Beyond the Boundaries of Reality: Hyperreality and Post-Truth

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Abstract: *The digital age has fundamentally transformed social interactions, as well as the concepts of truth, identity, and political communication. The emergence of hyperreality, which creates blurred boundaries between reality and digital representations, has sparked a profound cultural revolution. This article aims to provide a framework for understanding the functioning of platform society, where interactions are governed by algorithms and digital data, presenting new challenges for democracy and cultural integrity. The study examines the social and political consequences of these phenomena within digital culture. It explores the impact of online platforms on social structures and the rise of post-truth political communication, where emotions and personal opinions override facts. However, this is not a perverse effect, but rather an unfortunate consequence of the cultural revolution.*

Key words: *hyperreality; platform society; correspondence principle; post-truth.*

Introduction

The digital age has fundamentally transformed every aspect of our lives, including communication, socialization, and our perceptions of truth, identity, and politics. This transformation is encapsulated by the concept of "hyperreality," introduced by Jean Baudrillard. Hyperreality describes a state in which the boundaries between reality and fiction blur, making representations of reality more significant than reality itself. In today's "digitally mediated" world, this blurring has serious political consequences. The rise of online platforms, governance by algorithms, and the pervasive influence of data-driven systems have led some to refer to this new reality as a "platform society." This article examines the concept of hyperreality in a political context, exploring how digital platforms influence truth and identity, and how traditional cultural and reality concepts are reshaped in the post-truth era.

1. The Rise of the Platform Society

The term 'platform society' refers to the growing role of digital platforms in shaping social, economic, and political interactions. These platforms—including social media networks, e-commerce sites, and algorithmic decision-making systems—have become key intermediaries in daily life. The platform society "refers to a social life in which social and economic processes are increasingly modulated by a globalized online platform ecosystem, governed by algorithms and fueled by data" (Keskin 2018, 1). This digital ecosystem has shifted the balance of power away from traditional institutions, such as governments and the media, towards technology companies that control information infrastructure.

The operation of the platform society is based on a logic that prioritizes data collection, algorithmic decision-making, and efficiency over traditional democratic processes. Online platforms have become gatekeepers of information, determining which content is visible, how it is ranked, and how it can be monetized. This power shift has created a new form of governance, one that is not directly accountable to citizens but is shaped by corporate interests and technological needs. As a result, the concept of truth itself has become increasingly unstable, as information is filtered, manipulated, and presented according to algorithmic dictates rather than objective standards.

The Development of the Platform Society Concept

The concept of the platform society has gained widespread recognition in recent years, becoming a central issue in our technology-driven world. The term was popularized by José van Dijck, Thomas Poell, and Martijn de Waal in their 2018 book, *The Platform Society*, which provides a comprehensive examination of the role of digital platforms in social organization and public life (van Dijck et al. 2018). The book aims to explain what the platform society is, the social and economic processes associated with it, the challenges it poses, and how it affects culture, public services, and individuals' everyday lives. The core characteristic of the platform society is that online platforms—such as Facebook, Google, Amazon, and Uber—form an integrated, globalized ecosystem that increasingly shapes and influences social and economic processes. These ecosystems collect various types of user data and use algorithms to shape the services they offer and the form of social interactions. Through algorithms and digitized data, these platforms regulate an ever-growing number of aspects of daily life, including transportation, healthcare, news sources, and social relationships (van Dijck et al. 2018).

Platforms as Coordination Mechanisms

Online platforms create new coordination mechanisms, which can be classified into four basic types according to the theoretical framework of János Kornai: bureaucratic, market, ethical, and aggressive coordination forms. These mechanisms, seen as Weberian *ideal types*, interact to shape how social and economic processes are

organized and how platforms and users relate to one another. Kornai defines *four ideal types* (Kornai 1983):

- **Bureaucratic coordination:** This mechanism involves hierarchical relationships characterized by subordination. According to Kornai's theory, bureaucratic coordination is most associated with state institutions, where administrative structures define rules and enforce system operation. In the platform society, this mechanism is manifested through state regulations aimed at overseeing the functioning of platforms and protecting user rights.
- **Market coordination:** Market coordination refers to horizontal relationships where transactions between participants are monetized and regulated by the market. This form of coordination dominates in the platform society, particularly on platforms like Uber or Amazon, where algorithms govern transactions according to the laws of supply and demand.
- **Ethical coordination:** Kornai's ethical coordination involves systems based on mutual assistance, altruism, or social norms, which are not always monetized. In the platform society, this may appear on community platforms, where individuals voluntarily share content, offer help, or create community-driven materials.
- **Aggressive coordination:** Aggressive coordination is based on coercion or violence, where a dominant actor controls weaker ones. While this form is less typical of the platform society, it can emerge in cases where large tech companies impose their rules on the market, limiting competition.

