

Fake, Lying Truth, Making True, Real
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The *Oxford English Dictionary* defines fake as “an activity or action, typically one characterized by dishonesty or deception.”¹ It tells us that, from the mid-to-late 19th century, fake was used as “a stratagem, a trick, a dodge; a method of swindling, a con; an act of tampering with or falsifying something.”² Fake thus carries connotations of deception and falsification, even of trickery. If, as Lacan put it, our era is one that is characterized by “the rising to the social zenith of the object,”³ it is also one where there is a seemingly endless proliferation of the domain of the fake: from fake news to fake orgasms, from false memories to false affects. But, from the perspective of psychoanalysis, is fake a logical variant of the “lying truth”?⁴

Lying Truth and Making True

The lying truth, unlike the fake, is not without a link to the subject of enunciation, to the subject of the unconscious, even to the body of the speaking-being. Miller says that the lying truth is a “truth that lies about jouissance,” which is a “register of existence, where truth does not apply.”⁵ He specifies that what is at stake in an analysis is to “*make truth [faire vérité]* out of what has happened.” In a subject’s experience of life, “there are things that failed to become true, traumatism, that which makes a hole, which is what Lacan will later call *troumatisme*. It is a question of bringing discourse to what could not take place in it, of saying what could not be said.”⁶

Whereas fake is on the side of falsification, the lying truth serves an altogether other function: it borders the hole, putting speech to the unspeakable. Furthermore, there is the “making true” [*faire vrai*] aspect of an analysis, with its two sides: first, as Patricia Bosquin-Caroz highlights, it has to do with what Lacan refers to as “a stroke of meaning, a *sens blanc*”⁷; second, it makes affect, the

¹ “Fake.” *Oxford English Dictionary*, Oxford University Press.

https://www.oed.com/dictionary/fake_n2?tab=meaning_and_use#4675595. Accessed 15 November, 2025.

² *Ibid.*

³ Lacan, J., “Radiophonie”, *Autres écrits*, ed J.-A. Miller, Seuil, 2001, p. 414.

⁴ Lacan, J., “Preface to the English-Language Edition of Seminar XI.” *The Seminar of Jacques Lacan, Book XI: The Four Fundamental Concepts of Psychoanalysis*, ed. J.-A. Miller, trans. A. Sheridan, New York/London: Norton, 1977, p. ix.

⁵ Miller, J.-A., “Truth Is Coupled with Meaning,” *The Lacanian Review*. 2, 2016, p. 9.

⁶ *Ibid.*, p.10.

⁷ Bosquin-Caroz, P., “Presentation of the NLS Congress Theme 2026: Varity - Variations of Truth in Psychoanalysis,” 2025, NLS Congress. Available at: <https://www.amp-nls.org/wp->

resonance-effect of the signifier in the body, into an effect of truth.⁸ “This *verification of affect*,” Miller says, “has therefore the value of indicating that, in psychoanalysis, affect is not true from the outset, it has to be made true.”⁹ From this perspective, we can say that between the fake and the lying truth, there is the time of “making true” that links *jouissance* to its cause.

Guises of the Real

Today, common discourse is saturated with signifiers — false self, constructed persona, fake personality, etc. — that testify to the unknotting of subjective experience. These signifiers could lead us to the hypothesis that while beauty might be the last defense against the real, today fake names a minimal first defense covering it. In our era of the fake, psychoanalysis, which Lacan ultimately calls a swindle, cannot but remain oriented toward the various guises of the real: *troumatisme*, the hole of trauma; anxiety, an affect that does not deceive; feminine *jouissance*, in its link to the body; and *sinthome*, denuded of the signifying metaphor.

<content/uploads/2025/07/ARGUMENT-NLS-CONGRESS-2026-PBC-1.pdf>. [TN] *Sens blanc* a blank of meaning homophonic with *semblant*.

⁸ Miller, J.-A., “Les Affects dans l’Expérience Analytique” *La Cause du Desir* 93, 2016, p.103.

⁹ *Ibid.*, p.102.