

SOCIAL MEDIA AND THE POLITICS OF TRUTH IN THE POST-TRUTH ERA

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Abstract:

Homo sapiens is a post-truth species, whose power depends on creating myths that have served to unite human collectivities. We live in an era of post-truth where the art of lie shakes every truth; that lies and fictions are all around us. True lies win and a climate of mistrust to everything has become the air today; conspiracy theories thrive, and sensationalism wins more than facts. Post-truth is defined as denoting circumstances in which objective facts are less influential in shaping public opinion that appeals to emotion and personal belief. The paper discusses the idea of post-truth claiming ‘nothing is true and everything is possible’ that describes the weariness of today. Rationality is threatened there by a crash in the value of truth. In politics honesty and accuracy are no longer assigned priority. Declining value of truth, today, loses its currency. Truth matters less or even not at all. Social media generates this sensationalism at the neglect of facts and truth in the post-truth era. The language game of social media, the politics of truth, wins the hollowness of humans in the present era; thus there arises a crisis in values in all levels of *Homo sapiens*.

Key Words: social media, truth, lies, post-modernity, post-truth, ethics, politics.

Introduction -The Naked Truth and the Lie

The famous mythical story on ‘the Naked truth and the Lie’ goes like this: The Truth and the Lie meet on the road one day. The Lie says to the Truth: ‘It’s a marvelous day today!’ The Truth looks up to the skies and sighs, for the day was really beautiful. They walked together for a while, until they reached a beautiful well. The Lie tells the Truth: ‘The water in the well is very nice, let’s take a swim together!’ The Truth, once again suspicious, tests the water and discovers that it indeed, is very nice. They undress and start the bathe. Suddenly, the Lie jumps out of the well, puts on the clothes of the Truth and runs off towards a nearby village. The furious Truth leaps out of the well and runs to find the Lie and get her clothes back. The Villagers, seeing the Naked Truth, are horrified and look away with contempt and rage. The poor Truth returned to the well and disappeared, forever, hiding her shame. And since that day, the Lie travels the world, clothed as the Truth (Internet Source, 1). The original ‘Naked Truth and Lie’ story comes from the 19th Century.

This paper aims at explaining what is the post-truth and what is post-truth era that becomes the byproduct of the history of noble falsehood propagated from time

immemorial in different cultures and traditions that runs the logic of fake news in the social media today. The validity of truth is any longer an objectivity rather it is validated either subjectively or inter-subjectively. The post-modernist's and post-structural understanding of truth and post-truth is analysed; and in analysing this fact we argue that there's a media created surrealism or a new game of language - the politics of truth - at work in the social media in the post-truth era. Hence, we state that true lies are lies in true sense; and far beyond the political game of social media one strives for the meaning of truth beyond mere facts and fictions. Beyond such phantasm everyone looks for meaning that lasts forever. True lies are true lies only; they are ever truth!

Post-Truth Era

Clarifying the term Post-truth would amount to answering something with which someone is already wedded to, or interwoven with; i.e., to state that we live in an era of post-truth. The word post-truth was the word of the year 2016 in *Oxford Dictionaries* as “relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief” (Modereanu, 7).¹ Although the concept post-truth has been existing for the last decade, it gets it's political currency in the context of Brexit and the presidential election in the United States.² The post-truth era does not remain only to the European or American context in the political events of Donald Trump's rise to the White House or the Britain's exit from European Union, Brexit, rather one could find post-truth era much earlier to these political events as presented in Ralph Caise's *Post Truth Era*. Caise argues that the post-truth era cannot be limited just only to the political realms rather it pervades and permeates all levels of human engagement.

¹ “In fact, the post-truth era has emerged because of several long-cycle trends that affect how we make sense of the world around us. This phenomenon has a name – *agnotology*, the study of culturally induced ignorance or doubt. We used to tell lies. Nowadays we have truth, lies, and some sort of statements that might be false, but are considered too benign to be really discarded. We'd rather use euphemisms, or tell “the truth improved”. Agnotology, the science of mass production of ignorance, gains currency in the post-truth era. This has become a global part of reality.

² The period after the II World war, the US hailed itself as the guardian of democracy and championed itself as the World leader in the market economy. The world market system was monopolized by the American system giving way to corporatocracy. Post-truth presents itself as a new phenomenon of mass production of lies for political power. This is very true of the American President Donald Trump's election in 2016. The golden calf of the political myth assured the people of certain values that he could bring to the country.

