



Pragmatism And Logical Positivism In Indian Materialism

MRINALINI KACKER Department of Humanities, Graphic Era Hill University, Dehradun, Uttarakhand, India 248002

ABSTRACT

Philosophical analysis sheds light on competing educational tenets from a variety of theoretical traditions. Education in India took several forms, both before and after the country's independence fight. Pragmatists are those who believe that the best way to understand abstract philosophical notions like the nature of knowledge, language, concepts, meaning, belief, and science is to consider them in terms of their actual, everyday applications. One of the key theses of the logical positivism and its successor, logical empiricism (together referred to as neopositivism), was the verification principle (or verifiability requirement of meaning). He continued to meet with and Waismann, who relayed their conversations to the circle, even after the latter two were eliminated. The endeavor to position reason and science at the center of Indian culture across time goes beyond the issue of the identity of Indian philosophy or Indian science, and in the spirit of modernization theory, attempts to identify the reasons of their rise or collapse.

KEYWORDS Pragmatism, Logical positivism, Materialism,

INTRODUCTION

Rather than believing that the purpose of cognition is to explain, depict, or mirror reality, pragmatists see language and thought as instruments for making predictions, solving problems, and taking action. Pragmatists are those who believe that the best way to understand abstract philosophical notions like the nature of knowledge, language, concepts, meaning, belief, and science is to consider them in terms of their actual, everyday applications. One of the key theses of the logical positivism and its successor, logical empiricism (together referred to as neopositivism), was the verification principle (or verifiability requirement of meaning). According to this view of knowledge, only assertions whose truth value can be independently confirmed by observation or logical demonstration are valuable for their ability to transmit knowledge or facts. To spread the concepts of logical positivism, groups of philosophers, physicists, and mathematicians in Berlin and Vienna came together in the late 1920s to create the Berlin Circle and the Vienna Circle.

LOGICAL POSITIVISM-ITS HISTORICAL BACK - GROUND:

In recent years, the phrase "logical positivism" has come to include all forms of analytic philosophy. In addition to "Empiricism," the phrases "Logical Empiricism" and "Consistent Empiricism" have been used to describe this philosophical position. As Ayer puts it, "The term 'Logical positivism' is coined some thirty years ago to characterize the viewpoint of a group of philosophers, scientists, and mathematicians who gave themselves the name Vienna Circle".

Many different types of disciplines were represented within the "Logical Positivism" group of philosophers. However, the core of this line of thinking originated in the so-called Vienna Circle. In his work "Logical Empiricism," H. Feigl explains how this sphere came to be. This report states that the circle was founded in 1923 by Professor M.Schlick, F. Waisemann, H. Feigl, and others. Hans Hahn, a mathematician, Otto Neurath, a sociologist, Victor Krall, a historian, Felix Kaufmann, a lawyer, and Rudolf Carnap, a doctor, all played essential roles in the group. Over time, more and more people joined the circle's conversation.

THE IMPACT OF TRACTATUS UPON LOGICAL POSITIVISM

A group of philosophers in Vienna were the principal targets of the Tractatus's impact. Moritz Schlick (1882-1936), a professor at the University of Vienna who specialized in the history and philosophy of the inductive sciences. Schlick was profoundly moved by the Tractates after reading them. A little later he said, "This book in my unshakeable conviction is the most significant philosophical work of our time..." Truthfully, the breadth of these concepts is limitless; anybody who reads them and grasps them must be a different man philosophically thereafter. The new understandings are vital to philosophy's future. In 1927, he had the pleasure of meeting Wittgenstein, who left a lasting impression. Later he told Kalia that Wittgenstein was "the greatest genuine of all time in logic." However, Wittgenstein did agree to meet regularly with Schlick, Waisemann, Carnap, and Feigl, notwithstanding his refusal to attend meetings of the Circle. Subsequently, the latter two were cut out of these gatherings, but he kept on getting together with Waismann and broadcasting his thoughts to the group.