These coordination mechanisms illustrate that the platform society is not a homogeneous system but a structure where different mechanisms interact in various ways. As Kornai emphasizes, no society has ever been entirely based on a single coordination mechanism, and the social role of platforms is also based on mixed models.

Platforms as Social Subsystems

The platform society refers to a digital ecosystem dominated by online platforms, where these platforms mediate social, economic, and political interactions. Platforms are not just technological tools but also organizers of social systems, influencing communication and information flow. The growing role of platforms is transforming societal functioning and creating a new type of governance, which can be effectively explained by German sociologist Niklas Luhmann's systems theory (Luhmann 2012).

According to Luhmann, modern society consists of distinct yet interrelated functional subsystems, such as politics, economics, law, and media. These subsystems operate according to their internal logic and communication codes. The communication between systems is crucial for society's survival, and each system is built on the communication it processes. Online platforms can be understood as new forms of social systems that operate with their functional codes. For example, Facebook revolves around the binary code of "connection/disconnection," while Amazon is based on

"purchase/non-purchase" decisions. These codes define how interactions occur on each platform, creating new forms of communication systems. Social media's binary code could be defined even more explicitly, such as "acceptance/rejection" or "visibility/censorship," as algorithms significantly impact both user interactions and content visibility. Platforms decide whether content or users remain "visible" or are "rejected," through moderation or algorithmic decision-making. While there are many concerns, a key issue is how algorithms influence the functioning of social subsystems.

In Luhmann's theory, differences between systems, known as functional differentiation, play a crucial role. Each social system is autonomous and operates according to its own rules (Luhmann 2012). However, online platforms, which can transcend subsystem boundaries and influence them, shape not only the media subsystem but also affect political and economic systems. Luhmann argues that social systems exist through communication, not through relationships between individuals. The central role of online platforms lies precisely in this communication process. Platforms provide the tools through which social subsystems and individuals communicate. However, algorithm-driven platforms often distort the nature of communication. Online content is ranked and displayed based on algorithms that often favor content driven by emotions and polarization over substantive debates. This is particularly problematic in the political discourse, where algorithms can influence the direction and content of political communication. The algorithms used by online platforms play a key role in organizing social communication. As a result, algorithms can blur the boundaries between systems and create situations where the autonomy of systems is threatened.

The Platform Society: Reality Formed from Ideal Types

Deliberative democracy emerged from the idea that modern democratic structures are not sufficiently inclusive and transparent, distancing decision-making from citizens. Grounded in the philosophical foundations of Jürgen Habermas, deliberative theory focuses on the communicative and participatory aspects of democracy (Habermas 1989). The goal of deliberation is not just debate among individuals but achieving consensus—a consensus that goes beyond compromise and aims to serve the common good. The possibility of global deliberation has opened new dimensions with the rise of online platforms. Platforms like Facebook, X (formerly Twitter), or YouTube have evolved into tools for political deliberation, in addition to being spaces for social interaction. According to José van Dijck and other researchers, the platform society has created an environment that enables the emergence of new forms of political discourse and deliberation (van Dijck et al. 2018; Bye 2019). Due to their global nature, online platforms bridge geographical and cultural boundaries, allowing individuals to engage in debates and political processes on a worldwide scale.

However, platforms must ensure the openness and transparency of debates. While global deliberation theoretically offers numerous possibilities, several challenges arise in its practical implementation. Firstly, deliberation assumes equality among

participants and debates based on open, rational arguments. However, such equality is not always guaranteed on online platforms. The technology companies dominating these platforms often employ algorithms that can distort the debate, favoring users with more influence or resources. Secondly, global deliberation must account for cultural and linguistic differences. Individuals participating in global platforms come from diverse cultural backgrounds and often debate public issues according to different norms. This can complicate efforts to reach a consensus, which is a core principle of deliberation. Finally, the greatest challenge to global deliberation is the problem of information distortion. Information on online platforms is often manipulated or censored, preventing genuine debate. The spread of fake news and disinformation is a particularly severe issue on global platforms, as it distorts public opinion and hinders the exchange of rational arguments. This problem is especially critical for global deliberation, as its success depends on whether participants have access to reliable and accurate information.

