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

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ABSTRACT

The pragmatic approach is gaining popularity once again. Some philosophers still dismiss it as a naive attempt at logical positivism, which is seen as a precursor to the modern era of enlightenment. The primary goal of the research was to offer support for the empirical method of evidence used by scientism. 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. The Coherence hypothesis of truth is a theoretical cornerstone of idealism.

Keywords: Idealism, Knowledge, Pragmatism, Positivism.

1. INTRODUCTION

The pragmatic approach is gaining popularity once again. Some philosophers still dismiss it as a naive attempt at logical positivism, which is seen as a precursor to the modern era of enlightenment. But closer inspection reveals that the swing of the mind here is more like a pendulum than an arrow. Recently, there has been a revival of interest in pragmatism, and with it, Peirce, who looks the most "modern" of the pragmatists, despite the fact that his work in logic makes it possible to label him confused only if one is also ready to label him psychotic. Peirce's "Scotistic realism" and his Firstness, Secondness, and Thirdness categories have been difficult to grasp for even his most sympathetic scholars. These are definitely cornerstones of his thinking, yet they clash with his practicality. Nonetheless, Peirce repeatedly argues that "the validity of the pragmatic maxim" and "Scotistic realism" imply and support one other, and that they are both manifestations of "the irreducibility of Thirdness."

In this chapter, I'll make an effort to persuade you that Peirce's argument in favor of this identification holds water. By zeroing in on this specific issue, we can see how far ahead of the positivism of his day Peirce was, as well as how well his ideas align with the current tendencies in philosophy that have emerged as a response to the more nuanced positivism of Wittgenstein's

Tractatus and the Vienna Circle. My point is that Peirce's philosophy converged on a set of insights and a philosophical mood similar to that found in the Philosophical Investigations and the writings of philosophers influenced by the later Wittgenstein, and that it anticipated and rejected in advance the stages in the development of empiricism which logical positivism represented.

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.

2. LITERATURE REVIEW

Bhattacharya, Nandan (2022) An in-depth examination of the development of the fundamental sciences, bioscience, natural science, and medical science from an Indian viewpoint is presented in this book. Although there has been scholarly curiosity in the history and philosophy of science for ages, the real study of how the sciences impact and are influenced by society doesn't begin until the twentieth century. This collection takes a philosophical look at the debates that occur around scientific speech and the ethical and moral questions that result from them. The book provides insight into topics that have had a profound and pervasive effect on modern society. The book takes the reader on a journey through the history of science, discussing such topics as the impact of colonialism on the development of scientific thought, the evolution of key scientific ideas from Aristotle to Newton, the history of ancient Indian mathematics, the role of agency, representation, and deviance in the study of the human body, bioethics, mental health, and the scientific community, and the establishment of the first teaching departments in fields like medicine and psychology. This volume in the Contemporary Issues in Social Science Research series is a must-have for students and professionals in the fields of philosophy, contemporary history, medical sociology, physics, biology, chemistry, and medicine. The piece is intended for both academics and the general public.

Author: Vrhovski, Jan. Between the early years of the Republic and 1927, when the university was temporarily dissolved and reorganized into the Provisional Unified University of Peking, this study lays out an overview of the main developments related to the teaching and expounding of logic in the Philosophy Department of Peking University. The purpose of this article is to draw connections between different (sometimes unrelated) changes in logic education curriculum. Not only does it chart the changing tides of academic fashion at Peking University,

but it also situates the university's courses within the larger framework of a flourishing philosophical, scientific, and logical discussion of the period. This research aims to explain how changes in curriculum and perspectives on logic are related to shifts in the prevailing intellectual environment by offering a preliminary picture of new intellectual trends, worldviews, and personal repercussions. The visits to the University by John Dewey and Bertrand Russell (1919–1922) and the subsequent flourishing of a controversy over science and metaphysics (1923) will be the focal points of this discussion, as will their connections to other major events in the development of new approaches to philosophy around the world.