PRAGMATISM

The ancient Greek term 'pragma,' meaning "practical use," is the source of our modern word "pragmatism." U.S. thinkers owe a great deal to the pragmatist movement, which had its genesis in the United States. Around 1870 was when it first appeared. Its inception may be traced back to a backlash against the prevailing Metaphysical tenet in both Europe and the Americas. With regards to experience, our goal, as Pragmatic theorists would have it, is to eliminate problems. We use theories as tools to help us deal with the challenges we face in

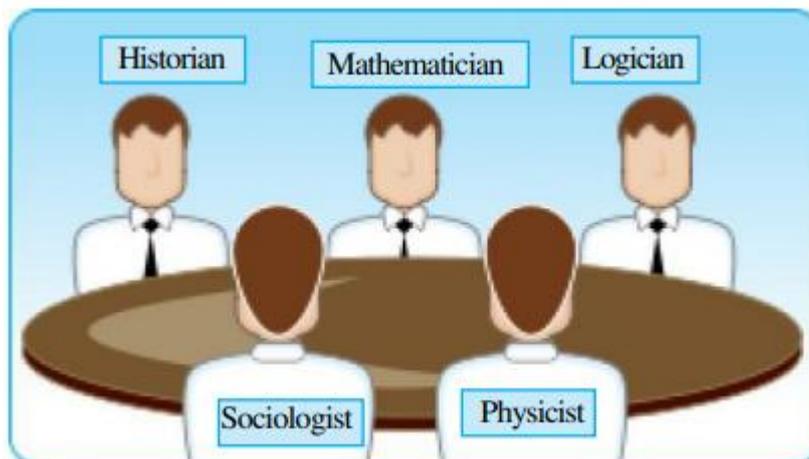
the real world. Successful theories are those that address practical concerns. A theory is useless if it can't be applied to real-world problems. Metaphysical ideas, such as "Whether universe was created in time" or "whether universe is eternal," are irrelevant, according to pragmatists, since they don't provide solutions to the problems we really face. They are therefore completely meaningless. To a pragmatist, a theory's job is to solve the issues that arise from actual experience.

C.S. Peirce, John Dewey, and William James are the main three philosophers who continue to influence modern pragmatism. Value in service was a priority for them. According to James, the success or failure of a theory will be determined by how well it solves problems.

LOGICAL POSITIVISM

Observe the picture.

We can see the scholars from different fields.



In today's philosophical landscape, logical positivism stands out as a dominant paradigm. The phrase "logical positivism" is used to describe the philosophical outlook of a group of intellectuals led by Moritz Schlick and influenced by positivism and empiricism. At Vienna University in 1928, these philosophers banded together to form a think tank. The term "logical positivist" describes the school of thought and its adherents. Since its focus is on linguistic analysis, it makes sense. They are positivists because they believe that reason, mathematics, and experience are the only reliable sources of information.

It's unlike your typical philosophies since it uses language and reasoning to study the physical and social world.

The individuals who made up the Vienna circle had a single goal and worked together to achieve it. By using logical analysis, they hoped to bring together the

many branches of science and establish philosophy as a legitimate branch of knowledge.

The primary goals of the logical positivists were (1) to provide a solid grounding for the scientific sciences and (2) to show the futility of metaphysics.

Verification theory of meaning

The 'theory of meaning' is a central principle of logical positivism. It is argued that statements only make sense if they can be independently verified. According to the verification theory of meaning, a phrase is meaningful only if it can be corroborated by external evidence. The logical positivists thus established the verification criteria as the primary measure of a proposition's validity. A meaningless statement is one that cannot be tested.

Metaphysics was eventually able to be wiped out thanks to the idea of meaning. For positivists, "metaphysics" refers to a notion of reality that exists independently of human perception. Since metaphysical propositions make no claims, contain no information, and are outside the purview of any debate of truth or falsity, they cannot be either true or untrue. This is why, according to logical positivists, metaphysics must be abandoned.

LOGICAL POSITIVISM AND PRAGMATISM

It's a risky business to try to define a philosophical movement, and it's even worse to try to compare two of them to one another. A movement is mostly fictitious, consisting of little more than a collection of individuals who share certain commonalities in their thinking. Presumably essential, and disagreeing in others; and to claim anything significant about their agreement without continually qualifying references to their divergences is almost certainly wrong to some degree. This is especially true for pragmatism. Just looking at the numbers alone, they're impressive. All three of these thinkers—Peirce, James, and Dewey—stand out for the originality and creativity of their ideas. Noting how they affect one another would be stating the obvious. It's just as evident, really. That neither one of them was significantly determined by such influence may be inferred from both their historical backgrounds and the content of their works. Further, although James and Dewey, if not Peirce, have had enormous impact onto other philosophical thinkers in America, this influence has been not a table for its range and diversity of effects rather than for its consolidation into any definitively identifiable tradition. Again, calling pragmatism a technique instead of a philosophy is an oversimplification. However, pragmatism's core theses do not exhaust the subject of philosophy. Of all, pragmatism is only one thread among many that formed Peirce's intricate web of ideas.

Since it originated in the Vienna Circle and its proponents have consistently intended to work together, logical positivism is less vulnerable to this problem. But here we run into another problem: the life of this movement is shown by a tendency of revision; its expositors sometimes advance to better assessed positions in specifics and to more judicious formulations — or indubitably, to quite different ones. Despite the fact that this propensity is laudable, it requires the person who would point them out to constantly adjust their goal and be appropriately skeptical of his success.

