

## Post Truth The Mit Press Essential Knowledge Series

Western societies are under siege, as fake news, post-truth and alternative facts are undermining the very core of democracy. This dystopian narrative is currently circulated by intellectuals, journalists and policy makers worldwide. In this book, Johan Farkas and Jannick Schou deliver a comprehensive study of post-truth discourses. They critically map the normative ideas contained in these and present a forceful call for deepening democracy. The dominant narrative of our time is that democracy is in a state of emergency caused by social media, changes to journalism and misinformed masses. This crisis needs to be resolved by reinstating truth at the heart of democracy, even if this means curtailing civic participation and popular sovereignty. Engaging with critical political philosophy, Farkas and Schou argue that these solutions neglect the fact that democracy has never been about truth alone: it is equally about the voice of the democratic people. *Post-Truth, Fake News and Democracy* delivers a sobering diagnosis of our times. It maps contemporary discourses on truth and democracy, foregrounds their normative foundations and connects these to historical changes within liberal democracies. The book will be of interest to students and scholars studying the current state and future of democracy, as well as to a politically informed readership.

What extremism is, how extremist ideologies are constructed, and why extremism can escalate into violence. A rising tide of extremist movements threaten to destabilize civil societies around the globe. It has never been more important to understand extremism, yet the dictionary definition—a logical starting point in a search for understanding—tells us only that extremism is “the quality or state of being extreme.” In this volume in the MIT Press Essential Knowledge series, J. M. Berger offers a nuanced introduction to extremist movements, explaining what extremism is, how extremist ideologies are constructed, and why extremism can escalate into violence. Berger shows that although the ideological content of extremist movements varies widely, there are common structural elements. Berger, an expert on extremist movements and terrorism, explains that extremism arises from a perception of “us versus them,” intensified by the conviction that the success of “us” is inseparable from hostile acts against “them.” Extremism differs from ordinary unpleasantness—run-of-the-mill hatred and racism—by its sweeping rationalization of an insistence on violence. Berger illustrates his argument with case studies and examples from around the world and throughout history, from the destruction of Carthage by the Romans—often called “the first genocide”—to the apocalyptic jihadism of Al Qaeda, America's new “alt-right,” and the anti-Semitic conspiracy tract *The Protocols of the Elders of Zion*. He describes the evolution of identity movements, individual and group radicalization, and more. If we understand the causes of extremism, and the common elements of extremist movements, Berger says, we will be more effective in countering it.

How the NSF became an important yet controversial patron for the social sciences, influencing debates over their scientific status and social relevance. In the early Cold War years, the U.S. government established the National Science Foundation (NSF), a civilian agency that soon became widely known for its dedication to supporting first-rate science. The agency's 1950 enabling legislation made no mention of the social sciences, although it included a vague reference to “other sciences.” Nevertheless, as Mark Solovey shows in this book, the NSF also soon became a major—albeit controversial—source of public funding for them. Solovey's analysis underscores the long-term impact of early developments, when the NSF embraced a “scientistic” strategy wherein the natural sciences represented the gold standard, and created a social science program limited to “hard-core” studies. Along the way, Solovey shows how the NSF's efforts to support scholarship, advanced training, and educational programs were shaped by landmark scientific and political developments, including McCarthyism, Sputnik, reform liberalism during the 1960s, and a newly energized conservative movement during the 1970s and 1980s. Finally, he assesses the NSF's relevance in a “post-truth” era, questions the legacy of its scientistic strategy, and calls for a separate social science agency—a National Social Science Foundation. Solovey's study of the battles over public funding is crucial for understanding the recent history of the social sciences as well as ongoing debates over their scientific status and social value.

A concise and accessible introduction to phenomenology, which investigates the experience of experience. This volume in the MIT Press Essential Knowledge series offers a concise and accessible introduction to phenomenology, a philosophical movement that investigates the experience of experience. Founded by Edmund Husserl (1859–1938) and expounded by Max Scheler, Martin Heidegger, Maurice Merleau-Ponty, and others, phenomenology ventures forth into the field of experience so that truth might be met in the flesh. It investigates everything as experienced. It does not study mere appearance but the true appearances of things, holding that the unfolding of experience allows us to sort true appearances from mere appearance. The book unpacks a series of terms—world, flesh, speech, life, truth, love, and wonder—all of which are bound up with each other in experience. For example, world is where experience takes place; flesh names the way our experiential exploration is inscribed into the bearings of our bodily being; speech is instituted in bodily presence; truth concerns the way our claims about things are confirmed by our experience. A chapter on the phenomenological method describes it as a means of clarifying the modality of experience that is written into its very fabric; and a chapter on the phenomenological movement bridges its divisions while responding to criticisms from analytic philosophy and postmodernism.