Immediately after the Second World War the world order remained under the hands of the world leading democracies or political forms of governments. America claimed to be the world leader that was totally shattered by the events of 9/11. The events after the 9/11 witnessed the fall of the US as world leader. The US tried to propagate all political lies that would stand up for the claims of the US as World capital. Media plays a crucial role in creating and distorting truth i.e., the politics of truth by the media today. Screen time impacts can re-tell truths and convert facts to the interest of the viewers. The world around us is presented to us as a world of facts having no truth. Media being the fourth pillar of democracy failed in upholding the ethics of politics. The political myths fabricated truths favoring the fortunes of the political authorities; and in turn truth is never desirable. There is a growing disinterest to truthfulness. The mass production of lies permits the beginning of the post-truth era. There is no rational boundary that can be fixed to the concept of post-truth; hence the post-truth era is far beyond any epistemological conceptions and rational articulations. According to Simona Modreanu,

In fact, the post-truth era has emerged because of several long-cycle trends that affect how we make sense of the world around us. This phenomenon has a name – agnotology, the study of culturally induced ignorance or doubt. We used to have truth versus lies. Now a days we have truth, lies, and some sort of statements that might be false, but are considered too benign to be really discarded. We'd rather use euphemisms, or tell 'the truth improved.' The political correctness leads us to a ridiculous moleresque mimicry. For instance, we no longer call a liar a liar, but an 'ethically challenged' person, someone for whom the 'truth is temporarily unavailable.' This is the so called post-truth. In the post-truth era, frontiers are blurred between truth and lie, honesty and dishonesty, fiction and nonfiction. Deceiving other became a habit, a challenge, even a game (Modreanu, 7).

Modreanu clarifies the concept post-truth so vividly in her argument that the ethical code of approving one's commitment to truth that was traditionally considered with one's moral uprightness is under erasure. Considering someone as liar is not to the level of considering him/her as morally wrong rather one understands such a person lacks moral correctness. One is neither put into question or challenged by his/her ethical dishonesty rather valued as a person ethically challenged, i.e., for someone 'truth is temporarily unavailable'. This would amount to say that either no one is always correct, or everyone, at some point in life, lacks truth. No one could be true always. This would result to state that being a liar is only a condition that is very relative as to say that no one could be always true.

The French Post-Modern Philosopher Jean-Francoise Lyotard in his most celebrated work, *The Post-Modern Condition: A Report on Knowledge*, states that the very term postmodernity cannot be defined not because it is ambiguous rather the ambiguity itself remains a characteristic of it. He states “I define *postmodern* as incredulity toward metanarratives” (Lyotard, xxiv). Jack D. Caputo explains ‘metanarratives’ as any “big overarching story that tries to make Big point, to make sense of everything” (Caputo, 6). There is false balance between truth and lie in a world where we live that permits certain weak balance between mixed truth and lies. Truth has given way to understandable truth that allows only to the epistemological creation of truth. Truth as held by reason comprehends those rational identifiable categories. There is a growing mistrust to truth and authority in and around us; “[t]his collapse of trust is the social basis of the Post-Truth era; all else flows from this single, poisonous source” (D’Ancona, 36). The collapse of trust is the heartthrob of post-truth era; any fall of this “social capital” (D’Ancona, 36) can easily slide into political assault on truth. In such societies nothing is true and everything is permissive. This is a tricky way leading to the politics of truth in societies that has been existing side by side in the societies from time immemorial.

The Noble Falsehood

The traditional philosophy right from its inception remained quest for truth. Aristotle in his *Metaphysics* opens with the statement that “All men by nature desire to know” (Aristotle, 1). The quest for knowledge and wisdom is always considered to be a search for truth. Truth, for Aristotle, remained as an *ad equation* of the object to the intellect. The perennial search for reality was a search for Being. Being was understood as true. Hence truth remained at the crux of human pursuit for knowledge and wisdom. One understands that truth has its history to that of lies. Noble lies, indeed, were the ways of telling truth, that is to say, true lies existed. The Athenian philosopher Plato in one of the most famous Dialogues entitled as *Republic* says that one should say true lies to bring about just society. He says, “we devise one of those useful falsehood, ... one noble falsehood, in the best case, persuade even the rulers” (*Republic*, Book. III, 414b-415d). Plato in his Dialogues presents the argument that one can state such lies for bringing about certain apparent condition for the well being of oneself and others. This would imply that there is nothing as to state conclusively or absolutely as the truth, rather truth claims remain much on the myth told by the

tradition for bringing about truth and in this case relative truth. The myth of metals told by the Phoenician story that Plato uses in his Dialogue *Republic* remains one of the earliest records of the ‘noble falsehood’ (*Republic*, Book III, 414b).

