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The 'Trueness' of 'Reality': World-making and World-faking[*]

Eva Kimminich[i]

Abstract: This essay traces the understanding of perception that has occupied philosophy, semioticians and brain researchers. All of them focus on the relationship between sensorial perception, reality in the world of life and interpretive cognition, each with a different emphasis. However, all definitions unanimously show that perception can only ever express a person's idea of or attitude towards the world in which they live. Reality and truth are therefore social and individual constructs. In order to maintain the socially agreed view of the world, the individual thus occupies an important position, especially in the postmodern democratic and highly individualized information society. In it, the individual is a site for the creation and the dissemination of meaning. In order to undermine the social construction of reality and common sense, influencing semiosis is a silent and effective weapon, transforming world-making in world-faking. Using the results of analyses of right-wing populism and conspiracy myths from recent times, the author summarizes how such influence is exerted in the social media via platforms and so called alternative newscast channels and what effect they have on the individual as well as on the socially agreed image of reality. To this end, she combines socio-constructivist with semiotic models.

Keywords: truth; perception; semiosphere; conspiracy myth; populism.

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i Professor at University of Potsdam, Germany. Email: eva.kimminich@uni-potsdam.de. ORCID: https://orcid.org/0000-0002-0976-9217.

1. Regimes of truth and the social construction of reality

Philosophers and scientists from various disciplines have been puzzling over truth and perception for millennia. In antiquity, Democritus, for example, distinguished between a coarse perception carried out by our sense organs and a finer perception associated with cognition, which takes place in another more subtle organ; he called it the soul or nous (EMPEDOCLE, 1981, p. 125). He thus assumed that the soul must compare the inadequate mosaic that we make of the world by means of our sensory perceptions with reality, in order to be able to at least partially correct the motley impressions.

In today's brain research, the core of this idea has been proven to be right (ROTH, 1987). The brain generates the perceptual content of our sensations during a processing procedure by interpreting and evaluating the neuronal signals it receives. In the course of its development, it has learned its own criteria for interpretation. These are characteristics and combinations of characteristics that are regularly reported to it from the environment. If the combinations of certain features occur again and again at the same time and in the same place, then certain neuronal connections become solidified. These are based on an inscription and overwriting of various impressions in our brain. There, conscious and unconscious memories of events that we perceive, as well as their interpretations, are stored through the networking of nerve cells. The interconnections of the nerve cells involved are triggered by the countless sensory perceptions we make every day. In the process, they are repeatedly overlaid by new impressions in the same area of experience. In addition to genetic factors, environmental influences, experiences in the social environment (family, peer groups, working environment, etc.) and experiences in the always the same or new life environments play a decisive role in the formation of the neurobiological basis of our memory processes. Due to this plasticity of the central nervous system, personal impressions of the past can be supplemented by new experiences and reconstructed again and again with regard to a changed present.

In this way, new perspectives can be unfolded in the consciousness of each individual because the brain's construction capacity is dynamically evolving. Decisive for this are the stimuli that the sense organs report to it, either always the same ones and in always the same combinations or different stimuli which occur in changing combinations. The latter is decisive for the differentiation of different world views. What conclusions can we draw from this for our understanding of reality? It is not revealed to us through our senses, but through neuronal processes in our brain. The resulting constructs are socially transformed, i.e. through communication, into a meaningfully interpreted world

by each individual comparing his or her constructs with others. If they roughly match, they are perceived as real and as true. From the point of view of brain research, we therefore only perceive reality as a socially constructed world, in each case according to the catalog of social conceptions of the world.

Within the framework of his symbol-based cultural theory, the founding father of cultural semiotics, Ernst Cassirer, also described perception. On the one hand, it is connected with the observation of differences, on the other hand, with a *Beideutung*, i.e. an interpretation is arbitrarily assigned to a sensually perceived object. All symbolic forms emerge from this process, which Cassirer called *Prägnanzbildung*. This is based on an activity of interpretation that is already contained in the process of perception:

> The phenomenon of perception [...] presents itself as an initially still undivided whole, as an overall experience that is indeed structured in some way, but whose structure by no means implies its disintegration into disparate sensory elements. [...] already the thing-world of pre-scientific experience is interspersed with certain motifs of reflection, especially with motifs of the causal interpretation of phenomena (CASSIRER, 2003, p. 3).

