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## PRAGMATISM OF CHARLES SANDERS PEIRCE AND THE GENERAL THEORY OF REALITY

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### ABSTRACT

Pragmatism is getting respectable again. Some philosophers are still content to think of it as a sort of muddle-headed first approximation to logical positivism – which they think of in turn as a prelude to our own enlightened epoch. The main aim of the study is to vindicate scientism's reliance on empirical analysis to provide objective proof about reality and scientific materialism. Philosophy is the search of true knowledge. Knowledge is a set of statements. Statement is a declarative sentence. The problem of truth has two aspects – theoretical and practical. Idealism advocates the Coherence theory of truth from a theoretical aspect.

**Keywords:** Idealism, Knowledge, Pragmatism, Positivism.

### 1. INTRODUCTION

Pragmatism is getting respectable again. Some philosophers are still content to think of it as a sort of muddle-headed first approximation to logical positivism – which they think of in turn as a prelude to our own enlightened epoch. But those who have taken a closer look have realized that the movement of thought involved here is more like a pendulum than like an arrow. This renewed interest in pragmatism has led to a new interest in Peirce, who somehow seems the most “up-to-date” of the pragmatists, and whose work in logic permits one to call him muddle-headed only if one is also willing to call him schizophrenic. But students of Peirce, even the most sympathetic, have had trouble digesting what he called his “Scotistic realism” and his categories of Firstness, Secondness, and Thirdness. These are obviously central features of his thought, yet they do not seem to sit well with his pragmatism. Still, Peirce insists over and over again that “the validity of the pragmatic maxim” and “Scotistic realism” mutually entail each other, and he suggests that they are both expressions of “the irreducibility of Thirdness.”

My purpose in this chapter is to try to show that the point Peirce is making in this identification is sound and important. Focusing on this point shows how far Peirce was in advance of the positivism of his day and how close his views are to the present trends in philosophy which have

arisen in reaction to the more sophisticated positivism of Wittgenstein's *Tractatus* and of the Vienna Circle. I want to suggest that Peirce's thought envisaged, and repudiated in advance, the stages in the development of empiricism which logical positivism represented, and that it came to rest in a group of insights and a philosophical mood much like those we find in the *Philosophical Investigations* and in the writings of philosophers influenced by the later Wittgenstein.

## 1.1 Philosophy

Philosophy is the root of all knowledge. It is considered as mother of all sciences. Philosophy has interpreted man and his various activities in a comprehensive manner. It helps to coordinate the various activities of the individuals and the society. It helps us to understand the significance of all human experience. "It explores the basic source and aims of life. It asks and tries to answer the deepest questions to life. It clarifies life and the basic values of life. This clarity is very essential because it provides us with the wisdom to face the challenges of life. Wisdom is the supreme instrument in the hands of man in the struggle for his successful existence.

## 2. LITERATURE REVIEW

**Bhattacharya, Nandan (2022)** This book provides an in-depth analysis of the history and evolution of the major disciplines of science, which include the basic sciences, bioscience, natural sciences and medical science, with special emphasis on the Indian perspective. While academic interest shown in the history and philosophy of science dates back to several centuries, serious scholarship on how the sciences and the society interact and influence each other can only be dated back to the twentieth century. This volume explores the ethical and moral issues related to social values, along with the controversies that arise in relation to the discourse of science from the philosophical perspectives. The book sheds light on themes that have proved to have a significant and overwhelming influence on present-day civilisation. It takes the reader through a journey, on how the sciences have developed and have been discussed, to explore key themes like the colonial influences on science; how key scientific ideas have developed from Aristotle to Newton; history of ancient Indian mathematics; agency, representation, deviance with regard to the human body in science; bioethics; mental health, psychology and the sciences; setting up of the first teaching departments for subjects such as medicine, ecology and physiology in India; recent research in chemical technology; and even the legacy of ancient Indian scientific discoveries. A part of the Contemporary Issues in Social Science Research series, this interdisciplinary work will be of immense interest to scholars and researchers of philosophy, modern history, sociology of medicine, physical sciences, bioscience, chemistry and medical sciences. It will be of interest to the general reader also.