Reimagining the scholarly book as living and collaborative—not as commodified and essentialized, but in all its dynamic materiality. In this book, Janneke Adema proposes that we reimagine the scholarly book as a living and collaborative project—not as linear, bound, and fixed, but as fluid, remixed, and liquid, a space for experimentation. She presents a series of cutting-edge experiments in arts and humanities book publishing, showcasing the radical new forms that book-based scholarly work might take in the digital age. Adema's proposed alternative futures for the scholarly book go beyond such print-based assumptions as fixity, stability, the single author, originality, and copyright, reaching instead for a dynamic and emergent materiality. Adema suggests ways to unbind the book, describing experiments in scholarly book publishing with new forms of anonymous collaborative authorship, radical open access publishing, and processual, living, and remixed publications, among other practices. She doesn't cast digital as the solution and print as the problem; the problem in scholarly publishing, she argues, is not print itself, but the way print has been commodified and essentialized. Adema explores alternative, more ethical models of authorship; constructs an alternative genealogy of openness; and examines opportunities for intervention in current cultures of knowledge production. Finally, asking why it is that we cut and bind our research together at all, she examines two book publishing projects that experiment with remix and reuse and try to rethink and reperform the book-apparatus by taking responsibility for the cuts they make.

How we arrived in a post-truth era, when “alternative facts” replace actual facts, and feelings have more weight than evidence. Are we living in a post-truth world, where “alternative facts” replace actual facts and feelings have more weight than evidence? How did we get here? In this volume in the MIT Press Essential Knowledge series, Lee McIntyre traces the development of the post-truth phenomenon from science denial through the rise of “fake news,” from our psychological blind spots to the public's retreat into “information silos.” What, exactly, is post-truth? Is it wishful thinking, political spin, mass delusion, bold-faced lying? McIntyre analyzes recent examples—claims about inauguration crowd size, crime statistics, and the popular vote—and finds that post-truth is an assertion of ideological supremacy by which its practitioners try to compel someone to believe something regardless of the evidence. Yet post-truth didn't begin with the 2016 election; the denial of scientific facts about smoking, evolution, vaccines, and climate change offers a road map for more widespread fact denial. Add to this the wired-in cognitive biases that make us feel that our conclusions are based on good reasoning even when they are not, the decline of traditional media and the rise of social media, and the emergence of fake news as a political tool, and we have the ideal conditions for post-truth. McIntyre also argues provocatively that the right wing borrowed from postmodernism—specifically, the idea that there is no such thing as objective truth—in its attacks on science and facts. McIntyre argues that we can fight post-truth, and that the first step in fighting post-truth is to understand it.

Why our obsession with truth—the idea that some undeniable truth will make politics unnecessary—is driving our political polarization. In *The Divide*, Taylor Dotson argues provocatively that what drives political polarization is not our disregard for facts in a post-truth era, but rather our obsession with truth. The idea that some undeniable truth will make politics unnecessary, Dotson says, is damaging democracy. We think that appealing to facts, or common sense, or nature, or the market will resolve political disputes. We view our opponents as ignorant, corrupt, or brainwashed. Dotson argues that we don't need to agree with everyone, or force everyone to agree with us; we just need to be civil enough to practice effective politics. Dotson shows that we are misguided to pine for a lost age of respect for expertise. For one thing, such an age never happened. For another, people cannot be made into ultra-rational Vulcans. Dotson offers a road map to guide both citizens and policy makers in rethinking and refashioning political interactions to be more productive. To avoid the trap of divisive and fanatical certitude, we must stop idealizing expert knowledge and romanticizing common sense. He outlines strategies for making political disputes more productive: admitting uncertainty, sharing experiences, and tolerating and negotiating disagreement. He suggests reforms to political practices and processes, adjustments to media systems, and dramatic changes to schooling, childhood, the workplace, and other institutions. Productive and intelligent politics is not a product of embracing truth, Dotson argues, but of adopting a pluralistic democratic process.

The process of user-centered innovation: how it can benefit both users and manufacturers and how its emergence will bring changes in business models and in public policy. Innovation is rapidly becoming democratized. Users, aided by improvements in computer and communications technology, increasingly can develop their own new products and services. These innovating users—both individuals and firms—often freely share their innovations with others, creating user-innovation communities and a rich intellectual commons. In *Democratizing Innovation*, Eric von Hippel looks closely at this emerging system of user-centered innovation. He explains why and when users find it profitable to develop new products and services for themselves, and why it often pays users to reveal their innovations freely for the use of all. The trend toward democratized innovation can be seen in software and information products—most notably in the free and open-source software movement—but also in physical products. Von Hippel's many examples of user innovation in action range from surgical equipment to surfboards to software security features. He shows that product and service development is concentrated among “lead users,” who are ahead on marketplace trends and whose innovations are often commercially attractive. Von Hippel argues that manufacturers should redesign their innovation processes and that they should systematically seek out innovations developed by users. He points to businesses—the custom semiconductor industry is one example—that have learned to assist user-innovators by providing them with toolkits for developing new products. User innovation has a positive impact on social welfare, and von Hippel proposes that government policies, including R&D subsidies and tax credits, should be realigned to eliminate biases against it. The goal of a democratized user-centered innovation system, says von Hippel, is well worth striving for. An electronic version of this book is available under a Creative Commons license.

