Wool Image: Being Heard in the "Post-Truth" Era

Kellogg Rural Leadership Programme

Course 40 2019

Francine Hore

I wish to thank the Kellogg Programme Investing Partners for their continued support:

Author Note

This is a summary of the full report, which will be submitted for publication elsewhere.

If you would like a copy of the full report contact the author

stonehengestation@gmail.com

Executive Summary

This research is in the form of a literature review which is precised here. The post-truth era is defined and accepted as a genuine, although not as a new phenomenon. Writers are discussed who blame post modernism for the post-truth Era. In this work the author elucidates the reasons why post modernism and wider philosophy can be seen as part of our coping strategy, for dealing with the post truth world, rather than the cause of this "modern" condition. In addition to an entreaty for a mindset shift towards the state of *Aporia* (the ever-open mind/ a state of puzzlement where there is joy and adventure in the not-knowing), the author makes four key conclusions- that New Zealand Merino and other organisations need to have/ develop ceaselessly, a defined **Purpose**, work with **Authenticity**, embrace **Truth** and build **Connections,** developing bands even with unnatural allies.

Keywords: *Post-truth*, *Reality, Perception, Post Modernism, Metaphysical Philosophy, Fine Wool*

Introduction

We are living in a world characterized by doubt and mistrust, dubbed the "post-truth" era where even science is in doubt. How does the wool industry get heard in a world where we question does truth even exist?

New Zealand Merino has proposed itself as a **vanguard** thinker (NZM 2018), *how do they achieve that*? To move forward embracing unorthodox thinking, there is a need to take note of the whole, the wool industry considered in terms of thinking beyond information dissemination and how to create perception changes. This work stands separate to a majority of management literature which has long been rooted in a modernist paradigm (e.g. inter alia Wilson 1990), which reduced organisations to simple systems and has sought to provide companies with a 'one best way' approach (e.g. Blake and Mouton, 1989; Blair and Meadows, 1996; Kotter, 1996). There has been a vast array of gurus that provide 'recipe book' approaches, (Wilson, 1990), and this has led to completely missing our reality. Much of the writing in this area of "being heard" have made recommendations that are unrealistic and suffering severe shortsightedness. In this new post-truth era, there is a need to move and think in new ways and come up with ways for definite actions; which is the intention of this paper.

Method

The author utilises a literature review and other case examples such as the MMR vaccine to draw out

a number of recommendations to assist organisations in being heard in the Post-truth Era

Research Question(s)

Wool Image: Being Heard in the "Post-truth" Era;

What does post-truth mean?

Who is to blame to the post-truth Era?

What does reality look like?

How to we move forward and become heard (believed and create an opinion

change or positive affirmation for stakeholders)

Being Heard

It feels like all science is in question, we feel unsure of reality. Many have noted in the agricultural sector, that we are lacking an ability to be heard or direct narrative, however most are like moans in the dark about the state of things and are entirely short sighted in delivery of a way forward (Edmeades 2017 and Chapman 2017 inter alia). It is clear that we do live in a Post-truth era, the Oxford dictionary's word of the year back in 2016,

Post-truth - relating to a situation in which people are more likely to accept an argument based on their emotions and beliefs, rather than one based on facts. (Oxford English Dictionary).

Doubt, cynicism and lies pervade our daily existence., the question has to be asked: How do we get heard in a world of doubt? But first…

WHO IS TO BLAME?
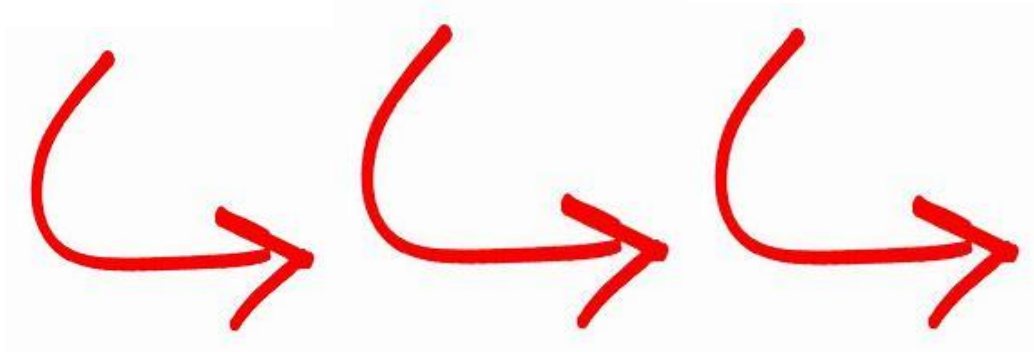
We feel like this is a modern issue, but it is not Henry Frankfurt (1986) the professor of Philosophy at Princeton University in his book, "On Bulls@#t" doubts that we are more keen to "bulls@#t" (BS) now than at anytime within humanity.