Joseph S. Swaminathan; Giuseppe R. Crea; Zbigniew A. Formella (2021). People in both the Global North and South are interested in the idea of psychological well-being (PWB). The Indian conception of PWB is at least as old as the Western one, at about three thousand years. This article highlights how in India, a'sense of balance' (sama in Sanskrit) is a guiding concept for achieving prosperity on all fronts: environmental, societal, and individual. Concepts like hedonia and eudaimonia, which may be found in both the Western and Indian understanding of PWB, are expounded upon to illustrate this feeling of equilibrium. The Indians' collectivism, spirituality, and the idea that pleasure and sadness are complementary aspects of the same reality are all key distinctions. Using a comparative story approach, we see that the Indian concepts of Sama, Dharma, Sattva, Rajas, and Tamas have deep resonance with universal ideals like morality, community service, and self-awareness. In sum, PWB is considered comprehensive, integrated, and balanced in Indian thought. One potential use of this equilibrium is helping individuals of all backgrounds create a sustainable environment.

SarehPouryousefi and Richard Freeman (2021). As a wellspring of social norms, pragmatists consider philosophical research most fruitful when it actively engages with practice. Research in corporate ethics might benefit from pragmatism, a developing alternative to the analytic and continental philosophical traditions, but its relevance is still undervalued. Richard Rorty is a seminal person in the pragmatism movement, and he is the subject of this article. Rorty's perspectives on moral feelings, agency, and democratic debate provide us with insight into the ethical and political dimensions of business conduct in today's global marketplaces. Rorty's perspective, particularly relevant for business ethicists, highlights our moral obligation as practical, helpful thinkers in tackling the social difficulties of our day. We provide an actual setting in which "modern slavery" occurs to demonstrate the applicability of Rorty's methodology to corporate ethics.

Banegas, Daro, and Luis Villacaas-de-Castro's 2020. The contrast between action and research captures the depth and breadth of action research, but it doesn't do justice to the philosophy's subtleties and complexities. In turn, this concept is essential to comprehending action research's ground-breaking novelty. Although it is not part of the core conceptual pair, the word "practice" may be more appropriate for defining action research in this instance. Practice not only helps us identify where these influences end and action research emerges as the bearer of a nontransferable

view, but it also enables 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. Beyond this, action research has a fundamental affinity with certain social practices that serve as its essential ontological sites; that is, the context within which action research in each instance gives significance to its epistemological and ethical aspects. To what end does action research seek to accumulate its findings? How do action researchers usually act? Action research is unique among research paradigms in the social sciences, education included, since its epistemological and ethical features are formed not by external forces but by the particular social activity being studied. This is essential to understanding its unique ecosystem. In action research, epistemological and ethical domains are neither external to or separate from situated social activities and their associated values, rules of procedure, knowledges, discourses, literacies, modalities, and internal cultures. By drawing and choosing from inside their own internal cultures, participants in action research are led to believe that they may construct and re-construct their own epistemologies and ethics as part of their participation in the various social activities. What does this ecological viewpoint mean for the classroom? In addition to social welfare and medical care, education is a major field of application for action research.

