Has anyone been discussing the matter of how we can distinguish between what is true and what is false? Those who speak enthusiastically of the great volume of statements about the world available on the Internet do not usually address how we may distinguish the true from the false.

Neil Postman, 2000
1) Standard response to the question "what is truth?"

2) Complication that affects the traditional understanding

3) Consequences; restructuring the concept of truth
1. The Truth about Truth

True

False

The picture on the wall is hanging askew
1. The Truth about Truth

The word 'truth,' in the strict sense, denotes the conformity of thought with its object.

René Descartes (1641)

What is truth? The nominal definition of truth, that it is the agreement of knowledge with its object, is assumed as granted.

Immanuel Kant (1781)

Adaequatio intellectus et rei
St. Thomas Aquinas (1270)
2. In Medias Res
2. In Medias Res
3. Truth and Consequences

**Dynamic Correspondence**
The truth of an idea is not a stagnant property inherent in it. Truth happens to an idea. It becomes true, is made true by events. Its verity is in fact an event, a process; the process namely of its verifying itself, its verification.

William James, 1907

**Unconcealment - ἀλήθεια**
To say that a statement 'is true,' signifies that it uncovers the entity in itself. Such a statement, points out, 'lets' the entity 'be seen' in its uncoveredness. The Being-true (truth) of the statement must be understood as Being-uncovered. Thus truth has by no means the structure of an agreement between knowing and the object in the sense of a likening of one entity (the subject) to another (the object).

Martin Heidegger, 1926
3. Truth and Consequences
One must examine communication, even scientific communication, even mathematical expression, as the primary phenomena of experience and not as something 'softer' and derivative from a 'realer' existent nature.

James Carey, 1989
3. Truth and Consequences

Relativism, supposedly, means a standardless society, or at least a maze of differing standards, and thus a cacophony of disparate, and likely selfish, interests. Rather than a standardless society, which is the same as saying no society at all, relativism indicates circumstances in which standards have to be established cooperatively and renewed repeatedly.

R. L. Scott, 1976

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