

# Pragmatism, moral imagination, and existential choices

P.D. Magnus

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## Abstract

This paper addresses the ideal of moral imagination, Matthew Brown’s pragmatist account of how to reason about values in science. Extending Hilary Putnam’s juxtaposition of Dewey and James, I suggest that personal existential choices are a lacuna in Brown’s discussion. I explore some ways in which the gap might be articulated and filled.

This is a draft. Comments are welcome.

e-mail: [pmagnus\(at\)fecundity.com](mailto:pmagnus@fecundity.com)

web: <http://www.fecundity.com/job>

Matthew Brown argues for the view that inquiry is always a response to concrete problem situations and is embedded in practical life. This means that scientists face moral responsibilities, potentially at every turn. He proposes the ideal of moral imagination as a way for individuals and groups to navigate value-laden decision making. The ideal requires that scientists creatively and reflectively consider how they understand the scientific task, what options they have for accomplishing it, and what standards are relevant. Moreover, they must identify and weigh the interests of relevant stakeholders— other members of the community who are implicated or involved in the task.<sup>1</sup> The method is sufficiently concrete that the book ends with a worksheet to help guide scientists through value deliberation; one quadrant of the worksheet is *Stakeholders*.

The result is a view that would make science more democratic while also making democracy more scientific. As Brown summarizes, the result is not just that “science is deeply value-laden” but also “that values are... the product of inquiry that is both informed by evidence and scientific knowledge.” Science will involve debates about values, and debates about values should be “similar in structure to scientific inquiry itself” (Brown 2020, p. 231).

This is avowedly pragmatist. Brown notes that the core of his account of inquiry is given by Charles Sanders Peirce and John Dewey (Brown 2020,

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<sup>1</sup>My description here echoes Brown’s summary of the ideal (Brown 2020, p. 186) but necessarily leaves out details.

p. 41). As he would acknowledge, however, the greater debt is to Dewey. Brown's moral psychology and metaethics are avowedly Deweyan (e.g. fn. 47 p. 144). In this paper, I consider a problem for Deweyan pragmatism that is raised by Hilary Putnam (1990) and extend it to raise questions about Brown's moral imagination framework.

Before I get to Putnam, let's consider a general point about pragmatism.

## 1 A free parameter in pragmatism

Pragmatists deny the dichotomy between belief and action. This provides a lens for examining philosophical debates, because any genuine disagreement about beliefs ought to be reflected somewhere in possible practical differences. And it means rejecting any sharp division between facts and values.<sup>2</sup> From that starting point, one can ask: Practical for whom? Pragmatists give different answers to that question.

Peirce argues that we should not be concerned merely with ourselves and with actual communities of which we are members, but instead with everyone who is and will ever be. Inquiry "requires a conceived identification of one's interests with those of an unlimited community." Here *unlimited* extends beyond the predictable future—rather, it is "an indefinite community" realized only in "the unlimited continuance of intellectual activity" (Peirce 1878/1992, p. 150).

Contrariwise, William James argues that individuals should be allowed space in matters of belief to follow their passions and predilections. So each individual can look just to themselves, and inquiry requires that we "respect one another's mental freedom" (1896/1912, p. 30).

Dewey charts a middle course between these two extremes of the *indefinite anybody* and *every one for themselves*. The task of thought, Dewey writes, is to make the world "more reasonable, that is to say, more adequate to the ends which we propose for ourselves" (1925/1998, p. 11). The *we* here is not each of us separately. Instead, the individual features as "the vehicle of experimental creation" — not an "individual per se, an individual fixed in isolation and set up for himself, but an individual who evolves and develops in a natural and human environment, an individual who can be educated" (p. 12). The human environment is a community of other individuals, so the *we* who proposes ends is not each of us separately for ourselves but instead all of us as a community. That is, Dewey's individual is not entitled to just pursue their own passions but instead must take into account their actual contemporaries.

