

Post-Truth Philosophy and Truth Analysis in the Era of Disinformation and Fake News

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Received: December 11, 2024

Accepted: January 15, 2025

Online Published: January 21, 2025

doi:10.11114/smc.v13i1.7480

URL: <https://doi.org/10.11114/smc.v13i1.7480>

Abstract

The article examines the idea of post-truth in contemporary philosophy and analyses truth in political, philosophical and anthropological contexts. The authors of the article point out the ambiguity of the concept of post-truth, which is on a par with such concepts as the death of the author in literature and literary criticism, the death of the subject and the end of metaphysics in philosophy. The article aims to study the philosophy of post-truth and the role of truth in contemporary philosophical thought, particularly philosophical anthropology, and their role in countering fake news and disinformation. The article outlines the meaning of the terms “truth”, “fake news”, and “truth” and describes current trends in the study of post-truth philosophy in the era of disinformation and fakes, the main facets of the phenomena of “truth” and “post-truth”, and explores the potential of post-truth and fakes to influence and change mass consciousness, form an ideological coordinate system in society, distort the picture of the world and determine changes in political situations. In addition, the article formulates recommendations for recognising and counteracting fake news, conducts an experimental study among the student audience of a higher education institution on the ability to recognise and respond to the most fake news. The methodological basis of the article is a combination of several theoretical and empirical methods: descriptive method, methods of synthesis and analysis, methods of contextual analysis, linguistic analysis, modelling, as well as empirical research methods (survey method combined with mathematical and statistical methods). The article proposes the hypothesis that digital literacy, understanding of the socio-political situation in the country and the world, and the ability to evaluate an information resource directly affect the process of ‘recognising’ fake news and counteracting this news in the public space. To confirm the hypothesis, an empirical study was conducted based on a survey of 4th year students majoring in Political Science and Computer Science (100 respondents, 50 students of each speciality) at Vasyl Stefanyk Precarpathian National University (Ukraine). As the results of the experiment showed, both linguistic analysis methods (comparison of contexts, presence of logical and grammatical errors, analysis of quotes) and technical methods (verification of the source, its domain, verification of the authenticity of the text) can be used to identify fake news. The research authors point out that the concept of post-truth in contemporary philosophical thought implements the idea of weak structures that should replace metaphysical structures. The author analyses the relationship between truth–philosophy and truth–man. The relationship between truth and man varies in national, social, Christian, and anthropological aspects. Truth allows a person to draw a system of coordinates and landmarks in the modern chaotic world. It is determined that post-truth is not a situation after the truth but a situation on the other side of the truth, a world beyond man. Post-truth exists in the post-truth paradigm, in which postmodern metamorphoses and technical transformations deepen. In the media sphere, post-truth is seen as a quasi-real environment favourable to pseudo-news, so the authors propose to consider fake news as a manifestation of post-truth.

Keywords: linguistic analysis of news, information source, counteraction, socio-political context, destabilization, ideology, philosophical anthropology, metaphysical structures

1. Introduction

In the information technology age, society focuses on the phenomena created by it, over which society sometimes loses control. One of these phenomena is the Internet, which was initially conceived as a virtual platform for the accumulation and dissemination of knowledge, but over time, the World Wide Web has created an alternative reality, and this reality is unique and individual for each user. Indeed, each person models their information field on the Internet. However, one should be aware of the power of the Internet and its ability to spread fake news at cosmic speed and control the mass consciousness. Various forums, social networks, and discussion environments shape users' worldviews, and social processes take on cultural and ideological forms.

Inseparable from the Internet, the collective consciousness is shaped by the media. Moreover, the media shapes the reality of the media, which is inherently subjective but perceived by the audience as objective. Recently, more and more researchers have noted a paradigm shift in the media, where the main task is not the reliable transmission of facts of reality. However, their transmission occurs considering the audience's interest, and the message's primary focus has changed from the author and the text to the addressee. These circumstances determine the relevance of the study of the philosophy of post-truth and the related analysis of truth.

The concept of "post-truth" has appeared in scientific circulation relatively recently. For example, in English, the Oxford Dictionary defines this concept in 2016 as "circumstances in which objective facts are less important in shaping public opinion than appeals to emotions and personal beliefs". That is, the dictionary entry gives a rather vague idea of the essence of this philosophical and anthropological phenomenon. Makintayr (2021) notes that in this definition, the prefix "post-" has an atypical meaning as a time when the value of truth has been lost. Even though the concept of post-truth appeared at the end of the twentieth century, its popularity and fixation in dictionaries are associated with high-profile political events, particularly the UK's exit from the European Union and the presidential campaign. When interpreting this concept, we can observe different approaches in contemporary philosophy. Some scholars view this concept as the absence of clear boundaries between truth and fiction (as a development of the theory of self-deception in Sartre's concept). In the political context and the information space, this concept is considered in the context of fake news and disinformation. From a philosophical and anthropological point of view, it is the prevalence of emotions over the facts of objective reality, i.e. the dominance of emotion over ratiocination. We live in the digital age when news changes so fast that analysing or verifying each seems impossible.

