

Towards Decolonization of Knowledge: Understanding the Key Proposals of Akshapāda Gautam's Nyāya Darśanam

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Abstract

Decolonization endeavours to redefine the concept of global justice as a process aimed at reclaiming what was lost due to colonization. It underscores the epistemological effects of colonization while advocating for the contextualization of knowledge based on cultural realities, needs, and values. Proponents of decolonization emphasize that while some truths may be universal, others are intrinsically tied to specific cultures. While agreeing with this understanding, the present paper recognizes the significance of cultural contexts in the advancement of knowledge and centres its discussion on the concept of knowledge itself. The arguments put forth are framed around two central themes: First, the dominance of a singular Western-centric knowledge perspective has adversely affected the broader understanding of knowledge. Second, to achieve a more authentic purpose of knowledge about reality, it is essential to champion "epistemological freedom" and "cognitive justice." To examine the meaning of knowledge and to redefine its purpose within a cultural framework, the present paper focuses on questions like what the meaning should be and what the purpose of knowledge is and what means can be employed to achieve this purpose. By engaging with these epistemological inquiries, the paper situates its discussion within the context of decolonization. To analyze fundamental philosophical concepts of knowledge within Hindu civilization, particularly through the lens of Akshapāda Gautama's Nyāya Darśanam (hereafter referred to as Gautama), the paper uses hermeneutics, interpretation, and content analysis as the method. As one of the six Darśanas (systems) of Āstika Darśana (discussed as a part of Hindu philosophy),

Nyāya Darśana is considered particularly important due to its comprehensive exploration of logic and epistemology that further identifies and examines objects' essential nature and their relationships with the universe. Significantly, by elucidating Gautama's contributions, this paper aspires to foster a deeper understanding of alternative epistemological frameworks and their relevance in contemporary contexts.

Keywords: Knowledge, Decolonization, Civilization, Āstika Darśana, Nyāya Darśana

The fundamental principle of Global justice advocates for equitable representation and mutual respect among all nations, recognizing their geographical and cultural diversity. The question at hand is what one means by representation and respect, and in what contexts these should be ensured. While investigating these questions, the discourse surrounding decolonization emphasizes that knowledge derived from specific cultural contexts deserves equal recognition and consideration. Also, from a methodological standpoint, it is essential to prioritize the representation of knowledge that emerges from a diverse array of beliefs and faith systems. Advocates of decolonization, while identifying the idea of knowledge as a subject to be decolonized, assert that the ideal of global justice remains unfulfilled until 'epistemological freedom' is achieved and 'cognitive justice' is ensured (Ndlovu-Gatsheni, 2018). It is argued emphatically that the predominance of Western approaches to epistemology has marginalized the contributions of non-Western perspectives and proposals regarding knowledge (O'Leary, 2013). The claims of decolonizers, in respect of the decolonization of knowledge, are mainly four. First, the marginalization of non-Western knowledge has constrained the conception of knowledge itself. Second, knowledge serves as a reflection of the values and beliefs inherent in a society; therefore, in a world characterized by

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multiple societies, no singular perspective on knowledge can be adequate. Third, to effectively comprehend the realities and requirements of a society, it is essential to examine knowledge within its cultural context. Fourth, broadening the recognition of knowledge that has been overlooked due to colonial influences is imperative, as the divergence in meanings and purposes of knowledge results in significant terminological and interpretative differences.

At its core, the arguments presented reject the perspective of European colonizers who assert that legitimate knowledge is synonymous with Western knowledge. A key objection is that Western viewpoints have often undermined knowledge that has been historically developed within various cultural contexts. Decolonizers, while effectively critiquing the Western conception of knowledge as universal, argue that each culture has its methods for exploring the unknown; thus, every culture deserves a voice in the discourse on knowledge that should be acknowledged and contemplated. Moreover, these arguments underscore that universal truths cannot emerge without the contributions and support of diverse cultures. Consequently, it is reasonable to assert that knowledge is intrinsically linked to cultural contexts. Since knowledge serves as a pathway for understanding what is deemed correct, it is imperative to investigate how various cultures have defined and established their unique forms of knowledge.

