



Theories of Truth

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Abstract:

One of philosophy's central topics is truth. Moreover, it is one of the largest. For thousands of years, truth has been a topic of discussion in and of itself. In addition, a wide range of philosophical issues are connected to truth either directly or indirectly through theses about truth.

It would be impossible to examine truth in its entirety in a coherent manner. Instead, the primary themes of truth research in contemporary philosophical literature will be the focus of this essay. It will try to show how the most important theories and problems of the moment relate to one another. Many of these subjects are examined in greater detail in a number of other entries. The primary arguments are typically discussed by them. The sole purpose of this essay is to present a summary of the most recent theories. In the anthologies edited by Lynch and Blackburn and Simmons, many of the papers mentioned in this essay can be found. Burgess and Burgess, Kirkham, and Künne are just a few of the books that provide comprehensive reviews of the subjects covered in this section. Additionally, papers in Glanzberg provide a more in-depth examination of a number of the subjects covered in this article as well as many others. The issue of truth is straightforward: what truths are and, if any, what constitutes them. However, a lot of debate is hidden behind this straightforward statement. Whether there is a supernatural issue of truth by any stretch of the imagination, and on the off chance that there is, what sort of hypothesis could address it, are standing issues in the hypothesis of truth. There will be several distinct approaches to answering these questions. There are typically five primary "theories of truth": pragmatic, redundancy, semantic, correspondence, and coherence theories. A judgment's coherence with other beliefs is equated with its truth, according to the coherence theory of truth. In this paper I shall try to explain the notion of truth.

Keywords: Truth, coherence, correspondence, pragmatic and semantic

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In philosophy some notions are the mainly significant in the history of western philosophy. The concept of truth is also an important notion in the western philosophy. Generally truth is a attribute of proposition. However, from a practical standpoint, it is not necessary to be consciously aware of all of a concept's characteristics for it to be formed. We recognize that the members of the set of true propositions are comparable when we examine them. As a result, the idea of truth is a collection of open-ended propositions that we recognize as being similar across a few sets of properties or characteristics. Therefore, the philosophical argument that truth cannot be defined does not appear to be correct. We can all tell when a statement is true. We can also tell the difference between true beliefs that are easy to tell apart from false beliefs in a matter of seconds. Initially, we all learn the concept of truth. The set of similar characteristics of statements by which we recognize true statements is formed by observing the observable pattern of similarities between the statements that we recognize as true and their differences with the statements that we recognize as untrue. We come up with our own idea of what the commonalities are and use the word "truth" to describe it. The idea of truth applies to parts of statements and transcends particular languages. As a result, the relationship between conceptual classifications of things in reality, i.e. the things that are actually in reality, is used to understand truth as a property of atomic propositions. Philosophers who assert that truth cannot be defined argue that while it is possible to distinguish between true and false propositions, the basis for this distinction cannot be identified. Using some metaphysical assumptions about the nature of reality and the state of affairs in reality, theories of truth attempt to describe and explain the characteristics used to distinguish true propositions from false ones. In

most cases, our statements are true when they correspond to the actual situation. If not, they are false. At an unsophisticated level, this appears to be right; However, "if we take the formula "truth consists in the correspondence of thought with reality" seriously and attempt to analyze it, we find it very difficult to provide a satisfactory account of the three key words" correspondence," "thought," and," reality." However, this demonstrates truth assertion. A statement of truth, on the other hand, is only used to record the acceptance of the original statement under the principle of truth acceptance. Therefore, it has been attempted to define truth as a relationship with fact, but it is difficult to define this relationship precisely. The most important semantic concept is truth, as stated. The study of the meanings of sentences and words is known as semantics. Clearly, truth is independent. It has its own difficult nature, to which our reasoning should adjust right on track of disappointment, i.e., mistake. Thinking does not create or alter truth. As to model of truth the most famous some presence of mind view is that correspondence of one's reasoning with the real world or truth will be truth. The nature of truth is questioned by others. In this way, there is a long history of the philosophical examination of the idea of truth and its application in regular day to day existence.

History reveals competing viewpoints and related reflections on a variety of significant issues and questions regarding the idea of truth. This can be depicted in a variety of ways, including chronological, issue-based, theory-based, country-of-origin-based, text-based, and so on. As a technique for stinginess, we will embrace here the issue blended with hypothesis based similar to sequentially organized strategy. The great debate that took place between Continental Rationalists and British Empiricists in the seventeenth and eighteenth centuries was about the nature of truth knowledge, revealing a fundamental disagreement about truth itself. In the nineteenth century the philosophical school of Consistent Observation or Sensible Positivism dismisses the greater part of the customary hypothesis as desolate gave in negligible expressions based on their hypothesis of weightiness. A restrained perspective on the various kinds of truths has been reflected in this effort. In order to provide an adequate description of model judgments, particularly of a moral kind, moral philosophers also advance their own meta-ethical views on various aspects and issues of truth, supported by their own presuppositions about the nature of truth. Philosophers of logic and mathematics are primarily concerned with the philosophical analysis of questions regarding the nature, condition, kinds, determinability, and assertibility of truth. These questions are relevant not only to logic and/or mathematics but also to idealizing philosophical discourse through the use of ideal or perfect language that is free of all of the flaws in natural language.