In political science, post-truth is often used to discredit one political force by another, i.e., the ideology of truth is opposed to the counter-ideology of post-truth. In this context, post-truth is seen as a correlation between the real and the imaginary (desired), myth and history. On the one hand, post-truth correlates with the opposition "truth – lies"; on the other hand, it is a counter-ideology. Because of this concept, post-truth is often seen as an ideological truth that builds a single coordinate system and worldview for society, so the genesis of this concept can already be traced back to Plato's dialogues, for whom the difference between the majority and the minority, between those who know the truth and those who do not, between philosophers and ordinary people is essential (Fuller & Kivisto, 2019). Moreover, this distribution of knowledge based on the post-truth principle ensures any society's stability and sustainable development.

At the international level, many steps have been taken to combat fake news and the ways in which it is spread. Due to the coronavirus crisis and the emergence of many conspiracy theory videos on the Internet, YouTube has adjusted its community guidelines. They allow the platform to remove videos with fabricated content. Facebook works with approximately 50 independent fact-checking organisations fact-checking organisations, such as the Pulitzer Center, the American Journalism Project or the World Association of News Publishers. News Publishers Association. Posts that are found to be fake according to Facebook's Facebook's criteria are flagged and become less visible in the news feed news feed, and the messages and announcements of of politicians. In June 2020, the EU Commission issued new guidelines on guidelines on combating disinformation through social media. As part of these guidelines, social media platforms must share monthly reports on the content and reach of fake messages and fake user accounts. Social media platforms are encouraged to actively combat disinformation through fact-checking.

The scientific substantiation of the reasons and goals of fake news spreading, the study of the nature and linguistic features of fake news is an important contribution to the conceptualisation of this problem as a peculiar phenomenon of our changing global world. Therefore, our research will be of practical importance for the academic community when compiling relevant textbooks, methodological guidelines, and writing articles on similar issues; it may also be useful for philosophers, sociologists, and political scientists interested in truth and post-truth.

This article aims to explore the philosophy of post-truth and the role of truth in contemporary philosophical thought, particularly philosophical anthropology, and their role in countering fake news and disinformation.

The authors of the article set themselves the following research tasks, which were solved in the course of the analysis:

- to define the meaning of the terms “truth”, “fake news”, “truth”;
- to describe the main contemporary trends in the study of post-truth philosophy in the era of disinformation and fakes;
- to formulate recommendations for recognising and counteracting fake news;
- to conduct an experimental study among the student audience of a higher education institution on the ability to recognise and respond to the most fake news;
- to explore the potential of post-truth and fake news to influence and change mass consciousness, shape the ideological coordinate system in society, distort the picture of the world, and determine the change in political situations.

2. Literature Review

The relevance of the topic we have chosen is indicated by the considerable interest in the problem on the part of scholars who have studied the phenomenon of post-truth from different perspectives, examining the nature and preconditions for the emergence of this concept, the post-truth narrative, the impact of fake news on social and political processes, and researchers have made some attempts to classify fake news according to the purpose of its creation and dissemination and according to the target audience of recipients. The authors of the multidisciplinary study “Relativism and Post-Truth in Modern Society: Opportunities and Challenges” explored the preconditions that contributed to the emergence of the post-truth phenomenon (Stenmark et al., 2018). Fuller and Kivisto (2019) believe that the emergence of the post-truth phenomenon indicates a fundamentally new reality and perception of this reality. Levitin (2017) emphasises that it is unacceptable to devalue the importance of truth and truth as axiological guidelines, thanks to which humanity managed to separate itself from the animal environment. Post-truth blurs the boundaries between lies and truth, significantly detrimental to modern society.

Post-truth is gradually turning into a space of growing disinformation for the benefit of various political forces or groups (Rabin-Havt, 2016). Macdonald (2018) considers the ambivalence of the fundamental concepts of the present to be a prerequisite for expanding post-truth, noting the utilitarian nature of post-truth, as individuals and society are focused on so-called “useful” truths. Futurologist Fukuyama (2020) attributes the emergence of the post-truth phenomenon to social factors, particularly populist nationalism in the United States and the United Kingdom, where political changes were driven by the fear and grievances of the middle class, who wanted to be heard. In the philosophical space, the influence of postmodernism on the emergence of post-truth philosophy is also being discussed in depth (Lynch Conor, 2017).

The post-truth narrative implies a particular understanding of the relationship between truth and democracy (Hannon, 2023), which is why democracy is often equated with the search for truth and rationality (Farkas & Schou, 2020). However, appeals to truth often also cause disagreements and political debates. Analysing the state of post-truth, researchers Vaccarezza and Croce (2021) believe that post-truth is typical of the digital environment, which hinders our ability to cultivate the virtues of civility. The specific role of post-truth in hybrid warfare is manifested in the practice of combating propaganda (Bystrytsky, 2020). In addition to the problems already mentioned, scholars study the impact of post-truth on transformational changes in the world (Ball, 2017), the manipulation of human consciousness and provocation of military conflicts (D’Ancona, 2017; Riese, 2017), the impact of technological progress and the rapid development of technology on the creation and spread of fakes (Viner, 2016).