Brown and the ideal of moral imagination are with Dewey on this. For Brown, "science is the art of systematized problem solving" (2020, p. 43). And "value judgments in science, rather than reflecting mere personal or

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<sup>2</sup>It might be argued that Peirce did not reject the fact/value distinction. His account provides the resources for rejecting it in any case, as Cheryl Misak (2004) shows.

political preferences” should be “grounded in empirical evidence and fair consideration of the legitimate stakeholders” (2020, p. 203).

To sum up: Pragmatism points our attention to *practical consequences*, but leaves open precisely—practical for whom? Peirce thinks that the *whom* should be the hoped for indefinite community. James thinks that the *whom* ought to be the individual inquirer. Dewey and Brown think that the *whom* ought to be actually existing stakeholders.

This was all rather quick, and there are many subtleties which I have left out. I just hope to have highlighted a difference within pragmatism so as to better understand Brown’s account.

## 2 Existential choices

Hilary Putnam argues that Dewey has the correct social philosophy but that it breaks down when applied to “individual existential choices” (1990, p. 1688). In such cases, Putnam thinks, James’ outlook triumphs over Dewey’s. To put it in terms of pragmatism’s open parameter: Even if it is typically appropriate to consider things in terms of the community, sometimes an individual is entitled to take a rather more personal approach.

The ideal of moral imagination, reflecting as it does a very Deweyan social philosophy, is subject to similar worries.

Putnam begins with an example he adapts from Jean-Paul Sartre, but let’s make the case more relevant to science: Imagine a scientist who works as a professor in a decent department at a middle-sized university in a mid-sized city. She has tenure and lives a comfortable life. Another university attempts to recruit her. The scientist generally thinks of herself as a city person, and the second university is in a larger, livelier city. The job offer promises an increase in pay. The new department is bigger. There are more faculty working in her area, so there would be great prospects for collaboration. Let’s suppose also that there are no red flags, no clear warning signs that the new job would be a poor fit or have unexpected complications.

It is plausible to say that the offered job is objectively better than the job that the scientist has now. It fits with her prior career and lifestyle goals. The reasons all seem to align in favor of taking the job, so the scientist feels obligated to accept. After she does, she is overcome by regret. She does not feel the force of any of the reasons in favor of moving. She remembers that moving always comes with costs and that she likes the life she has. It is not that she cannot enumerate the reasons in favor of taking the job and recognize their objective weight, she simply finds that she would prefer to stay at her current job and continue where she is. So she quickly reverses her decision, before things are finalized.

One might think that the scientist has been distracted by the inertia of the life she has now and by regret at leaving rather than imaginatively exploring the promise of a new life. This can even be described as a lack of moral imagination. By considering only herself, she has failed to consider

other relevant stakeholders and their perspectives.<sup>3</sup> Yet she has thought about what the new job has to offer. It is not that she does not recognize all the reasons in favor of moving, but rather that she does not feel those reasons as motives.

Surely this is the kind of choice that the scientist is allowed to make for herself. (At least, many people have that intuition.) The choice is ultimately a decision about what sort of person she will become— or perhaps about what kind of person she already is. As Putnam writes, wanting to “become who you are” “is not the same thing as wanting to follow the ‘optimal policy’” (1990, p. 1689).<sup>4</sup>

Nevertheless, the choice is partly about science. The projects that the scientist will work on, the questions that she will ask, the discoveries that she will make— these will all be affected by whether she stays at her current job or takes the new one. So the ideal of moral imagination applies, and it requires that the scientist consider stakeholders. Certainly the scientist should consider the impact on her own family and friends, but those are impacts from the move itself rather than impacts of the difference the move would make on her scientific work. The ideal demands that she consider people who will be impacted by the science that she goes on to do. Is the scientist obligated to consider the value of doing higher impact work? Must she weigh that benefit against her personal druthers?

The case is thus a challenge for the ideal of moral imagination. Although the ideal requires that the scientist consider stakeholders in the science that she will do, it seems intuitive that the scientist in this case does not need to consider stakeholders in deciding whether to take the new job or not.