3. PRAGMATISM OF CHARLES SANDERS PEIRCE

Charles Sanders Peirce (1839-1914) is widely credited as the creator of the pragmatist philosophy. He defines pragmatism as "a method for determining the meaning of difficult words and abstract conceptions." It may also refer to a process for clarifying abstract ideas. The technique was developed to answer certain long-standing philosophical concerns head-on and dismiss others as irrelevant. Because of his training as a logician and a metaphysician, Pierce is interested in the philosophical and logical issues surrounding language. As Pierce argues, the idea of language has become an essential subject of philosophical research because man is a sign-making animal, i.e. he employs signs and symbols in the form of language. Concepts, according to Peirce, are not fixed and have no value beyond their usefulness. Therefore, they should be evaluated based on the results they really achieve. Pierce first became interested in philosophy as a student of Kant, from whom he learned the fundamentals of philosophical architecture. According to the thesis, universal statements about knowledge may be made with absolute certainty. The theory also notes that a characterisation of knowledge is attainable since it depends on logic. Accordingly, all the primary categories and principles that may ever be understood are derived from logic, according to the concept. Kant's formulation of this idea relied on the premise that logic is a closed, immutable science. The revolution in logic brought forth by thinkers like George Boole, Augustus De Morgan, and GottlobFrege paved the path for Whitehead and Russell to write Principia Mathematica. According to Peirce, logic is a dynamic and ever-evolving field, and the most significant changes in his theory can be traced back to his seminal findings in the field.

3.1 The philosophical position of Peirce as interpreted:

When it comes to philosophical issues, Peirce takes the stance of a seasoned scientist. He stresses the importance of the scientific method's "laboratory method," which views all human thoughts as tentative hypotheses rather than fixed truths. This empirical method in philosophy is a consistent element in his writings. For instance, in pragmatism, the significance of a term is determined by its applicability. According to this dictum, an idea is worthless if it doesn't change anything about the way we live or the questions we ask. Peirce is undeniably a philosopher with a scientific bent, however he often explores topics that are beyond the purview of scientific and naturalistic philosophies. Because of his clearly scientific worldview, his primary goal is to update conventional philosophies. To achieve this goal, certain adjustments to logic and metaphysics are required. However, the philosophical works of Charles Sanders Peirce also span a broad variety of issues. The diversity of Peirce's philosophical pursuits has complicated attempts to make sense of his oeuvre as a whole. For instance, it's not clear how his works on metaphysics link to his investigations of truth and rationality.

Thomas Goudge contends that the naturalistic and scientific elements of Peirce's writings are at odds with the metaphysical and transcendental elements. The naturalistic and transcendental perspectives are both present in Peirce's work, according to his critics. MurryMumphey outlines four distinct efforts on Peirce's part to integrate his many philosophical subjects into a coherent whole and contends that each one fails. Mumphey's approach may be replaced, however, by Peirce's, who argues that a single architectonic system is possible. Peirce's presentation of architectonic theory, however, was recognized as significant by Christopher Hookway, Douglas Anderson, and Nathen House. They see Pierce's philosophic work as an integrated whole, with recurring concerns and topics from different periods of his life. Therefore, it appears odd at times when we first meet this perspective to regard Peirce's work as a linked totality. Understanding Pierce's views on particular issues is a challenge in and of itself, given that these themes seldom fit into a larger interrelated framework. Therefore, we should take a methodical approach to studying Peirce's work, without placing undue stress on the interconnectedness of his ideas. The challenge comes from striking an equilibrium between the comprehensiveness of the architectonic approach to Peirce's work and the complexity inherent in doing so. To properly introduce Peirce's work, one should go through a list of items that covers not only his major philosophical systems but also specific themes.

3.2 Peirce's writings and subsequent impact:

Many other philosophers have sometimes borrowed ideas from Peirce. Actually, it was William James's writings that had a significant impact on him. The two guys were good friends who often discussed their respective areas of expertise. While they had commonalities and were influenced by one another, they worked hard to set themselves apart with their own unique brand of pragmatism. The influence of "The Fixation of Belief" and "How to Make Our Ideas Clear" became clearer following James' California Union Address, in which he credited Peirce with discovering the pragmatist ideology. James was too nominalistic in his pragmatism, according to

Peirce, whereas Peirce was too thick and opaque, according to James. However, it is easy to see the links between these two pragmatist pioneers. John Dewey, John Hopkin, Oscar Mitchell, Fabien Franklin, and Christine Ladd-Franklin are only a few of the many philosophers whose work was influenced by Peirce. The criticisms that Peirce levels at Dewey's pragmatism are identical to those he levels at James' position. Peirce, on the other hand, was a more pragmatic influence and inspiration for Dewey than was William James. During his lifetime, Peirce also had an impact on the study of logic. The important and often-ignored impact this has had on the evolution of modern logic is the end result of this influence. The foundations of twentieth-century logic may be traced back to Peirce's explanation of quantification and logical grammar. The progression from Schroder through Peano and on to Russell and Whitehead's Principia Mathematica begins and ends with him.