According to Ukrainian scholars, post-truth avoids the space of critical analysis, dialogue or polylogue (Samchuk, 2022), as it does not provide for a “bridge”, i.e. feedback between the addressee and the addressee (Samchuk & Hurkivska, 2023). This is a differentiating feature of post-truth compared to truth. The Ukrainian philosopher Bystrytsky (1996a; 1996b; 2007) considers the phenomena of truth and post-truth in the context of the formation of the Ukrainian national idea and the formation of Ukrainian civil society.

Valuable for our research are the studies that examine the problem of the mechanism that contributes to convincing the audience of the credibility of fake news. Pennycook et al. (2017) investigated the ‘illusory believability effect’ of fake news headlines, concluding that social media platforms help to instil belief in blatantly fake news and that labelling such news as controversial is not an effective solution to this problem. Verstraete et al. (2017) identify two defining features of fake news: 1) whether the author intends to deceive readers and 2) whether the motivation for creating fake news is financial (commercial). It is important for our study to outline the motives for creating fake news. In this regard, we relied on the study by Drexl (2016). In the article ‘Economic efficiency and democracy: On the potential role of competition policy in regulating digital markets in the post-truth politics era’, he argues that the experience of the Brexit referendum in the UK emphasises the ability of populist political movements to use ‘fake news’ political movements to use ‘fake news’ to their advantage in order to win votes through their ‘post-truth politics’. The author emphasises that citizens are now increasingly relying on news disseminated by online intermediaries or aggregators (such as Facebook,

Twitter or Google) to choose a candidate. Such intermediaries develop their business models and their news selection algorithms according to purely economic rationales. However, the author argues that the spread of news through social platforms has a negative impact on the democratic process by facilitating the spread of false factual statements and fake news. Bounegru et al. (2018) explore the use of digital methods to study fake viral news, political memes, trolling techniques and their social life online. The authors explore different forms of interaction between digital platforms, misleading information, propaganda and viral content practices, and their impact on politics and public life in democratic societies.

The articles that attempt to classify fake news are important for our study. The most common approach to classifying the phenomenon of interest to us is demonstrated by Claire Wardle (Wardle, 2017), who considers the concept of 'fake news' as synonymous with 'disinformation' and identifies 7 types of fakes: 1. Satire or parody. 2. Misleading content. 3. Imposter content. 4. Fabricated content. 5. False communication. 6. False context. 7. Manipulated content.

As we can see from the literature review, the problem of countering fakes and determining the truth of opinions is a complex scientific issue that requires a comprehensive interdisciplinary approach. However, in most articles, we are faced with a one-sided, narrow analysis of fakes, often in the context of related problems of humanitarian knowledge. The algorithm for detecting fake news needs to be improved so that the recipient of the news does not unwittingly become part of the fake news chain. Also, most studies are theoretical, while it is important to obtain empirical data on the functioning and detection of fake news. That is why a comprehensive interdisciplinary approach to the analysis of fake news based on empirical material was chosen as the focus of our research.

The article proposes a hypothesis that digital literacy, understanding of the socio-political situation in the country and the world, and the ability to evaluate an information resource directly affect the process of 'recognising' fake news and counteracting it in the public space.

3. Research Methods

In the course of the study, the authors used the following theoretical and empirical methods:

- descriptive method, methods of synthesis and analysis - for a critical review of scientific literature, highlighting the least studied aspects of the problem; defining the essence of the concepts of 'truth', 'post-truth', 'truth', 'fake news';
- the method of contextual analysis - to determine the subjective conditions for the formation of the truth of statements and the creation of a space for the spread of post-truth; to analyse the context of fake news;
- method of linguistic analysis - to analyse the language structures of fake news;
- modelling method - to form a model of media linguistic analysis of information, to differentiate the main facets (components) of the phenomenon of truth and post-truth, to model the results of the experiment;
- empirical research methods (survey method in combination with mathematical and statistical methods) - to conduct an experimental study to confirm the hypothesis).

The empirical study was conducted on the basis of a survey of 4th year students majoring in Political Science and Computer Science (100 respondents, 50 students of each speciality) at Vasyl Stefanyk Precarpathian National University (Ukraine) in the first semester of the 2024-2025 academic year. The age of the respondents is in the range of 20-25 years. The choice of specialities was determined by the purpose of the experiment - to show the impact of understanding the social and political situation and the ability to assess political phenomena on the process of 'recognising' fake news and counteracting this news in the public space.