The platform society has indeed brought significant economic and social transformations. One of the most notable changes is seen in the transformation of the labor market, where the gig economy and the on-demand economy have created new types of employment. Platforms such as Uber or TaskRabbit offer workers the opportunity for flexible employment, but this often comes with uncertain conditions. The platform society creates a new economic dynamic in which short-term project contracts dominate over traditional forms of employment, posing challenges to job security and workers' rights. Furthermore, digital platforms have significantly altered corporate and market power relations. Technology giants such as Amazon, Google, and Facebook dominate the market globally, building monopolistic power that defines global economic rules. These companies are not merely technological actors but are reshaping fundamental socio-economic structures, influencing trade, labor, and public services (van Dijck et al. 2018).

2. Traditional Concepts of Culture and Reality

To fully understand the political implications of the platform society, it is essential to examine how digital platforms challenge traditional concepts of culture and reality. Historically, culture has been interpreted as a shared system of symbolic values, beliefs, and ideas that shape and influence our perceptions of reality. In his 1893 work *De la Division du Travail Social*, Émile Durkheim introduced the concept of "collective consciousness," arguing that culture functions as a way for society to represent its self-image. Although the dynamics of social existence are constantly changing, Durkheim's theory suggests that culture provides a shared identity and value system (Durkheim 1984).

A different but classic understanding of culture is represented by Karl Popper's "three worlds" theory, which posits that reality is divided into three levels: the first is the physical world, which includes the human body and nervous system; the second is

the subjective world, where an individual's thoughts and feelings are formed; and the third is the social and cultural world, which consists of the knowledge, language, art, and science created by the human mind (Popper 1978). It is this third world where culture continuously evolves and is transmitted. Popper sees humanity's essence in its ability to create a separate world that interacts with each other and influences, the first and second spheres of reality. However, this third world increasingly shapes both physical reality and human experiences. This is where humanity's uniqueness lies, according to Popper, and it is the product of evolution.

Another evolutionary interpretation is Richard Dawkins' meme theory, which suggests that cultural ideas spread and evolve similarly to genes (Dawkins 1976). This theory is particularly relevant in the digital age, where memes, as new units of cultural information, spread virally through social networks. Memes represent a new form of cultural production and consumption that is far more dynamic, fragmented, and easily manipulated than before.

While these theories may appear distinct, all of them, in their quest for cultural foundations, share one traditional element: they preserve the need to separate the realm of reality from the sphere of culture. It is well known that reality exists alongside the representations we create of it. The relationship between the two is typically governed by the ***correspondence principle***: a statement is true if, and only if, it accurately reflects reality. This principle ensures the persistence of the concept of "truth," as the truth of a statement is measured by its correspondence to reality. When this alignment (or correspondence) is lost, doubts immediately arise, and we suspect deception or error. This is well illustrated by the following examples:

- ***Descartes' skeptical arguments***, which explore the separation between truth and reality (e.g., "How can we be certain that what we believe to be true actually corresponds to reality?"), remind us that we cannot always trust what we perceive as reality because our senses or experiences may deceive us.
- ***The liar's paradox*** demonstrates that if a statement cannot correspond to reality—such as when it makes contradictory claims about itself ("This statement is false")—the relationship between truth, reality, and our assertions can sometimes collapse.
- ***The "duck-rabbit head" visual illusion*** illustrates this well: the same image can be perceived both as a duck and as a rabbit. The truth depends on how we interpret the image, but the underlying reality remains stable—it is simply a drawing, interpreted in different ways.
- ***Escher's geometric paradoxes*** highlight that when a representation does not correspond to physical reality (such as his famous drawing of a staircase that endlessly rises and descends, which is impossible in reality), illusion dominates, and instead of seeing reality, we perceive an impossible, yet visually "truthful," construction. This destabilizes the connection between reality and its representation.

In the digital age, these traditional concepts of culture and reality are being re-evaluated. Online platforms and digital technologies create a new kind of reality, where the boundaries between the physical, subjective, and social worlds blur. This new hyperreal space raises questions about traditional interpretations of culture and reality, as reality is increasingly determined not by objective factors but by digital representations. This phenomenon is particularly evident when comparing two children's games: *Tamagotchi* and *Pokémon Go.* Tamagotchi is a handheld digital game created in Japan in 1996 and became globally popular in the late 1990s. The premise of the game is that users "keep alive" a virtual pet displayed on a digital screen. The Tamagotchi requires constant attention: it must be fed, cleaned, and entertained, or it will "die." This game is a unique example of how reality can be doubled. Although the Tamagotchi is entirely virtual and does not exist physically, players must care for it as if it were alive. Thus, the game creates a simulated reality in which people form emotional attachments to a digital being and actively engage in maintaining it. This connection between the digital and real worlds creates a new sphere of reality: while the Tamagotchi is not a living creature, it evokes the same emotions and responsibilities in players as if it were real. The Tamagotchi remains within the framework of classical culture, where the correspondence principle can still be interpreted between the simulated reality and the real world.