The true lies continue in the post-modern age as interpretative truth that blurs the distinction between truth and lie. Frederick Nietzsche states that “there are no facts, only interpretations” (Nietzsche, 458). This claim of Nietzsche that there are no facts, only interpretation gives rise to total relativism in handling truth claims proposed by scientific and rational modernity. Truth, thus, are illusions. The objectivity and authenticity of truth is in flux. The value of truth is always put in question at Nietzsche’s vehement proclamation of de-valuation of all values. This resulted in one way to the genesis of post-modernity (Desbruslais, 13).³ Post-modernity brought about certain ambiguity in to epistemological and scientific truth claims. Mathew D’Ancona strikingly states, “Post-modernism is notoriously resistant to precise definition, to the point that some deny it has any coherence as a school of thought. It is certainly not a homogenous body of work and, as a consequence, has had a diffuse and even contradictory impact upon world outside academia” (D’Ancona, 91). Post-modern understanding of “language and culture as social construct” (D’Ancona, 91), would really impoverish the claim of truth. No one holds the answer to truth in such an idea of ‘language and culture as social construct’ proposed by Post-modernists. For Nietzsche,

In man this art of simulation reaches its peak ... the constant fluttering around the single flame of vanity is so much the rule and the law that almost nothing is more incomprehensible than how an honest and pure urge for truth could have arisen among men. They are deeply immersed in illusions and dream images; their eye glides only over the surface of things and sees ‘forms’ their feeling nowhere leads into truth, but contents itself with the reception of stimuli, playing, as it were, a game of blind man’s buff on the backs of things (D’Ancona, 93).

The post-modernists have served us with so much uncertainty and hopelessness. It obliterates the idea of objective reality and objective truth. D’Ancona, rightly, opines that “post-modern thinkers such as Richard Ashley, Derrida and Foucault urged their readers to question and deconstruct language, visual idiom, institutions and received wisdom and to ask how words, stories, art and architecture might enshrine forms of

³Desbruslais notes that “the first use of the term ‘postmodern’ was certain Rudolf Pannwitz (in German), in 1917, in his study of the *Crisis of European Culture*. He used it there to refer to an ‘athletically hardened, nationalistically conscious, military trained, religiously exalted’ type of person who has recently ‘emerged from the decadence of the radical revolution of European nihilism.’”

power and ‘hegemony’ to which we would otherwise remain blind” (D’Ancona, 92). Truth becomes what I hold to and argues for and thereby it becomes the fiction of my mind. “The idea of ‘doublethink’ – ‘the power of holding two contradictory beliefs in one’s mind, and accepting both of them’ – is the direct ancestor of Post-Truth” (D’Ancona, 102). In the post-truth era it is evident through the social media and fake news.

The Logic of Fake News

The logic of fake news accords value to the propagandist claim of truth as advertised truth. “Post-truth, sells, too” (D’Ancona, 51). Truth, be it true to facts and figures, remains no truth; rather truth which is received be it true or true lie, remains the truth. Joseph Goebbels, the Nazi propaganda master states, “a lie told once remains a lie, but a lie told a thousand times becomes the truth.” This has become so popular today in the post-truth era where the media propagandist claim of truth becomes a repeated lie – a lie told thousand times becomes a truth. Many of the contemporary fake news are fake in itself is known to everyone but everyone is caught up in the propagandist’s claim of such truth. There is a fictional effect of such media fake claims, a new language game played over and over again to assert the truth of such truth claims. Goebbel’s effect is at work in the present day social media. Adolf Hitler, in his autobiographical work, *Mein Kampf*, writes, “the most brilliant propagandist technique will yield no success unless one fundamental principle is borne in mind constantly – it must confine itself to a few points and repeat them over and over” (Hoffman, 140). The present day media propagated truths are truth sold out for power and hegemony. Social media, especially, plays this game of politics that allows truth told by power on people. Social media creates a myth of truth that can easily circulate in the world-wide-web age. Social media tries to boost on sensationalism that leaves the public dumb-fed. The mass culture is a culture that leaves the public into a ‘herd mentality’ (Kierkegaard, 223), where no one stands out; rather everyone falls prey to such mediocre thinking as an averageness and facelessness (Heidegger, 219). One loses one’s singularity and falls prey to the social blind-fold. “Hierarchical systems of information in which established brands – newspapers, television channels, - decide what news is fit for consumption struggle to compete with the cosmic Speaker’s Corner of new media” (D’Ancona, 52). Social media leaves people to averageness. No one is touched inside rather affected by the lower level of one’s sense appetite.