An examination of the meaning of meaninglessness: why it matters that nothing matters. When someone is labeled a nihilist, it's not usually meant as a compliment. Most of us associate nihilism with destructiveness and violence. Nihilism means, literally, “an ideology of nothing.” Is nihilism, then, believing in nothing? Or is it the belief that life is nothing? Or the belief that the beliefs we have amount to nothing? If we can learn to recognize the many varieties of nihilism, Nolen Gertz writes, then we can learn to distinguish what is meaningful from what is meaningless. In this addition to the MIT Press Essential Knowledge series, Gertz traces the history of nihilism in Western philosophy from Socrates through Hannah Arendt and Jean-Paul Sartre. Although the term “nihilism” was first used by Friedrich Jacobi to criticize the philosophy of Immanuel Kant, Gertz shows that the concept can illuminate the thinking of Socrates, Descartes, and others. It is Nietzsche, however, who is most associated with nihilism, and Gertz focuses on Nietzsche's thought. Gertz goes on to consider what is not nihilism—pessimism, cynicism, and apathy—and why; he explores theories of nihilism, including those associated with Existentialism and Postmodernism; he considers nihilism as a way of understanding aspects of everyday life, calling on Adorno, Arendt, Marx, and prestige television, among other sources; and he reflects on the future of nihilism. We need to understand nihilism not only from an individual perspective, Gertz tells us, but also from a political one.

Winning the anticorruption battle: a guide for citizens and politicians. The phenomenon of corruption has existed since antiquity; from ancient Mesopotamia to our modern-day high-level ethical morass, people have sought a leg up, a shortcut, or an end run to power and influence. In this volume in the MIT Press Essential Knowledge series, Robert Rotberg, a recognized authority on governance and international relations, offers a definitive guide to corruption and anticorruption, charting the evolution of corruption and offering recommendations on how to reduce its power and spread. The most important component of anticorruption efforts, he argues, is leadership that is committed to changing dominant political cultures. Rotberg explains that corruption is the conversion of a public good into personal gain—either by the exchange of cash for influence or by the granting of special favors even without explicit payments. He describes successful anticorruption efforts in countries ranging from Denmark and Sweden to Canada and Costa Rica, and discusses the roles of judicial systems, investigative journalism, multinational corporations, and technological advances. He shows how the United States has become more

corrupt than before, and contrasts recent US and Canadian experiences. Without sufficient political will to eliminate corruption, it persists. Rotberg outlines thirteen practical steps for battling corruption, including removing holdover officials tainted by corruption and the public declaration of financial assets by elected officials and appointees.

Why we don't live in a post-truth society but rather a myside society: what science tells us about the bias that poisons our politics. In *The Bias That Divides Us*, psychologist Keith Stanovich argues provocatively that we don't live in a post-truth society, as has been claimed, but rather a myside society. Our problem is not that we are unable to value and respect truth and facts, but that we are unable to agree on commonly accepted truth and facts. We believe that our side knows the truth. Post-truth? That describes the other side. The inevitable result is political polarization. Stanovich shows what science can tell us about myside bias: how common it is, how to avoid it, and what purposes it serves. Stanovich explains that although myside bias is ubiquitous, it is an outlier among cognitive biases. It is unpredictable. Intelligence does not inoculate against it, and myside bias in one domain is not a good indicator of bias shown in any other domain. Stanovich argues that because of its outlier status, myside bias creates a true blind spot among the cognitive elite--those who are high in intelligence, executive functioning, or other valued psychological dispositions. They may consider themselves unbiased and purely rational in their thinking, but in fact they are just as biased as everyone else. Stanovich investigates how this bias blind spot contributes to our current ideologically polarized politics, connecting it to another recent trend: the decline of trust in university research as a disinterested arbiter.

An argument that what makes science distinctive is its emphasis on evidence and scientists' willingness to change theories on the basis of new evidence. Attacks on science have become commonplace. Claims that climate change isn't settled science, that evolution is "only a theory," and that scientists are conspiring to keep the truth about vaccines from the public are staples of some politicians' rhetorical repertoire. Defenders of science often point to its discoveries (penicillin! relativity!) without explaining exactly why scientific claims are superior. In this book, Lee McIntyre argues that what distinguishes science from its rivals is what he calls "the scientific attitude"—caring about evidence and being willing to change theories on the basis of new evidence. The history of science is littered with theories that were scientific but turned out to be wrong; the scientific attitude reveals why even a failed theory can help us to understand what is special about science. McIntyre offers examples that illustrate both scientific success (a reduction in childbed fever in the nineteenth century) and failure (the flawed "discovery" of cold fusion in the twentieth century). He describes the transformation of medicine from a practice based largely on hunches into a science based on evidence; considers scientific fraud; examines the positions of ideology-driven denialists, pseudoscientists, and "skeptics" who reject scientific findings; and argues that social science, no less than natural science, should embrace the scientific attitude. McIntyre argues that the scientific attitude—the grounding of science in evidence—offers a uniquely powerful tool in the defense of science.

Previously Published as *A Field Guide to Lies* We're surrounded by fringe theories, fake news, and pseudo-facts. These lies are getting repeated. New York Times bestselling author Daniel Levitin shows how to disarm these socially devastating inventions and get the American mind back on track. Here are the fundamental lessons in critical thinking that we need to know and share now. Investigating numerical misinformation, Daniel Levitin shows how mishandled statistics and graphs can give a grossly distorted perspective and lead us to terrible decisions. Wordy arguments on the other hand can easily be persuasive as they drift away from the facts in an appealing yet misguided way. The steps we can take to better evaluate news, advertisements, and reports are clearly detailed. Ultimately, Levitin turns to what underlies our ability to determine if something is true or false: the scientific method. He grapples with the limits of what we can and cannot know. Case studies are offered to demonstrate the applications of logical thinking to quite varied settings, spanning courtroom testimony, medical decision making, magic, modern physics, and conspiracy theories. This urgently needed book enables us to avoid the extremes of passive gullibility and cynical rejection. As Levitin attests: Truth matters. A post-truth era is an era of willful irrationality, reversing all the great advances humankind has made. Euphemisms like "fringe theories," "extreme views," "alt truth," and even "fake news" can literally be dangerous. Let's call lies what they are and catch those making them in the act.