This links to David Hume (Pp 415), a philospher born back in 1711, who famously stated;

"*Reason is, and ought only to be the slave of the passions, and can never pretend to any other office than to serve and obey them.*"
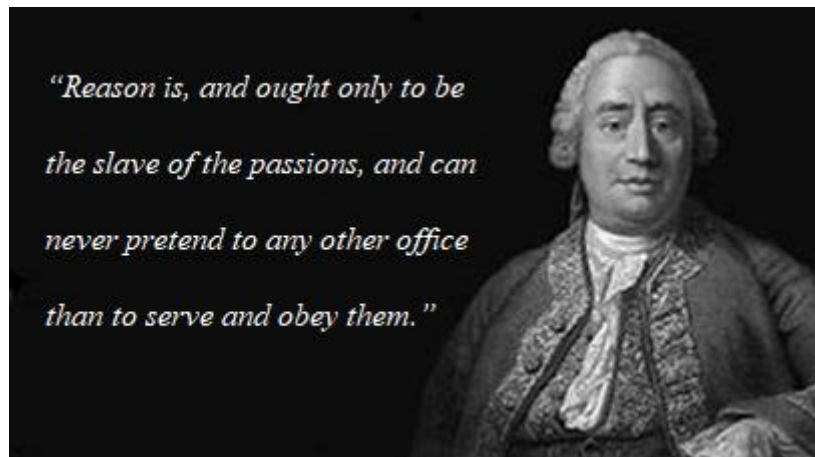
Although BS and the dominance of our own emotions are not new, there are reasons they are increasingly front of mind. Frankfurt discusses the site of BS creation as moments when people are encouraged to talk on topics on which they are not experts, which is then recorded and disseminated on mass; increasing the media prevalence of BS. Tied to Berentson-Shaw (2018) who sees that there is a lack of critical thinking skills, meaning people don't become aware of the whole argument before the dissemination of parts of it. This leads Frankfurt to cite "public life" as a key source of BS, as people are compelled to speak on subjects that they are to some degree ignorant. He also notes that postmodern philosophers can be blamed for questioning the ability to have facts, which leads people to be "true to themselves, not true to the facts".

Similarly, but more extremely critical of philosophy, in her recent book Michiko Kakutani (2018), the former New York Times critic, takes aim at postmodernism for the creation of the post-truth era. Postmodernism is an genre of philosophy which emerged in the late 20th century, where all things are in relation and the meaning of all language is for debate. Katutani (and McIntyre 2018), go so far as to blame postmodernist theory for the rise of Donald Trump.

Daniel Dennett in a 2017 Guardian article said what the postmodernists had done was evil. This negative view of postmodernism harks back to those who dubbed the philosophers the "academic left" and saw them as destructive (Gross and Levitt 1994). Commonly postmodernist thought is disparaged for its difficulty to read, obscurantism and is often criticised vagueness and the lack of any coherent message. The fact something is complicated however doesn't make it wrong, mathematics can be extremely complicated but is not rejected.

Postmodernist views of reality which have been vogue in management literature, are essentially; (although there is no common accepted tenants)
-the protestation that there is no such thing as the real world, only versions of it and individual representations, no such thing as facts (radical relativism), that there is no concrete reality, only representations of it. Process ontology is a move away from the Decarte's and Cartesian idea of mind–matter dualism, (division of mind and matter (Cobb 2013 and Griffin 2007) and the divergence from the study of things in stability (Aristotle and Kant), but an understanding of all things coalescing and interrelating together, the study of movement and difference (Deleuze 1968). When deconstructionists began to describe their thought as "Postmodern", some process philosophers changed their own label to "constructive post modernism". (Cobb 2013)

Postmodern philosophers did not create the reality, they attempted to describe it. The French academics in the 1970s took issue with modernism - modernists who saw that science and technology would lead humanity forward and that knowledge was always good. After two world wars, the mechanical exterminations of the holocaust and the dropping of the atomic bombs, the budding postmodernists saw that human progress could never again always be

considered positive. To understand where the postmodernists came from there is a need to have an understanding of that time, one for example Jacques Derrida was born Jewish in 1930 in Algeria, a time when it was different, marginalising and downright dangerous to be Jewish. Postmodernism was born in the search for ways to describe the cacophony of dissenting voices and opinions that were undercutting the notion of a supposed "shared vision of humanity" (Lyotard 1979).

These postmodernists have highlighted an important crisis – the loss of a shared vocabulary for the world's problems, post-modernists attempted to understand a reason for this. There is a tendency to treat postmodernism as a "thing" rather than understand it as a diagnosed cultural movement (Hanlon 2018). This is exposed in Kakutani's (2018) use of "the gospel of postmodernism", alluding to the thought of a system.

Mostly this paper is concerned with what we can learn from the metaphysical philosophers who accept a process ontology, those who assert a process ontology; the acceptance of all things in flux. Metaphysical "process" philosophy accepts taxonomies of classification, although recognises them as human constructs. There is an understanding that they are also required to bridge/to mediate the link between order and disorder. The paper does not totally ignore the postmodernist's philosophy, engaging with some who offer us ways forward rather than reductionist or rejectionist theory.

Akin to science that does not have one central message philosophy is the same, to learn anything from the body of work arbitrarily put under postmodernism or the metaphysics banner, is raising the possibility of missing key lessons, we need to "**engage**" and critique.

Today it is clear that we must engage with a world where the line between fake and real is blurred. Instead of blaming postmodernists for the messiness of our time, we should seek a language and ability to discuss all views. Rather than rejecting opposing perspectives as inherently false, there is a need to acknowledge the validity of a multiplicity of views and from this craft some kind of working truth. That may too be an illusion, but it is a state in which we could take action and move while understanding the fallacy of our concreteness and accepting being curious to a range of ideas (Whitehead, 1978a Pp 18). To have discourse and learning we need to embrace dissent, that dissent can be the "lines of flight," for new thoughts, creativity and creative moments are the shaping force of reality (Bergson).