4. Results

First, let us describe the concept of the philosophy of truth since the philosophy of truth is primary to the philosophy of post-truth. Truth in modern philosophy has three facets: justice, truth and honesty. The loss of truth, i.e. its failure or destruction, leads to falsification. The components we have mentioned can be considered the "theodicy" of truth, i.e. in the absence of one of the facets; truth does not exist; for example, if there is truth and justice but no honesty, then truth is impossible. The philosophy of truth and post-truth is linked to the crisis of understanding truth and its application, known since antiquity, i.e., classical philosophy. The fundamental principle of classical philosophy is that at the ontological level, truth correlates with truth and that the very knowledge of truth implicitly presupposes truth. This determination of truth by truth makes other facets of truth, such as honesty and justice, optional. There is a non-trivial relationship between truth and righteousness when, in one perspective, they almost merge. In another, they are opposed, which is logical because they have different ontological natures. Truth in the ontological sense is a manifestation and representative of the existing ("what is", i.e. "what is"), and truth represents the ought (i.e. "what should be") (Figure 1).

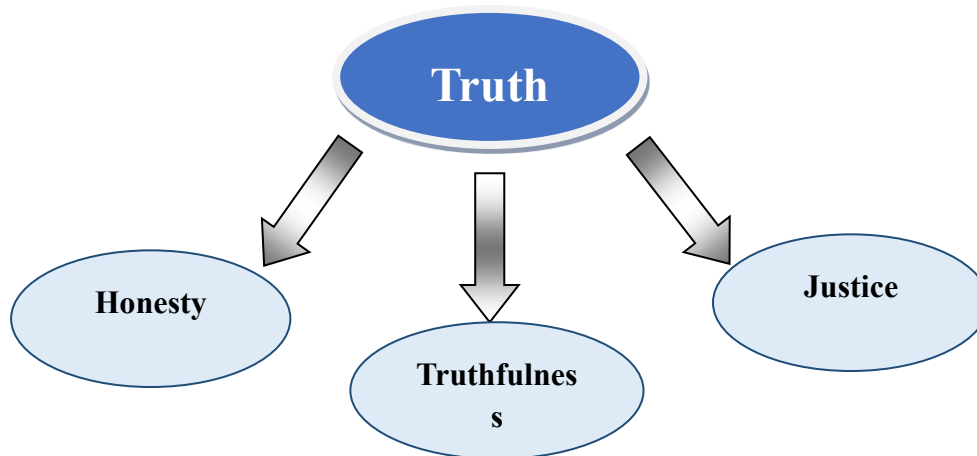


Figure 1. The Theodicy of Truth

Source: author's conception

The dominant traditions of contemporary philosophy are aimed at overcoming the truth. After Nietzsche proclaimed the death of God in literary studies, Roland Barthes proclaimed the author's death in a literary text. This was followed by the era of pluralism of views, situationality of assessments and values, i.e. rigid metaphysical structures were replaced by "weak" structures, i.e. those that exclude an absolute point of view and truth, i.e. meaning is replaced by interpretation. The dominance of the principle of pluralism replaces the hierarchical order of reality.

Within these concepts is the philosophy of Jacques Derrida. According to him, it is worth changing the signs between the host and the guest, that is, between the host and the guest. His philosophical concept was called absolute hospitality after he proclaimed that the guest turns into the host of the host (Derrida, 2000). The idea of absolute hospitality makes it impossible for traditions, rules, laws, i.e. everything that determines the truth, i.e. we are surrounded by everything situational and changeable. The philosopher Rorty (1998) believes that pluralism of opinions is good for society, and he identifies post-truth with a new utopia and considers it a manifestation of the latest totalitarianism. According to this philosopher, absolute truth does not exist in principle; only plural truths are possible, and any truth is essential to criticise. Any truth is a depressing division into "us" and "them"; the truth is the basis for discriminatory policies, the foundation of authoritarian regimes and wars, and replacing one truth with a plurality of truths already implies a dialogue between people. Post-truth in the interpretation of this philosopher turns into a new verbal "clothing" of truth, no matter how paradoxical it may sound.

Some philosophers justify lying as opposing the truth in some specific cases. For example, in Plato's later dialogues, there is a theory of "royal lies", according to which, for example, one can lie to the enemy during a war because it is a lesser evil than the death of the people, which can bring destruction and death. Moreover, Plato justifies lying to the people on the principle of "lesser evil", i.e., to save humanity. In religious philosophy, pious deception is also allowed, not to save humanity but to save the soul.

From a linguistic point of view, there is a difference between lying and deception because deception includes verbal lies, deceptive non-verbal behaviour, silence, overestimation or underestimation of something, and ambiguous speech. There is a common belief that lying is unique to humans, while deception is common to the entire living world; for example, some animals can imitate death in front of predators, i.e. deceive them. In English, there is a phraseology called "white lies", i.e. insincerity, which is present in almost all cultures. The concept of truth is not unambiguous, just like lies. Theories of truth can be divided into three types: theological, positive and metaphysical. In the theological paradigm, lies are personalised in the form of Satan and truth in the form of God. For Christians, truth is first and foremost the path to salvation, and to know it means to know the root cause of all things and the meaning of life.

