
THINKING AND THINKING: About Certain "Truths"

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We are not even going to attempt the arduous task of defining what truth is, with all its implications and meanderings. We will not discuss the possible tensions between facts, evidence, and the interpretations or mere opinions those facts induce. It is possible that (greatly simplifying the concept) several truths (even mutually exclusive ones) converge regarding certain aspects.

But what is clear is that in the construction of public opinion, information and ethics are equally vital. In the quagmire of internet social media, one can find unsuspected, startling, disturbing "objects"... stemming from good, average, and frankly bad intentions: the road to hell (and to heaven) is paved with a motley assortment.

In such a shifting context, it would be advisable, as a first exercise in intellectual hygiene, to establish some basic distinctions: what is journalism, what is propaganda, and what are, simply, hoaxes or disinformation campaigns with not the slightest ethical foundation. Not all content circulating with an informative appearance adheres to the same principles or pursues the same ends.

Having the ability to recognize these differences is crucial in times when guidelines, consensus, and reference points seem to crack and dissolve at a dizzying speed.

Journalism, in its best tradition, responds to methods, verifications, and public responsibilities; propaganda seeks to persuade from an explicit or hidden agenda; hoaxes, on the other hand, operate from raw manipulation, sensationalism, and plain, outright lies. Social media, by their very architecture, tend to mix everything into one continuous flow, without clear hierarchies. Hence, the critical exercise of the receiver is more important than ever.

To achieve this, intuition or a "sense of smell" is not enough. A solid general culture is necessary to shield a coherent notion of access to knowledge and information. Reading, cross-referencing, knowing historical, political, and cultural contexts allows one to identify inconsistencies, exaggerations, or outright falsehoods. Without that foundation, the citizen is at the mercy of algorithms and the most strident discourses, which are not necessarily the most honest or well-founded.

Hence the importance of defending educational models that bet on stimulating critical thinking. It is not about indoctrinating or imposing the weight of dogma, but about teaching how to ask questions, to doubt with rigor, to argue.

Forming people capable of processing complex information, sustaining reasoned debates, and accepting uncertainty as part of knowledge is an urgent task in societies saturated with messages.

The search for truth—or, at least, for our truth—is always a deeply personal process. But it is also a constant dialogue with others. It requires openness, willingness, and an active attitude towards what is consumed and shared. It implies knowing oneself to be part of something that transcends us—a community, an era, a social fabric—and projecting oneself in its understanding and, if necessary, in its defense.

Believing with closed eyes everything that circulates on social networks, simply because it coincides with our ideological or emotional sympathies, is an irresponsibility. Even more so if we are truly interested in participating in public debate and not limiting ourselves to reaffirming prejudices. The comfort of the information bubble can be tempting, but it impoverishes the understanding of reality and radicalizes positions.

That is why finding references is so important: media outlets, journalists, researchers, intellectuals, or institutions that have demonstrated coherence, rigor, and honesty over time. But even those references must be read critically.

Forming an opinion on transcendental topics always requires an ethical and cultural foundation, a willingness to cross-reference sources, and to listen to disparate arguments.

Social media are not, in themselves, either hell or paradise. They are a space where valuable information, lucid analysis, and necessary testimonies coexist alongside an enormous amount of noise, manipulation, and superficiality. There is wheat, undoubtedly, but there is a lot of chaff. And it is not always easy to distinguish them at a glance.

In turbulent times, marked by multiple crises and an unprecedented informational overload, this capacity to distinguish becomes an essential civic tool. Defending it is not an elitist gesture, but a form of social responsibility. Because, in the end, the relativity of truths on social networks does not exempt us from a basic obligation: to think, to inform ourselves, and to act ethically.

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