4. PRAGMATISM IN GENERAL AND IN PEIRCE'S WORK:

Peirce's pragmatist dictum may be used to explain the world we live in. There are two ways he describes reality. In the first, "the real is that which is not whatever we happen to think it," but is independent of our perceptions. Consequently, an object's fundamental existence is independent of whether or not it is viewed, and if it is observed, it will stay the same for everyone. Reality, according to the second definition, is "the opinion which is fated to be ultimately agreed upon by all who investigate is what we mean by the truth and the object represented in this opinion is the real."

When attempting to explain the world, Pierce is committed to the notion of instantaneous perception. According to him, everyone's perception of an item is instantaneous and direct. The opposite is true if the properties of an item do not change with a change of percipients and if each percipient experiences the thing precisely as it is. How can we distinguish between the exterior and mental if we all experience the same reality? To this end, Peirce provides us with tests of externality that may reveal the true character of any item. When comparing the two definitions, we discover that the first suggests that we will never know the objective truth about anything until an infinite number of men analyze the subject objectively in the far future. The second definition of reality that we will use for this analysis is that reality is anything that is predetermined and universally accepted as true. The issue that emerges now is what we mean when we say something is fated. The second definition includes a footnote from Peirce: "fate is only that which is guaranteed to come true, and can no way be averted... All of us are doomed to die. Everything, according to Peirce, may be thought of as predetermined by fate. In this sense, an event may be fated if it is seen to have occurred regardless of the specific sequence of events that led to it. According to Peirce, therefore, no matter what we do, we will eventually die.

5. PRAGMATISM AND SOCIO-CULTURAL ISSUES

Human life and well-being are fundamental to pragmatism. Human-centered or anthropocentric. Pragmatism is humanistic and social from a goal-oriented perspective. John Dewey investigates the social side of pragmatism to some degree. This chapter is an effort to examine pragmatism from a cultural and social perspective.

With these foundational ideas in place, we can talk about some pressing cultural and social problems. In this chapter, we examine how far pragmatism may be applied to the current sociocultural context. Is pragmatism capable of restoring social cohesion when cultural differences have taken hold? A society is more than simply the sum of its people. Societies are groups of people who have common bonds and serve as centers for human interaction. Society, as defined by Mac Iver, is "a web of social relationships." A better definition of a society is a group of people who live together and have a shared culture via their interactions with one another. However, culture refers to a society's collective body of knowledge and set of values. The cultural norms shared by individuals of a society include attitudes, practices, material things, and more. People and communities establish their identities, adopt norms, and make meaningful contributions via common cultural practices. Thus, culture encompasses a wide range of social practices, from language to traditions to values to norms to mores to regulations to technology to goods to institutions. Family, schools, churches, workplaces, and hospitals are all examples of common institutions. Therefore, "culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by men as members of society."

6. MAN AS A SOCIO-CULTURAL IDENTITY:

It's not only that humans are the only social creatures in the animal kingdom; it's also that culture is uniquely human. Culture is a priceless asset that shows itself in every aspect of a person's existence and explains what makes each individual special. When we think of man as a socio-cultural identity, we see someone who is always thinking about how his actions will affect other people and his culture. Culture and society are intertwined in many ways. As a result, studying culture is essential to understanding human societies. Culture is an essential lens through which to examine human society, making the study of culture's roots, development, and impact an integral aspect of sociological inquiry. Culture contains a wide range of materials, well beyond what is necessary for the functioning of any given community. The arts include everything from music and architecture to literature and science to philosophy and religion. Culture and society are essentially the same thing. There is no such thing as "culture" apart from social interaction. Neither his civilization nor ours would exist without human beings. A person's level of culture depends on the group dynamics in which he finds himself.