We can imagine variations of the scenario which do not pose such a challenge. For example, if the old job was developing ways to hasten genocide and the new job would be developing life-saving vaccines, then she should take the offer. Such an overwhelming moral difference would make her dithering about her lifestyle seem petty. So as not to let the ideal off easily, let’s suppose that the difference is not so stark. The scientific work she does will be useful and positive at either job, but the science she would do at the new job promises to be more productive and impactful. Even though this would make a difference to stakeholders, the intuition is that she does not need to weigh that marginal impact in her deliberation.

In “The Will to Believe,” James introduces these kinds of cases so as to discuss religious belief. Putnam suggests that James’ reasoning on this point is “precise and impeccable” (1990, p. 1690), but let’s skip over that.

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<sup>3</sup>A failure that Brown describes as a failure of moral imagination (2020, p. 191).

<sup>4</sup>The language of *becoming who you are* is taken from Sartre. Brown discusses Sartre’s view, but construes it as the view that “values are commitments made without a rational basis, inescapable, made freely, and held to come what may” (2020, pp. 181). Regardless of whether this is a fair reading of Sartre, it is not what Putnam and I have in mind. Rather, the case here is meant to be one in which the scientist is attempting to act in response to experience and reasons. The challenge is that the force of reasons depends on who she is and that the action will change who she becomes.

My focus here is on scientific beliefs and decisions. James appeals to two distinct considerations. In recent discussions, these are given the ugly labels *doxastic efficacy* and *inductive risk*.<sup>5</sup> Let's take them in turn.

## 2.1 Doxastic efficacy

The first Jamesian consideration is that (sometimes) an agent's belief in a state of affairs is required for it to come about. Brown briefly considers cases of this kind in the context of wishful thinking. In such cases, he suggests, wishes "allow us to make the 'leap of faith' necessary to... provide the evidence that the leap was justified" (Brown 2020, pp. 99–100). The well-worn example is an alpine climber who stands on a mountain ledge and must jump decisively in order to survive. In part, their survival depends on the fact that they believe that they *can* or even that they *will* survive—a belief that outstrips their evidence but which they are deeply invested in making true.

One might object that such do-or-die moments rarely arise in the conduct of normal science or daily life. Consider, though, this mundane example which was called to my attention by Nick Boles: A clerk working in a clinic is responsible for scheduling patient visits. They make appointments at times when doctors will be working in the clinic, but there are more patients than available hours. They are told to schedule patients anyway, because a fill-in doctor will be hired for days when there are appointments but no doctor to cover them. The clerk must act on the belief that there will be a doctor on duty, even though the current schedule indicates just the opposite. If they believe that there will be a doctor, then they schedule patients and there will be.

Note that doxastic efficacy obtains not merely for some specific question (like whether the climber will survive or whether there will be a doctor on duty) but also for a specific enquirer (the climber or the clerk). If I were to watch from a distance as these situations unfold, all the same evidence that those enquirers have would not allow me to answer the questions. I could say conditionally that *if* the climber jumps with gusto *then* they will survive. I might even discern based on other evidence whether they will jump or not. But the climber themselves faces their own belief and action not as something to be predicted but as something to be done.

Return then to the example of the scientist deciding whether to take a job in another city. The beliefs in question are whether the considerations in favor of moving are sufficient to justify taking the job. The reasons look weighty from the outside, but the scientist herself does not feel the force of them. Insofar as the motivating force of the reasons depends on what kind of person she is and will become, then she is in a position of doxastic efficacy to make herself that kind of person. So James or Putnam might say that it is how the reasons look from the inside that matters.

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<sup>5</sup>I elaborate this reading of James elsewhere (Magnus 2022).

One could try to reconcile this with the ideal of moral imagination by arguing that she is really the only relevant stakeholder here, because it is a vital and monumental choice for her. I suspect Brown would eschew such a weasel move, however. He writes that “everyone who is affected by the decision” is a legitimate stakeholder. Although some stakes are more vital and momentous than others, the others cannot thereby be written off. The science that she does will have some consequences, so it implicates stakeholders. Brown writes, “We cannot exclude anyone by clever acts of definition of the term stakeholder” (2020, p. 193). So Brown’s ideal of moral imagination holds the same force for agents in situations of doxastic efficacy as it does for agents in other kinds of cases.