One is driven by what satisfies not one's soul rather that feeds to the appetite of the senses. Sensationalism spreads its mantle over the minds of people where they have only a blurred vision of truth and they still live in 'the cave' (Plato, 1132-1137)⁴ of their ignorance. Jean Baudrillard discusses 'the hyper reality' created by such mass media in the post-modern era; and he argues that the mass media symbolises a new era in which old forms of production and consumption have given way to a new universe of communication. Thus, in Post-truth era social media play a leading role in the fabrication and distortion of truth. He continues saying that we live in an ecstasy of communication (D'Ancona, 95).⁵

The mass media has invaded everything, and as a result we have the loss of public space. The loss of public space brings in the simultaneous loss of private space. Social media has rearranged our sense of space and time. What is real is not direct contact with the world but what we are given on the TV screen. TV channels create the real world. TV is dissolved in world and world is dissolved in to TV. We, today, live in a world where there is more and more information and less and less meaning. Such a situation forces me to say that the TV and the media are the new opium of the poor. Pointing to this fact he argues that the function of the mass media to prevent response, to private individuals, to place them in the universe of simulacra where it is impossible to distinguish between the real and the spectacle. We are hopelessly locked up in the screens that appears to be real. It has certainly become the psychological mood of our time in the post-truth era. Social media has made a myopic vision of reality where we lose sight of the true and the real. There is a growing epistemological uncertainty in the post-truth era against the traditional epistemological theories of truth.⁶ The value of the representational truth is any longer

⁴ The myth of the cave is an analogy told by Plato in his famous Dialogues entitled *Republic* (514a-520a) it is written as a dialogue between Plato's brother Glaucon and his mentor Socrates. Plato presents the analogy of the cave in order to speak about the philosopher's education from ignorance to knowledge of the forms. True education is the turning around of the soul from the shadows and visible objects to true understanding of the Forms. Philosophers who accomplish this understanding will be reluctant to do anything other than contemplate the Form but they must be forced to return to the cave – the city – and rule the city and people.

⁵ He argues that "Communication technology, in other words, would subvert our inherited notions of the real. Bear in mind that Baudrillard's prophecy of social media becoming both a measure of belonging and a source of disinformation – 'fake news' – was made eight years before Sir Tim Berners-Lee invented the World Wide Web, twenty-three before the launch of Facebook and twenty-five before the creation of Twitter. In this, as in other respects, post-modernist texts paved the way for Post-Truth."

valid in the Nietzschean water-downing of rational truth. The Cartesian Lockean-Kantian cognising subject of modernity is de-construed. Mind can no longer mirror reality become the *mantra* of post-modernity. Since truth is only an interpretation or a perspective the post-modern thinkers show great respect to plurality of perspectives. This epistemological non-certainty is also seen as in their habit of keeping the word or text under erasure. The post-modern theories of truth [?] creates or rather fabricates theories of truth as an assault on truth itself which is brought to forth in the surrealism created by the phantasm of the social media politics of truth.

Media created Surrealism

The post-truth era dominates by media created truth beyond facts. The media entertains, educates and perverts us continuously. Today it has become increasingly difficult to maintain the gulf between the real and the imaginary. The gap between the real and imaginary has narrowed to such an extent that we can say that we live in a world of magical realism. No wonder children and adults remain glued to the idiot box for the hours together. There is a blurring of the boundaries between the imaginary and the real is referred as a surrealism or hyperrealism in the academic circles.