This means nothing other than that our perception is synaesthetic (*total experience*), but that we already make *causal interpretations* based on our cultural prior knowledge. Sensory perception can therefore only be communicated as an interpretation, and it therefore only expresses a certain attitude of the perceiver towards reality. It is the attitude which enters as a *new dimension of reality*, as a *network of symbols* between man and reality: "Thus he has surrounded himself with linguistic forms, artistic images, mythical symbols [...] that he cannot see or recognize anything without this artificial medium interposing itself between him and reality" (CASSIRER, 2003, p. 235). Consequently, he cannot escape this symbolic world: "He no longer lives in a merely physical universe, but in a symbolic one. Language, myth, art and religion are components of this universe" (CASSIRER, 1990, p. 6).

Cassirer's conceptualisation of human perception is suitable for shedding semiotic light on our brain's interpretation of reality as a socially constructed world. From his perspective perceiving something likewise does not mean recognizing it, but rather searching for something in what we perceive what we recognize. In this search for what we recognize, we select, categorize, typologize and interpret. The available distinguishing features, classification systems, (stereo)types and horizons of meaning all play an equally important role. They are the guidelines to which every perception and its interpretation is oriented.

Since the constructivist turn, in this sense a distinction in German language, has been made between *Realität* and *Wirklichkeit*. *Reality/Realität*

refers to the existing world and *Wirklichkeit* to the construction or interpretation of it. Maintaining world views as social constructions of reality is the basis for coexistence and the common sense of a society. Consequently, it must be ensured that the members perceive reality in the way that the social construction of reality envisages.

From a socio-constructivist point of view, the members of a cultural community have a programme at their disposal for this purpose. It provides the members with patterns of interpretation and with semantic categories for differentiation and evaluation. This makes it easier for them to classify and evaluate actions of themselves or of other groups of people and, of course, of incisive events. In this manner the maintenance of common sense can be assured.

Consequently, it is crucial for the preservation of the socially determined view of the world and of power that the interpretation and evaluation of certain perceptual and memory contents of the collective memory are fixed, in order to sustain the image of the present and past of a society that supports the social power relations. Michel Foucault therefore described modern societies as a truth *regime* (FOUCAULT, 1980, p. 38). Their world views or cultural programmes can be based on religious, ideologic or capitalist consumerist systems of meaning that symbolically convey the corresponding values and instructions for action. Therein truth and reality are concepts with which claims to correctness and legitimacy are made. They support interpretive and decision-making power, i.e. the supremacy of world-making.

In this respect, the perception of the individual is a decisive factor for the integration of the members of society into a common world view. Ideally, each member must interpret the perception of real events in a way that is intended by the common world view. But this only succeeds if it adopts and applies the patterns of interpretation, differentiation and evaluation. Since in the democratic, secularized and individualistic societies the individual can also develop other interpretations, in principle each individual member of society is a site of meaning production. From his/her semiosis, divergent or contrary interpretations as well as variants of application of a cultural programme can emerge.

2. Truths and beliefs in the social media era

This is especially true for our recent society of social media. Not only is any interpretation possible but it can also be spread and shared with a more or less numerous quantity of people. This pluralistic reporting permits an unfiltered spreading of information and particularly of information interpretation which meanwhile leads to a superabundance of information and above all, to the dissemination of contradictory information, observations, image and film

documentaries, fake news and conspiracy myths. The consequence is on the one hand the undermining of the collective image of reality and the questioning of interpretation authority on official interpretation content. On the other hand, the development of new communication techniques has initiated a profound societal change, in regard to how information is handled. It is about an everyday self-related handling of information which can be linked to a new form of self-performance and we-group formation via the interpretation of information. Everyone believes and claims they know the truth and the correct interpretation of events.

The posting and sharing of individual interpretations then facilitate the formation of we-groups by which the interpreting individual can win recognition, as for example *Klagemauer-TV* (Wailing Wall TV) propagates: on its website, the user is called upon to cooperate in order to expose "deteriorating media lies and lying media":

> By consistently suppressing dissenting voices, they [the established media] perpetuate brand-new lies. But more and more people see through the swindle and cancel their subscriptions. [...] *Klagemauer-TV*, on the other hand, has been working for you on a voluntary basis and free of charge since 2012! *Klagemauer-TV* is both a historical archive and an intellectual fitness centre in one. Therefore, make your mind fit by exploring our *Klagemauer-TV* broadcast lists and studying the most important programmes and films over and over again. Our only reward lies in your disseminating such clarifications as widely as possible. Thank you very much (KLAGEMAUER-TV, 2021).

