

THE PROBLEM OF TRUTH IN PHILOSOPHY

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**ANNOTATION.**

In this article, we will address the important question of how we can best reflect reality in our work. There are two main approaches – through direct observation and through reflection. At the heart of this discussion is a typology of knowledge that classifies it into rational and emotional, phenomenalist and essentialistic, empirical and theoretical, fundamental and applied, philosophical and specifically scientific. natural sciences and humanities. It is important to consider that each of these types of knowledge has its own characteristics and applications.

**Keywords:** The Truth Surrounding World, Subject, Object, Process, Classification, Typology, Form of Knowledge, Discussion Problem, Mythological Cognition, Philosophical Directions.

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**Abstract.** This article talks about the correct reflection of reality - in living contemplation or in thinking. A typologization of knowledge is given: rational and emotional, phenomenalist (qualitative concepts) and essentialist (armed mainly with quantitative means of analysis), empirical and theoretical, fundamental and applied, philosophical and special scientific, natural science and humanities

**Key words:** truth, the surrounding world, subject, object, process, classification, typology, form of knowledge, debatable problem, mythological knowledge, philosophical directions.

*Man tries to master the world around him in various ways, and in this process two main aspects can be distinguished. The first of these is the logistical side, which includes the production of subsistence items, labor, and practice. The second aspect is related to the psychic dimension, where the interaction between the subject and the object of cognition is presented as only a partial manifestation of this sphere. As practice and cognition develop, The process of cognition becomes more and more detailed and takes many forms. Despite the fact that these forms are related, they are not identical to each other and each has its own specifics.*

Logical forms of thought are methods of reflecting reality using interrelated abstractions such as concepts, judgments, and inferences. They are the basis of more complex forms of rational cognition, including hypotheses and theories. Concepts are a form of thinking that reflects the general lawful connections, essential aspects and attributes of phenomena. They are fixed in definitions and have the flexibility and mobility to accurately reflect the real dialectic of the development of the objective world. Philosophical categories such as quality, quantity, matter, contradiction, and others are the most general concepts. Judgment, in turn, serves as a form of thinking that reflects the objects, processes of reality, as well as their properties and

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interconnections. A proposition can be either true (e.g., "Paris is on the Seine") or false (e.g., "Rostov is the capital of Russia"). Concepts and judgments are the basis for the construction of inferences, which are the process of transition from one concept to another and allow us to obtain new results in cognition. Inference, *ihrerseits*, is a form of thinking whereby new knowledge is derived from previously established knowledge, usually in the form of a judgment. Rational thinking is closely related not only to sensory perception, but also to other forms of cognition, such as imagination, fantasy, emotions, and other factors that play a role in the process of cognition. Cognition and practice are two indispensable components of the formation and development of scientific and other forms of knowledge. Philosophers of various schools emphasize the importance of practice in the process of cognition. The concept of practice encompasses a wide range of terms.

Hegel singles out an important idea: if man is subordinated to the surrounding nature for his own ends, then in his actions he becomes its master. This manifests itself through activity, work (although spiritually abstract), where a person creates a new reality - the world of material and spiritual culture, new conditions of his existence, which are not given to him by nature in a ready-made form (they are a kind of second nature). Practice and cognition are interrelated aspects of the same historical process. But practical activity plays a crucial role here.

The main functions of practice in the process of cognition are: 1. Practice plays the role of a source of knowledge, since all our knowledge arises from it. 2. Practice is the basis of knowledge, the engine of its development. It penetrates into all aspects, forms, and stages of cognition, revealing new properties and aspects of phenomena. The practice also cannot be successful without the use of various technical means and equipment. 3. Practice acts as an intermediary for the achievement of cognitive goals. It requires construction and control of people's activities. In the end, all our knowledge is returned to practice, exerting an active influence on its development. Man seeks not only to discover the world, but also to control this knowledge in order to transform the world, to satisfy the material and spiritual needs of people, and to improve their lives.

The classification of forms of knowledge remains one of the most difficult and controversial problems in philosophy. There is no clear definition of knowledge, as Ludwig Wittgenstein claimed. Nevertheless, it is still possible to distinguish some forms of knowledge and consider their main features.

Mythological knowledge played a significant role in the initial stages of human development. It was a fantastic interpretation of reality, created by the popular imagination and carrying within itself an unconscious artistic embodiment of nature and society. Mythology made it possible to form knowledge about nature, the cosmos, man, his existence, forms of communication, and much more. Modern research, especially in the philosophy of structuralism, demonstrates that mythological thinking is not just a game of imagination, but a simulation of the world, which contributes to the recording and transmission of the experience of generations.