Results

From a review of literature (not shown in this shortened report but selectedly summerised here in the results), the author proposes four area recommendations to aid the wool industry in being heard, they are ***Purpose, Authenticity, Connection and Truth.***

HOW DO WE GET HEARD IN A WORLD OF DOUBT?
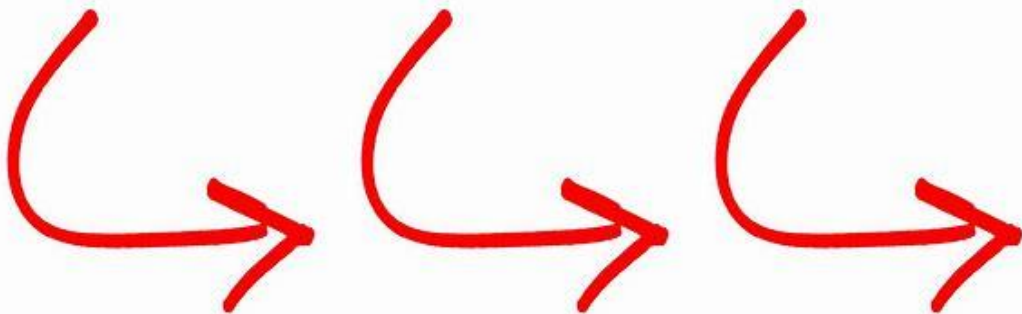
PURPOSE

Purpose as defined by Hemerling, Kilmann and Mathews (2018 Pp18) is;

"An organisation's '*why*' – its existential reason for being. It defines the organisations distinctive strength and, the need to fulfil in society and for its customers, employees, and community."

Hemerling et al make a number of recommendation for how to live in the ever transforming digital world, the overarching desire to centre on people's *hearts* is poignant and speaks succinctly to the early discussions relating to post-modernism and to buy in, where "the

feeling" / core belief is the strongest driver replacing hard facts. Centring the **purpose** around the hearts of consumers, customers and stakeholders is powerful.

Speaking to people's beliefs, we tend to believe things that speak to our core beliefs (Ball 2018). People are prone to resist scientific claims when they clash with their intuitive beliefs (Gawande 2016). Therefore, research and organisational purpose need to speak to people's core values. This is not merely the "educating" of people, a US study between 1974 and 2010 found that despite increased education public trust has decreased. In 1974 college graduates had the highest public trust in 2010 they had the lowest. Gawande (2016), Berentson-Shaw (2018) agrees with this noting that knowledge is rarely a good predictor of people believing or acting on information.

In defining our purpose, we must understand the beliefs of our stakeholders. The commonly expressed "beliefs/concerns" about farming are the matter if discourse in Jokinen et al's (2012) Finnish study; It is stated that people are increasingly concerned about the intensification of farming, animal welfare issues are highly important, as is building connections from producer to consumer. The wool industry consequently needs to pursue ways to voice to how we are different in that space. When the issue is not being ill informed or unintelligent; this leads to how information is presented being the nexus, (Gawande 2016, and Berentson-Shaw 2018).

We must move from thinking about strategy as being a form of navigation to the idea of strategy as 'way-finding'. If we try to genuinely understand practical strategizing (beginning with the notion of actors immersed in the milieu of day-to-day preoccupations) from what have been termed a 'dwelling' perspective, we realize that issues and concerns, when they are

defined as strategic, reflect an 'availableness' rather than an 'occurrentness'. **(**Chia and Holt 2006 Pp 650). Hutchins (1995) discusses how the questions; 'Where are we now?' and 'Where do we want to go?' are not simply answered by analysing and mapping environmental threats and opportunities from a 'God's eye point of view'. Instead, the practitioner engages in the specifics of dwelling' they attempt to probe histories and memories and the forgotten depths of his/her culturally shaped dispositions and to seek to act in a manner consistent with his/her style or habitus, this prevents breaking free into new paths.

Having a clear Purpose leads to authenticity; when we talk to people with real purpose, we must ensure we do so with authenticity, this will ensure that our message is not received as fake news.

AUTHENTICITY

Building authenticity, generating trust, is about getting stakeholders in the wool industry to grow trust in us. In a 2011 article by Finnish academics, Jokinen, Kupsala and Vinnari, they discuss how trust is negotiated. For the wool industry to negotiate the post-truth world they are now expected to contribute and act not to cause harm and to perform honestly. The impact of organisations actions on the community has become more appreciated, as opposed to the impact on the single consumer alone. More and more brands come up with conscious campaigns, political statements, virtuous activities and purpose-led strategies (Appendix 1:

Gucci and Airbnb) many of these can and have by some been seen in the light of what may have been the intention – that of profit leveraged through implied social conscience. To be different, to be seen as radically authentic, there is a need to ensure that all actions are aligned with the organisations core purpose. New Zealand Merino have ZQ (2019) as their brand for leveraging trust, as such it must be ensured that this is aligned in all they do and that all claims are substantiated all the way through the supply chain or it will be seen as a profit leveraging device.

Purpose as the Post-truth tool for rendering authenticity?