In this regard, exploring inquiries within Hindu philosophy is particularly significant due to its rich historical context, extensive following, and profound cultural impact, as highlighted by Julius J. Lipner (2005). The foundation of Lipner's argument can be traced to the depths of Hindu philosophy, which seeks to explore and comprehend concepts about truth, encapsulated in the notion of darśanas. These are primarily classified into āstika and nāstika darśanas, pertaining respectively to Vedic and non-Vedic texts. Within the framework of knowledge, darśanas signify an understanding or vision of the interconnectedness of the universe and the existence of human beings. While both āstika and nāstika darśanas have significantly contributed to the conceptualization of knowledge as truth, the propositions advanced within āstika darśanas are particularly pivotal in informing contemporary understandings of knowledge. A discussion that examines the relationships between entities in the universe, alongside the endeavour to establish truth as knowledge, is of notable interest. Unlike nāstika darśanas, which do not necessarily affirm the existence of a singular universal truth, āstika darśanas posit the concept of 'existence' and focus on the relationships between what exists.

In Āstika traditions, the quest for knowledge is a deeply value-driven journey, known as Tattvagyân. The thought encourages the pursuit of correct understanding through a compelling moral framework, much of which can be understood through the school of Darśana. The philosophical literature produced within this tradition has evolved as Darśana, which is not just theoretical but is designed to cultivate accurate comprehension and harness the power of reasoning effectively. Darśana's philosophy is systematically divided into six branches, each offering unique methodologies for exploring, determining and learning that affirm the truths found in the Vedas. Collectively, these branches are referred to as Shad-Darśana (known as Shad Darshanāni), which enrich human understanding of reality and guide humanity toward wisdom. At the heart of Shad-Darśana lies a comprehensive examination of the universe's components. This exploration focuses on three fundamental elements: inanimate matter, animate individual souls, and the animate Paramatmā. The discourses within Shad Darshanāni delve into the intricate relationships between these components, prompting critical discussions about what is true and what is false. In essence, Shad Darshanāni embodies a dedicated pursuit of knowledge as an unwavering search for truth, making it an invaluable framework for intellectual and spiritual growth.

Significance of Nyāya Darśana and the idea of Decolonization

Shad Darśana, in the thrust of searching for truth, invites a process of exploring the idea of existence. Fundamentally, this is a concept that embodies the six distinct schools, each offering profound insights that have shaped human understanding of knowledge and truth. These six Darśanas present diverse perspectives on reality, consciousness, and the essence of human existence. They encompass six Darśana, including Nyāya Darśana (Gautama Rishi)¹, Vaisheshika Darśana (Kanada Rishi)², Samkhya Darśana (Kapila Muni)³, Yoga Darśana (Patanjali Maharshi)⁴, Purva Mimamsa Darśana (Jaimini)⁵, and Vedanta Darśana (Badarayana or Vyasa)⁶. These six Darśanas, together, while exploring the questions concerning the idea of 'existence' and its relationship with the universe, focus primarily on two subjects: pramāṇas (valid sources of knowledge) and prameyas (things to be known through those sources).

In comparison to other Darśanas, the Nyāya Darśana places significant importance on Pramāṇas and has developed this subject in great detail. The Nyāya Darśana's logistic approach towards the idea of existence

and its relationships with the universe has established a strong foundation for the discipline of Hindu logic based on āsthetic traditions. Nyāya Darśana's fundamental orientation towards the pursuit and advancement of knowledge with the highest correctness, particularly in the realm of truth, is considerable in the sense that it discusses the process of establishment of Truth vis-à-vis Falsity. Nyāya Darśana's emphasis on critical logical reasoning within Darśana's school holds significant relevance in contemporary decolonization discussions. This relevance is substantiated by the parallels between the principles of decolonization and the tenets espoused by Nyāya Darśana, both of which advocate for the recognition and incorporation of diverse perspectives. Furthermore, they underscore the integration of values and beliefs as indispensable elements within the knowledge framework. This intersection invites a deeper examination of how traditional logical systems can contribute to contemporary epistemological debates, particularly in post-colonial contexts.

The Fundamentals of Nyāya Darśana

At the core of Nyāya Darśana lies Maharishi Gautama's profound work, the 'Nyāyasūtras'⁷. This text delves deep into the essence of reality, offering insightful methods for gaining true knowledge. By introducing Nyāya Darśana as one of the fundamental schools among the Six Darśanas, Gautama enters into the epistemological discourse where he explores what is the meaning, purpose, and sources of knowledge. In the search for the answer to these questions, he focuses on Tattva Vidya and Vad Vidya; hence his Nyāya Darśana is also called 'Tattva Vidya' (Science of Knowledge) or 'Vād Vidya' (Science of Discourse or Debate). His text views knowledge as reason and logic, which insists that a philosophical inquiry into the objects concerning the universe and exploring the objects' relations with the universe is the valid purpose of knowledge.