**Vrhovski, Jan (2022)** This study lays out an overview of the main developments related to the teaching and expounding of logic at the Philosophy Department of Peking University, between the early years of the Republic and the year 1927, when the university was temporarily dissolved

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and reorganized into the Provisional Unified University of Peking. The objective here is to interconnect various (some not directly related) developments in the curricula that covered the teaching of logic. It describes not only the ebb and flow of general intellectual trends at Peking University but also the curricula's place in the context of a broader discourse on logic, science, and philosophy that was rising in importance at the time. By providing a tentative picture of new intellectual trends, worldviews, and personal impacts, this study will try to show how curricular changes and views about logic were connected to changes in the engulfing intellectual climate. In particular, the focus will be on the interrelatedness of these changes with main events in contemporary new approaches worldwide to philosophy, culminating particularly in the visits of John Dewey and Bertrand Russell to the University (1919–1922), as well as a controversy over science and metaphysics, which flourished after those visits (1923).

**Swaminathan, Joseph & Crea, Giuseppe & Formella, Zbigniew (2021)** The concept of psychological well-being (PWB) engages the attention of those who live in the Global North, as well as those in the Global South. Similar to the Western concept of PWB, its Indian conceptualisation too, has a long history dating back to at least 3,000 years. This article accentuates that, in India, a 'sense of balance' (sama in Sanskrit) is an overarching principle that guides ecological, social, and personal well-being. This sense of balance is discussed in the exposition of concepts, such as hedonia and eudaimonia, which are found in both the Western and Indian concept of PWB. Major differences include the collectivist nature of Indians, their emphasis of spirituality and their belief that suffering and happiness are two dimensions of a single reality. Through a comparative narrative method, it is evidenced that Indian constructs, namely, Sama, Dharma, Sattva, Rajas and Tamas resonate meaningfully with universal principles, such as ethical living, social commitment, and spiritual awareness. In short, Indian conceptualisation of PWB holds that it is holistic, integrated, and balanced. An extended prospect of this sense of balance is its appropriateness in enabling people to achieve ecological balance, irrespective of their cultural affiliations.

**Pouryousefi, Sareh & Freeman, R. (2021)** Pragmatists believe that philosophical inquiry must engage closely with practice to be useful and that practice serves as a source of social norms. As a growing alternative to the analytic and continental philosophical traditions, pragmatism is well suited for research in business ethics, but its role remains underappreciated. This article focuses on Richard Rorty, a key figure in the pragmatist tradition. We read Rorty as a source of insight about the ethical and political nature of business practice in contemporary global markets, focusing specifically on his views about moral sentiments, agency, and democratic deliberation. Importantly for business ethicists, Rorty's approach sets in stark relief our moral responsibility as useful, practical thinkers in addressing the societal challenges of our time. We use "modern slavery" as an empirical context to highlight the relevance of Rorty's approach to business ethics.

**Villacañas-de-Castro, Luis & Banegas, Darío (2020)** The juxtaposition of action and research conveys a sense of the richness and complexity of action research, yet it does not entirely translate its nuanced and sophisticated philosophy. In turn, an understanding of this philosophy is crucial for grasping action research's radical originality. In this context at least, it may be more accurate to define action research by drawing on the term practice, even though it does not form part of the basic conceptual pair. Not only does practice make it easier for us to trace the constellation of philosophical influences behind the theory and practice of action research—from pragmatism to postmodernism, including Greek philosophy and Marxist and psychoanalytic schools of thought—but also to identify where these influences end and action research emerges as the bearer of a nontransferable view. Beyond this, at the heart of action research lies a structural affinity with singular social practices, which are its key ontological sites—that is, the context where action research in each case fills its epistemological and ethical dimensions with meaning. What kind of knowledge does action research aim to produce? What behaviors do action researchers engage in? Compared to other research paradigms in the social sciences—the field of education included—the specific quality of action research has to do with how its epistemological and ethical dimensions are shaped not from without but from within any given social practice. This is the key to its specific ecology. In action research, the epistemological and ethical realms do not stand beyond or above the situated social practices, with their values, principles of procedure, knowledges, and discourses, including their own literacies and modalities—in short, their own internal cultures. Action research conceives and presents itself as a rational and systematic way for members of the different social practices to build and rebuild their own epistemologies and ethics precisely by drawing on, and selecting from, their own internal cultures. How does this ecological perspective translate itself in education? Education is one of the key areas in which action research is generally applied, together with welfare and healthcare.