An exploration of the scientific mindset—such character virtues as curiosity, veracity, attentiveness, and humility to evidence—and its importance for science, democracy, and human flourishing. Exemplary scientists have a characteristic way of viewing the world and their work: their mindset and methods all aim at discovering truths about nature. In *An Instinct for Truth*, Robert Pennock explores this scientific mindset and argues that what Charles Darwin called "an instinct for truth, knowledge, and discovery" has a tacit moral structure—that it is important not only for scientific excellence and integrity but also for democracy and human flourishing. In an era of "post-truth," the scientific drive to discover empirical truths has a special value. Taking a virtue-theoretic perspective, Pennock explores curiosity, veracity, skepticism, humility to evidence, and other scientific virtues and vices. He explains that curiosity is the most distinctive element of the scientific character, by which other norms are shaped; discusses the passionate nature of scientific attentiveness; and calls for science education not only to teach scientific findings and methods but also to nurture the scientific mindset and its core values. Drawing on historical sources as well as a sociological study of more than a thousand scientists, Pennock's philosophical account is grounded in values that scientists themselves recognize they should aspire to. Pennock argues that epistemic and ethical values are normatively interconnected, and that for science and society to flourish, we need not just a philosophy of science, but a philosophy of the scientist.

How the future has been imagined and made, through the work of writers, artists, inventors, and designers. The future is like an unwritten book. It is not something we see in a crystal ball, or can only hope to predict, like the weather. In this volume of the MIT Press's Essential Knowledge series, Nick Montfort argues that the future is something to be

made, not predicted. Montfort offers what he considers essential knowledge about the future, as seen in the work of writers, artists, inventors, and designers (mainly in Western culture) who developed and described the core components of the futures they envisioned. Montfort's approach is not that of futurology or scenario planning; instead, he reports on the work of making the future—the thinkers who devoted themselves to writing pages in the unwritten book. Douglas Engelbart, Alan Kay, and Ted Nelson didn't predict the future of computing, for instance. They were three of the people who made it. Montfort focuses on how the development of technologies—with an emphasis on digital technologies—has been bound up with ideas about the future. Readers learn about kitchens of the future and the vision behind them; literary utopias, from Plato's Republic to Edward Bellamy's Looking Backward and Charlotte Perkins Gilman's Herland; the Futurama exhibit at the 1939 New York World's Fair; and what led up to Tim Berners-Lee's invention of the World Wide Web. Montfort describes the notebook computer as a human-centered alternative to the idea of the computer as a room-sized “giant brain”; speculative practice in design and science fiction; and, throughout, the best ways to imagine and build the future.

How biases, the desire for a good narrative, reliance on citation metrics, and other problems undermine confidence in modern science. Modern science is built on experimental evidence, yet scientists are often very selective in deciding what evidence to use and tend to disagree about how to interpret it. In *The Matter of Facts*, Gareth and Rhodri Leng explore how scientists produce and use evidence. They do so to contextualize an array of problems confronting modern science that have raised concerns about its reliability: the widespread use of inappropriate statistical tests, a shortage of replication studies, and a bias in both publishing and citing “positive” results. Before these problems can be addressed meaningfully, the authors argue, we must understand what makes science work and what leads it astray. The myth of science is that scientists constantly challenge their own thinking. But in reality, all scientists are in the business of persuading other scientists of the importance of their own ideas, and they do so by combining reason with rhetoric. Often, they look for evidence that will support their ideas, not for evidence that might contradict them; often, they present evidence in a way that makes it appear to be supportive; and often, they ignore inconvenient evidence. In a series of essays focusing on controversies, disputes, and discoveries, the authors vividly portray science as a human activity, driven by passion as well as by reason. By analyzing the fluidity of scientific concepts and the dynamic and unpredictable development of scientific fields, the authors paint a picture of modern science and the pressures it faces.

Can we change the minds of science deniers? Encounters with flat earthers, anti-vaxxers, coronavirus truthers, and others. "Climate change is a hoax--and so is coronavirus." "Vaccines are bad for you." These days, many of our fellow citizens reject scientific expertise and prefer ideology to facts. They are not merely uninformed--they are misinformed. They cite cherry-picked evidence, rely on fake experts, and believe conspiracy theories. How can we convince such people otherwise? How can we get them to change their minds and accept the facts when they don't believe in facts? In this book, Lee McIntyre shows that anyone can fight back against science deniers, and argues that it's important to do so. Science denial can kill. Drawing on his own experience--including a visit to a Flat Earth convention--as well as academic research, McIntyre outlines the common themes of science denialism, present in misinformation campaigns ranging from tobacco companies' denial in the 1950s that smoking causes lung cancer to today's anti-vaxxers. He describes attempts to use his persuasive powers as a philosopher to convert Flat Earthers; surprising discussions with coal miners; and conversations with a scientist friend about genetically modified organisms in food. McIntyre offers tools and techniques for communicating the truth and values of science, emphasizing that the most important way to reach science deniers is to talk to them calmly and respectfully--to put ourselves out there, and meet them face to face.