Reaching a satisfactory definition of authenticity is problematic, Beverland, Lingreen and Vinkl., (2008) talk about moral authenticity: - as a self-referential act, but one that is not connected to history or time and place. This runs in direct opposition to the metaphysical process philosophers who see every moment encapsulating the past and in constant interrelation. Beverland et al, do however discuss a more interesting definition in "influential authenticity", where consumers seek for genuineness of intent and commitment to moral practices, which reflect their own moral values. Influential authenticity – can be defined as where people tend to perceive as **authentic,** that which exerts influence on other entities, calling human beings to a higher goal and providing a foretaste of a better way that is not inconsequential or without meaning. (Gilmore & Pine, 2007, pp. 49-50).

Having a defined purpose which is perceived as authentic could be a method by which the building of connections can occur; getting others to band together with us.

CONNECTIONS

People arrange their social networks with people with similar beliefs, that intern guide their social behaviours (Berentson-Shaw 2018). Forming and working closely with cross agricultural groups is vital for building influence, where connections can be made round common purpose and core beliefs there is likely to be increased synergetic effect and protect against the transference of failure pan-sector. We must seek connections grow our rhizome (Deleuze and Guattari) , beyond the realms of sector collaboration, understand we are part of the connected world, and live in Aporia (Derrida) – seeking solutions in groups that are not just obvious allies but those that may classically be seen to have opinions in juxtaposition to ours; animal welfare lobby groups, environmental groups, political parties – these groups along with other primary industries are the sites for creative evolution to be found.

Much has been made of tribal marketing and the need to use social media to generate tribes. Similar to this are algorithms and using data to target social media interactions and coerce people to change opinion.   This although very powerful, is reductive and speaks to base human interactions or lack thereof, it can generate what can be worst about the human condition in separating, dividing, defining and generating fear and hostility. Tribal marketing is a loaded concept and can create segregationist policy's (Haidt 2019), the way forward is to seek **"bands",** to work with anyone or any group at any time to seek positive outcomes, not segregate groups and drive change with fear and hostile interaction. These "deconstructive" ways of thinking as Derrida would put it, seeking answers in unexpected places, have the potential to generate unexpected "lines of flight" (Whitehead).

Commercialisation of farming and increase disconnect from the *vox populi* from farms has eroded the emotional trust in farming (Jokinet al 2012). Personal relations and moral obligations no longer form the trust back bone, with people not understanding the corporate nature of many farms. As Hemerlin et al (2018) sees with the heart centric approach, building connections starts internally, empowering and engaging employees with a purpose that all believe in, then building stronger connections with growers, the public and animal welfare groups is one way we could look to foster trust (Jokinet al 2012).

This building of connections is not 'stakeholder engagement', in its often-used form as a mechanism by which organisational accountability towards stakeholders is acquitted (Greenwood pp 318 2007). Greenwood (2007) sees that stakeholder engagement can be masquerading as a method for "acting" corporate responsibility. The proposal of the building of **connections** is not one to exonerate NZM, from some moral duty to engage with persons or groups that they "affect" and manipulate stakeholders. Building connections is a proposal of a method to find answers to questions and to allow stakeholders to really know them. Suspending judgement and the understanding, and rejection of our innate desired to give primacy to one thing/person/argument or other (Derrida Deconstruction), is how we fully engage, learn and creatively evolve.

Putting ourselves in the rhizome and accepting our connectedness, links to Whitehead's declaration of concrescence: The many become one and are increased by one. Concrescence is also a declaration of creation and novelty and the coming together of all. For Whitehead, creativity is the absolute principle of existence, and every entity (whether it is a human, a plant, or a germ) has some degree of uniqueness in how it responds to other entities, and is

not fully determined by causal or mechanistic laws of possibilities, of all history, merged into the creation of a new instant in space and time (Whitehead, 1978 Pp 21).

TRUTH

It is true that, like all of us all the time, scientists cannot isolate themselves from cultural context (O'Connor and Weatherall 2019). For us to seek *veritas* there is a requirement for the acceptance that there is a link between the mind and the natural world; that there is and inseparability of the observing instrument from what is being observed, and finally a full and complete understanding that the observing process actually affects that which is being observed (Bohm 1998). We need to **Change the way we think** – use the Derrida way of "Deconstruction" – where we dismantle our excessive loyalty to any idea so we can see the aspects of the truth that might lay in its opposition, at all times remaining curious. When we fail to take any of these factors into consideration, we fail to understand that cultural context can cause biases and blinds spots (O'Connor and Weatherall 2019). The whole design of research must be taken with this understanding given centroidal importance.

Fact-checking to fight the Bull?

The philosophy professor Frankfurt who we discussed earlier, gives us some interesting thoughts, Frankfurt likens bull-sh@#ting to bluff, more than to lie and notes that BS is normally received better than lies. There is a noted difference between statements made

which are untrue, and those which are not untrue per se but are proven false, where the teller was unaware of the fallacy being disseminated. Harry Frankfurt's description of the bullsh@#ter would seem to fit Trump perfectly: "He does not care whether the things he says describe reality correctly." But he still would not be classified as a liar, liars are deliberately concerned with delivering untruths. The bull-sh@#ter does not hold central the truth, their statements may be true or not, he is not on the side of the truths or fallacies, he is not concerned with the facts at all, he picks them out or makes them up. Frankfurt sees bulls@#ter as being more harmful to truth than lies.

"Trump: Hey, Bill, Bill, am I gonna check every statistic??"

Trump when questioned on Fox News why he *on-Tweeted* totally fake racist facts (Borchers.C., (2015)

How do we prevent the spread of fake news?