Accordingly, a thrust to understand knowledge in the sense of truth is incomplete until it is concerned with the 'purpose' of knowledge that cannot be other than truth. Gautama, while exploring the objectives of knowledge and the conditions for truth, articulates the seven Padārthas (categories of realities) and proposes four sources of true knowledge, which he calls Pramāṇas. These concepts, together, illuminate the relationships among various components of the universe. The text suggests that in the pursuit of knowledge, Padārthas and Pramāṇas should be regarded as inseparable. Significantly, in the journey of correct knowledge, the seven Padārthas serve as the subjects of investigation for the Pramāṇas.

The idea and significance of Reality in Gautama's Understanding: The Padārtha

In contemporary philosophical discourse, the concept of padārtha, which is derived from the words 'pada' (things) and 'artha' (meaning), is particularly promising. This is mainly because, instead of merely exploring truths based on hypothetical assumptions, this idea emphasizes examining realities within various contexts. Here, the notion of reality that is grounded in rationality and logic involves a study of the fundamental objects of the universe, which, while exploring correct knowledge, establishes relationships among multiple objects. Hence, padārtha is an important concept of knowledge. According to Gautama, the key padārtha, such as Dravya (the repository of qualities & energies or substance)⁸, Guna (quality)⁹, Karma (past deeds or actions or motions)¹⁰, Sāmānya (uniformity or generality)¹¹, Viśeṣh (particular variety or individuality), Samvāya (inherence) and Abhāva (negation or nothingness or non-being)¹² constructs reality, which needs to be explored through correct means. In Gautama's interpretations, a correct understanding of realities that are inseparably attached to these padārtha can minimize suffering, which is the real purpose of knowledge.

As the concept of Padārtha emphasizes the importance of identifying 'things' in reality, for countries in the Global South, embracing the idea of Padārtha can be a significant step toward decolonization. By recognizing and adopting this concept, nations whose knowledge systems have been marginalized can offer interpretations of objects that align with their cultural values and beliefs. This can further challenge and break the 'hegemony' of the West in the discourse of knowledge.

The means to attain the Correct Knowledge in Gautama's Understanding: The Pramāṇas

In Nyāya Sutra, Gautama states that attaining truth is the ultimate goal of knowledge, and the attainment of correct knowledge is the end of suffering¹³. In Gautama's understanding, Pramāṇas are the means of knowledge that, to attain the highest correctness, focus on nine pivotal objects: Earth, Water, Fire, Air, Ether, Time, Space (Quarters), Mind, and the Self (Atman). According to Gautama, the four means of knowledge are –

Pratyakṣa (Perception): Pratyakṣa refers to direct and immediate cognition that arises from the interaction between an object and the sense organs. This type of perception is characterized by being inexpressible in words, free from hindrance or doubt, and definitive. To attain pratyakṣa knowledge, four elements are essential:

the self, the mind, the sense organs, and the objects. The self is in contact with the mind (manas), the mind interacts with the sense organs, and the sense organs then connect with the objects. This sequence facilitates the accurate perception of objects. For example, when organs engage in seeing, feeling, or smelling an object, whether at close range or from a distance, it culminates in clear, valid, and reliable knowledge of that object, referred to as *pratyakṣa*. Given that this investigation extends beyond mere sensory experience and is deeply intertwined with reasoning, it can be asserted that the potential to attain truth as knowledge represents the highest form of understanding in epistemology.

Anumāna (Inference): *Anumāna* refers to a logical deduction based on a cause-and-effect relationship. This deduction relies on prior knowledge obtained through *Pratyakṣa*, or direct perception. Once something has been established through *Pratyakṣa*, a part of that knowledge can be used to infer the whole. For example, the observation that smoke is consistently associated with fire allows us to conclude that where there is smoke, there must be fire. A crucial aspect of *anumāna*, or inferential knowledge, is the requirement for an invariable relationship known as “*vyāpti*” in the technical language of Nyāya. This relationship exists between the *linga* (the sign) and the *sādhya* (the thing to be inferred). According to Gautama, knowledge gained through *anumāna* can be further strengthened by employing two methods: *anvaya* (agreement in presence) and *vyatireka* (agreement in absence). These two methods reflect positive and negative ways of expressing the same truth. They can be illustrated by the following statements: “Wherever there is smoke, there is fire” (*anvaya*) and “Wherever there is no fire, there is no smoke” (*vyatireka*).