### **3. PRAGMATISM OF CHARLES SANDERS PEIRCE**

The concept of pragmatism has its origin in the writings of Charles Sanders Peirce (1839-1914). According to him pragmatism is ‘a method of ascertaining the meaning of hard words and abstract conceptions. It also means ‘a method of determining the meaning of intellectual concepts. The specific purpose of this method is to clarify and also to eliminate as meaningless certain traditional metaphysical questions. Pierce, being primarily a logician and a metaphysician is concerned with the problems of language, both from the logical and metaphysical point of view. According to Pierce, man is a sign-making animal, i.e., he uses signs and symbols in the form of language and thereby the concept of language has become an important problem of philosophical study. Peirce asserts that concepts cannot be regarded as final and they have no meaning aside from their practical bearing. Therefore, they should be judged in terms of the effects they produce in actual practice. Pierce came to philosophy as a student of Kant from whom he had acquired the knowledge of architectonic theory of philosophy. The theory states that general assertions can be hold true for all possible knowledge. The theory also mentions that

since knowledge is dependent upon logic thereby a characterization of knowledge is possible. Accordingly, the doctrine holds that logic forms the basis for derivation of all the fundamental categories and principles that can ever be known. In formulating this theory, Kant assumed that logic is a complete and unchanging science. Thus, Peirce belongs to such group of logicians that includes George Boole, Augustus De Morgan, Gottlob Frege who revolutionized logic, thus preparing the way for Whitehead and Russell to compile a book entitled Principia Mathematica. For Peirce logic is a growing, changing and developing subject and the major shift in Peirce's system can be correlated with his important discoveries in logic.

### **3.1.1 The interpretation of Peirce's philosophy:**

The approach of Peirce towards philosophy or philosophical problems is like an established scientist. He emphasizes the use of the laboratory method' of science that treats all our ideas as hypothesis rather than beliefs to be accepted as conclusive. This scientific approach to philosophy reflects important themes throughout his work. For instance, pragmatism takes the meaning of a concept to depend upon its practical bearings. The off shoot of this maxim is that a concept is meaningless if it has no practical or experiential effect on the way we conduct our lives or enquiries. Undoubtedly, Peirce is a scientific minded philosopher, and he often focuses his attention outside the remit of scientific and naturalistic philosophy. His orientation is basically to revise the traditional philosophy by his distinctly scientific view of mind. Doing so will require the revisions in logic and metaphysics. However, Peirce's philosophical writings also cover a wide range of topics. The breadth of Peirce's philosophical interests has led to some difficulty in interpreting his work as a whole, for instance, question arises as to how the metaphysical writings can be related to his work on truth and inquiry?

Thomas Goudge argues that Peirce's works consist of two conflicting strands, one naturalistic and scientific, while the other being metaphysical and transcendental. For others Peirce's work encompasses both naturalistic as well as transcendental approaches. Murry Mumphey argues that Peirce fails in integrating his various philosophical themes into a unified whole and thereby identifies four different attempts. However, Peirce's view that a single architectonic system can exist is able to replace the view of Mumphey. However, Christopher Hookway, Douglas Anderson and Nathen House realized the importance of Peirce's treatment of architectonic theory. Their view treats Peirce's philosophy as panoromically connected vision containing themes, issues and areas that he worked upon at various stages of his life. Thus, treating Peirce's work as a connected whole seems to become awkward at times when we encounter this vision for the first time. Peirce is a difficult philosopher to understand since trying to understand his theories on individual topics is a difficult task in itself because individual topics hardly fit into a broader inter related system. Therefore, our approach to study Peirce's work should be systematic in nature without giving too much emphasis upon the inter connectedness of his work. The difficulty lies in the context of bringing a balance between the completeness of the architectonic approach to Peirce's work and its related complexity. Therefore the suitable

strategy that can be employed to introduce Peirce's work is to go through a series of entries that will include both his broader philosophical systems together with individual topics.