Cook and Lewandowsky (2011) strongly note that rebutting does not work and commonly backfires, as it breeds familiarity with the discourse and strengthens the conviction of the believer. Fact checking is difficult to do, most especially in a timely fashion. "Fact-checks – even if they're put together meticulously, well written and released promptly… will struggle to hold back the BS" (Ball 2018 Pp410).

Tackling BS claim by claim is like fighting trench warfare, as the proliferator of false news never has to put in time to assure the information is accurate, it is a lopsided battle you can never win (Ball 2018). While much statistical BS is careless, it can also be finely crafted. In the book Merchants of Doubt, by Erik Conway and Naomi Oreskes (2010), it is documented that it is the same cast of characters, the same "hired guns", well-funded by special interests,

who move from one scientific issue to another with a *raison d'être* of spreading doubt. Similar but slightly different is that which is regularly seen in politics, where the sample is selected to ensure the statistical message required. Thus, the statistics are not a lie but the whole intention by design was to confound the consumer of the statistical message.

Sound science is needed to fight this pseudoscience, we must make sure the science that we fund, engage with and disseminate is free from conformation bias, (Alex Edmans 2017). The question must be asked does the data:

- Support the theory

- And / or is consistent with the theory

- And / or is consistent with rival theories

The last is critical, as a lot of the time facts forming data can prove or disprove a multiplicity of things. Subsequent to this assurance must be made that the facts are supported by large scale data sets before accepting them as evidence. Partisan selection of facts and data is what is particularly prevalent in the political arena (as we have previously discussed), where the data is often selected to prove a case, it is however important to note this can also happen unconsciously; these are both facets of BS (Frankfurt 1986). There is a need to help people recognise pseudoscience, and assert true facts (Gawande 2016), embedding those facts/ data we provide in good science and ensuring that it is tied to a narrative, which speaks to core values of stakeholders is the best solution.

Conclusion

<div style="border: 1px solid;">

W H A T   D O   W E   D O ?

</div>
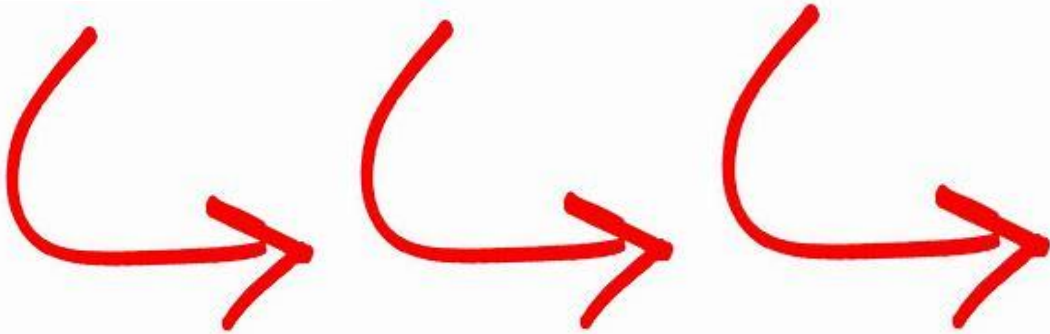
Spending more on science and advertising will not give us the results that the fine wool sector might want, speaking to the belief systems of stakeholders, and engaging with trusted intermediaries is likely to have more of an impact in shaping opinions. We need to move to toward accepting interdependent causation, where we cannot consider teaching things to stakeholders in a direct linear process. The acceptance of reality as composed of processes of dynamic "becoming" rather than static "being", understanding that all physical things change and evolve, and that changeless "essences" are mere abstractions from the interrelated events that are the final real things that make up the world (Whitehead, 1978 Pp 18). There is a requirement for the comprehensive acquiescence, that all actors/players have a role in the co-creation of truth/truths and perceptions, and that all actors and truths remain interlinked in a rhizomic form, continually interacting and ceaselessly shaping.

Learning from the case of the MMR Vaccine and the 'anti-vax" movement, we need a radical departure from the norms of information dissemination and towards engaging with the beliefs of the consumer and activist groups/ trusted intermediaries to make any form of mind shift.
In addition, there is a requirement to have a planned method to deal with fake news.

To focus on **TRUTH**, we must generate good science that is linked with a narrative and speaks to the "truth / purpose" of New Zealand Merino and our consumers/stakeholders and is delivered with radical authenticity.   Delivering on an **AUTHENTIC PURPOSE** that is expressed in all we do, will enable stakeholders to grow trust in what we are doing. Critical to engaging in the modern rhizomic (Deleuze and Guattari 1988) ceaselessly co-creating nature of reality is the need to fashion **"BANDS";** working and engaging with anyone at any time.   In that is an entrenched requirement to have a consciously open mind, to learn and work with any other group/individual from a variety of milieu, even when to some we seem to have perceptions that are diametrically opposed from ours.

To deal with the post-truth world, we need to look toward, not blame the post-modernists and philosophers. As the world evolves in the media revolution, the increased media influences and ever-expanding digital interactions drive the need to live in a state of curiousness, allowing us to have insight to reality and cogitate ways forward. To embrace the *Deluzeian (1968)* radical freedom, ingrained in all we do needs to be the move to accept ourselves in the state of **Aporia** (as Derrida postulates); The answers to our future questions will not be in what we know now. To be *vanguard* is to be looking forward, to be in the lead in the future, the 'Lines of flight' will be in the unexpected places.