In Christian philosophy, the human world appears as a world of post-truth. The word truth is in the same semantic field as justice and moral value, so only God has a world of truth. For humans, anthropological truth is the most constructive as the metaphysical framework of humanity. With the help of truth, all the chaos of subjectivity is transformed into human consciousness. Hence, the truth is an absolute reference point in the realm of the relative and subjective, a litmus test that reveals differences and introduces hierarchy and order into society. Given this, truth is a source of internal

order through which a person masters his or her freedom, so when one reflects on the philosophy of post-truth, one does not mean the antithesis of “truth – lies” and the situation after the truth, but the situation on the other side of the truth. The thesis “God is dead” became a kind of springboard on which man began to experiment with self-configuration, so in order for man to be born, it was necessary to overcome the dominance and universalism of God. This thesis of Nietzsche about the death of God has nothing to do with the Calvary drama, contrary to the opinions of some theories, because the Christian God dies eternally on the cross, rises again, and thus revives man. Nietzsche outlines the proclaimed thesis’s meaning as the need for people to turn into gods themselves.

As a social phenomenon, the media functions within the values and attitudes of a particular culture, which is why it has become an indispensable channel through which ideology is transmitted. This ideology is marked by linguistic or linguopolitical modelling of reality. In this context, we can talk about the functioning of the information model of media linguistic analysis, which describes the mechanism of transforming a fact of real life into a media event. This model resembles a vicious circle and consists of five elements: selection of facts of reality, interpretation of facts and events, formation (creation) of images, formation of stereotypes, and creation of cultural and ideological context (Figure 2).

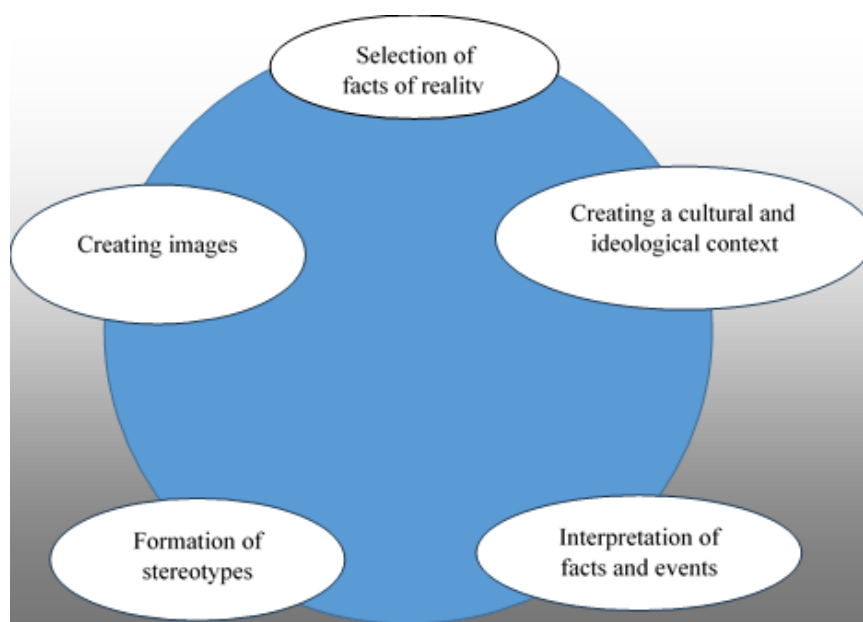


Figure 2. Model of Medialinguistic Analysis

Source: author’s conception

The most critical stage is the interpretation stage because it is here that the event acquires a verbal expression, i.e. a verbal shell. At this stage, it is easiest to manipulate the truth of events and facts to turn the facts of reality into a political narrative.

It is essential to realise that we live in an era of information wars, when the search for truth gradually loses significance, and fake news creates fertile ground for various conspiracy theories. The modern audience prefers ready-made interpretations of events to specific facts and analyses. In contrast, the audience rejects facts that do not fit into the post-truth ideology. The effect of post-truth is based on such a feature of the human psyche as the habit of fitting any new information to existing and entrenched stereotypes, while finding out the truth often disappoints the reader, and a sense of anger contributes to the perception of information regardless of its objectivity and accuracy. The “creativity of fake creators” relies on this weakness of human nature, whose primary goal is to build an alternative reality. The main facets of post-truth can be presented in Figure 3.

