



EXAMINATION OF BOTH INDIAN AND WESTERN THOUGHT

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ABSTRACT

Knowledge has its origins in philosophy. It is the "mother" of all the other scientific disciplines. Philosophy has provided a holistic explanation of man and his actions. It's useful for bringing the diverse parts of society closer together. It sheds light on the meaning behind every single thing we've ever done. This field of study has been very important in the past, especially with regard to the second half of its mission, which is to shield religious beliefs from the scrutiny of their opponents and the people who devised them. The pursuit of truth is at the heart of philosophy. Assertions make up the body of knowledge. A statement is a phrase that asserts something. There is a theoretical component and an applied component to the issue of truth. From a purely theoretical perspective, idealism supports the Coherence theory of truth.

Keywords: Philosophy, Human, Idealism, adversaries, coherence

1. INTRODUCTION

1.1 Philosophy

Knowledge has its origins in philosophy. It is the "mother" of all the other scientific disciplines. Philosophy has provided a holistic explanation of man and his actions. It's useful for bringing the diverse parts of society closer together. It sheds light on the meaning of every aspect of human life. It delves into the question of where we come from and why we're here. It probes and seeks solutions to the most fundamental problems of existence. It makes clear the essentials of living. The knowledge gained from this insight is invaluable as we navigate the difficulties of daily living. In the fight for a good life, man's greatest weapon is his own wisdom.

In philosophy, logical positivism is an extreme and radical form of the analytical method. It examines philosophical claims to determine their logical category of discussion. Rudolf Carnap, in explaining the role of philosophy, explains that philosophers should examine the types and relationships of scientific assertions. Philosophy's traditional roles as a surveyor of all knowledge, a determiner of what should comprise legitimate knowledge, and a revealer of the underlying laws of the world were stripped from it by the logical positivists. They have reduced philosophy to the technical role of judging the validity of scientific claims. The logical positivists compare philosophy to linguistic grammar. Just as understanding grammar does not provide us



the ability to invent language but rather equips us with the rule which every verbal statement must obey, so too does philosophy establish the norm by which a scientific claim may be evaluated for its validity or otherwise. Therefore, almost all logical positivist philosophers agreed that philosophy is best understood as a practice rather than a doctrine. Philosophy, they said, does not generate either correct or erroneous assertions; rather, it elucidates the meaning of statements, revealing some to be illogical. In this chapter, I want to provide a snapshot of the different positivists' perspectives on the nature of philosophy and examine whether or not their attempts to characterize philosophy scientifically are an improvement over more conventional philosophical notions.

1.2 Pragmatism as a School Of Philosophy

The pragmatist philosophy developed in the 20th century. It's novel in that it takes a different tack in its criticism of established philosophical views in the context of cutting-edge scientific discoveries. The Greek term pragma, meaning activity or the job done, is the source of the English word pragmatism. Pragmatists attempt to extrapolate general rules or concepts from specific actions or experiments. Pragmatism is sometimes called experimentalism and consequentialism because of this. Since experiment is the only yardstick by which truth can be judged, concepts like "truth," "beauty," "good," and "bad" are all relative. These ideas, according to pragmatic philosophy, must be proven via our own experiences rather than being predefined. Furthermore, it holds that there is more than one truth and that all truths are constantly being formed. Man conducts experimentation in various areas to learn more about them. It also posits that the accepted truths of yesteryear may not hold true in the present. When conditions like this exist, no established concept can halt humanity's march toward a better future. This view is also known as "consequentialism" since it bases moral judgments on the outcomes of human actions. It is true if the action has some positive outcome, and false otherwise. One of pragmatism's key tenets is an acceptance of change. The only constant in life is change. Pragmatist philosophy holds that no fact can be considered absolute and immovable, including truths about morality, religion, and the principles and laws governing human society. Instead, pragmatism presents knowledge and action as inextricably linked. Knowledge is a product of experimentation in a social and biological setting; it is an agent of change in the environment, aimed at resolving issues of survival. Having more information makes us more morally responsible for our acts, as they are what ultimately shape the circumstances of social existence.