Pokémon Go is an augmented reality (AR) mobile game released in 2016 that quickly became one of the world's most popular mobile apps. The game involves players using their smartphones to move around the real world and search for virtual creatures called "Pokémon," which they can then capture. The game uses the phone's GPS and camera systems to place Pokémon on the real-world map, and through augmented reality, players see the Pokémon on the screen as if they were physically present at their location. Pokémon Go merges the virtual and real worlds, as players must physically move in the real world to succeed in the game. In the game, real physical locations—parks, buildings, streets—become part of the game world where virtual creatures appear. In this way, the boundaries between the real and virtual worlds blur: players exist in a real environment while experiencing a completely digital activity. This game illustrates how we have said goodbye to classic interpretations of culture and reality, which still maintained a need to separate the realms of reality and culture. Welcome, Earthlings! This is the world of hyperreality.

3. Hyperreality in Modern Society

Jean Baudrillard, a French philosopher and one of the most prominent thinkers of postmodern society, is best known for his concept of hyperreality, which describes the blurring of boundaries between reality and its representation in the modern world (Baudrillard 1994). According to Baudrillard, hyperreality is a state where the distinction between reality and its representations (images, media content, simulations) disappears. In this sense, in the modern world, simulations, and representations often

become more real than reality itself—in other words, we no longer experience the "real" reality but its copy, its simulation. Baudrillard argues that in hyperreality, people increasingly engage with and inhabit an artificial, constructed world, accepting it as truth, while the original reality recedes into the background.

In his 1981 work *Simulacra and Simulation*, Baudrillard elaborates on the concept of hyperreality. A simulacrum is a sign that lacks a referent, meaning it has no basis in reality. In modern society, simulacra inundate people's lives, replacing actual reality. Initially, they convey images and experiences that are not based on reality but are simulations of it. Over time, these simulacra become independent of reality and begin to function as autonomous realities. One of Baudrillard's most famous examples is Disneyland, which embodies hyperreality. Disneyland is not merely an amusement park; it is a place where the simulation of reality dominates. Adults are aware that what they see is not real, yet they immerse themselves in it and accept it as a kind of reality. According to Baudrillard, modern society is surrounded by such "Disneylands," where the boundary between reality and simulation disappears (Baudrillard 1994).

Digital Platforms and Hyperreality

In the digital age, particularly with the rise of online platforms, the role of simulacra has intensified even further. People increasingly interact with digital content, and this content often shapes their perception of reality more than the physical world does. Instagram and Facebook, for example, offer images and narratives that are distorted or deliberately constructed versions of reality, yet these images shape people's relationship with reality. Digital platforms elevate hyperreality to a new level. On these platforms, people do not just participate in the simulation of reality; they actively contribute to shaping it. User-generated content—photos, posts, videos—increasingly presents a picture that diverges from reality. People deliberately select, manipulate, and construct their identities and lives in the digital space, subordinating reality to simulated experiences.

Baudrillard argues that this process has significant consequences for social and cultural life. The concepts of truth, authenticity, and reality become increasingly relativized, replaced by simulations. This is especially evident in politics and media, where political events and messages often appear as simulacra that distort or completely warp reality. In modern society, as a result of hyperreality, it becomes increasingly difficult to distinguish between reality and its representations. Digital technologies and online platforms increasingly shape how we perceive the world, and according to Baudrillard, this process may lead to the permanent loss of the concept of reality, leaving only simulation behind.

Hyperreality and the Virtualization of Politics

One of the most significant consequences of hyperreality in the digital age is its impact on politics. In a world where digital platforms mediate political communication, political identities, messages, and events often take on a "hyperreal" quality.

Baudrillard's concept of hyperreality is evident in political campaigns, where politicians can appear as virtual avatars, assuming identities that do not necessarily reflect their real selves. This blurring of the boundary between the real and the virtual raises important ethical questions about authenticity and transparency in politics.