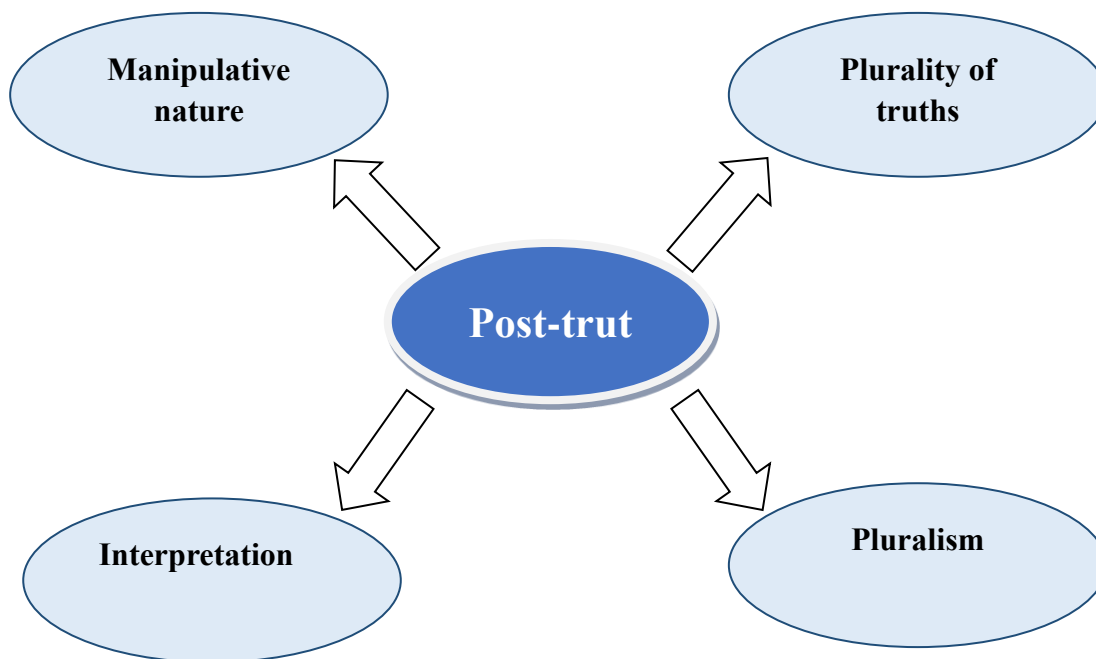


Figure 3. Conceptual Facets of Post-Truth

Source: author’s conception

Having analysed the information content of modern Ukrainian telegram channels and social media (Facebook, Instagram) in 2022-2024, we can identify four most common types of fake news, each with its own purpose (Table 1).

Table 1. Types of fake news

Types of Fake News	Goals and Target Audience
Targeted disinformation in the article	Self-serving motives for destabilisation or gaining political or commercial dividends. Targeted disinformation is often aimed at groups that are most susceptible to receiving this type of information and are likely to share polarising content without verifying its authenticity.
Fabricated headlines	Promoting a social media page, increasing the audience of a Telegram channel. The target audience consists of readers who do not read the articles themselves but rely solely on the headlines. These are known as "clickbait headlines."
Viral messages	Creating a distorted picture of events. The target audience includes users who do not take the time to authenticate messages. Since large social media platforms prioritise actions, likes, and followers, popular posts are more likely to appear in users' feeds, even if they are fake news.
Satire	Mocking the shortcomings of political parties, figures, officials, or certain socio-political situations. Satirical news highlights current events and news stories by mixing them with fictional and often absurd events. Satire is often used to raise awareness of social issues or criticise political misconduct. However, there is always the risk that the humorous components go unnoticed, and the satirical pieces are taken as factual.

Source: author’s conception

After conducting a thematic analysis of fake news in Ukrainian-language content on Facebook and Ukrainian telegram channels, we can identify the following thematic blocks of these news:

1. Fakes related to the Russian-Ukrainian war (capture of certain important cities by the Russian military, loss of positions by the Ukrainian military, the timing of the end of the war, negotiations in the war).
2. Fakes about the causes of the COVID-19 epidemic (conspiracy theory), the dangers of vaccination.
3. Conspiracy theories about reducing the world's population, redistribution of the world order.
4. Migration crisis in Europe.
5. The collapse of cryptocurrency.

To detect fake news, it is first necessary to determine the general characteristics of the messages. Among them, we can highlight the reputation of the Internet resource and the quality of the language vocabulary. The reputation of an Internet resource is one of the key indicators that can be used to assess the reliability of the news material published on it. The easiest way to detect fake news is the trust rating from other resources and the domain age of the site. Sites with a long history and a high rating are most often reliable sources, while the opposite may indicate an unreliable resource.

To confirm the proposed hypothesis, an experiment was conducted with fourth-year students specialising in "Political Science" and "Computer Science" (100 students). The experiment was carried out at Vasyl Stefanyk Precarpathian National University. These specialisations were not chosen randomly but were selected based on the assumption that these students are capable of assessing the socio-political context of situations and possess media literacy skills. To compare the results, a control group (also consisting of 100 students) from other specialisations was selected. The students were presented with 10 global news stories with references to sources, among which 3 were fake news stories. The distribution of the results for identifying these news stories is shown in Figure 4.