Why the prejudice against adopting a scientific attitude in the social sciences is creating a new 'Dark Ages' and preventing us from solving the perennial problems of crime, war, and poverty. During the Dark Ages, the progress of Western civilization virtually stopped. The knowledge gained by the scholars of the classical age was lost; for nearly 600 years, life was governed by superstitions and fears fueled by ignorance. In this outspoken and forthright book, Lee McIntyre argues that today we are in a new Dark Age—that we are as ignorant of the causes of human behavior as people centuries ago were of the causes of such natural phenomena as disease, famine, and eclipses. We are no further along in our understanding of what causes war, crime, and poverty—and how to end them—than our ancestors. We need, McIntyre says, another scientific revolution; we need the courage to apply a more rigorous methodology to human behavior, to go where the empirical evidence leads us—even if it threatens our cherished religious or political beliefs about human autonomy, race, class, and gender. Resistance to knowledge has always arisen against scientific advance. Today's academics—economists, psychologists, philosophers, and others in the social sciences—stand in the way of a science of human behavior just as clerics attempted to block the Copernican revolution in the 1600s. A scientific approach to social science would test hypotheses against the evidence rather than find and use evidence only to affirm a particular theory, as is often the practice in today's social sciences. Drawing lessons from Galileo's conflict with the Catholic church and current debates over the teaching of "creation science," McIntyre argues that what we need most to establish a science of human behavior is the scientific attitude—the willingness to hear what the evidence tells us even if it clashes with religious or political pieties—and the resolve to apply our findings to the creation of a better society.

How we arrived in a post-truth era, when ""alternative facts"" replace actual facts, and feelings have more weight than evidence.

'Post-truth' was Oxford Dictionaries 2016 word of the year. While the term was coined by its disparagers in the light of the Brexit and US presidential campaigns, the roots of post-truth lie deep in the history of Western social and political theory. Post-Truth reaches back to Plato, ranging across theology and philosophy, to focus on the Machiavellian tradition in classical sociology, as exemplified by Vilfredo Pareto, who offered the original modern account of post-truth in terms of the 'circulation of elites'. The defining feature of 'post-truth' is a strong distinction between appearance and reality which is never quite resolved and so the strongest appearance ends up passing for reality. The only question is whether more is gained by rapid changes in appearance or by stabilizing one such appearance. Post-Truth plays out what this means for both politics and science.

A fascinating examination of how we are both played by language and made by language: the science underlying the bugs and features of humankind's greatest invention. Language is said to be humankind's greatest accomplishment. But what is language actually good for? It performs poorly at representing reality. It is a constant source of distraction, misdirection, and overshadowing. In fact, N. J. Enfield notes, language is far better at persuasion than it is at objectively capturing the facts of experience. Language cannot create or change physical reality, but it can do the next best thing: reframe and invert our view of the world. In *Language vs. Reality*, Enfield explains why language is bad for scientists (who are bound by reality) but good for lawyers (who want to win their cases), why it can be dangerous when it falls into the wrong hands, and why it deserves our deepest respect. Enfield offers a lively exploration of the science underlying the bugs and features of language. He examines the tenuous

relationship between language and reality; details the array of effects language has on our memory, attention, and reasoning; and describes how these varied effects power narratives and storytelling as well as political spin and conspiracy theories. Why should we care what language is good for? Enfield, who has spent twenty years at the cutting edge of language research, argues that understanding how language works is crucial to tackling our most pressing challenges, including human cognitive bias, media spin, the “post-truth” problem, persuasion, the role of words in our thinking, and much more. *Post-Truth Rhetoric and Composition* is a timely exploration of the increasingly widespread and disturbing effect of “post-truth” on public discourse in the United States. Bruce McComiskey analyzes the instances of bullshit, fake news, feigned ethos, hyperbole, and other forms of post-truth rhetoric employed in recent political discourse. The book frames “post-truth” within rhetorical theory, referring to the classic triad of logos, ethos, and pathos. McComiskey shows that it is the loss of grounding in logos that exposes us to the dangers of post-truth. As logos is the realm of fact, logic, truth, and valid reasoning, Western society faces increased risks—including violence, unchecked libel, and tainted elections—when the value of reason is diminished and audiences allow themselves to be swayed by pathos and ethos. Evaluations of truth are deferred or avoided, and mendacity convincingly masquerades as a valid form of argument. In a post-truth world, where neither truth nor falsehood has reliable meaning, language becomes purely strategic, without reference to anything other than itself. This scenario has serious consequences not only for our public discourse but also for the study of composition.

How the structure of news, information, and knowledge is evolving and how news media can foster social connection. While the public believes that journalism remains crucial for democracy, there is a general sense that the news media are performing this role poorly. In *The Social Fact*, John Wihbey makes the case that journalism can better serve democracy by focusing on ways of fostering social connection. Wihbey explores how the structure of news, information, and knowledge and their flow through society are changing, and he considers ways in which news media can demonstrate the highest possible societal value in the context of these changes. Wihbey examines network science as well as the interplay between information and communications technologies (ICTs) and the structure of knowledge in society. He discusses the underlying patterns that characterize our increasingly networked world of information—with its viral phenomena and whiplash-inducing trends, its extremes and surprises. How can the traditional media world be reconciled with the world of social, peer-to-peer platforms, crowdsourcing, and user-generated content? Wihbey outlines a synthesis for news producers and advocates innovation in approach, form, and purpose. *The Social Fact* provides a valuable framework for doing audience-engaged media work of many kinds in our networked, hybrid media environment. It will be of interest to all those concerned about the future of news and public affairs.