References [to full report]

Adelle.C., Anderson. J (2019) How interest groups influence public opinion: Arguments matter more than the sources European *Journal of Political research*. Volume58, Issue2 May. Pages 514-535

Ball.J., (2017) Post-Truth: How Bullshit Conquered the World. Bite Back Publishing

Baudrillard.J., (1994) Simulacra and Simulation. University of Michigan Press

Berentson-Shaw.J., (2018) A Matter of Fact: Talking Truth in a Post-Truth World. BWB Texts

Bergson, H.; (1911a) Creative Evolution. Henry Holt and Company University Press of America

Bergson, H. (1911b); Matter and Memory (Matière et Mémoire, 1896). Swan Sonnenschein, Dover Publications

Berry.J., The New Liberalism: The Rising Power of Citizen Group. Brookings Institution Press. USA

Beverland.M., Lingreen.A., Vink.M., (2008) Projecting Authenticity through Advertising. *Journal of Advertising* 37(1) PP5-15

Blair.G., Meadows. S., (1996) Real Life Guide to Organisational Change. Gower. Hampshire England

Blake and Mouton (1989) The Managerial Grid. Gulf Publishing. Texas.

Bohm (1998) Ed Nichol.L., On Creativity. Routledge. London

Borchers.C., (2015) Donald Trump actually admitted that he doesn't check his facts. Seriously. The Washington Post [published 24th November 2015]. USA

Cadwalladr.C., (2018) "'I made Steve Bannon's psychological warfare tool': meet the data war whistle-blower" The Guardian. London. UK [First published on Sat 17 Mar 2018]

Cadwalladr.C., (2019) It's not about privacy — it's about power. video recording, TED Available at https://blog.ted.com/its-not-about-privacy-its-about-power-carole-cadwalladr-speaks-at-tedsummit-2019/ [Acessed 03/08/2019]

Chapman.M., CEO Hort NZ (2017) How big is that urban / rural divide? Available at http://www.hortnz.co.nz/news-events-and-media/mikes-blog/how-big-is-that-urban-rural-divide/(Accessed 10/11/2019)

Chia.R., (*1997*): Thirty Years On – From Organisational Structures to the Organisation of Thought. *Organisation Studies*, 18, 685-707.

Chia. R., (*1999*) 'A "rhizomic" model of organisational change and transformation: perspective from a metaphysics of change', *British Journal of Management*, 10: 209–27.

Chia.R., Holt.R., (2006) Strategy as Practical Coping: A Heideggerian Perspective. *Organization Studies* 27(5): 635–65

Chia.R., King.I.W., (1998) The Organisational Structuring of Novelty. *In Organisation*. 5 (4) 461-478

Cobb.J.B., (2007) Person-in-Community – Whiteheadian Insights into Community and Institution. *Organisational Studies*. 28 (4) 567-588

Cobb.J.B., (2013). "Constructive Postmodernism", Religion Online, Retrieved 11 August 2013.

Conway.E.M., Oreskes.N., (2010) Merchants of Doubt: How a Handful of Scientists Obscured the Truth on Issues from Tobacco Smoke to Global Warming. Bloomsbury Publishing. New York

Cook.J, Lewandowsky.S., (2011) The Debunking Handbook. Global Change Institute, University of Queensland

Cooper, R. (1987). Information, Communication and Organization: A Post structural Revision. *Journal of Mind and Behaviour*, 8(3), 395-415.

Cooper, R. (1990). Organization/disorganization. In J. Hassard & M. Parker (Eds.), The theory and philosophy of organizations: Critical issues and new perspectives (pp. 167-197). London: Routledge.

Cooper. R., (1993) "Technologies of Representation" in Ahonen.P., (ed) Tracing the Semiotic Boundaries of Politics, Mouton de Gruter. Berlin. 279-312.

Cooper.R., (1998) The Visibility of Social Systems. The Sociological Review, vol. 45, 1_suppl: pp. 32-41., First Published May 1, 1998.

Cooper.R., (1999) The Invisible success factors in product innovation. Journal of Product Innovation Management. 16(2)

Cooper.R., (2005). Peripheral Vision: Relationality. *Organization Studies*, vol. 26, 11: pp. 1689-1710., First Published Nov 1, 2005.

Deleuze.G., (1968) Difference and Repetition. Trans. Paul Patton. New York: Columbia UP

Deleuze.G., Guattari., (1988) A Thousand Plateaus: Capitalism and schizophrenia. Bloomsbury Publishing

Dennett.D., (2017) 'I begrudge every hour I have to spend worrying about politics' (interview with Cadwalladr.C., The Guardian. Available at https://www.theguardian.com/science/2017/feb/12/daniel-dennett-politics-bacteria-bach-back-dawkins-trump-interview [Accessed 2/08/2019]

Derrida.J., (1976) Of Grammatology, trans. Gayatri Chakravorty Spivak/. ohns Hopkins University Press. Baltimore

Derrida.J., (1995) Points: Interviews 1974-1994 Weber.E [Eds] Meridian/Editions Galilee

Deuze.M., (2007) Media Work. Cambridge. Polity Press.

Deuze, M. (2011). Media life. *Media, Culture & Society*, *33*(1), 137–148.

