

Two Main Ways to Use Research as Lies Instead of Truth

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Data Is Amoral

Research is amoral in the sense that it's just information. Most statistics and other data-based research falls into this category. Unless you are gathering forbidden or protected data maliciously, there's nothing particularly moral about the research.

There's only one non-moral way to use research and that's to present the research technique and data dispassionately and as raw as possible. This is the hallmark of ground level scientific research among other major information-based disciplines.

But to dress the data into conclusions is to introduce a wider context which breaches on the moral.

There are two ways in which amorally acquired data becomes morally charged conclusions:

Specific Becomes Generic

Taking specific things - things that are highly circumstantial and mostly dependent upon a factor of specific causes to occur and then generalizing those specific things is a lie. Specific things are specific and should be case-studied for their circumstantial existence. To generalize these things is to take lightning in a bottle and share it with all mankind - absurd on all counts. Harmful when the generalization is applied as harm to a person or group of people or to create an existential crisis.

The consequence of such fallacies should be proportionate to the crime.

Generic Becomes Specific

Taking a generic data point such as a broad based statistic is to reach into a highly circumstantial situation and de-contextualize it into the generic data as it is applied. Generic data is generally specifically useless because of this. A person or situation will undoubtedly contain any number of generic factors to it but none of those factors fully define its existence, purpose, or quality. To use the generic as the defining factor is impersonally evil - a gross oversimplification of what could very well be a lightning in the bottle type scenario. When such impersonalities are applied to the specific, causality is confused, responsibility dematerializes into the mundane. The generic hijacks the specific to its own harm.

The consequences of such fallacies should be proportionate to the crime.

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