure you don't take all the same principle!

Communalism – the common ownership of scientific discoveries, according to which scientists give up intellectual property rights in exchange for recognition and esteem (Merton actually used the term Communism, but had this notion of communalism in mind, not Marxism);

Universalism – according to which claims to truth are evaluated in terms of universal or impersonal criteria, and not on the basis of race, class, gender, religion, or nationality;

Disinterestedness – according to which scientists are rewarded for acting in ways that outwardly appear to be selfless;

Organized Skepticism – all ideas must be tested and are subject to rigorous, structured community scrutiny.

More on CUDOS

The same R.K. Merton realized later in life that norms have corresponding counter norms

Mitroff, I. I. 1974, Norms and Counter-Norms in a Select Group of the Apollo Moon Scientists: A Case Study of the Ambivalence of Scientists, *American Sociological Review*, 39, 579–595.

NORMS AND COUNTER-NORMS IN A SELECT GROUP OF THE APOLLO MOON SCIENTISTS: A CASE STUDY OF THE AMBIVALENCE OF SCIENTISTS*

IAN I. MITROFF

American Sociological Review 1974, Vol. 39 (August): 579-595

This paper describes a three and a half year study conducted over the course of the Apollo lunar missions with forty-two of the most prestigious scientists who studied the lunar rocks. The paper supports the Merton-E. Barber concept of sociological ambivalence, that social institutions reflect potentially conflicting sets of norms. The paper offers a set of counter-norms for science, arguing that if the norm of universalism is rooted in the impersonal character of science, an opposing counter-norm is rooted in the personal character of science. The paper also argues that not only is sociological ambivalence a characteristic of science, but it seems necessary for the existence and ultimate rationality of science.

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The paper supports the Merton-E. Barber concept of **sociological ambivalence**, that **social institutions reflect potentially conflicting sets of norms**

[We must] consider, first, how potentially contradictory norms develop in every social institution; next, how in the institution of science conflicting norms generate marked ambivalence in the lives of scientists; and finally, how this ambivalence affects the actual, as distinct from the supposed, relations between men of science (Merton, 1963a:80).

- Solitariness (secrecy, miserism) is often used to keep findings secret in order to be able to claim patent rights...

Instead of Communalism

- Particularism [...] a real issue, particularly when you consider the ratio of researchers in rich countries compared with those in poor countries

Instead of Universalism

- Interestedness arises because scientists have genuine interests at stake in the reception of their research...
Instead of Disinterestedness

- Dogmatism because careers are built upon a particular premise (theory) being true...

Instead of Organized
Skepticism

The End



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What issues for an ethics of quantification?

- The issue of trust.
- A defence against abuse
- To prevent consequentialism in scientific quantification
- To moderate excesses of optimism about the merits of quantification
- For the non-neutrality of the techniques; for the non-separability of facts and values
- For the need to contextualize any quantification
- To deter quantification hubris

What recipes would be offered by an ethics of quantification?

- A license not-to-quantify
- Taming hubris: memento Figure 1.
- Make use of the existing disciplinary arrangements
- Make quantifications interpretable, conveyable in plain English and context specific; use existing pedigrees
- NUSAP
- Sensitivity auditing