## 2.2 Inductive risk

The second Jamesian consideration is that, in the face of uncertainty, there is a tension between our epistemic duties to believe truth and to avoid error. For James, as I put the point elsewhere, “The appropriate balance between these duties is a matter of value commitments rather than a matter of transcendent rationality” (Magnus 2013, p. 844).

In recent discussions, this appears as the conclusion of the Argument from Inductive Risk (AIR).<sup>6</sup> I have elsewhere called it the James-Rudner-Douglas or JRD thesis, since versions of it are championed by James, Richard Rudner (1953), and Heather Douglas (2000, 2009). Brown addresses all that at some length. The point I want to make here is that James uses the thesis to draw an importantly different lesson than Rudner and Douglas do. Rudner suggests that the thesis shows the need for a “science of ethics” (1953, p. 6), while Douglas takes it to show that we need better deliberative procedures. Brown’s moral imagination framework can be seen as an attempt to satisfy these needs.<sup>7</sup> James thinks instead that there is a component of individual commitment in value judgements, and so takes the thesis to show that we should not expect or demand convergence.

Arguably, disagreement about values serves as a resource for a healthy disagreement about facts in cases where scientific progress is best served by a diversity of approaches and commitments.<sup>8</sup> Putnam suggests that this is illustrated in the acceptance of Einstein’s theory of relativity. Max Planck “was an early convert” to the theory, at a time when it looked like there was no evidence that could favor it over its rivals. Even though evidence subsequently did establish it, Planck’s personal enthusiasm was crucial in the early reception of the theory (Putnam 1990, p. 1691).

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<sup>6</sup>At least on some formulations of the AIR.

<sup>7</sup>Brown himself notes the connection to Rudner (Brown 2020, p. 117).

<sup>8</sup>It is sometimes suggested that the distribution of cognitive labor creates a tension between individual rationality and group rationality. I have argued elsewhere that differences in personal values can resolve this tension, allowing individuals to be rational by their own lights while together forming a rational community (Magnus 2014). A similar suggestion is made by Will Fleisher (2018).

Another example is provided by the discovery that peptic ulcer disease is caused by bacteria *Helicobacter pylori* rather than by a mere overabundance of acid. In the 1980s, Barry Marshall was sufficiently convinced of this hypothesis that he was willing to swallow a vial of *H. pylori* in order to show that it was a pathogen. He assessed the prior evidence differently than other members of the medical establishment did, in part because the course of his life would depend on the difference.<sup>9</sup> Marshall's research funding was running out. Marshall later wrote, "a successful infection with *Helicobacter* would point towards a career in clinical research" (2006, p. 269). Absent such a discovery, he would have to move into private practice. As Alex Klein writes, this example illustrates a more general point:

Particularly for an early-career researcher, choices about what experimental program to pursue (and thus about what hypotheses one should believe) are inevitably tied up with one's desires and fears about one's future, about one's ability to provide for one's family, about one's own prospects for an interesting and fruitful career, and so on. (2018, p. 239)

Marshall's case is not so different from the scenario we imagined above of a scientist deciding whether to accept a new job and hence *inter alia* what science to do. Choices like these seem at once to be matters of consequence (which carry with them moral and political responsibilities) and personal matters which the individual is entitled to decide for themselves (in consultation with their family, perhaps, but not with all possible stakeholders). The space for scientists to believe in part on the basis of personal factors allows for cognitive diversity within the community, an important resource that is crucial for the development of science.<sup>10</sup>

### 3 Resolutions

As I see it, someone committed to the ideal of moral imagination might respond to these considerations in one of three ways.

First: Accept Putnam's conclusion that existential choices are a limit to Deweyan democracy. There are cases where Jamesian considerations take over. In those cases, one has a right to believe as one will. On this view, the scientist in the hypothetical scenario has done something permissible.