6.1 Norms in society:

Although culture and society are inextricably linked, the former often gives the impression of being disorderly. It seems that chaos, rather than order, is the norm. There are methods through

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which social order may be achieved. These behavioural guidelines are known as social norms. Standards are crucial to the functioning of any community. It is hard to conceive of a society without of rules, since the absence of norms would lead to chaotic behavior. Because the human physiology is not sufficiently extensive or integrated to provide spontaneous reactions that are functionally suitable for society, man need a normative order to exist in it. An individual's outlook and motivations are impacted by prevailing norms. They cut deep into a person's sense of self-worth. The degree to which someone follows the rules determines how well he fits in with the group. The human body requires socially controlled norms in order to survive. The normative system provides the social cohesiveness necessary for people to live together in groups.

6.2 The Social and Cultural

Context Just as every person benefits from the blessings of family, community, and education provided by society, so too does every man benefit from the invaluable cultural traditions passed down to him. In the following paragraphs, we will shed some light on various institutions such as families, churches, schools, etc.

6.3 Contemporary socio-cultural environment:

Changes in perspective, beliefs, and morals have all contributed to the mosaic that is modern civilization. In reality, it's conforming to nature's inherent cycle of constant transformation. The human experience is dynamic. It is subject to the ever-evolving thoughts, feelings, and convictions of the one who holds them. As a result of this transformation, the social order and other aspects of contemporary society are also shifting. There is no equivalence with the new form. The rate varies greatly from one culture to the next. Human existence is also undergoing profound transformations as a result of these societal shifts, becoming more complicated as a result of the emergence of new threats and the consequent efforts of the human intellect to address these threats and overcome these obstacles via the application of cutting-edge scientific and technological innovations. Interestingly, the philosophy of change is also the foundation of a pragmatic viewpoint. Problems develop when individuals don't adapt to new circumstances, even if change is inevitable. Different people will have different life experiences, but even so, there should be a common perspective that can be appreciated by everyone. Dewey's pragmatic viewpoint might help us make sense of the current state of our society. According to Dewey, the human existence is an experiment in adapting to a dynamic environment, and knowledge and everything associated with it are tools for this process. Dewey argues that development—not transformation—should be seen as the norm in the natural world. Growth, development, and progress itself, rather than a final product, are what matter most, according to Dewey. The purpose of life is not to reach perfection, but to engage in a never-ending process of doing so. Only growth itself may be considered a moral goal.

7. FACTORS LEADING TO SOCIO-CULTURAL PROBLEMS:

Adjusting and readjusting to new circumstances is a constant throughout life. Changes in the social organism need continuous readjustment of its many components. A well-balanced society is one in which all of its components function as they should. However, social disequilibrium or disorganization leading to societal issues arises when people fail to adapt to the new circumstances. Disorder in society is nothing new and has always existed. Humans have had to deal with a wide range of societal issues ever since civilisation began. Disorganization in society may be attributed, in part, to the division of labor. Demoralization on all levels of society is caused by the extreme division of labor that results in economic instability, class battles, and industrial strife. Second, breaking the rules doesn't keep people in check. Elliot and Merrill state that "without social values, neither organization nor disorganization would exist." The new social norms are at odds with the traditional ones. It will be some time until society as a whole adopts the new ideals. Meanwhile, societal disorder increases and India's conventional social ideals suffer a radical shift. This has resulted in tensions between traditional and modern ideals. As a result, societal disintegration is a fast-moving process. Again, disparate areas of culture experiencing differing rates of development are primary causes of chaos. A more efficient material culture, more knowledge, and a greater quality of life, for example, are brought about by advances in science and technology, but these developments can lead to social disarray.