In the Correspondence Theory of Truth a proposition is true if it describes the actual state of things. To put it another way, this theory says that P is true only if P is consistent with reality. That is, P is true only if it accurately and appropriately describes reality. According to the Correspondence Theory, truth corresponds with objective reality. As a result, a proposition is said to be true if it accurately describes a world situation. The dialogue Sophist by Plato is the source of the long history of the Correspondence Theory. Later on a popular explanation of Aristotle has established the groundwork of the hypothesis, which peruses: " It is false to assert that there is nothing that is, or that there is nothing that is; while it is accurate to state that what is is what it is, and what is not what it is not. The realists subscribe to the correspondence theory of truth. According to the theory, facts should be used to define truth. The relation of correspondence, which exists between a proposition and a fact, is necessary for truth. From Locke in the seventeenth century to Russell and others in the twentieth century, the British empiricist tradition has attracted a large number of adherents.

Wittgenstein presents a comprehensive version of the correspondence theory of truth. This book's picture theory of meaning goes beyond simply describing the nature of analytical truth and logical connectives. Additionally, it examines the logical organization of non-elementary propositions. A more recent version of Correspondence Theory proposed by John Langshaw Austin in 1950 modifies the early Wittgensteinian version. It explains not only the truth or falsity of elementary propositions but also of ordinary, non-elementary propositions in an explicit version of the Correspondence Theory. In the simplest sense, the Correspondence Theory views a common proposition as a representation of reality that, if true, depicts what a thing actually is. However, Austin defines truth as: A statement is said to be true if the historical situation to which it is correlated by the demonstrative convention—the one to which it "refers"—is the same as the type of sentence used to make it by the descriptive conventions. He says that Wittgenstein's picture theory is wrong. Similar to the ones mentioned earlier, there are various versions of the Correspondence Theory that differ in how they interpret the correspondence of the bearer of truth and falsity and what makes the bearer true or false. Austin acknowledges that language can convey meaning without picturing the world, despite Wittgenstein's picture theory of meaning. Because of their logical structure, he sees a connection between propositions and facts; However, their structural identity need not be overemphasized in a theory of truth. According to the Correspondence Theory, the only way to determine whether a statement is true or false is to directly compare it to the facts, or reality. However, the issue is that we have no information on reality thusly, we have just of the conceptualized rendition of the real world, as our mind is so comprised. Kant has demonstrated the way that we can't be aware by our faculties the article for what it's worth; therefore, the correspondence theory of truth is not sufficient. The

Coherence Theory states that a proposition is true if it is consistent with a particular set of other propositions in a particular way. Because rationalist philosophers believe in the intelligibility of nature, this theory has been linked to the rationalist tradition for a long time. This theory first emerged under the guise of the sufficient reason principle, which advocates using reason alone to establish facts without the assistance of the senses. The philosophies of Leibniz, Spinoza, Hegel, and Bradley provide excellent examples of such attempts at rationality; despite the fact that the Logical Positivist Philosophers O. Neurath and C. Hempel adopted the Coherence Theory in the twentieth century. Such a philosopher can only reach an uncertain conceptualized judgment of perception. For them, the test of truth is whether or not this judgment is consistent with other judgments of the system that the scientific community has already accepted. According to Frege, the term "true" is not a relative one; it "contains no sign of anything more to which something is to relate... .A correspondence... .must be great on the off chance that the comparing things harmonize thus are not various things... . . . and any endeavored clarification of truth as correspondence separates." 8 Based on verificationist arguments, Dummett and Wright have adopted an anti-realist theory of meaning that favors anti-realism as a coherence theory of truth. Even though they have presented their own distinct theories on truth and assertibility, their arguments have attracted the attention of a number of other philosophers, including Quine, Davidson, and Putnam. Putnam maintains that the coherentist's position of admitting that truth is internal to the system of language and the concepts is distinguished from the Traditional Metaphysical Realism of his Internal Realism. The has demonstrated that we cannot perceive an object as it is; therefore, the correspondence theory of truth is not sufficient. The Coherence Theory states that a proposition is true if it is consistent with a particular set of other propositions in a particular way. Because rationalist philosophers believe in the intelligibility of nature, this theory has been linked to the rationalist tradition for a long time. This theory first emerged under the guise of the sufficient reason principle, which advocates using reason alone to establish facts without the assistance of the senses. The philosophies of Leibniz, Spinoza, Hegel, and Bradley provide excellent examples of such attempts at rationality; despite the fact that the Logical Positivist Philosophers O. Neurath and C. Hempel adopted the Coherence Theory in the twentieth century. Such a philosopher can only reach an uncertain conceptualized judgment of perception. For them, the test of truth is whether or not this judgment is consistent with other judgments of the system that the scientific community has already accepted. According to Frege, the term "true" is not a relative one; It "contains no indication of anything else to which something is to correspond." A correspondence "can only be perfect if the corresponding things coincide and so simply are not different things." Any attempt to explain the truth as correspondence fails. On verificationist grounds, Dummett and Wright have broadly adopted an anti-realist theory of meaning, favoring anti-realism as a coherence theory of truth. Even though they have presented their own distinct theories on truth and assertibility, their arguments have attracted the attention of a number of other philosophers, including Quine, Davidson, and Putnam. Putnam maintains that the coherentist's position of admitting that truth is internal to the system of language and the concepts is distinguished from the Traditional Metaphysical Realism of his Internal Realism. The assimilation of truth and reality lays out the calculated plan exclusively to the human angle, totally liberated from anything like the God's eye view. The assertion that facts are concept-involving entities similar to propositions is the strength of this argument; while its shortcoming is that it underplays any job of reality itself in comprising realities. The possibility of multiple contradictory or alternative coherent logical systems of propositions, even in the case of logic and mathematics, is yet another obvious and significant objection to the coherence theory; therefore, systematic coherence cannot be equated with truth.

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