

A TRICKY QUESTION: WILL THE PROSUMER REVOLUTION BE ABLE TO DESTROY OUR ABILITY TO DISCERN TRUTH FROM LIES?

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INTRODUCTION

For at least five years now, a “frightening” spectre has been haunting the world, setting off all the social and intellectual alarms: the spectre of *post-truth*. Oxford Dictionaries has declared the neologism “post-truth” as its 2016 international word of the year. According to the OED, this word is an adjective defined as “relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief”. That same year, Donald Trump popularized the term most associated with post-truth: “fake news”. In fact, in 2019 the OED incorporates this name into its list of acceptances for the month of October as “news that conveys or incorporates false, fabricated, or deliberately misleading information, or that is characterized as or accused of doing so”. A new occupation has even emerged within the journalistic profession, that of *fact checkers*, dedicated to tracking down those responsible for the proliferation of “news lies”. Hence the temptation that governments in democratic countries are falling into to officialize fact-checking in the public sphere by dedicating administrative units to act as very “ministries of truth”. New government fact-checking seems to satisfy the old totalitarian desire for the government to control the media, rather than for the media to control the government. This desire for central control of information, however, comes up against the decentralization of information inherent in social-media, which as *networks*, by definition, make all centers peripheral and vice versa. This is where the “prosumer revolution” comes in, making every hyper-connected information consumer, in turn, a producer: the *prosumed prosumer*.

METHODOLOGY

A *qualitative* methodological approach, from a *hermeneutic philosophical* perspective, will be used to try to carry out a reflection on the phenomenon of knowledge and information presumption and its relationship with “post-truth” and “fake news”.

DISCUSSION AND RESULTS

If the post-truth is any information or assertion that isn’t based on “objective facts”, but appealing to subjective emotions, beliefs or public wants, reappears then the old discussion whether it is necessary that Philosophy govern life by rational criteria and not passions. Today, more than ever, one might ask whether the prosumer revolution would be able to destroy our capacity to distinguish truth from lies. Here, rather than answering this question, we analyse its *hidden implications*, emphasizing that it can only be posed by accepting beforehand, perhaps unpremeditatedly, certain onto-gnoseological presuppositions, the same ones that made the anti-rhetorical canon possible. These assumptions, however, are no longer valid in the network society, where the binary natural/artificial distinction has been neo-technologically abolished.

CONCLUSION

The moment of truth in the post-truth era is no longer situated in the vertical instant of the verification of statements, but in the *horizontal process* of public communication, in that incessant public mass conversation constituted by the prosuming social networking sites. Consequently, the (already post)truth is more *pragmatic* than semantic. The truth of the network society will either be *rhetorically* hypermediated or it won't be.

Palabras Clave

FAKE NEWS, PHILOSOPHY, POST-TRUTH, RHETORIC, SOCIAL MEDIA

TRANSFERENCIA DE LAS UNIVERSIDADES ANDALUZAS EN YOUTUBE. REVISIÓN DE CANALES Y PERFILES INSTITUCIONALES.

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INTRODUCCIÓN

La comunidad autónoma de Andalucía cuenta con 3 modelos de universidades en las que se imparten títulos propios y oficiales de Grado, Posgrado (Máster y Doctorado) y Experto Universitario. Esos modelos se dividen en las Universidades Públicas localizadas en cada una de las provincias de la comunidad (Córdoba, Sevilla, Pablo de Olavide, Huelva, Cádiz, Málaga, Granada, Almería y Jaén), la Universidad Internacional Loyola (Privada) que reparte 2 Campus en Córdoba y Sevilla, junto con uno próximo en Granada y la Universidad Internacional de Andalucía, dependiente de la Junta de Andalucía y que imparte estudios de Posgrado.

El presente trabajo de revisión, analizará los canales de YouTube que las distintas universidades presentan en la plataforma y qué tipo de contenido, alcance, interacción e impacto se desarrolla en su ámbito de actuación.

DISCUSIÓN

Las 11 universidades que operan en Andalucía presentan un canal de YouTube con cierta actividad. La mayor parte de las Universidades lo emplean para la comunicación de carácter institucional, publicidad de jornadas y actos específicos o como reservorio de vídeos publicitarios que se puedan integrar en otras redes sociales.

Los canales tienen un seguimiento medio por debajo de 1000 seguidores y su actividad no opera con la recursividad y continuidad que otros canales profesionalizados sí desarrollan.

Además, algunas universidades derivan un gran volumen de comunicación y trabajo dinámico en otras plataformas como canales de Unidades de Cultura Científica (en el caso