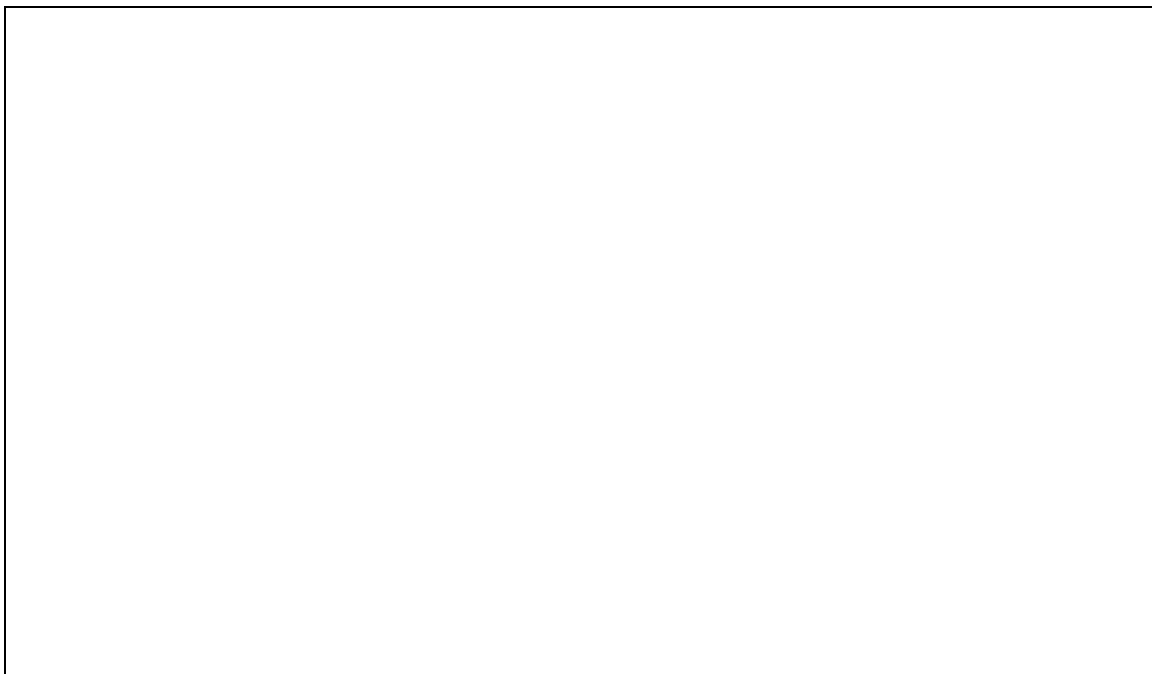


Figure 1. Results of the experiment to identify fake news, in %

Source: based on a survey conducted during the experiment.

As observed, 62% of students in the experimental group were able to identify all three fake news items, while in the control group, only 51% of students achieved the same. Two fake news items were correctly identified by 24% of respondents in the experimental group and 17% in the control group. One fake news story was identified by 10% of students in the experimental group and 19% in the control group. No correct answers were provided by 2% of students in the experimental group and 13% in the control group. These results confirm our hypothesis that awareness of global and national events, the ability to correlate facts, an understanding of the deeper processes taking place in the world, and the ability to verify news sources are essential prerequisites for identifying fake news. The students in the experimental group, being in their fourth year, demonstrated well-developed professional competencies that enabled them to successfully detect fake news.

Additionally, a survey was conducted among the students in the experimental group to determine which news indicators they prioritised. Their responses were categorised according to their specialisations, and the following results were obtained. Students specialising in "Computer Science" focused on the following three factors:

1. Checking the originality of the URL of the published news to ensure it matched the domain, as duplicate sites can imitate major online publications.
2. Paying attention to the publication date of the material, as fake news stories are often undated and typically report events that never occurred.
3. Searching for individual fragments of the article online, as fake articles often consist of segments of original articles rewritten with fabricated data.

Students specialising in "Political Science" identified the following key steps in their approach:

1. Evaluating the context presented in the article and comparing it with the socio-political or economic situation at the time.
2. Checking for grammatical and punctuation errors in the text, as well as references to experts, as fake articles often cite opinions of non-existent experts.
3. Ensuring internal consistency within the text, as fake articles often lack cohesion between different sections.

5. Discussion

Farkas & Schou (2020) interpret fakes as 'discursive formations' endowed with an element of the news ideal (factuality, objectivity and neutrality) and manipulative characteristics (disinformation, bias, sensationalism). These researchers rightly point out that fake news exists on a continuum marked by continuity, with some events being absolute lies and others being half-truths that can sometimes be more disruptive than absolute lies.

We support Rini (2017) position that in countering post-truth, we must start thinking in institutional terms to resolve ambiguous norms. The most plausible solutions will be institutional, and social media platforms should do something to provide the infrastructure for the norm of accountability (Sandoiu, 2016). Only appropriate regulations can stop fake news from exploiting gaps in our reasonable norms of communication and belief.

Today, the boundaries of false narratives have been significantly expanded, including with the help of information and linguistic tools, which have given rise to new genres such as click-baiting and link-baiting. Click-baiting is based on creating attractive headlines that appeal to the reader's curiosity.