New perspectives on the misinformation ecosystem that is the production and circulation of fake news. What is fake news? Is it an item on Breitbart, an article in *The Onion*, an outright falsehood disseminated via Russian bot, or a catchphrase used by a politician to discredit a story he doesn't like? This book examines the real fake news: the constant flow of purposefully crafted, sensational, emotionally charged, misleading or totally fabricated information that mimics the form of mainstream news. Rather than viewing fake news through a single lens, the book maps the various kinds of misinformation through several different disciplinary perspectives, taking into account the overlapping contexts of politics, technology, and journalism. The contributors consider topics including fake news as “disorganized” propaganda; folkloric falsehood in the “Pizzagate” conspiracy; native advertising as counterfeit news; the limitations of regulatory reform and technological solutionism; Reddit's enabling of fake news; the psychological mechanisms by which people make sense of information; and the evolution of fake news in America. A section on media hoaxes and satire features an oral history of and an interview with prankster-activists the Yes Men, famous for parodies that reveal hidden truths. Finally, contributors consider possible solutions to the complex problem of fake news—ways to mitigate its spread, to teach students to find factually accurate information, and to go beyond fact-checking. Contributors Mark Andrejevic, Benjamin Burroughs, Nicholas Bowman, Mark Brewin, Elizabeth Cohen, Colin Doty, Dan Faltesek, Johan Farkas, Cherian George, Tarleton Gillespie, Dawn R. Gilpin, Gina Giotta, Theodore Glasser, Amanda Ann Klein, Paul Levinson, Adrienne Massanari, Sophia A. McClennen, Kembrew McLeod, Panagiotis Takis Metaxas, Paul Mihailidis, Benjamin Peters, Whitney Phillips, Victor Pickard, Danielle Polage, Stephanie Ricker Schulte, Leslie-Jean Thornton, Anita Varma, Claire Wardle, Melissa Zimdars, Sheng Zou

The rise and fall of identical copies: digital technologies and form-making from mass customization to mass collaboration. Digital technologies have changed architecture—the way it is taught, practiced, managed, and regulated. But if the digital has created a “paradigm shift” for architecture, which paradigm is shifting? In *The Alphabet and the Algorithm*, Mario Carpo points to one key practice of modernity: the making of identical copies. Carpo highlights two examples of identity crucial to the shaping of architectural modernity: in the fifteenth century, Leon Battista Alberti's invention of architectural design, according to which a building is an identical copy of the architect's design; and, in the nineteenth and twentieth centuries, the mass production of identical copies from mechanical master models, matrixes, imprints, or molds. The modern power of the identical, Carpo argues, came to an end with the rise of digital technologies. Everything digital is variable. In architecture, this means the end of notational limitations, of mechanical standardization, and of the Albertian, authorial way of building by design. Charting the rise and fall of the paradigm of identity, Carpo compares new forms of postindustrial digital craftsmanship to hand-making and the cultures and technologies of variations that existed before the coming of machine-made, identical copies. Carpo reviews the unfolding of digitally based design and construction from the early 1990s to the present, and suggests a new agenda for architecture in an age of variable objects and of generic and participatory authorship.

"A progressive research and information center examines how organizations and lobbies like gun control, tobacco and alcohol and oil have combined forces to attack and distort the truth, cripple legislation and create controversy where there is none, "--NoveList.

Continuing William Mitchell's investigations of how we understand, reason about, and use images, *The Reconfigured Eye* provides the first systematic, critical analysis of the digital imaging revolution. "An intelligent and readable approach to the digitization of images.... A useful overview of a critical subject."—*New York Times Book Review* Enhanced? Or faked? Today the very idea of photographic veracity is being radically challenged by the emerging technology of digital image manipulation and synthesis: photographs can now be altered at will in ways that are virtually undetectable, and photorealistic synthesized images are becoming increasingly difficult to distinguish from actual photographs. Continuing William Mitchell's investigations of how we understand, reason about, and use images, *The Reconfigured Eye* provides the first systematic, critical analysis of the digital imaging revolution. It describes the technology of the digital image in detail and looks closely at how it is changing the way we explore ideas, at its aesthetic potential, and at the ethical questions it raises.

How the concept of critical thinking emerged, how it has been defined, and how critical thinking skills can be taught. Critical thinking is regularly cited as an essential twenty-first century skill, the key to success in school and work. Given our propensity to believe fake news, draw incorrect conclusions, and make decisions based on emotion rather than reason, it might even be said that critical thinking is vital to the survival of a democratic society. But what, exactly, is critical thinking? In this volume in the MIT Press Essential Knowledge series, Jonathan Haber explains

how the concept of critical thinking emerged, how it has been defined, and how critical thinking skills can be taught and assessed. Haber describes the term's origins in such disciplines as philosophy, psychology, and science. He examines the components of critical thinking, including structured thinking, language skills, background knowledge, and information literacy, along with such necessary intellectual traits as intellectual humility, empathy, and open-mindedness. He discusses how research has defined critical thinking, how elements of critical thinking have been taught for centuries, and how educators can teach critical thinking skills now. Haber argues that the most important critical thinking issue today is that not enough people are doing enough of it. Fortunately, critical thinking can be taught, practiced, and evaluated. This book offers a guide for teachers, students, and aspiring critical thinkers everywhere, including advice for educational leaders and policy makers on how to make the teaching and learning of critical thinking an educational priority and practical reality.