Also the conspiracy narrators active in Telegram rely on group formation by infiltrating their fans with corona-myths, such as Attila Hildmann with his anti-Semitic tweets on the origin of the Corona virus or on the supposedly lethal vaccination by a supposed gift injection (ZIMMERMANN, 2021).

Spreading Fake News, conspiracy myth, hate speech and extreme images means also to break a taboo, not only in a moral sense but as I would say mainly in regard to the semantic categories for differentiation and evaluation being commonly accepted; like true/false, good/evil, politically correct/incorrect or moderate/extreme. And of course, breaking these kinds of taboos by reversing the binary oppositions means a winning of recognition. In the final analysis, this could be the catalyst for a fragmentation of a common world view and common sense, as has become increasingly visible since the pandemic the last two years. Since individual interpretation can be the starting point of deviant interpretations (being) based on fake news and conspiracy myths, to become more or less public, in our micro-studies we looked more closely at social media

communication. Because viral information, memes, posts and comments, tweets and retweets give an insight into the dynamics of interpretive processes.

That is, we focused on information and semiosis within a constructivist approach simultaneously linked with semiotic concepts and models. Siegfried J. Schmidt generally regards culture as a programme, i.e. as an operating system of society that controls all cognitive and communicative processes. This is done via differentiation and evaluation categories that are linked to the perception and interpretation clusters of social realities, social groups, events or developments. The operating system provides the semantic categories and the central cognitive concepts. They offer its members help for evaluating and visualizing the naming of perceptions or differences in advance (SCHMIDT, 2014, p. 46). This discussion of the construction of social reality is proceeding "in an unreflected way as an endless process of linking, experiencing and evaluating semantic categories, differences and differentiations, which are generating in the actant and his life context that, what he himself is living as meaning" (SCHMIDT, 2014, p. 46). The operating system is thus to be seen as a collective construction kit for reproducing and securing a common world view as well as its fundamentals of behavior. But to this end, it must be reproduced by the individual. The latter thus has to be conceived as a scene of the production of meaning (Ort der Sinnerzeugung), from which also deviant applications of the collective construction kit emanate (SCHMIDT; VIEHOFF, 2015, p. 166).

In semiotic terms that is, that semiosis is to be seen as a crucial point for the social construction of realities. Within a society having a refined system of media the constructiveness of the common world view is going hand in hand with a multi-level observation, which causes on the one side the unobservability of the whole cohesion of the construction. On the other side in a highly individualized society doubting its own interpretive agencies, the individual as the intersection point of social systems consequently becomes more active in observing and also in producing digressive interpretations of social realities. In the case of these digressive interpretations that are increasing, a decomposition of the common view of social realities can be set in motion. Thus, also attestable knowledge can erode.

Within the Lotmanian concept of Semiosphere (LOTMAN, 1990) Schmidts' conceptualization of culture as an operating system (*Kulturprogramm*) can be visualized and inspected via a holistic perspective. As a semiotic space, assembling every sign, meaning or value used and produced by a society, arranged in various subspheres, competing each other by a permanent transfer of their elements, the concept of Semiosphere allows insight in the processes of collective meaning production and particularly in the shift of meaning. This takes place in the spaces of the contact aureoles in between the subspheres, conceived as a sum of bilingual filters of translation (cf. LOTMAN, 1990, p. 290). Lotman

like Schmidt conceives the dynamics of the whole system as a mechanism for the creation of any text or interpretation, as well as world views, images of the self or of the other etc. Like Umberto Eco and Lotman, Schmidt also underlines the fact, that any programmatic set does only exist in its application, what is supposed to mean that the individuals' interpretations can have much more impact as is admitted by fading out the importance of semiosis.

Against the background of sociocultural constructivism individual semiosis and its emerging interpretations thus are to be seen as a scene on which the perception of social realities can be shifted. An individual picks up only a certain amount of information. Criteria of preselection can be the focus of interest, the source of its dissemination, the topicality and so on. This selection can also be influenced or blocked, on the one hand by psychological factors (fears, hopes, entrenched views, stress, trauma) and on the other by information strategy, technologically or by exploiting the psychological factors.