The mechanisms for spreading fake news are also extremely simple: fake news containing deliberately provocative information that has a strong ('explosive') impact on the emotional sphere of citizens is spread in society by the so-called viral method of citizens, spread in the society in the so-called viral way through the effect of 'emotional contagion'. The essence of this method is simple: a person who has been exposed to fake news quickly excited to a borderline state (the highest point of emotional arousal; the fake enters into an emotional resonance with the human psyche) and at this point, they have an urgent and vital need to share this resonant news with their 'contacts' from (family, friends, confidants), and to do so immediately. In this way, the fake gets at its disposal the personal channels of communication and communication of the person who has been infected 'fake news', and the person becomes a repeater of fake news to new audiences, 'infecting' first their immediate environment (which who trusts them), and then their distant social circle, including contacts and contacts of their friends' contacts. As a result, the fake begins to spread through the networks and personal trust channels of its communicators like a viral infection transmitted from person to person through personal information contact. In fact, the whole secret of the effectiveness of fake news is the resonant nature of the information contained in the fake news, plus the viral mechanism of its spread. As a social phenomenon, fake news is a new step in the development of information influence and mass communication technologies. This step was taken when high-profile information was made 'viral' and combined with "viral" technologies for its dissemination. As a tool of information warfare, fake news poses a serious threat to national security.

We suggest following the following recommendations to identify and counteract fake news:

- 1) Start the analysis with the headline to determine whether the headline is clickbait because if the headline lies, the message lies;
- 2) Establish the degree of trust in the source of information, which is why it is recommended to have at least two sources that are independent of each other (known as the "golden" rule of journalism);
- 3) Distinguish between information and commentary because information is a fact, and commentary is an assessment; that is, an analyst never comments;

- 4) Before making any judgement, you need to hear the opposite opinion of the party; at least two points of view are possible, and there is no guarantee that yours is true;
- 5) Do not immediately trust the text, take a critical stance, pause, and do not rush to conclusions and assessments;
- 6) You should not believe the information disseminated on the Internet and all networks because any information cannot be anonymous; every reliable statement must have an author who must be identified;
- 7) It is crucial to understand the context because a message is, first and foremost, a text, and understanding the text is derived from understanding the context;
- 8) Information is communicated, while fake news usually tries to persuade, i.e. the purpose of the message already determines the truth of the information in advance.

6. Conclusion

Thus, based on the above, we can state that postmodernism is a set of beliefs that reject the existence of objective truth and neutral coordinates for evaluating knowledge. Every society has its regime of truth as a stake of ideological struggle. Post-truth exists in the post-truth paradigm, in which postmodern metamorphoses and technical transformations deepen. Post-truth philosophy is studied in the context of a communication strategy, and some researchers interpret post-truth as a communication strategy that is the selective use of facts that support the position of truth and the complete disregard of facts that do not support this position. The cognitive parameter of post-truth, “truthfulness/truth”, is replaced by the pragmatic parameter “benefit/profitability/attractiveness”. In the media sphere, post-truth is a quasi-real environment favourable to pseudo-news. Therefore, fake news is a manifestation of post-truth. Fake information devalues and disrupts the effectiveness of authoritative institutions, undermining the ability of society to engage in rational discourse. Today, most sensational events in the world are accompanied by an information flow of data, much of which may be ‘fake news’, based on information of a deliberately false nature that deliberately distorts the perception of reality. This phenomenon is effective in conditions of information ‘hunger’. This phenomenon is effective in conditions of information ‘famine’, when political elite gives insufficient information or delays with official comments on a particular event. At this at this moment ‘fake news’ fills information ‘gaps’ in the consciousness of the masses with inaccurate or distorted information. In a viral way ‘fake news’ is able to set the agenda in a short period of time, causing an acute public resonance and even excitement.

We propose to use two methods when analysing news: the method of linguistic analysis of the text and the method of taking into account the social context. Methods belonging to the first category, focus on the content of the news, i.e. the text, headline, and additional metadata (when available). Methods, that fall into the second category focus on features of social media, such as user interaction and attitudes towards news.

Prospects for further research include the study of moral and ethical issues in the study of post-truth philosophy, the semantic expression of the post-truth phenomenon, and the impact of post-truth on various socio-political subsystems, including individual and mass consciousness. A promising area of research could be the development of recommendations for the formation of a system to counteract the spread of fake news and its impact on society, including appropriate forms, methods and technologies. This system will allow, in cooperation with civil society structures, to protect citizens from the destructive influence of fake news, as well as significantly limit the channels of their dissemination.

Acknowledgments

Not applicable.

Authors contributions

Not applicable.

Funding

Not applicable.

Competing interests

Not applicable.

Informed consent

Obtained.

Ethics approval

The Publication Ethics Committee of the Redfame Publishing. The journal’s policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

Provenance and peer review

Not commissioned; externally double-blind peer reviewed.

Data availability statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

Data sharing statement

No additional data are available.

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