8. RELEVANCE OF PRAGMATIC OUTLOOK TO PRESENT PROBLEMS OF SOCIETY:

Our culture and society's social and cultural features have been discussed at length. We have also done our best to shed light on some of the societal issues of the present day that have such a negative impact on our society. Now we have to figure out how far we can take pragmatism in solving our particular social and cultural issues. Can pragmatism really make the world more peaceful? The worldview of pragmatism is one that welcomes change. As a result, it runs counter to eternal truth. Okay, but what about changes in social norms? Is there a helpful perspective to take? Positive social reform is possible if we stick to realistic ideas. We should welcome social progress, but not compromise our values in the process. Education, science, technology, morality, and ethics are all indicators of a civilized culture. The profundity of our culture and the spirituality of our people have made us famous across the world. Yet the present situation belies that impression. India has been more adaptable over the last decade because to the country's exposure to western culture. However, moral values are vital to the success of any group of people living together. Therefore, development should proceed in the right path. Individual happiness ought to be the compass by which society moves forward. The study of ethics and theology are profoundly affected by the pragmatic method and worldview. The pragmatism of philosophers like James and Dewey makes a lot of sense when applied to modern issues. Three situations are provided to illustrate the value of pragmatism.

1. **Pragmatism and Morality**

Moral principles are essential to a developing community. Even if morality is ingrained in the human psyche, the worth of moral principles is best appreciated in theory rather than practice. As a consequence, our society suffers from caste discrimination, gender inequity, terrorism, and other problems, all of which may be solved by raising our moral standards. As a philosophical position, pragmatism has deep roots in morality. Will, action, and real-world results are all taken into account.

2. Pragmatism and Religion

Despite sporadic disruptions, religion has always served as a uniting factor in human culture. Because it is tied to male feelings, it is clearly a product of human ingenuity. Today, individuals are misdirected in the name of their emotions. Religion is now poorly understood as a global phenomena. One's own religious beliefs might frame one's understanding of religious feelings. Let's take a practical view of the situation and try to make sense of it. The pragmatic approach is likewise founded on the test of consequences when applied to religious issues. Understanding religion on a global scale requires looking at the part that free will and religious belief play in people's lives. James argues that the decision to have religious faith or not is an ongoing, inevitable, and profound one.

3. Pragmatism and Education:

A society's progress and prosperity are directly attributable to the power of education. By addressing people's wants and spreading ideas that foster positive social transformation, education helps communities thrive. In this sense, schooling takes on the social function of shaping children into conformity with societal norms and expectations. Our abilities grow and we learn how to solve difficulties the right way via education. The societal purpose of education is often downplayed in favor of the individual one in today's liberal democracy. Everyone is given a chance to grow and flourish in ways that are most natural to them, regardless of their background or their expectations. Individuals are helpless in the face of the current global catastrophe because society has been ignored. But in a practical society, education is meant to prepare the youngster to build his own set of values.

9. 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 focus of the Pragmatic Theory of Truth is on how truth may be used in everyday life. Closely connected to the issue of Reality are the problems of truth and error. 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. It takes a holistic, logical look at the world. The veracity of a proposition is linked to its practical application in pragmatism.

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Truth, according to pragmatism, is the usefulness and fruitfulness of our ideas in practice. Knowledge, according to instrumentation, is the key to a happy and productive life. Every classroom in India has had extensive discussions on the mistake issue. Perspectives on the issue of mistake from the fields of psychology, epistemology, and metaphysics are examined. The earliest Indian philosophical school to address the topic of mistake was the Madhyamika school of Buddhism. The debates on the error issue were revived by their hypothesis. Madhyamika school advocates for Asatkhyativada. According to this viewpoint, nothing we have ever experienced in the actual world is any more real than a dream. Anyathakhyativada is a philosophical doctrine espoused by the Nyaya school. According to this view, erroneous information is the same as false information. A mismatch between the provided and represented items causes the error.

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