3. World-making and world-faking

According to Eco the knowledge of our social reality is based on stories, offering interpretation patterns for understanding and acting in everyday life. Interpretation patterns which refer to events or developments in social reality and to individuals of public life are thus generally to be seen as a component of social reality construction. And as Eco pointed out in his article about semiotic guerilla, semiosis as an uncontrollable process of meaning-production can be a scene of resistance and thus be more important for social change than information by the media (ECO, 2022). Thus, it is the semiosis of the individual which is the initial point of spreading interpretations of information or values, which can be more or less conform with the common sense. To influence semiosis can therefore be a silent weapon.

This is what our research group in Potsdam and Turin analyze with micro-studies of rightwing populism focusing on information on refugees, Islamic terrorism, on climate debate or even on corona politics. Our detailed analyses of memes, keywords, codes, metaphors, syntactical means of expression or communicative strategies like trolling – particularly of extreme right-wing populism in Italy, France, Germany and the USA – revealed very clearly that the repeated dissemination of particular information and interpretations is dedicated to a differing or reversed perception of social realities which is the foundation for policy making. At the same time, we could observe how emotional and cognitive activities of the users are purposefully driven and how information or memes mutated throughout these activities (KIMMINICH, 2018a).

We found that the web pages are structured in such a way that the user is essentially introduced to the alternative interpretation of reality via three steps

(KIMMINICH, 2016, p. 33-51). Through *courting*, the user's self-esteem is addressed. For the user's search for points of reference, for his or her personal world view, especially his or her fears and desires, a process we call/called *grounding* provides key terms and memorable images. Through their discussion semantic categories and a code are introduced, through which the desired interpretation is initiated. The last step, called *truthifying*, consists in disposing witness accounts or confessions of other users, which confirm the rightness of the given statements and interpretations. Emerging doubts about the truth of the disposed so called information are nipped in the bud with it.

As we can observe, this reprogramming of perception and meaning building takes place on many websites, information platforms, in social media or even in games. There, the user will find all kinds of information, particularly much information being only interpreted information. The latter is the result of a secondary semantic system in the sense of Roland Barthes, what is supposed to mean, that it is hiding its own process of generation. More precisely, they are the result of synthesizing factual information with more or less factual based interpretation and the respective semantic categories. The output then like in the case of myth is an interpretation handled as factual information.

This kind of information platforms or news broadcasting not only spreads fake news, they follow a strategy which may be called world-faking. Detached from any concrete references to real events and also from scientific findings their aim is to propagate patterns and categories of interpretation that work towards a deviant world view. By spreading other semantic categories for differentiation and evaluation this process of redirection of meaning building may be less visible because the output seems more conform with the new categories of evaluation.

Integrating the structural semantics of Algirdas Julien Greimas in our socio-semiotic setting of Semiosphere, individual interpretation and its interacting can be further unfolded. That is with the semiotic square the nature of Lotmans translation can be specified as a transformation having a precise ambition: the confrontation of two opposite interpretations and their internal programmatic settings in order to appropriation and domination. In Italy, for example, different traditional right-wing ideas emerge and are considered ideologically neutral and driven by common sense, as shows Vincenzo Idone Cassone in his analysis of the *Five Stars Movement* (CASSONE, 2018, p. 19-35). By recontextualizing typical right-wing topics and agendas, these were naturalized into non-ideological forms. As the author shows, this is a more general strategy of shifting political categories in order to make a party socially acceptable and thereby eligible. This strategy of mimicry can also be observed in other countries. Supposedly non-ideological political discourses spread

traditional populist, neoliberal and conservative ideas and opinions as seen also in Germany, Austria or France.

Within an exemplary analysis of three so-called alternative news media – the website *PI-News* (PI standing for politically incorrect), the *Compact Magazine* founded by Jürgen Elsässer and the already cited faked newscast *Klagemauer-TV* directed by the sect leader Ivo Sasek – we had observed how individual information units are edited. We analyzed the programming inherent to their presentation and combination in order for the user to reproduce a specific perception of social realities, following a well hidden ideological construction code. Notably we observed an interpretative game with the self and the other, provoked by the refugee influx. The nucleus of the construction code is the opposition of Western and Islamic culture, linked to the definition of the self and the other. As result by spreading special information like increasing numbers of refugees or the intrusion of Islamic terrorists hidden in between the refuges or spreading fake news like the rape of a German girls by refugees the process of interpretation is steered or we can say also presetted by triggering fear and hate of the other. The same can be observed in the case of corona pandemic with mandatory masks respectively the discussion of compulsory vaccination, bringing out the opposition of *Querdenker* (*lateral thinkers*) and *Schlafschafe* (*sleeping sheep*).