### **3.1.2 Peirce's works and influence:**

Peirce's philosophy has been adopted by various other philosophers from time to time. On the contrary, he himself was greatly influenced by the works of William James. The two men were close friends and used to exchange ideas with one another. However, despite having similarities and mutual influence, they strove hard to distinguish their own brand of pragmatism from each other. This is particularly visible after James' California Union Address where he attributed the discovery of the doctrine of pragmatism to Peirce and identified the earlier papers, namely, "The Fixation of Belief" and "How to Make Our Ideas Clear", as the source of pragmatism. On one hand Peirce thought James to be nominalistic in his pragmatism while on the other hand James thought Peirce too dense and obscure in his formulations. Nevertheless, the connections between the two founding fathers of pragmatism are clear. There is also a wide influence of Peirce's works upon John Dewey and also to John Hopkin's logic, including other philosophers like Oscar Mitchell, Fabien Franklin and Christine Ladd- Franklin. Peirce's response to Dewey's pragmatism is same as his response to James' view. Dewey however regarded the influence and importance of Peirce in his work as more pragmatic in spirit than that of William James. Within the field of logic, Peirce's also exercised some influence in his own life time. The outcome of this influence is an interesting and often unacknowledged effect upon the development of modern logic. It is Peirce's account of quantification and logical syntax that leads to the development of the twentieth century logic. It is from him that we can trace a direct line of influence and development, from Schroder to Peano, and finally to Russell and Whitehead's Principia Mathematica.

### **3.2 PEIRCE'S PRAGMATISM AND THE GENERAL THEORY OF REALITY:**

The pragmatic maxim uphold by Peirce is applicable to the theory of reality. The term reality is defined by him in two ways. According to the first interpretation, "the real is that which is not whatever we happen to think it, but is unaffected by what we may think of it. Thus, the ultimate reality of an object does not depend on being observed and if it is observed, it will remain same for all. The second definition of reality is "The opinion which is fated to be ultimately agreed to by all who investigate is what we mean by the truth and the object represented in this opinion is the real."

Pierce subscribes to the doctrine of immediate perception while explaining reality. He believes that when any one perceives an object, he perceives it directly and immediately. On the contrary, if the characteristics of an object do not change with a change in percipients, and if each percipient perceives the object exactly as it is, it follows that the object will appear the same to every observer. If reality is same for all, then how can we demarcate between the external and the mental realities. For that purpose, Peirce gives tests of externality by applying which we can

test the real nature of any object. Referring to the two definitions of reality, we find that according to the first one, the only way to know reality of something, independently of how we or any man may perceive it, is in the indefinite future when the object will be examined by an unlimited number of men. To analyze Reality in this manner brings us to refer to the second definition of Reality that is, reality is something that is fated and is agreed by all as true. Now the question arises as to what does we mean by fated? As a footnote to the second definition, Peirce tells us that “fate means merely that which is sure to come true, and can no how be avoided... We are all fated to die.” According to Peirce, fate also means a kind of destiny and that everything may be said to be destined. As such something may be fated, or inevitable without being pre-determined and something may be regarded as fated when it comes regardless of any particular causal chain. Thus, as Peirce says, we are all fated to die regardless of what we may do to avoid it.

#### **4. PRAGMATISM AND SOCIO-CULTURAL ISSUES**

Pragmatism is intimately connected with human life and human welfare. It is anthropocentric, that is man-centered. From the purposive aspect, pragmatism is social and humanistic. To some extent, the social aspect of pragmatism is studied by John Dewey. The present chapter is an attempt to study pragmatism from sociocultural viewpoint.

The understanding of these key concepts relating to society and culture will enable us to discuss some society and culture related issues. The central point of this chapter is to see how far pragmatism is applicable to contemporary socio-cultural environment? Is pragmatism able to bring peace in a situation where cultural diversities have struck root and are threatening to destroy social harmony. A society is not just a mere amalgamation of human beings. We call a human group a society when it has a network or relations which binds men together and makes the seat of human activities. According to Mac Iver society is “a web of social relationships.” More appropriately, a society can be understood as the people who interact in such a way as to share a common culture. On the other hand, culture means all the knowledge and values shared by a society. Culture consists of the beliefs, behaviour, objects and other characteristics common to the members of a particular group or society. Through culture people and groups define themselves, conform to society’s shared values and contribute to society. Thus, culture includes many social aspects: language, customs, values, norms, mores, rules, tools, technologies, products, organizations and institutions. Common institutions are the family, education, religion, work and health care. Thus, “culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by men as a member of society.