Dubé.E., Vivion.M., & MacDonald.N., (2015) Vaccine hesitancy, vaccine refusal and the anti-vaccine movement: influence, impact and implications. *Journal: Expert Review of Vaccines*. Vol 14,1 Pg 99-117

Edmeades.D., (2017) New Zealand rural-urban divide alive and well. Available at https://www.stuff.co.nz/business/farming/89394663/new-zealand-ruralurban-divide-alive-and-well (Accessed 10/11/2019)

Edmans.A., (2017) "A Layman's Guide to Separating Causation from Correlation … and Noticing When Claims of Causation are Invalid" Available at http://alexedmans.com/correlation/ [Acessed 2/08/2019]

Frankfurt.H.C., (1986) On Bullshit. Princeton University Press

Gamson.W., Croteau,D., Hoynes. D., Sasson.T., (1992) Media Images and the Social Construction of Reality. *Annual Review of Sociology* 1992 18:1, 373-393

Gawande.A., (2016) The Mistrust of Science. The New Yorker. Delivered as the Commencement address at the California Institute of Technology (Friday June 10th 2016)

Gilmore.J., Pine..B., (2007) Authenticity: What consumers really want Harvard Business Review Press. Boston

Gitelman.L., (2006) Always already new: Media history, and the data of culture. Cambridge. MA: MIT Press

Gleick (1988) Chaos: Making a new science. Viking New York

Greenwood.M., (2007) Stakeholder Engagement: Beyond the myth of corporate responsibility. *Journal of Business Ethics*. 74: Pp315-327

Gross.P ., Levitt.P., (1994). Higher Superstition: The Academic Left and Its Quarrels with Science. Johns Hopkins University Press

Griffin.D.R., (2007), Whitehead's Radically Different Postmodern Philosophy: An Argument for Its Contemporary Relevance (Albany: State University of New York Press, 11. Cf. Michel Weber and Anderson Weekes (eds.), Process Approaches to Consciousness in Psychology, Neuroscience, and Philosophy of Mind (Whitehead Psychology Nexus Studies II), Albany, New York, State University of New York Press,

Gunter.B., (2019) Personality Traits in Online Communication. Routledge. London

Habermas.J., (1991) The Structural Transformation of the Public Sphere. An Inquiry into a category of Bourgeois Society. MIT Press.

Haidt.J., (2019) In interview on; the Project. TV3 NZ [aired on 30/07/2019]

Halbwachs. M., (1992) Collective Memory. Translated by Coser.L., University of Chicago Press. Chicago.

Hanlon.A., (2018) Postmodernism didn't cause Trump. It explains him. *Washington Post. Available at* [*https://www.washingtonpost.com/outlook/postmodernism-didnt-cause-trump-it-explains-him/2018/08/30/0939f7c4-9b12-11e8-843b-36e177f3081c_story.html*](https://www.washingtonpost.com/outlook/postmodernism-didnt-cause-trump-it-explains-him/2018/08/30/0939f7c4-9b12-11e8-843b-36e177f3081c_story.html) *[first published 1/08/2018]*

Harvey.D., (1990) Flexible Accumulation through Urbanization Reflections on "Post-Modernism" in the American City. Perspecta. Vol. 26, Theatre, Theatricality, and Architecture (1990), pp. 251-272

Hemerling.J., Kilmann.J., Mathews.D., (2018) The Head, Heart and Hands of Transformation. The Boston Consulting Group. BCG Henderson Institute. USA

Henderson.J.M., Ferreria.F., (2004) (eds) The interface of language, Vision and action. Psychology Press. New York. Vol. 65, No. 1, Looking Forward, Looking Back: Continuity and Change at the Turn of the Millennium (Feb. 2000), pp. 19-51

Herbert.S., (1991). "Bounded Rationality and Organizational Learning". *Organization Science*. 2 (1): 125–134

Hernes.T., (2007) Understanding organization as process: Theory for a tangled world. Routledge. London

Hume.D., (Written in the 1700's) re published (2016) Treatise on Human Nature available at https://ebooks.adelaide.edu.au/h/hume/david/h92t/preface.html [accessed 12/07/2019]

Hunt.S., Frewer.L., (2011) Public trust in sources of information about radiation risks in the UK. *Journal of Risk Research*. Volume 2, 1999 - Issue 2

Hutchins, E. (1995) Cognition in the wild. Cambridge, MA.: MIT Press.

Inglehart.R, Baker.W., (2000) Modernization, cultural change, and the persistence of traditional values. American Sociology Review. USA

Jokinen.P., Kupsala.S., Vinnari.V., (2011) Consumer Trust in Animal Farming Practices – Exploring the high trust of Finnish Consumers. International Journal of Consumer Studies. 36 (2012) PP106-113)

Jordan.T. (2002) Activism! Direct Action, Hacktivism and the Future of Society. Reaktion Books UK

Kata.A., 2010 postmodern Pandora's box: Anti-vaccination misinformation on the Internet *Vaccine*. Volume 28, Issue 7, 17 February 2010, Pages 1709-1716

Kakutani.M., (2018) The Deth of Truth. Tim Duggan Books. New York

Kennedy.A., LaVail.K, Nowak.G, Michelle Basket.M, Landry.S (2011) Confidence About Vaccines in The United States: Understanding Parents' Perceptions *HEALTH AFFAIRS* 30, NO. 6 (2011): 1151–1159

Kotter.J., (1996) Leading Change. Harvard Business School Press. USA

Larson., Cooper.,Eskola., Katz.,Ratzan (2011) *The Lancet* Volume 378, Issue 9790, 6–12 August 2011, Pages 526-53