Linda Thom's multi-layered discourse analysis of *Bürgerblogs* (*citizen blogs*), gate-watching the mainstream media in France and Germany, shows that the phenomenon of *Lügenpresse* is used in both milieus to propagate a specific perception of social reality that is highly charged with emotions, particularly with the fear of Islamization and social decline (THOM, 2018, p. 46-56). Concerning the argumentation of French and German communities, she points out that within the reproach of *Lügenpresse*, class conflict is the crucial point. By using specific metaphors and keywords, the blogs in both countries claim that the so-called simple folk, the working class and homeless people, are exploited and taken for fools by the elites. As an initial narrative there is the assertion that the politically correct established media support this exploitation by blurring or falsifying information. he alternative media of *Bürgerblogs* however would permit additional perspectives and thus deliver differentiated and true information. In doing so, they require trueness and with this trust and morality for their alternative information and interpretations. With the corona politics happens the same.

Another study focused *Pixelcanvas*. Mattia Thibault's analysis gives insight into the morphogenesis of the smallest unit of a digital image (THIBAULT, 2018, p. 35-46). Analyzing an online game that allows players to color pixels on an infinite canvas, he shows how through modifying the position and/or color of a pixel, a shift of meaning of the symbol signs present on the

canvas can be initiated. Thus, he observes a struggle for visibility of a symbol between the players. This can for instance be a picture, a portrait of a politician or a historical date. By overwriting these symbols, for example the already present symbol of a national flag, the players try to conquer the place for the representation of their own flag on the canvas. With these endless modifications of national flags, this game also can have a political dimension and produce memes which then are also spread by social media and become viral. This principle of the pixel canvas could be seen as a metaphorical illustration of the overwriting of individual elements of an imaginary unit, as it happens in the evaluation of neuronal stimuli in our brain. This can also be used targeted.

In summary our analysis of rightwing populism in Italy, Germany and France or the ongoing studies on perception and meaning building on the pandemic are revealing very clearly the scheduled and massive repeating of opposite interpretations, striving to reverse the perception of social realities and policy making. To this let us have a closer look on the subsphere, in which this presetted process of meaning-building has to be integrated. It takes part in the subsphere *Democracy*, with its special semantic categories and evaluation set. As we observe by analyzing different rightwing ideologies we can retain in general that by intervening in the process of individual meaning-building via infiltration of keywords and hidden code-texts for interpretation, individual semiosis can be presetted. And this manipulation of course has an impact on the dynamics of the subsphere's main semantic categories and cognitive concepts of democracy. Thus furthermore the spreading of individual interpretation generated in an aura of purposeful selected information, can turn into counter categories for evaluation, contesting in our case the democratic concepts and categories of differentiation (KIMMINICH, 2018b, p. 158-161).

In the case of rightwing populism and of the measures taken in the context of the pandemic we can observe, that by triggering fear with the spreading of target-oriented information about criminality of refugees or terrorism respectively about the pandemic and the measures (compulsory mask and compulsory vaccination), the individual will itself produce opposite concepts and reversed criteria of evaluation: requiring freedom is contested by requiring security. Political correctness is contested by politically incorrect information which is asserted to tell the reticent truth as well as information of established media is tagged to be liars and so on.

As we have observed since the beginning of the 2020 pandemic, the exchange of the categories politically correct/incorrect is a crucial reversal, which therefore also has fundamental consequences for the perception of the other and of socio-political happenings. By linking *false* with potent institutions and established media, these are increasingly questioned on a massive scale, regardless of the subject matter, whether it is climate policy, business or the

pandemic. If *true* and *false* can be used arbitrarily, the reference to reality and science is lost. Since the German *wahr-nehmen* (perceiving) literally means taking something for true, i.e. accepting it as true, the continuous questioning of what is correct or incorrect and thus supposedly true or untrue has led many people to compile their own truth. Many of them do not realize that in doing so they are subtly manipulated on the internet, on social media and on street demonstrations.

Conclusions

Directing our attention to semiosis and to social contagion of target-oriented information, we can concludingly visualize these socio-political consequences with help of the semiosphere:

Firstly, as more as individual interpretation becomes public information because of social contagion, all the more common sense has to be shaped against the background of a mosaic of diverse and competing interpretations. With this also the kit for reproducing and securing a common world view as well as its fundamentals of behavior starts to be dissolved. Therefore, alternative news formats or Telegram activists aim for a possible fast and wide distribution of their interpretation of occurrences. They ask their users to share them via their social networks or to spread them on stickers for cars etc. provided to them.