Upamāna (Comparison): *Upamāna*, the third source of correct knowledge in Gautama’s understanding, is derived from the similarities between two things or objects. It serves as a means to understand the relationship between a word and what it denotes or refers to. *Upamāna* has been defined as the process of naming objects based on their descriptions. For instance, if a person does not know what a mule looks like but is familiar with the features of a donkey, by giving a comparison of the two, s/he can understand how a mule must look.

Śabda (Verbal Testimony): *Śabda* refers to knowledge derived from verbal communication, specifically through words or sentences provided by an authoritative source. This type of knowledge can relate to *dr̥ṣṭārtha* (perceptible objects) or *adr̥ṣṭārtha* (imperceptible objects). The latter includes transcendent realities, such as scriptural teachings about God, the soul, and immortality. Consequently, the *Śruti*, or Vedas, are regarded as the highest form of *Śabda*. Since verbal testimony is

expressed through sentences, the logical structure of a sentence is a significant topic in Nyāya philosophy. To be intelligible, a sentence must adhere to four conditions: 1) *ākāṅkṣā* (expectancy), 2) *yogyatā* (mutual fitness, absence of contradictions), 3) *sannidhi* (suitable proximity of the words), and 4) *tātparya* (intended meaning).

According to Gautama, by understanding and applying these *pramāṇas*, one can attain a more precise understanding of reality, known as *pramā* (correct knowledge or accurate understanding), and effectively reject *apramā* (invalid knowledge or misconceptions). In his insightful framework, the pursuit of correct knowledge involves utilizing rational sources of knowledge while avoiding irrational sources, which stem from *Smṛti* (memory), *Samśaya* (doubt), *Viparyaya* (error), and *Tarka* (hypothetical reasoning). In his thesis, correct knowledge is defined as an accurate perception of an object, while incorrect knowledge arises from a flawed understanding of that same object. By deliberately selecting the right tools for knowledge acquisition, one cannot only enhance understanding but also feel empowered to view the world with greater clarity and insight.

Gautama’s Nyāya Darśana: Can it lead to Decolonization

Gautama’s Nyāya Darśana underscores the critical importance of the pursuit of knowledge, particularly about that which is unknown or frequently perceived as illusory. Its philosophical constructs of *Padārtha* (categories of existence) and *Pramāṇas* (means of knowledge) offer a rigorous methodological framework for the exploration and verification of accurate knowledge. In contrast to prevalent argumentative methodologies that often engage with objects within contexts of memory, doubt, or hypothetical reasoning, Nyāya Darśana advocates for reasoning grounded primarily in sensory experience. Rather than initiating investigations from a state of doubt or confusion, this framework encourages a starting point of ‘acceptance’ and emphasizes the notion of ‘existence’.

In the quest for truth, an investigative approach characterized by acceptance and a critical awareness of *apramā* (non-valid knowledge or misconceptions), like rejecting *Smṛti* (memory), *Samśaya* (doubt), *Viparyaya* (error), and *Tarka* (hypothetical reasoning) can prove advantageous. This methodology is particularly significant as it acknowledges that biases and preconceived notions can remain uncontrolled in the journey toward valid knowledge. The pursuit of truth involves constructing hypothetical conditions that may inadvertently obscure the delineation of truth from falsehood. Gautama’s Darśana serves to mitigate the risks associated with constructing narratives that contradict

veracity. Given that the proposed methods accommodate personal experiences, they possess considerable relevance for decolonization efforts. This relevance can be substantiated on various grounds, including.

This text introduces an idea that investigates the mysteries of the universe and the underlying causes of human suffering through the application of both inductive (*anumāna*) and deductive (*yukti*) methodologies. The integration of these two approaches enhances the significance of knowledge, transcending mere material concerns and facilitating a more profound exploration of reality. Moreover, this methodological combination mitigates the risks associated with hasty generalizations, thereby fostering a more rigorous analytical framework.

The methodological frameworks articulated in this *Darśana* present a systematic approach to the discernment of truth and reality. In the context of *Āstika Darśana*, justice is regarded as the ultimate manifestation of truth. Consequently, the philosophical propositions of this *Darśana* underscore the notion that knowledge functions as an instrumental tool for the promotion of justice, ethical conduct, and the flourishing of humanity.

