

NYAYA PHILOSOPHY AND EDUCATION

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Abstract:- Nyaya philosophy can be enunciated in the form of a theory that upholds that the ultimate goal of life, liberation can be attained by valid knowledge of thing constituting reality. Nyaya philosophy provides guided lives for education, which can bring about substantial change in the art and science of teaching or learning. Nyaya which advocates the perception, inference, comparison and verbal testimony for acquisition of valid knowledge, is quite sensitive to the need to use them as instrument and tools of valid reasoning. Its insistence on the logical processes learning enable not only the teachers but the learners as well to sharpen their skill in the art of presentation, debating and refutation of arguments.

1.Introduction

It is universally admitted that knowledge is the highest well-known denominator of all human achievements recognised in the form of art, civilization, culture, literature, philosophy, science, law education etc. The last mentioned pursuit, education is beyond any doubt or controversy the greatest beneficiary of knowledge. It not only assimilates this funded capital of humanity, transmitted down the ages, it also preserves, and reproduces it in its new form and appropriate contours. This functional duality of education concerning knowledge invites many disciplinary a safe guards to relation the sanctity of knowledge in its essence and expression as theory of knowledge, serves as the ready reckoned for any eventuality that education my experience in this course of this much towards realisation of its strength and limitation, proclaims an epistemology that not only meets the theoretical needs of education, but also extended the operational boundaries of knowledge to register qualitative advance on run- of- the mill function of education.

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Nyaya with its observance to the principle and doctrines (*Siddhanta*) of valid knowledge acquires importance not only as such but in imbued with, all the possibilities of putting education on an even keep in terms of its aim and operations

The *Nyaya* epistemology can be enunciated in the form of a theory that upholds that the ultimate goal of life is liberation can be attained by valid knowledge of thing constituting reality. There are sixteen categories in the *Nyaya* philosophy. The categories are- right knowledge, objects of right knowledge, doubt, purpose, example, tenet, members, confutation, ascertainment, discussion, wrangling, cavil, fallacy, quibble, analogue, the, defeat. Right knowledge's are – (I) perception (II) inference (III) comparison (IV) verbal testimony. This goal is achieved also through the successive desertion of false knowledge.

Perception is that knowledge which arises from the contact of the senses with their objects is infallible and has practical utility. It is divided into ordinary and extraordinary kinds.

Inference is knowledge which is perception, and is of three kinds viz. a priori, a posterior and commonly seen.¹

Comparison is the knowledge of a thing through its similarity to another thing previously well known. Verbal testimony is described as statement of trust – worthy person.

Siddhanta connotes a definite idea or conviction regarding particular character of thing consideration.²

Syllogism which is form of inference, In *Nyaya* contains five members or proposition. The logical system of *Nyaya* deals with all those objects of knowledge which lead to validity which is cognised reality and also those which frustrate valid thinking. The end of reasoning is the cessation of doubt.

Even these days, when people have a pronounced partiality for catalogued information on fact, and zest for profound, discursive and reflective knowledge might be on the waves, there is enough light at the end of the tunnel. The scientist, technologist, managers of human affairs have all felt the need for human engineering and the study of humanities. The indecisive point, in knowledge, in whether specialised, or common place, need validation, not only through the instrumentalities of external factors but the self validation as well.

Nyaya with its prominence on external validity has pinpointed need for knowledge to be defined, redefined, constructed, reconstructed and examined to suit the need of the mood, of the age and temper of the time.

Nyaya not only acknowledge the instrumentality of deduction and induction as process of reasoning and generalisation, respectively; it in fact solicits analytic- synthetic approach which upholds the symbiotic relationship between deduction and induction. That it *Nyaya* through its five members syllogism tries to improve upon Aristotelian syllogism is arguably one of the pioneering function of *Nyaya* logic .Its

conception and assumption regarding emancipation and inference also throw a wider net for ascertaining the logical validity of propositional knowledge . quite desirable, *Nyaya* meticulously take up instances and cases which involve logical invalidity an inconsistencies – it account of fallacies and doubt discussion, disputes warning and quibbling would be energisers not only for lawyers and public speakers but for dialecticians , educationists , scholars, and researchers as well .

Conclusion

Education has been usually charged of lacking disciplinary value. It is interdisciplinary, and does not have a campus of its own. It is mainly because this area of study has been historically lacking in theorisation of the level that characterises other and science of reasoning does have the rational where withal for lending abstraction and rigour to education is being taken as a conceptual and propositional framework within which various principles are followed with a view to regulate and govern educational practices. *Nyaya* is significant with the possibilities to lay bare the parameters within a reasoned argument could be employed arrive at truth.

Footnote

[1]. A history of Indian logic S.C. Vidyabhushan Pg 55

[2]. *Nyayasutra* of Gauthama Pg 68

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