##### **4.1 MAN AS A SOCIO-CULTURAL IDENTITY:**

Man is a unique species - unique not in the sense that he is a social animal, but that he and he alone have culture. Culture is a profound possession that ramifies throughout human life and accounts for all of man’s truly unique qualities. When we consider man as a socio-cultural

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identity, it implies that he is always concerned with society and culture related issues. Society and culture are intimately related. Hence, the study of human society involves the study of culture. The analysis of human society is necessarily carried out on the cultural level and one important part of human society is the study of the nature, origin and significance of culture. The content of culture is diverse and embraces much more than the society needs to encompass. It includes music, architecture, literature, science and technology, philosophy, religion and a million of other things. Culture and society are almost synonymous. Culture exists in society and there is no culture outside society. We cannot conceive of society without human beings and his culture without society. Culture is a characteristic of a social being and is determined by his social requirements.

#### **4.1.1 Social Norms:**

Although society and culture are inter-related but the society at times appears to be chaotic. Instead of order, disorder seems to be the rule of the world. Social order can be obtained according to certain standards. These standards which regulate behaviour can be termed as social norms. Norms are important for smooth running of a society. It is impossible to imagine a normless society because without norms behaviour would be unpredictable. Man needs a normative order to live in society because human organism is not sufficiently comprehensive or integrated to give automatic responses that are functionally adequate for society. Norms influence an individual's attitude and his motives. They impinge directly upon a person's self-confidence. An individual becomes a good member to the extent he abides by the norms. The human organism in order to maintain itself must live normatively regulated social systems. The normative system gives to society a cohesion without which social life is not possible.

#### **4.1.2 Socio-Cultural Environment:**

Just as each human being receives from society the gifts of family life, community life, education in the same way men inherits from society the valuable gifts of cultural heritage. In the following lines we are throwing light on certain agencies such as family, religion, education etc.

#### **4.1.3 Contemporary socio-cultural environment:**

Our present society is an amalgamation of various changes, that is, change in attitude, in ideas and also in moral values. In fact, it is following the age-old pattern as change as the law of nature. Our human life is not static. It is under a constant change in the ideas, attitudes and values of an individual. This changing process brings changes in the social structure and in other social attributes also. This change is not synonymous. It is rapid in some and slow in other societies. With these social changes human life also changes tremendously from simple to more complex ones — new problems and challenges are now confronting human beings and human mind is endeavoring to find solutions of them through researches, investigations and up-to-date inventions. Interestingly, pragmatic outlook also rests on the ideology of change. Although



change is quite natural, problems still arise when people fail to adjust themselves with the changing environment. Human experiences may vary from one another, but amidst various diversities there should be an outlook that is acceptable to all. The present scenario of our society may be explained through Dewey's pragmatic outlook. Dewey regards knowledge and everything connected with it as an instrument and human life as an experiment for the adjustment with the changing environment. According to Dewey, instead of change, growth should be regarded as the law of nature. As Dewey said, "The process of growth, of improvement and progress, rather than the static outcome and result, becomes the significant thing. Not perfection as the final goal but the ever-enduring process of perfecting, maturing, refining is the aim in living... Growth itself is the only moral end.

#### **4.2 FACTORS LEADING TO SOCIO-CULTURAL PROBLEMS:**

Life is a process of continuous adjustment and readjustment. The social organism is always undertaking a change necessitating adjustment of its different parts. When the various parts of the society are properly adjusted, we have a well-organized society. But when they fail to adjust themselves to the changing conditions, the result is social disequilibrium or disorganization leading to social problems. Social disorganization has been and is always present in every society. Since the dawn of civilization, man has been confronted with social problems of diverse nature. Division of labour can be regarded as one cause of social disorganization. Extreme division of labour gives rise to economic crisis of all kinds, class struggles and industrial strife leads to the demoralization of individuals, the family and the community. Secondly, violation of social rules fails to keep individuals under control. According to Elliot and Merrill, "without social values neither organization nor disorganization would exist." The changes in social values come in conflict with old values. The new values take time to adjust themselves in society. In the meantime, social disorganization spreads, and the traditional social values in Indian society undergo a major change. As a result, conflicts between the old and the new values have been created. Consequently, one sees the process of social disorganization working rapidly. Again, disorganization is caused primarily by the unequal rates of change in the different parts of culture. This uneven change is due to the fact that inventions and discoveries are made more frequently in certain parts of culture, for example, science and technology brings a more efficient material culture, more knowledge and a higher standard of living which produce social disorganization as well.