2016 marked the birth of the post-truth era. Sophistry and spin have coloured politics since the dawn of time, but two shock events - the Brexit vote and Donald Trump's elevation to US President - heralded a departure into murkier territory. From Trump denying video evidence of his own words, to the infamous Leave claims of £350 million for the NHS, politics has rarely seen so many stretching the truth with such impunity. Bullshit gets you noticed. Bullshit makes you rich. Bullshit can even pave your way to the Oval Office. This is bigger than fake news and bigger than social media. It's about the slow rise of a political, media and online infrastructure that has devalued truth. This is the story of bullshit: what's being spread, who's spreading it, why it works - and what we can do to tackle it.

The definitive and essential collection of classic and new essays on analytic theories of truth, revised and updated, with seventeen new chapters. The question "What is truth?" is so philosophical that it can seem rhetorical. Yet truth matters, especially in a "post-truth" society in which lies are tolerated and facts are ignored. If we want to understand why truth matters, we first need to understand what it is. The Nature of Truth offers the definitive collection of classic and contemporary essays on analytic theories of truth. This second edition has been extensively revised and updated, incorporating both historically central readings on truth's nature as well as up-to-the-moment contemporary essays. Seventeen new chapters reflect the current trajectory of research on truth.

What beliefs are, what they do for us, how we come to hold them, and how to evaluate them. Our beliefs constitute a large part of our knowledge of the world. We have beliefs about objects, about culture, about the past, and about the future. We have beliefs about other people, and we believe that they have beliefs as well. We use beliefs to predict, to explain, to create, to console, to entertain. Some of our beliefs we call theories, and we are extraordinarily creative at constructing them. Theories of quantum mechanics, evolution, and relativity are examples. But so are theories about astrology, alien abduction, guardian angels, and reincarnation. All are products (with varying degrees of credibility) of fertile minds trying to find explanations for observed phenomena. In this book, Nils Nilsson examines beliefs: what they do for us, how we come to hold them, and how to evaluate them. We should evaluate our beliefs carefully, Nilsson points out, because they influence so many of our actions and decisions. Some of our beliefs are more strongly held than others, but all should be considered tentative and changeable. Nilsson shows that beliefs can be quantified by probability, and he describes networks of beliefs in which the probabilities of some beliefs affect the probabilities of others. He argues that we can evaluate our beliefs by adapting some of the practices of the scientific method and by consulting expert opinion. And he warns us about "belief traps"—holding onto beliefs that wouldn't survive critical evaluation. The best way to escape belief traps, he writes, is to expose our beliefs to the reasoned criticism of others.

Welcome to the Post-Truth era—a time in which the art of the lie is shaking the very foundations of democracy and the world as we know it. The Brexit vote; Donald Trump's victory; the rejection of climate change science; the vilification of immigrants; all have been based on the power to evoke feelings and not facts. So what does it all mean and how can we champion truth in a time of lies and 'alternative facts'? In this eye-opening and timely book, Post-Truth is distinguished from a long tradition of political lies, exaggeration and spin. What is new is not the mendacity of politicians but the public's response to it and the ability of new technologies and social media to manipulate, polarise and entrench opinion. Where trust has evaporated, conspiracy theories thrive, the authority of the media wilt and emotions matter more than facts. Now, one of the UK's most respected political journalists, Matthew d'Ancona investigates how we got here, why quiet resignation is not an option and how we can and must fight back.

A concise introduction to content and the content industry, from the early internet to the Instagram egg. From the time we roll out of bed to check overnight updates to our last posts, likes, and views of the previous day, we're consuming and producing content. But what does the term "content" even mean? When did it become ubiquitous? And at what cost? In this volume in the MIT Press Essential Knowledge series, Kate Eichhorn offers a concise introduction to content and the content industry, examining the far-reaching effects content has on culture, politics, and labor in a digital age. Eichhorn traces the evolution of our current understanding of content from the early internet to the current social mediaverse. The quintessential example of content, she says, is the Instagram egg—an image that imparted no information or knowledge and circulated simply for the sake of circulation. Eichhorn explores what differentiates user-generated content from content produced by compensated (although often undercompensated) workers; examines how fields from art and literature to journalism and politics have weathered the rise of the content industry; and investigates the increasing importance of artists' "content capital"—the ability of artists, writers, and performers to produce content not about their work but about their status as artists.

Why truth is important in our everyday lives. Why does truth matter when politicians so easily sidestep it and intellectuals scorn it as irrelevant? Why be concerned over an abstract idea like truth when something that isn't true—for example, a report of Iraq's attempting to buy materials for nuclear weapons—gets the desired result: the invasion of Iraq? In this engaging and spirited book, Michael Lynch argues that truth does matter, in both our personal and political lives. Lynch explains that the growing cynicism over truth stems in large part from our confusion over what truth is. "We need to think our way past our confusion and shed our cynicism about the value of truth," he writes. "Otherwise, we will be unable to act with integrity, to live authentically, and to speak truth to power." True to Life defends four simple claims: that truth is objective; that it is good to believe what is true; that truth is a goal worthy of inquiry; and that truth can be worth caring about for its own sake, not just because it gets us other things we want. In defense of these "truisms about

truth", Lynch diagnoses the sources of our cynicism and argues that many contemporary theories of truth cannot adequately account for its value. He explains why we should care about truth, arguing that truth and its pursuit are part of living a happy life, important in our personal relationships and for our political values.