The typology of knowledge can be carried out according to various criteria. There are rational and emotional knowledge, phenomenalist and essentialist, empirical and theoretical, fundamental and applied, philosophical and special, natural sciences and humanities. The main goal of knowledge in any form is the search for truth, which is usually long, laborious, and contradictory. Error, as something inevitable, always accompanies the path to truth at all stages of its development and deepening. The question of the essence of truth and the ways to get rid of error has always interested people, not only in science. The categories of truth and error are key

elements in the theory of knowledge, expressing opposite but interdependent aspects of the cognitive process. Each of these aspects has its own peculiarity, which we will consider in more detail.

Delusion is cognition that does not correspond to its object, does not correspond to it. Delusion is an inadequate form of cognition and is conditioned by the limitations of socio-historical practice and cognition itself. Delusion distorts the reflection of reality and arises due to the absolutization of certain aspects of cognition. For example, "theoretical astrology" is entirely misleading, although it may contain some truths. Likewise, scientific astronomy can also have It is a system of true knowledge confirmed by observation.

Truth is knowledge that corresponds to its object, coincides with it. In other words, it is a correct and faithful reflection of reality in awareness and thinking. The attainment of truth is the key goal of knowledge in any of its forms, be it scientific, philosophical, artistic, etc. The main properties and attributes of truth include objectivity, dependence on reality and its practice, and independence from individuals (e.g., the fact of the Earth's rotation around the Sun). Truth is not a property of material objects, but a characteristic of knowledge about them.

Truth can be viewed from two angles: objective and subjective. Objective truth is concerned with external material content, while subjective truth depends on an internal ideal form. People learn truth and express it through subjective forms such as concepts, laws, or theories. An example is Newton's discovery of universal gravitation, which is an innate property of the material world, but was formulated and expressed in the form of truth and scientific law.

Absolute truth and relative truth are two indispensable components of one objective truth and of true knowledge as a whole. They reflect the different levels and aspects of our cognition of the objective world and differ only in the degree of accuracy and completeness of their reflection. There is no clear boundary between them - they are not separate kinds of knowledge, but different aspects of this knowledge. Absolute truth is understood as complete and all-encompassing knowledge of reality as a whole. as an epistemological ideal that cannot be fully attained, but which must always be striven for. In addition, the absolute truth is information that will never be refuted in the future. Take, for example, statements that "birds have beaks" or "humans are mortal" – these are so-called eternal truths that refer to certain aspects of the world.

Relative truth, on the other hand, reflects the changeability of true knowledge, its deepening and refinement with the development of practice and knowledge. Old truths can be replaced by new ones, as happened with the replacement of classical mechanics with quantum mechanics. Likewise, old truths can be refuted and become delusions, such as the idea of ether or caloric. Relative truth is characterized by incompleteness, conventionality, approximation, and incompleteness. In contrast, Absolute truth is holistic knowledge that is formed through the creative development of knowledge through practice. There are two extreme positions in understanding the relationship between absolute and relative truth: the dogmatic one, which exaggerates the importance of the stable moment, and the relativistic one, which emphasizes the mutable side of each truth.

Hegel rightly pointed out that there is no such thing as absolute truth, and that truth is always concrete. This means that all true knowledge, whether in science, philosophy, or art, is always determined by the conditions of place, time, and other specific circumstances, which knowledge must take into account in the most precise form. If we ignore these conditions and imagine true knowledge beyond its actual application, This will inevitably lead to the

transformation of truth into error. Even simple truths such as " $2 + 2 = 4$ " or "the sum of the internal angles of a triangle is 180 degrees" are valid only in certain systems or frameworks. For example, the first statement is valid only in the decimal system, and the second is true only in terms of Euclidean geometry.

Thus, objective, absolute, relative, and concrete truths are not different kinds of truths, but one and the same true knowledge with its own characteristics and properties.

The question of distinguishing truth from error has always been of interest to thinkers. In the history of philosophy and science, different points of view have been proposed on this subject. For example, Descartes believed that clarity and distinctness of thought were the criterion of true knowledge, while Feuerbach sought this criterion in sense-data. However, it became clear that clarity and distinctness of thought are highly subjective things. And feelings don't always provide the right information. For example, our knowledge of seeing the sun moving around the earth, or of breaking a spoon in a glass of water at the boundary of the air, is based on misconceptions.

Testing knowledge for truth through practice is not a one-time act or something immutable and mirrored. It is a process that has a historical and dialectical character. At the same time, this criterion is relative, since the practice itself develops, improves and is filled with new content. Therefore, practice cannot fully prove the conclusions reached in the process of cognition at any given time.

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