The epistemological methods that are proposed as *pratyakṣa* (perception), *anumāna* (inference), *upamāna* (analogy), and *śabda* (testimony) establish a comprehensive framework that underscores the significance of rationality in the acquisition of knowledge. As a result, all forms of knowledge are apprehended through the prism of rational discourse. For non-Western cultures, this epistemic framework serves as a solid foundation, elevating traditional knowledge systems from mere intellectual inquiry to a rich tapestry that integrates moral and spiritual dimensions.

By establishing the syllogistic system of logic as an essential pathway to correct understanding, the principles of *Nyāya Darśana* offer foundational techniques necessary for developing a sound theory of knowledge. Since these principles fundamentally reflect the relationships among diverse components of the universe, they align seamlessly with multidisciplinary approaches and objective inquiries.

The extensive features of *Nyāya Darśana* indicate that the application of methodological approaches can be considered a valuable intellectual resource for re-envisioning knowledge within the context of colonial legacies. This assertion can be regarded as a crucial step toward decolonization, particularly when the core ideas and principles are interpreted beyond mere self-description and identity. Moreover, the principles of logic, critical thinking, and reasoning can be rigorously examined independently of any specific religious or cultural context. As the proposed philosophical framework critically investigates the interrelationships

among diverse objects, it permits to rejection of any knowledge that is static or disconnected from the realities of lived experiences. In the context of colonized cultures, this framework facilitates the reconstruction of epistemological foundations and the cultivation of frameworks that resonate with their unique preferences and priorities. It also enables the exploration and recuperation of dimensions of knowledge that may have been marginalized or lost. Since the sources of knowledge proposed serve not only as instruments for justifying experiences or inquiries, they can be claimed as means to evaluate findings within the broader contexts of reality and consciousness. This further presents a potent opportunity for philosophical and epistemological revitalization in the post-colonial discourse.

Concluding Remarks

The concept of decolonization, when explored through the lens of knowledge, transcends the mere rejection of colonial domination. It embodies a struggle to reclaim, preserve, and legitimize cultural and local knowledge systems that have been marginalized or suppressed under colonial hegemony. The argument for decolonization in knowledge is not simply about opposing the imperialistic spread of European or Western thought but about fostering a more inclusive, diverse, and just understanding of what knowledge is, how it is acquired, and how it can be applied. In arguing for decolonization, it is crucial to recognize that knowledge cannot be restricted by the few dominant cultures that have historically controlled the narrative. The current global tension in the understanding of knowledge arises from the imposition of Western epistemological models that have often marginalized or misrepresented non-Western traditions. In this light, decolonization becomes an act of both intellectual and ethical reclamation, acknowledging that all knowledge, no matter its origin, can contribute to a collective understanding of the world.

Central to this argument, the present paper presents a critique of the idea that states knowledge compulsorily as a homogenous, universal concept. The push for standardization in the name of universalization is not just problematic, it is an injustice to the very essence of knowledge itself. Knowledge is not monolithic; it is deeply tied to the cultural, historical, and social contexts in which it is produced. To impose a single, uniform standard of knowledge is to erase the multiplicity of human experience, especially the rich and diverse traditions of knowledge that exist beyond Western frameworks.

In this context, the exploration of Indian knowledge traditions provides a valuable perspective. By engaging with traditions like *Nyāya Darśana* (the school of logic in

Indian philosophy), this paper attempts to explore a way of addressing the contemporary gap in understanding correct knowledge and emphasizes that knowledge is not a mere abstraction, but something that must be grounded in specific, rigorous methods. The methods emphasized in this Darśana teach the process of acquiring knowledge and elaborate how humans' reason, infer, and validate; in this process, truths are as important as the knowledge itself. Nyāya Darśana 's interpretation of the idea of knowledge offers a systematic framework for logic and epistemology that can be pivotal in the decolonization of knowledge. Akṣapāda Gautama's Nyāya-Sūtra outlines the methods of inference (anumāna) as central to understanding truth with rationality. These methods, alongside perception (pratyakṣa), comparison (upamāna), and testimony (śabda), are means of acquiring knowledge that have been developed within an Indian context. In contrast to Western epistemologies that often emphasize empiricism or rationalism in isolation, Nyāya presents a comprehensive approach that recognizes the complementary roles of various forms of knowledge.