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<sup>9</sup>I here echo my discussion of the case elsewhere (Magnus 2022). Kevin Zollman (2010) also discusses this case as one which illustrates the value of diversity.

<sup>10</sup>One might think that the extra space allows scientists to endorse unproven theories but not to believe them, where *endorsement* is an attitude related to the context of pursuit rather than to the context of justification (Fleisher 2018, Elliott and Willmes 2013). Perhaps Planck's early adoption of relativity just involved this more-guarded attitude. However, it looks as if Marshall genuinely believed that peptic ulcer disease was caused by bacteria. He wanted to treat patients on that basis and failed to do so only because he was overruled. For more on this point, see Magnus (2022).

The challenge for this first approach is to characterize which cases allow for such an exception. The boundary need not be perfectly precise, but we would need some answer to selfish jerks who ignore the interests of others and plead existentialism.

Second: Deny that such cases provide any exception. The demands of moral imagination and deliberation always apply. Failing to weigh the interests of stakeholders is wrong. On this view, the scientist in the hypothetical scenario has done something wrong.

This second approach simply accepts that the demands of morality can be unintuitive. If it seems to us that the scientist did nothing wrong, then it is a fault in us and not in the philosophical view.

However, one might worry that the obligation to consider stakeholders is too demanding. Every choice has small but genuine consequences for lots of different people, and trying to think through them all would lead to paralysis. If one took no action at all without considering the viewpoint of every possible stakeholder, then one would never get out of bed. Brown has an answer to this worry. For “second-order evaluation” of when the ideal of moral imagination should be *explicitly* invoked, he writes, the answer is still provided by the ideal of moral imagination (Brown 2020, p. 192). One need not self-consciously reflect on the ideal in order to act in accord with it, and sometimes reflecting too much will violate the ideal. In the scenario we are imagining, it might accord with the ideal for the scientist to only explicitly consider herself.

This suggests, third: Hold that the ideal of moral imagination is always the correct *standard of rightness* even when it is not the correct *rule for deliberation*. That is, the ideal of moral imagination is a standard which licenses some actions and not others, rather than a recipe which one must always consult in order to act rightly. On this view, the scientist’s actions are permissible provided that one could have reached the same result while weighing the impact on stakeholders.

This third approach might be seen as a *via media* between the first two. However, there is a limit to this maneuver. Insofar as deliberation is not actually conducted, it may be indeterminate what the outcome of it would have been. Brown raises a similar worry about Philip Kitcher’s ideal of well-ordered science. Brown writes, “Kitcher is wrong to privilege ideal, hypothetical democratic engagement over *actual* engagement in a variety of cases. Democratic ethicists like Jane Addams and John Dewey would argue that in many cases it is better for the public to be involved and do badly. . . . Self-determination is itself an important value” (2020, p. 212). Dewey himself suggests that value cannot be something that exists apart from actual deliberation. He writes, “To judge value is to engage in instituting a determinate value where none is given” (Dewey 1916, p. 368).

There are several ways of unpacking this concern. Consider three of them. First, it might be that deliberation has a value of its own in addition to the conclusion reached by the deliberation. So arriving at the same conclusion by other means would miss something important. Second, it might



be that the outcome of deliberation is sensitive to particular, concrete details. Moral imagination and democratic deliberation *in the abstract* are at no particular time and in no particular circumstances, so they would not pick out one determinate outcome over another. Third, it might be that the value of a choice is constituted by its being the product of deliberation, so that no choice is right apart from explicit deliberation actually deciding on it. As Dewey says, there is only a determinate value when there is a judgement. Any of these possibilities would undo the third approach.

## 4 Coda

None of what I have said should be taken as a refutation of the ideal of moral imagination. Rather, the considerations from James and Putnam highlight a gap in how the ideal has been articulated so far. What matters is how proponents of the moral imagination framework like Brown decide to fill the gap. I think that all of the three responses discussed in the previous section are viable options. Each faces challenges, but so does every philosophical position.

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