2. LITERATURE REVIEW

Nelson, Eric (2018) This chapter delves into how Dilthey's philosophy provided context for the Vienna Circle's effort to do away with metaphysics and provide justification for a scientific way of living (Lebenshaltung). Dilthey had advocated for empirical scientific investigation and had



criticized metaphysics as an undisputable stance founded on a "feeling of life" (Lebensgefühl) and defined as a "worldview." Using an emphasis on experience and a more critical and experimental scientific and creative mindset, the concepts of the feeling of life, worldview, and life-stance were mobilized to challenge conventional authority. Dilthey's critical eye and openness to the prospect of a logic of the individual and the historical were taken up by Carnap. Carnap's early work might be seen as a logical empiricist hermeneutics that advocates for the work of pragmatic formation, cultivation, and education (Bildung), with the goal of enhancing human flourishing via greater clarity.

Hajko, Dalimir&Török, Luboš (2018) Although there have been efforts to bring philosophy closer to science and so establish two distinct systems, public and academic philosophical thought in modern India demonstrates that philosophy and religion have never been entirely separated. P. V. Athavale, C. T. K. Chari, N. S. Prasad, and a few more writers have developed and written on contemporary ethical and social theories in response to these shifts. Feminism and gender studies have also entered the scene of evolving Indian philosophy and sociology, promoting gender parity in modern India. Authors concerned with modern ethical issues have mostly dismissed Mahatma Gandhi's ideas as irrelevant and impracticable, despite the growing popularity of sociological studies and critical interpretations of his spiritual message in support of India's freedom. In the second half of the twentieth century, Indian thinkers gave existentialism a prominent place in the development of contemporary philosophical perspectives.

Hammond, Michael (2013) Taking the pragmatic stance that knowledge is provisional and formed via a transaction between agent and environment, this study argues that action research finds a logic in this stance. The pragmatic belief that knowledge is formed inside unknowable contexts, necessitating habits of inquiry and analysis, and arrived at by open agreement, provides further methodological justification for action research. To be sure, pragmatic action research stands out from the crowd thanks to its emphasis on the educational consequences of problem resolution and its special attention to reaching agreement. In this study, we'll look at the pragmatic label and evaluate its merits and shortcomings.

Jain, Sheena (2013) This study is predicated on the idea that there has not been a thorough exploration of Bourdieu's critiques of sociology as a scientific discipline. It shows how his ideas connect to the critical tradition of historical epistemology in France that rejects positivism. It is described how Bourdieu takes their ideas, and Bachelard's in particular, and applies them to the social sciences and sociology. New ideas and approaches, such as participant objectivation, are introduced in the process. From his vantage point, it is clear that the search for universal truths lies at the heart of both the scientific and social sciences. His examination of the literary sphere both demonstrates this and expands its application to the humanities. Bourdieu's post-positivist



science is a healthy response to postmodernism's assault on the scientific method, the study argues.

Rosado Haddock, Guillermo (2013)When it comes to 20th-century philosophy, analytic philosophy stands head and shoulders above the others. Unlike any other school of thought, it has unquestionably helped clarify and define philosophical issues. However, orthodox analytic philosophers' empiricist and, at times, nominalist views have led them to render even thinkers they consider their own insufficiently and to propose very dubious notions.

3. METHODOLOGY

This field of study has been very important in the past, especially with regard to the second half of its mission, which is to shield religious beliefs from the scrutiny of their opponents and the people who devised them. This is due to the Mutakallimun's ability to engage and convince listeners who are skeptical of their language and approach. This academic discipline underwent a change toward a more realistic approach. The enemy's ideology and worldview, as well as their methods for presenting suspicions and fabrications on a subject, are inescapable, and we need the tools they used and the approach they took in order to address and counter them effectively.