As mentioned earlier, the concept of hyperreality can be metaphorically represented by the popular game Pokémon Go. Just as Pokémon Go overlays a fictional, augmented reality onto the physical world, digital platforms project a hyperreal political landscape onto traditional political institutions. Politicians and political movements increasingly rely on digital platforms to create hyperreal representations of themselves that are tailored to specific audiences. These representations often prioritize spectacle over substance, emotion over reason, and entertainment over meaningful discourse. The virtualization of politics has far-reaching consequences for democratic governance. In the hyperreal political landscape, voters no longer engage with actual political ideas or policies, but with their simulations. These simulations are shaped by algorithms that prioritize content generating clicks, shares, and engagement over content fostering thoughtful, informed debate. As a result, political discourse becomes increasingly polarized, as platforms amplify the most spectacular and emotionally charged content.

Post-Truth Politics and the Erosion of Reality

The rise of hyperreality in politics is closely linked to the phenomenon of post-truth politics, where objective facts have less influence on public opinion than emotional appeals and personal beliefs. In the post-truth era, the boundary between fact and fiction becomes increasingly blurred, as political actors use digital platforms to spread disinformation, manipulate public opinion, and create alternative realities (McIntyre 2018). The erosion of truth is facilitated by the structure of the platform society, where algorithms prioritize engagement over accuracy and use data to target individuals with personalized content, reinforcing their existing beliefs (Bye 2019).

The concept of post-truth politics is deeply intertwined with the idea of hyperreality. In a world where the simulations of reality become more significant than reality itself, political actors can create their own "truths," which exist independently of objective reality. This is particularly evident in recent political events, such as the spread of conspiracy theories and the proliferation of "fake news" during election campaigns. In the post-truth era, the traditional role of the media as gatekeepers of information and as a check on political power weakens, as digital platforms enable the widespread dissemination of false or misleading information (McIntyre 2018).

4. The VR Paradox: The Blurring of Boundaries Between the Virtual and Reality

As virtual reality (VR) technology becomes increasingly advanced, it opens new possibilities for entertainment, education, and social interaction while also raising numerous ethical, psychological, and social questions. The essence of the VR paradox lies in the fact that as the technology becomes more realistic and immersive, it becomes

harder for users to distinguish between the virtual world and reality. This blurring of boundaries affects not only individual identity and actions but can also have serious implications for society, ethics, and politics (Blascovich and Bailenson 2011; Lanier 2017; Slater and Sanchez-Vives 2016).

Identity and Agency: Blurred Boundaries

One of the most significant issues in VR is the problem of identity and agency. In the virtual world, users are allowed to assume different identities and personalities, which can significantly differ from their real selves. Their avatar in VR may adopt a completely new appearance, gender identity, or behavior, allowing them to experiment in a new world. This phenomenon is closely tied to what Nick Yee refers to as the *Proteus Effect*, where users' behaviors change based on the characteristics of their digital avatars (Yee 2007). For example, an individual with an avatar who is more confident and powerful may exhibit those traits more prominently, even outside of the virtual environment. However, this raises serious questions about the boundary between the real self and the virtual avatar. When someone spends extended periods in an environment where they interact not as themselves but through a virtual alter ego, a form of identity split can occur. The line between the user's real life and their role in the virtual world becomes blurred, leading to psychological and philosophical dilemmas.

The problem of identity is not limited to players but extends to other areas as well. For instance, in political campaigns, politicians may use virtual avatars that are intended to represent their personality and political views. This raises the question of whether a virtual avatar can truly and authentically reflect an individual's political stance and message, or if it is merely a new tool for media manipulation. Identity shifts by political actors in virtual environments could potentially mislead voters, as avatars can be manipulated and shaped without necessarily reflecting the personal convictions of the person they represent.

Ethical Dilemmas: The Moral Implications of Realistic Simulations

One of the most pressing issues of the VR paradox is the emergence of ethical dilemmas, particularly as the technology becomes more realistic. In VR, users can engage in scenarios that may challenge their moral codes. They may perform actions in the virtual environment that would be unacceptable in the real world, such as violence, theft, or other harmful activities. According to Madary and Metzinger (2016), the immersive nature of VR introduces unique ethical challenges because of the strong psychological effects that virtual experiences can have on users. While actions in VR do not have direct consequences in reality, users still mentally and emotionally experience these events, which raises questions about how such scenarios might affect their moral judgments.