Case studies, personal accounts, and analysis show how to recognize and combat pseudoscience in a post-truth world. In a post-truth, fake news world, we are particularly susceptible to the claims of pseudoscience. When emotions and opinions are more widely disseminated than scientific findings, and self-proclaimed experts get their expertise from Google, how can the average person distinguish real science from fake? This book examines pseudoscience from a variety of perspectives, through case studies, analysis, and personal accounts that show how to recognize pseudoscience, why it is so widely accepted, and how to advocate for real science. Contributors examine the basics of pseudoscience, including issues of cognitive bias; the costs of pseudoscience, with accounts of naturopathy and logical fallacies in the anti-vaccination movement; perceptions of scientific soundness; the mainstream presence of "integrative medicine," hypnosis, and parapsychology; and the use of case studies and new media in science advocacy.

Contributors David Ball, Paul Joseph Barnett, Jeffrey Beall, Mark Benisz, Fernando Blanco, Ron Dumont, Stacy Ellenberg, Kevin M. Folta, Christopher French, Ashwin Gautam, Dennis M. Gorman, David H. Gorski, David K. Hecht, Britt Marie Hermes, Clyde F. Herreid, Jonathan Howard, Seth C. Kalichman, Leif Edward Ottesen Kennair, Arnold Kozak, Scott O. Lilienfeld, Emilio Lobato, Steven Lynn, Adam Marcus, Helena Matute, Ivan Oransky, Chad Orzel, Dorit Reiss, Ellen Beate Hansen Sandseter, Kavin Senapathy, Dean Keith Simonton, Indre Viskontas, John O. Willis, Corrine Zimmerman

This book discusses post-truth not merely as a Western issue, but as a problematic political and cultural condition with global ramifications. By locating the roots of the phenomenon in the trust crisis suffered by liberal democracy and its institutions, the book argues that post-truth serves as a space for ideological conflicts and geopolitical power struggles that are reshaping the world order. The era of post-truth politics is thus here to stay, and its reach is increasingly global: Russian trolls organizing events on social media attended by thousands of unaware American citizens; Turkish pro-government activists amplifying on Twitter conspiracy theories concocted via Internet imageboards by online subcultures in the United States; American and European social media users spreading fictional political narratives in support of the Syrian regime; and Facebook offering a platform for a harassment campaign by Buddhist ultra-nationalists in Myanmar that led to the killing of thousands of Muslims. These are just some of the examples that demonstrate the dangerous effects of the Internet-driven global diffusion of disinformation and misinformation. Grounded on a theoretical framework yet written in an engaging and accessible way, this timely book is a valuable resource for students, researchers, policymakers and citizens concerned with the impact of social media on politics.

An argument that the problem of free will boils down to an open scientific question about the causal histories of certain kinds of neural events. In this largely antimetaphysical treatment of free will and determinism, Mark Balaguer argues that the philosophical problem of free will boils down to an open scientific question about the causal histories of certain kinds of neural events. In the course of his argument, Balaguer provides a naturalistic defense of the libertarian view of free will. The metaphysical component of the problem of free will, Balaguer argues, essentially boils down to the question of whether humans possess libertarian free will. Furthermore, he argues that, contrary to the traditional wisdom, the libertarian question reduces to a question about indeterminacy—in particular, to a straightforward empirical question about whether certain neural events in our heads are causally undetermined in a certain specific way; in other words, Balaguer argues that the right kind of indeterminacy would bring with it all of the other requirements for libertarian free will. Finally, he argues that because there is no good evidence as to whether or not the relevant neural events are undetermined in the way that's required, the question of whether human beings possess libertarian free will is a wide-open empirical question.

A short, informal account of our ever-increasing dependence on a complex multiplicity of messages, records, documents, and data. We live in an information society, or so we are often told. But what does that mean? This volume in the MIT Press Essential Knowledge series offers a concise, informal account of the ways in which information and society are related and of our ever-increasing dependence on a complex multiplicity of messages, records, documents, and data. Using information in its everyday, nonspecialized sense, Michael Buckland explores the influence of information on what we know, the role of communication and recorded information in our daily lives, and the difficulty (or ease) of finding information. He shows that all this involves human perception, social behavior, changing technologies, and issues of trust. Buckland argues that every society is an "information society"; a "non-information society" would be a contradiction in terms. But the shift from oral and gestural communication to documents, and the wider use of documents facilitated by new technologies, have made our society particularly information intensive. Buckland describes the rising flood of data, documents, and records, outlines the dramatic long-term growth of documents, and traces the rise of techniques to cope with them. He examines the physical manifestation of information as documents, the emergence of data sets, and how documents and data are discovered and used. He explores what individuals and societies do with information; offers a basic summary of how collected documents are arranged and described; considers the nature of naming; explains the uses of metadata; and evaluates selection methods, considering relevance, recall, and precision.

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