4. INDIAN AND WESTERN PHILOSOPHY

Philosophy is the pursuit of wisdom. After gaining some information about a topic, the human mind naturally wonders whether it's accurate. This means that the study of truth and mistake is intrinsically linked to the pursuit of knowledge. Truth and reality each have their own issues. diverse schools of thought, including realism, idealism, and pragmatism, have diverse conceptions of the relationship between truth and reality. The pragmatists focus on the practical aspects of the issue of truth, while the realists and idealists focus on the theoretical aspects. In a theoretical context, truth is the disclosure of the true nature of a thing. The Realists believe that truth may be established by a system of correspondences. Truth may also be defined in a theoretical context as the formal coherence of concepts. This is the idealist stance, which promotes a conception of Truth based on internal consistency. Truth, in a purely practical sense, consists of the actual gratification of one's own will and wishes. Knowledge is put into practice. The Pragmatic Theory of Truth states as much.

Even the Error dilemma has roots in the actual world. When the expectations of our perfect past are not satisfied by our actual present, we become aware of our mistakes. Based on their epistemological and metaphysical perspectives, Indian philosophers provide a psychological study of fallacy. The concept of error, or erroneous vision, is approached differently by various schools of Indian philosophy. The ontological and epistemological assumptions of these theories are distinct from one another. Asatkhyati is favored by the Madhyamika school of Buddhism,



whereas Anyathakhyati is favored by the Nyayaschool and Akhyati is favored by the Purva - MimansakaPrabhakar.

4.1 Theories of Truth

When it comes to our subconscious mind, the Truth issue does not occur. It happens whenever we use language to convey our ideas. Sentences are groups of words that work together to convey an idea. Sentences are the building blocks of language. They convey everything from how we feel to what we're thinking and wanting to know. The issue of truth only applies to explanatory phrases. The sentences provide details about what does and does not exist. They involve our beliefs or evaluations. Each of the affirmative or declarative statements is either accurate or incorrect. Statements refer to such instructive phrases. A true or false assertion is a sentence. Only true or false, declarative or indicative sentences may be used to convey information in this fashion. Assertions make up the body of knowledge. Knowledge is true if and only if declarative assertions are true. Sentences in the interrogative, optative, imperative, and exclamatory modes do not raise the veracity issue. The Pragmatic theory of Truth and the Coherence theory of idealism are on the agenda for this term.

Coherence Theory of Truth

The Coherence hypothesis of Truth is strongly supported by idealists. The idealist position holds that the reality of a known entity is contingent on the presence of a seeing mind. The mind's concepts are what constitute knowledge. The consistency of thoughts is what we mean by "truth." Many prominent idealists—Berkeley, Leibnitz, Spinoza, Hegel, Bradley, Bosonquet, and Shankeracharya—have argued that coherence is the best criterion for determining the truth. Reality is logical, according to idealists. Only one body of knowledge is complete and in tune with itself. When two statements are consistent with one another, we say that they are true. When considered in isolation, a statement might be false. The statements that make up a system are all interconnected in some way. Every single claim or assertion is consistent with every other claim or assertion. Truth requires that these claims do not conflict with one another, whereas falsehood indicates that there is some inconsistency or contradiction between them. In this sense, truth is a property of the claims themselves. All of a system's claims must be consistent with one another for it to be true. Only by considering how a statement fits into the bigger picture can its veracity be determined. For this reason, any statement may be true only in part. Knowledge is a unified body of true statements. There is a specific home for every claim made inside it. Each statement helps keep the complete structure consistent. A system in its whole may be true. The scope and breadth of the truth are unbounded. The human mind has limits. Within its narrow scope, it is



capable of imagining the statement. An incomplete truth is a mistake, Eron. From a purely objective perspective, there is no room for doubt.

The Pragmatic Theory of Truth

Truth, in the Pragmatist view, is the usefulness and fruitfulness of our ideas in practice. Pragmatic theorists of truth include Peirce, William James, Schiller, and John Dewey. Pragmatists reject the idea of an unchanging or final truth. There is no metaphysical foundation for the truth. The world is shifting before our eyes. Obviously, as we grow and learn, so does our perspective on the world. Only things that stand the test of time may be considered true. The process of verification is used to determine what is true. Evolution demonstrates that only the strongest and healthiest will survive. Only when one's will and desires are really fulfilled then one have found the truth. If we make it to the institution, then our information regarding the IDE route will be verified. A mirage in the desert is only an illusion that cannot satisfy our hunger. Knowledge acquires an accidental quality called "truth" when it is successfully put into practice. Truth, in William James's view, is the label given to something which is good as a basis for faith. Different perspectives on reality are possible, and they may all be right. The truth is the equilibrium we've achieved between our goals and reality. A valid thought is one that leads to desirable outcomes, whereas an invalid one produces undesirable ones.