Latour, Bruno; Woolgar, Steve (1986) [1979]. Laboratory life: the construction of scientific facts. Princeton, New Jersey: Princeton University Press. ISBN 9780691094182 Originally published 1979 in Los Angeles, by Sage Publications

Latour, Bruno (1999). Pandora's hope: essays on the reality of science studies. Cambridge, Massachusetts: Harvard University Press

Linstead.S., (1999) An introduction to the textuality of organizations. Studies in Culture, Organisation and Society. Vol 5. Pp1-10

Linstead.S., Mullarkey.J., (2003) Time, Creativity and Culture: Introducing Bergson. Culture and Organisation. Vol 9(1) 3-13

Lyotard. (1979) The Postmodern Condition: A report on Knowledge. TRANS Bennington.G. Massumi.B., University of Minnesota Press. USA

Marmot.M., (2017) The art of medicine: Post-truth and science. The Lancet. Vol 389   February 4,

McIntyre. L., (2018) Post-Truth. MIT Press. USA

Mc Murray.R., Cheater.F.M., Weighall.A., Nelson.C., Scweiger.M., Mukherjee.S., (2004) British *Journal of General Practice*. 54 (520-525)

Megill.A.(2007) Historical Knowledge, Historical Error: A Contemporary Guide to Practice. University of Chicago Press

Morgan, G. (1998), Images of Organization, Berrett-Koehler Publishers, pp. 1-349.

Nietzsche.F., (1900) Philosophy and truth. Humanities Press International NJ: USA

NZM (2018) NZM Vanguard week at Stanford University Invitation. [Video Image] Available at https://vimeo.com/282245900 (Accessed 1st June 2019).

O'Connor.C., Weatherall.J.O.,2019 The Misinformation Age: How false Beliefs Spread. Yale University Press. USA

Oxford English Dictionary. (2019) Available at https://www.oxfordlearnersdictionaries.com/definition/english/post-truth(acressed (accessed 14/7/2019/)

Pettigrew, A.M., (1997), What is a processual analysis, *Scandinavian Journal of Management*, 13:337-48

Schmidt.A., Zollo.F., Scala.A., Betsch.C., Quattrocchi.W., (2018), Polarization of the vaccination debate on Facebook. *Vaccine*. Vol. 36, Issue 25, Pp 3606-3612

The Great Hack (2019) [Film] Directors: Jehane Noujaim, Karim Amer. Netficks. Initial release: 24 July 2019 (USA)

Vosoughi.S., Roy.D. Aral.S., (2018) The spread of True and False News Online. *Science* 359 (6380) PP1146-1151

Whitehead.A.N., 1929a/1978 Process and Reality: An Essay in Cosmology. New York: Macmillan Company, Process and Reality (New York: The Free Press)

Whitehead.A.N., 1929b/1978: *The Function of Reason*. Princeton: Princeton University Press, 1929. Based on the March 1929 Louis Clark Vanuxem Foundation Lectures delivered at Princeton University.

Whitehead.A.N., (1938) Modes of Thought. New York: MacMillan Company,

Whitehead.A.N., (1985), Symbolism: Its Meaning and Effect (New York: Fordham University Press, 39.

Wilson.D., (1990) A Strategy of Change. A Strategy of Change: Concepts and Controversies in the Management of Change. Tomson. USA

Wood, M., & Ferlie, E. (2003). Journeying from Hippocrates with Bergson and Deleuze. *Organization Studies*, *24*(1), 47–68.

Zelko.F., (2017) Scaling Greenpeace: From Local Activism to Global Governance. *Historical Social Research*. Vol. 42, No. 2 (160) (2017), pp. 318-34

Bibliography

Chia, R. (2003). From Knowledge-Creation to the Perfecting of Action: Tao, Basho and Pure Experience as the Ultimate Ground of Knowing. *Human Relations*, *56*(8), 953–981.

Derrida.J., (1978) Writing and Difference, trans. Alan Bass (Chicago: University of Chicago Press,

Derrida.J., (1981) Dissemination, trans. Barbara Johnson (Chicago: University of Chicago Press,

Seyler F (2013) Is Radical Phenomenology Too Radical? Paradoxes of Michel Henry's Phenomenology of Life. *The Journal of Speculative Philosophy* Penn State University Press Volume 27, Number 3, pp. 277-286

Whitehead.A.N., Essays in Science and Philosophy. London: Philosophical Library, 1947.

ZQ (2019) available at https://www.discoverzq.com/ (accessed 14/7/2019/)

Figure 1

Gucci on Gun Reform Available At https://www.gq.com/story/gucci-gun-control-donation

(accessed 1/08/2019)

Airbnb on Gay Marrage in Austrailia

Available at https://www.businessinsider.com.au/airbnb-joins-australian-marriage-equality-debate-with-new-ad-campaign-2017-4?r=US&IR=T (accessed 1/08/2019)

Call for more Research

As the notion of Post-truth is so new there is a requirement for more empirical research; PHD research and alike, need to be done on the "post-truth era" and how science and organisations can respond, speak, organise themselves, and their research and communications to be hear and trusted. The assertions from the literature review in this study require empirical testing to ascertain validity.

A sperate but touched on area requiring research, is that of understanding and potential for litigation and control in the use of online data mining and algorithms in targeting information dissemination.