Secondly we have to conclude: That as more individual interpretation becomes public information, all the more the percentage of factual information is washed out and interpretation is unplugged from common sense and from the factual information. Corporate world-making becomes group specific world-faking and scientific knowledge is denied and replaced by dogmatism and myths of conspiracy; accordingly climate change, the holocaust or the corona pandemic do not exist, they are only inventions to justify a political programme, political decisions or restrictions in order to ultimately transform democracy into dictatorship. Thus, the result are semiospheric turbulences. That is, that the shift of meaning in subspheres caused by the inducement of semiosis can trigger the shift of the position of the respective subsphere in relation to the other relevant subspheres. If the members of a society are directed to the new semantic categories and an alternative set of evaluation, the original ones fall behind or are overwritten, following the terminology of cognitive and brain sciences.

As we said initially, programmatic settings do only exist in its applications. This means that the individuals' interpretations can indeed make a contribution to societal change, because restructured in the described manner and replicated by viral information and social contagion, a change seems to be wanted by the members of the society themselves. – In the end what Eco started to think with his semiotic guerrilla as a possibility of resistance against autocratic

use of media has been applied. In the case of rightwing populism and of the *Querdenker* movement we meet a targeted and well-organized strategy of world-faking in order to generate a pretended vox populi through which systemic change can be initiated in a seemingly democratic way. Joining the *dreamteam* of *Klagemauer-TV* one can jointly create a brave new world by spreading the faked reality image of the cult: "Experience the new world", the *Klagemauer-TV* makers propagate "which is without money - where everyone gives their skills and time as it is on their heart. A loving togetherness has characterized our cooperation for 9 years. If you want to help from home from now on, spread our broadcasts" (KLAGEMAUER-TV, 2021). By courting its users, *Klagemauer-TV* multiplies its spreaders and provides them material for further spreading. Since 2012, over 14.000 *truth*-telling programmes have been produced with their help in 74 languages and 200 countries.

Beyond that, since Corona, we can see, that formats such as PI News, Telegram or *Klagemauer-TV* etc., as well as movements such as the Monday walks, are networking together, on the internet and in the streets. They gather the dissatisfied and insecure to instrumentalize them for their goals. They seem to be having success with this. Even if this heterogenic group represent a minority, their members undermine trust in the democratic system with their reprogrammed idea of democracy, their faked truth and inverted correctness. Calls like "The people are us" have become louder, hate speech against politicians and even calls for murder against representatives of the state have increased. By now one in four Germans doubts the democracy of politics.

The need for action is manifold. Semiotics could contribute at least to correcting the distorted representations of social reality. However, its proposals would also have to be implemented politically. ●

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A "veracidade" da "realidade": *world-making* e *world-faking*

KIMMINICH, Eva

Resumo: Este ensaio aborda a compreensão da problemática da percepção, da qual têm se ocupado filósofos, semioticistas e neurocientistas. Todos eles se concentram na relação entre percepção sensual, realidade no mundo da vida e cognição interpretativa, cada um com uma ênfase diferente. Contudo, todas as definições mostram unanimemente que a percepção só pode alguma vez expressar a ideia ou atitude de uma pessoa em relação ao mundo em que vive. A realidade e a verdade são, portanto, construções sociais e individuais. A fim de manter a visão socialmente acordada do mundo, o indivíduo ocupa assim uma posição importante, especialmente na sociedade da informação democrática pós-moderna e altamente individualizada. Nela, o indivíduo é um local para a criação e divulgação de significado. A fim de minar a construção social da realidade e do senso comum, influenciar a semiose é uma arma silenciosa e eficaz, transformando a construção do mundo na falsificação do mundo. Utilizando os resultados de análises de populismo de direita e mitos de conspiração dos últimos tempos, a autora resume a forma como tal influência é exercida nos meios de comunicação social através de plataformas e dos chamados canais alternativos de noticiários e que efeito têm sobre o indivíduo, bem como sobre a imagem socialmente acordada da realidade. Para tal, ela combina modelos sócio-construtivistas com modelos semióticos.

Palavras-chave: verdade; percepção; semiosfera; mitos conspiratórios; populismo.