#### **4.3 RELEVANCE OF PRAGMATIC OUTLOOK TO PRESENT PROBLEMS OF SOCIETY:**

So far, we have discussed at length the socio-cultural elements of our society. Not only this, we have at best tried to, elaborate some contemporary socio-cultural issues that disturb our social fabric. Now the problem before us is that---- how far pragmatism is suitable for our socio-cultural disturbances? Can pragmatic philosophy be able to bring peace and harmony? As a

philosophy, pragmatism believes in change. As such it goes against absolute, fixed, eternal truth. But what about social change? Can it be taken positively? If we believe in pragmatic principle, social change can be taken from a fruitful standpoint. Social change can be accepted but not at the cost of losing our moral values. Progress in the field of education, science and technology, morality and ethics are the index of a civilized society. Our country has a rich, religious and cultural heritage and people here are believed to be spiritual. But the present situation depicts a different picture. Over a decade, a drastic shift has occurred and India is more vulnerable to change because of the impact of western culture. But no society can progress without moral values. Therefore, change should proceed in a right direction. Human welfare should be the motive of change. The pragmatic method and attitude have far reached applications and implications in the field of morality and religion. Considering various issues or problems of society, the relevance of James and Dewey's pragmatism appears significant in the context of our contemporary scenario. The relevance of pragmatism can be shown through three points.

### **1. Pragmatism and Morality**

The progress of a society depends on moral values. Although man is by nature moral, still the value of moral ideals can be seen only in theory, not in practice. The result is discrimination regarding caste, gender inequality, terrorism etc — all these issues can be eradicated from our society through moral improvement. Pragmatism as a philosophy is intimately related to morality. It considers will, conduct and practical consequences as the basis of human life.

### **2. Pragmatism and Religion**

In spite of occasional aberrations, religion has played the role of unifying force in society. It is a man-made phenomenon, being associated with the emotions of men. Today in the name of emotions, people are misguided. At present, religion is hardly understood as a universal phenomenon. Religious sentiments can be seen to be associated with one's own religion only. Let us understand the whole scenario from the pragmatic standpoint. Regarding the problems of religion, the application of the pragmatic method is also based on the test of consequences. If religion is to be understood universally, we have to consider the role played by will and faith in one's life. According to James, the choice between having religious faith and going without it is a living, unavoidable and momentous choice.

### **3. Pragmatism and Education:**

Education is a potent force responsible for the growth and development of a society. Education fulfills the needs of society and propagates such ideas which promote social change in all fields of life. Education, in this way becomes a social process by means of which society moulds children according to its needs and approved patterns of behaviour. Thus, it is education that develops our capacities and shows the proper ways to find solutions of various problems. In our present democratic society, individual aim of education is more emphasized than social aim.

Each individual is provided with full opportunities to develop his personality according to his interests, inclinations, aptitudes. Since society is neglected, individuals are unable to cope with the crisis of the present world. But in a pragmatic society, the aim of education is to put the child in such a position so that he is able to create new values for himself.

## 5. CONCLUSION

Philosophy is the search of true knowledge. Knowledge is a set of statements. Statement is a declarative sentence. The problem of truth has two aspects – theoretical and practical. Idealism advocates the Coherence theory of truth from theoretical aspect. The Pragmatic theory of truth concentrates on practical aspect of truth. The problem of Truth as well as the problem of Error is closely related with the problem of Reality. According to the Coherence theory of truth “Truth is the consistency between statements” Idealism aims at a completely coherent system of knowledge. It views reality as a rational whole. Pragmatism relates truth of statement with human action. Pragmatism holds that truth is the workability and fruitful consequence of our ideas. Instrumentation holds that knowledge is a means of successful life. The problem of error has been discussed threadbare by every Indian school. The problem of error is discussed from, psychological epistemological and metaphysical stand points. Madhyamika school of Buddhism is the very first school of Indian Philosophy to discuss the problem of error. Their theory evoked the polemics over the problem of error. Asatkhyativada is advocated by Madhyamikaschool. This theory holds that all our empirical experiences are as unreal as dream experiences. Nyaya School of philosophy advocates Anyathakhyativada. This theory holds that error is otherwise or incorrect knowledge. Error is due to a wrong synthesis of the presented and the represented objects.

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