REALISM AND PRAGMATISM

The philosophical position of realism is diametrically opposed to that of idealism. The world of Realism is a material one, where things and their attributes exist independently of the human intellect. And thus the Realist The logical progression from metaphysics to positivism in epistemology and pragmatism in ethics and value systems begins with materialism. But the extremes of idealism and reality in education converge in modern Indian philosophies. Vivekananda, Dayananda, Sri Aurobindo, Rabindranath Tagore, Gandhi, and Radha Krishnan all advocate for a very radical view of education. While their goals and ambitions for education were idealistic, their strategies for implementing those goals were grounded in reality and practicality. Pragmatism is earthbound and hostile to aims beyond the material. The society embraces a wide range of perspectives. Practicality is the guiding principle. Change is seen as fundamental to survival. It's individualistic, yet it puts a premium on people being sociable. It takes a liberal approach to science and values experimentation and the humanities. Pragmatism emphasized the individual's development in these areas in the classroom so that students might grow into responsible global citizens. Nowadays, schools are major hubs for social assistance programs and initiatives aimed at students of all ages and levels of study. at order to cultivate values of service and compassion, students at schools do social service to the community outside of the educational institution. Pragmatism is what's required in contemporary Indian education. The plan's overarching objective is to establish a nationwide schooling system befitting a democratic society. Because modern Indian thinkers are cognizant of the widespread poverty and illiteracy in their country, they have prioritized the economic viability of their educational schemes without sacrificing their goals of fostering integral human personality. Swami Vivekananda's instruction to his pupils reflected this outlook, with the guru encouraging them to prioritize physical fitness above all else. The goal of Mahatma Gandhi's program of "Basic Education" is to provide students with enough practical training so they may find jobs in spite of their lack of formal education.

CONCLUSION

There are advantages and disadvantages to the logical positivist's crusade against metaphysics and attempt to wipe it out of philosophy. The good feature of their effort is that conventional speculative philosophy had little interest in "real concerns of human existence and scientific cognition. Simply put, it put too much weight on ideals and faith. The largest contribution made by the various positivists was the technique of logical analysis, the examination of a topic through a logical lens in order to arrive at a reasonable solution. One of the greatest contributions of movement, and Carnap's theory in particular, is the illumination of the process by which one may ascertain the meaning of words in the context of a variety of sentences. The pragmatists are not interested in living in a theoretical vacuum. They don't give a hoot about cosmic design or religious truths. They would rather deal with real-world challenges than muse on abstract ideas about the spiritual and metaphysical. Whether or if this is accurate, we have no way of knowing. However, we may work with it as if it were true for the time being, exploring its implications while looking for contradictions, applying its ideas, and practically testing its findings.

REFERENCE

1. The Foundation of Empirical Knowledge (London: Macmillan, St. Martin's Press, 1971)
2. Hick, J. H. (1993). Philosophy of religion. New Delhi: Prentice - Hall on India
3. Welton, J. (1938). Groundwork of ethics. London: University Tutorial Press
4. Lillie, W. (1955). An introduction to ethics. London: Methuen 8. Lillie, W. (2007). An introduction to ethics. New Delhi: Surjeet Publication
5. Robinson, D. & Garratt, C. (1996). Introducing Ethics. Malta: Gutenberg Press
6. Singer, P(1993). Practical Ethics. New York: Cambridge University
7. Saxena,M.M. (2006). Environmental studies. New Delhi: Rawat Publications
8. Rachels, J. (1999). Elements of moral philosophy. New York: The Mc Graw-Hill Companies
9. Lal, B.K. (1973). Contemporary Indian Philosophy. Patna : Motilal Banarsidass Publishers
10. Sharma.R.N. (1996). Contemporary Indian Philosophy. New Delhi : Atlantic publishers and Distributors

11. Stewart, D. & Blocker, H. (1992). *Gene. Fundamentals of Philosophy*. New Delhi: Dorling Kindersly (India)
12. Law, S. (2007). *The General philosophers*. London: Quercus
13. Thilly, F. (1914). *A history of philosophy*. London: H. Holt and Company
14. Turner, W. (1903). *History of philosophy*. Sanfrancisco: Ginn
15. Friedrich Engels, *Herr Eugen Diihring's Revolution in Science, 1878*, trans. E. Burns (London, 1934); *Ludwig Feuerbuch and the Outcome of Classical German Philosophy* (1886; translations published in London, 1935).