Truth Is Un-analysable

Neither the Coherence Theory of Truth nor the Pragmatic Theory of Truth can provide a satisfying response. The question, "What is truth?" The issue is still up in the air. Is it possible that we have no concept of truth at all? Truth is often something we have no trouble recognizing as such. Surely, we grasp the nature of truth. The truth is immediately apparent to us. The problem occurs when we try to define truth. Attempts to verbally define truth lead to misunderstandings and disagreements. Truth is something that defies accurate explanation. However, just because we can't put our finger on what truth is, doesn't mean we don't recognize it when we see it. What this implies is that we can know the truth instantly and without delay. The truth is something that can only be felt, not described.

4.2 Prominent Features of Roy's Philosophy: New Humanism or Radical Humanism

Philosophy, Science and Religion: -Roy argues that humans are naturally curious and that philosophical inquiry is the direct outcome of this innate propensity. Humanity's search for deeper answers has led to the development of both philosophy and science, yet there are crucial distinctions between the two. Both have unique perspectives and expertise, yet these two groups are fundamentally different. Generally speaking, scientific knowledge is accurate and established; it is a coherent collection of evidence. Philosophy has a far more pessimistic view



than science, which uses a simple true-false scale to evaluate its findings. No universally accepted facts have been established. Just as there is no definitive information about the universe's origin, nature, purpose, or ultimate fate, there are likewise no definitive criteria for what constitutes an ideal society or political, religious, moral, or economic system. All of these questions are quite broad, so any responses will must be speculative and provisional. Philosophy consists all of such explanations. Therefore, although science is consistent everywhere, there are many different ideologies to choose from. Inquisitive human nature also led to the development of religious interpretations. The origins of religious explanations may be traced back to the early stages of human development, when life was precarious and knowledge was limited. Today's traditionalists aren't any better off than they were a century ago; they still endure the same (though mental) precarity of pre-industrial ignorance.

Because of its central role, faith is frequently used as a synonym for religion. The result is a loss of curiosity and honesty. Roy thinks that belief and knowledge are incompatible with one another. Even in this day of advanced knowledge and technology, some individuals adhere to the ideas and worldview of the caveman. To them, God is paternal, a giant, and he enjoys a rich lifestyle in paradise. He is a human being with feelings, emotions, and frailties. When a religion's morality is reduced to urging people to do (or not do) what they're taught, people stop questioning authority figures like the Bible, the priests, and the prophet. The followers of Christ are not encouraged to become more confident; rather, they are pushed to become more humble. They are urged to pray to God and have faith in his plan rather than rise up in rebellion against the unjust system. He comes to the conclusion that religion is alien to human nature because it requires followers to simply accept without inquiry, to cultivate blind faith, and to completely yield to the authority of the prophet and the priest. The non-rational aspects of human nature, such as emotions, sentiments, beliefs, superstitions, etc., form the backbone of religions, whereas the intellectual aspects of man form the foundation of science and philosophy. Since then, religion is founded on the illogical sides of human nature. Roy doesn't find it surprising that the faithful tend to act irrationally. Therefore, it stands to reason that skepticism of religion serves as the archetype for all skepticism and that freedom from God serves as the archetype for all freedom.