⁶ The history of epistemological theories of truth we come across different and differing theories of truth. To present a few major theories: Plato was interested in ontological truth. According to him, certain REALITIES are said to be true because they are stable and eternal: they form the transcendent world of IDEAS. According to Plato truth can be found and the answer he gives is: not in this world of fleeting and unstable realities but in the trans-historical world of ideas. Aristotle, as opposed to Plato, linked truth with knowledge, not with being. He was the first to expound the common-sense realist view of truth. "To say of what is that it is, or of what is not that it is not, that is the truth". Truth is thus a quality of our judgments. Those that 'correspond to, the facts' are true. Hence this view is called "the correspondence theory of truth." Thomistic epistemology adopts this notion of truth that was defined as '*adaequatio rei et intellectus*', a relationship of conformity of the mind to reality. Descartes was interested in the purely rational truth. For him mathematical truth is the model of all truth. Truth is not the correspondence of mind and reality, truth does not refer to anything outside the mind. It is the immanent a priori truth of reason. Plato had located the truth in the transcendent world of ideas; Descartes locked it up in human reason. Both did not admit that truth has a reference to the world of empirical reality. With the advent of experimental sciences and philosophical reflections on their methodology, the concept of truth tends to be equated with objectivity and universal validity based on verification and verifiability. What can be verified, by any one at any time, is true. Related to the scientific idea that truth must be tested to be true, that nothing is true unless it works and has a cash-value, is the pragmatist theory of truth of William James. For existentialism, the 'place' of truth is not another world or reason or facts or language but the HUMAN PERSON. Kierkegaard, for one, looks for another kind of truth than the 'objective' truth of knowledge: the existential truth of the self. To BE IN the truth is more important than to KNOW the truth. The object of belief is less important than HOW one believes. Subjectivity constitutes the truth. Nothing is true for me without my participation and commitment to it. The self is now an important criterion of truth.

For, the German existentialist philosopher Martin Heidegger argues that although philosophical tradition was in search of truth, it has always tread a deviated path (Heidegger, 2).⁷ Most often philosophers – seekers of truth and wisdom – forget themselves of the task of truth seeking. Edmund Husserl, Heidegger’s master philosopher and the father of phenomenology, concludes his *Cartesian Mediations* quoting St. Augustine, “*Noliforas ire in teredi, in interior homine habitat veritas*” (Do not wish to go out, go back into yourself. Truth dwells in the inner man) (Husserl, 157). Human search for truth remains a personal encounter within one’s interiority rather than the search for an objectivity that doesn’t grant one what one searches after. The distinction between truth and lie has blurred into no distinction today. In the post truth era the art of saying lie is the truth of speech itself. This art of speech becomes the voice of the present day social media.

Nothing remains certain and true; everything is possible as true lies. Lies are ‘ethically changed’ version of speech. To Pilate who washed his hand, Umberto Ecco gives the answer to his question to Jesus: what is truth? ‘Truth is a successful lie’. Truth is made by the fictitious mind. Here there is nothing as fundamental and true. In a world of social media all that is fake is not fake rather that’s the way of saying; hence post-truth era argues for truth as ‘ethically changed’ ways of understanding. One could look for no rooms for ethical code of writing and publishing in the post-truth era, rather everything that fits to print is the code of conduct in the post-truth era. “Post-truthfulness and cultural carelessness build a fragile social edifice based on suspicion, eroding the foundation of trust that underlies any healthy civilization” (Modreanu, 8). The post truth era creates certain sensationalism that can easily win over the feeble minded herd of the present day society. There is always a “rise of the misinformation industry” (D’Ancona, 41). No one earns wisdom rather everyone gathers information that remains as a scandalous curiosity.

Social media has become an apparatus that implodes the concept of ‘truth’ and allows the creation of regimes of discourse. “The increasing influence of public figures with a flexible code of ethics decisively contributes to the post-truth era, as well as

⁷ Heidegger at the very opening of *Being and Time* states that “This [Being] question has today been forgotten.” The problem of Being that inspired the ancient Greek thinkers into philosophizing has remained forgotten in the history of western philosophy. Significantly, the question of the forgottenness of Being that motivated Heidegger to initiate a new way of thinking Being.

relativism, the decline of community, or Facebook narcissism” (Modreanu, 8). Ken Wilber writes, “the promoters of Brexit openly admitted that they had pushed ideas that they fully knew were not ‘true’ but they did so ‘because there really are no facts,’ and what really counts is ‘that we truly believe this.’ ...In other words, narcissism is the deciding factor – what I want to be true is true in a post-truth culture” (Wilber, 25). The present day social media is engaged in a political game of creating truth what one wants to be true. “The CEO of *Cambridge Analytica* is proposing that post-truth, as a cultural phenomenon, has rendered objective facts anachronistic and ‘The Real’ as a phantasm” (Sawyer, 67). Facts and figures are unnecessary.