This raises the question: Where do we draw the line between virtual freedom of expression and behaviors that are morally questionable in both virtual and real worlds? For example, if a politician or activist simulates violent acts in VR, does this influence

people's moral judgment? Are violent actions in the virtual world more tolerable, or are they just as serious as crimes committed in the real world?

Ethical dilemmas in virtual reality are not only relevant at the individual level but can have societal implications as well. As VR technology becomes more integrated into everyday life, it becomes increasingly urgent to define which ethical norms and rules apply to actions in virtual environments. Scenarios in which users are confronted with moral decisions could significantly affect their moral sensitivity and social behavior, as suggested by Madary and Metzinger.

The psychological effects of prolonged exposure to VR can be particularly concerning. According to Bailenson (2018), VR offers such an intense and immersive experience that users can become fully absorbed in it, potentially leading to a detachment from reality. When someone spends significant time in a highly realistic and immersive environment, there is a risk that they may find it difficult to distinguish between real and virtual experiences, as they become more emotionally and psychologically invested in the virtual world. This phenomenon raises concerns, especially if individuals begin to neglect their real-world responsibilities.

This problem is critical in terms of political participation. One aspect of the VR paradox is that political actors, such as politicians or activists, could run virtual campaigns where interactions and debates take place in a simulated environment. Bailenson suggests that when individuals interact within these simulations, the line between genuine political engagement and artificial, visual stimulation can blur. Political participation in the virtual world may call into question genuine engagement with and attention to real-world issues. For instance, if a politician appears as a virtual avatar during a campaign, voters may easily identify with the striking visual presentation, but it is uncertain to what extent this influences their political attitudes in the real world. VR campaigns could create illusions that mask real problems and focus more on visual and emotional impact rather than on actual solutions.

Another important psychological impact is how people's behavior changes after experiencing events in VR. Bailenson highlights that experiences in the virtual world, especially if they are violent or intense, can influence how people behave in the real world. This phenomenon could be particularly worrisome in a political context, where participation in VR could alter people's political attitudes and decision-making processes.

Politics and the VR Paradox

With the rise of VR technology, political subcultures are also transforming. As Lanier (2017) points out, VR creates new dimensions for political interactions, where identity, ethical questions, and psychological effects are increasingly mediated through virtual environments. In these spaces, the boundaries between fact and fiction become more fluid, and the ability to manipulate virtual representations complicates the question of authenticity.

In the post-truth era, as explored by McIntyre (2018), the line between facts and fiction is blurred, and emotions and visual impressions play a larger role in political decision-making. VR technology further amplifies this phenomenon by creating an environment where political messages can easily be manipulated and distorted. Politicians' virtual avatars and campaigns can generate illusions that deviate from their real political stance, leading voters to question their authenticity. Lanier argues that the hyperreality of VR makes it increasingly difficult to differentiate between spectacle and substance, which raises concerns about how genuine political engagement can be maintained in such an environment.

The transformation of political subcultures, however, does not only affect political actors but also voters. Political participation in VR may influence voters' attitudes, as people are more likely to identify with a spectacular virtual campaign than with a real debate. This process could distort democratic processes, as voters make decisions based more on emotions and less on real issues and solutions. McIntyre highlights that in the post-truth age, engagement is more about personal belief than objective reality, and this is amplified in virtual environments where emotional appeal is easily prioritized over critical debate.

Conclusion

The spread of digital platforms and hyperreality marks not only a technological shift but also a profound cultural revolution unfolding around us. This revolution is transforming not just the daily workings of our lives but also the ways we think about identity, reality, and truth. In the world of hyperreality and digital simulations, people increasingly adopt virtual identities and participate in digital spaces that alter the nature of interactions, the "standard of truth," and the experience of "reality."

This cultural revolution signals significant changes for the future. As the digital world becomes ever more dominant, human relationships, social norms, and ethical frameworks are transforming. Social media and virtual worlds play a central role in interactions between individuals and communities, further blurring the boundaries between the "real" and the "virtual." In this new cultural paradigm, social life increasingly takes place through digital spaces, reshaping traditional community structures and the individual's place in society.

This process is not merely about technological advancement but also reflects a fundamental reorganization of thinking, social norms, and value systems. The culture of hyperreality presents new challenges that force us to make critical choices: How can society cope with the redefinition of reality, and how can it maintain a commitment to truth in an age where the boundary between reality and its digital representations is disappearing? This cultural revolution promises an era in which the dominance of the digital world will radically transform not only social structures but also the fundamental mechanisms of daily existence.

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