Physical Realism and Ontology - Roy, a humanist, doesn't believe in ghosts or aliens or anything like that. Since he thinks experience is the basis and final arbiter of all knowledge, he holds this view. A materialistic ontology is consistent solely with such a worldview. Like many others, Roy is a materialist, however he labels his worldview as Physical Realism. Roy rejects the possibility that supernatural entities like God, souls, heaven, hell, and so on exist. The existence of God is not essential for understanding the cosmos. The arguments put out as evidence that God exists are not proofs. A creator is required for everything, including God. When explaining creation, why must God be the last link in the chain? Possession runs counter to the idea that God is the



First Cause who cannot be caused. If God is eternal, then so may matter be. Furthermore, the current trajectory of the world provides no evidence that it was designed by an all-knowing, all-loving God. The devil must be responsible for all the evil in the world, because there is so much of it. Early humans, with their limited vantage point and understanding, invented God. It follows that the argument shifts from God creating man to man creating God. Although the Bible claims that God fashioned humanity in his own image, Roy argues that it was really humans who fashioned the divine. God, in his heavenly abode, is like the squandering, absentee landlord of a vast mansion. The sooner we realize that this is all just superstition, the better off we will be. This will be a real morality truly greater than the one founded upon the prescriptive morality of the scriptures, thus it's important that we learn to be moral not out of fear of God but out of apparent intellectual reasons.

Nature of Human Being:

a) Man has emerged from biological evolution: Roy was an unwavering materialist. He insisted that all living things evolved from nonliving things, and that humans represent the pinnacle of this process. Roy argued that materialism, although also a theory, was preferable to metaphysical or spiritual power since it explained the scientific foundation of man's intellect and passion. This is mostly due to the fact that the concept of human freedom would be eliminated if man believed in the sovereignty of God. Roy argued that people's personalities evolve throughout time. Even with all the shifting, certain things remain constant. Roy placed a premium on two characteristics—rationality and independence—in his theory of human nature. The biological classification of reason. There are rules that govern everything. Humans contribute to it. Reason is a basic idea that comes naturally.

b) Rationality is the basis of morality: Roy thinks that the morality of man stems from his reasoning nature. One has the ability to recognize and generalize between right and wrong, good and terrible, via life experience. To fully realize his abilities, man has to be part of a community. Humans develop social standards for their own good. Man becomes moral as a result of such deliberation, not because he is forced to but because he chooses to.

c) Roy thinks that man creates his own values, thus we should respect what he values. The value of man is absolute. Value is a product of human preference. It's important to remember, too, that Roy argues that it's only individuals, not communities or crowds, who have the innate ability to establish values. Someone presents an alternative way of seeing things, and the resulting ideals are eventually embraced by the general public. It is erroneous to attribute morality to either God or Mother Nature. If that were the case, no progress could have been made in terms of ethics. However, if we consider man to be the creator of values, we can provide



a satisfactory explanation for the widespread phenomena of new values emerging to replace the old ones. As men evolve, so do their values.

d) Man is the creator of history; man, as a thinking entity, is the one responsible for shaping the past. Things changed or rather developed before the introduction of man, but it is in man's nature to produce revolutions because of his capacity to make logical, deliberate, and planned efforts. Roy argues that it is inherent in the human condition to want change. This is a truth that has to be kept in mind.

5. CONCLUSION

The pursuit of truth is at the heart of philosophy. Assertions make up the body of knowledge. A statement is a phrase that asserts something. There is a theoretical component and an applied component to the issue of truth. From a purely theoretical perspective, idealism supports the Coherence theory of truth. The Pragmatic Theory of Truth emphasizes the usefulness of truth. There is a tight relationship between the problems of Truth and Error and the issue of Reality. Idealism seeks to establish a cohesive body of knowledge in accordance with the "Truth is the consistency between statements" tenet of the Coherence theory of truth. To its adherents, the world is a coherent totality. Pragmatism connects a claim's veracity to how it influences people's behavior. Truth, according to pragmatism, is the usefulness and fruitfulness of our ideas in practice. Instrumentalism maintains that education is the key to a fulfilled existence. Every university in India has spoken extensively on the topic of mistake. Several perspectives, including those of psychology, epistemology, and metaphysics, are used to examine the phenomenon of mistake. Buddhism's Madhyamika school was the first in Indian philosophy to address the concept of fallacy. The debates on the error issue were revived by their hypothesis. The Madhyamikaschool promotes Asatkhyativada. According to this viewpoint, nothing we have ever experienced in the actual world is any more real than a dream. Anyathakhyativada is supported by the Nyaya School of thought. According to this view, erroneous information is the same as false information. An incorrect integration of the supplied and represented items is the root cause of the error.

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