There can be levels of framing the problem of post-truth social media politics. Media and its communicative technological dimension play the crux of this political game of the post-truth era. In the post-truth politics social media reaches to its mainstream in trolling. Social media, the dominant media of our age, faces a dark side in anonymity by trolling. Anonymity assures unaccountability. Trolling has become another crucial political game in the present day social media – ‘trolling ourselves to death’ – that shapes the new politics (Hannan, 214). There is certain incivility and poisoned atmosphere in the social media with the practice of trolling. Electoral victories are the not only the new forms of this truth telling in the present day politics rather the figure of the bullying are the more appropriate metaphors of the post-truth social media political language. Anonymous trolling has become the code of conduct in the social media and the protection of anonymity offered the benefit of the unaccountability. “For those on social media, anonymity dramatically reduces accountability. The buzz of the hive sends the falsehood fizzing into cyberspace to its work” (D’Ancona, 52). Anonymous profiles unleash the worst possible instincts in the present day social media. Irrational hatred, racism, misogyny, homophobia, transphobia, Islamophobia, and the like are by the repressed monsters in the social media.

Anything can be written off, trolled, commented on anyone; and it is done wilfully by villains and it becomes the new political game of the social media in the post-truth era. “The atmosphere of the social media has become so poisoned by incivility that trolling can rightly be said to be the new normal, as regular to our political atmosphere as the air we breathe” (Hannan, 220). One consumes what one already likes, and shy away from the unfriendly. Disagreements on social media brings out a

curious epistemology embedded within their design. It is often done with malicious mind, and truth often remains a popularity contest in the social media in an era of post-truth. It has already become the mainstream political practice too. The peer-to-peer interest is winning the political game to truth. Insulting is the new language of this new mode of speech in trolling; personal attack, moral defacing, personal assassination etc. has become the new frame of reference and whoever insults hardest wins. We witness the birth of a new language game in the social media of the post-truth era. The social aspect of social media decides matters of truth on the basis of popularity and tribal affinity rather than impersonal logic and evidence (Hannan, 224). One could learn that a politicized media cannibalism is brought forth by the social media in the post-truth era, a war between truth and lies. The hardest lie becomes the simplest truth. Surprisingly, I think, the hard-core issue of post-truth era remains authenticity of the human self and the humanity of the humans!

Conclusion

Homo sapiens, perhaps, are the only species who have self-reinforcing myths that spread fictional stories, spread them around and convince millions to follow them. “The truth is that truth was never high on the agenda of *Homo sapiens*” (Harari, 238). We are a post-truth species. “In fact, humans have always lived in the age of post-truth. *Homo sapiens* is a post-truth species, whose power depends on creating and believing fictions” (Harari, 223). Harari argues that this is a true for centuries that not only Facebook, Trump or Putin is ushering in a new frightening era of post-truth, but religions have been playing this card. Most of the religious myths do have no scientific evidence for the faith contents – “yet billions of people have believed in these stories for thousands of years. Some fake news lasts for ever” (Harari, 234). Although it seems that what Harari argues is true; however he is not convincingly true enough, for fake news is a serious problem; “[u]nderneath all the fake news,” Harari writes, “there are real facts and real suffering. In Ukraine, for example, Russian soldiers are really fighting, thousands have really died, and hundreds of thousands have really lost their homes. Human suffering is often caused by belief in fiction, but the suffering itself is still real” (Harari, 242). Beyond the politics of truth in the social media fabricated truth there remains some fine line meaning that signifies meaning to human existence even at the explosion of knowledge and media created phantasm. Despite the deluge of social media political games humanity still searches for

meaning that ushers hope for the future. There are certain ‘master signifiers’ to which our identities are rooted in to and interwoven with that influence our lives (Lacan, 647-649, 764). True lies are true lies only; they are ever Truth!

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