In conclusion, this paper argues that the true power of knowledge lies in its correctness, which is not only central to intellectual integrity but also to the ethical and spiritual development of individuals and societies. Knowledge must be viewed as a living, purposeful force, one that can both elevate the individual and shape a more just world. The principles of Nyāya Darśana underline that knowledge, when pursued correctly, can be a pathway to personal liberation and the foundation of an enlightened and compassionate society. By embracing diverse epistemologies and respecting ancient knowledge systems, the world can begin to decolonize knowledge in a way that reflects the multiplicity of human experiences and contributes to a more just and equitable global society¹⁴.

Notes

1. This remarkable school advocates for a logical framework to validate knowledge. In the search for correct knowledge, the school employs methods such as inference, analogy, induction, and deduction to cultivate critical thinking and clarity.
2. By exploring the intricacies of the physical world, this school highlights the significance of karma in shaping individual destinies. While investigating the causes of suffering, the principles proposed in this school emphasize reflecting on actions and consequences.
3. Through its exploration of duality, this philosophy initiates understanding the fundamental components of reality. While so doing, the school focuses on enhancing human comprehension of existence. It defines the difference as

well as the unity between Puruṣa (consciousness) and Prakṛiti (matter) as an inseparable part of the universe.

4. More than just physical exercise, this school presents a comprehensive system of practices essential for self-realization and union with the divine. The school, for this purpose, explores means that can promote personal transformation and spiritual growth.
5. This school of thought focuses on the interpretation of Vedic rituals, and underscores the vital role of Vedic injunctions in ensuring individual and societal well-being. According to this thought, a sense of duty and responsibility is an inseparable part of moral conduction, which further is an essential component of an ideal society.
6. By delving into the Upanishads, this profound philosophical system addresses the nature of ultimate reality (Brahman) and explores the relationship between the individual soul (Atman) and cosmic consciousness. The school encourages knowledge as a transformative journey toward spirituality.
7. The 'Nyāyasūtras' consists of a total of 528 sūtras, organized into five chapters, each divided into two sections. The most authoritative commentary on this text is the Nyāyabhāṣya, corresponded by Pakṣilaswami Vātsyāyana around A.D. 400. Additionally, there is a sub-commentary called Nyāya-vārttika by Udyotakara, dating to the 7th century A.D. Recently, a new and advanced school of Nyāya philosophy has emerged, known as 'Navya-nyāya'.
8. Of nine types: 'Prithvī' (earth), 'Jal' (water), 'Tej' (fire or light), 'Vāyu' (air), 'Ākāśh' (ether), 'Kāla' (time), 'Dishā' (space), 'Ātma' (soul), and 'Man' (mind).
9. According to this Darśana Guna are 24 in number: Roopa" (form or colour), 'Rasa' (taste), 'Gandha' (odour or smell), 'Sparsha' (touch or tangibility), 'Sankhyâ' (numbers), 'Parimân' (measure or dimension), 'Pruthaktva' (distinctness or individuality), 'Samyoga' (conjunction), 'Vibhâga' (division or disjunction), 'Paratva' (distance, degree, or level), 'Aparatva' (proximity), 'Gurutva' (gravity or weight), 'Dravatva' (fluidity), 'Sneha' (viscidity or stickiness), 'Shabda' (sound), 'Buddhi' (cognition or knowing), 'Sukha' (pleasure or happiness), 'Dukha' (pain or sorrow), 'Ichhâ' (desire or longing), 'Dvesha' (aversion or hatred), 'Prayatna' (effort or striving), 'Dharma' (good conduct or merit), 'Adharma' (bad conduct or demerit), 'and 'samskâr' (faculty of impression or self-reproductive quality)
10. of 5 types- 'Utkshepan' (elevation or throwing upward), 'Apkshepan' (depression or throwing downwards), 'Ākunchan' (contraction), 'Prasâran' (dilation or expansion), and 'Gamanâni' (general motion)
11. 2 types 'Param' (higher) and 'aparam' (lower).
12. 4 types - 'Prâgabhâva' (tecedent or non-productive negation or non-being), 'Pradhvamsa Abhâva' (consequent or destructive negation or non-being), 'Ātyanta Abhâva' (absolute or ultimate negation or non-being), and 'Anyonya Abhâva' (reciprocal or disjunctive negation or non being).
13. प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि (1.1.3) the text is written in the sutra genre, known as Nyāya Sutra. Sutra Sanskrit term meaning "string, thread" representing a condensed manual

of knowledge for a specific field or school, consisting of short rules or theorems for teachings.

14. This is a working paper, for the further development of the idea and argument the author is exploring for financial and institutional support.

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