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# VISUALIZATIONS OF PHILOSOPHICAL CROSS-CULTURAL INTERACTION AND INFLUENCE IN A GLOBALIZED WORLD

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## ABSTRACT

While the process of influence between various cultural and historical traditions in philosophy has been taking place for thousands of years, this inter-cultural interaction is occurring at a more accelerated pace in the information age. While philosophers throughout history have used visual representations to understand philosophical influence and historical origins and the distribution of philosophical ideas and sub-disciplines, this paper stresses the importance of philosophical visualizations to represent the global inter-activity of philosophy. It provides various visualizations to represent global philosophical interaction, the penetration of Western philosophical ideas into non-Western philosophical traditions, and the appropriation of non-Western traditions by Western philosophers. Such visualizations are important in the contemporary age to promote regional philosophies, to understand philosophical influence and to understand the promotion of a kind of pluralism which remains engaged with the global world.

**Keywords:** cross-cultural philosophy; visualizations of philosophy; world philosophy, colonialism; modernity



Rene Descartes, later visualized the sequence of stages which a philosophy novice must master by using a tree metaphor. Descartes remarked in his *The Principles of Philosophy* (1644):

[A] man... ought, before all else, to endeavour to form for himself a code of morals, sufficient to regulate the actions of his life, ... In the next place, he ought to study Logic, ... the logic which teaches the right conduct of the reason with the view of discovering the truths of which we are ignorant; ... Then, ... he should commence to apply himself in earnest to true philosophy, of which the first part is Metaphysics, ... the second is Physics<sup>3</sup> ... Thus, all Philosophy is like a tree, of which Metaphysics is the root, Physics the trunk, and all the other sciences the branches that grow out of this trunk, which are reduced to three principal, namely, Medicine, Mechanics, and Ethics.<sup>4</sup>

Such pictorial and verbal visualizations of philosophy has been used by other philosophers. Witold Gombrowicz, like Llull, visualized philosophical influence, by drawing the image of a tree on the front of his book, *A Guide to Philosophy in Six Hours and Fifteen Minutes* (2004) (see **Illustration 2**).<sup>5</sup>

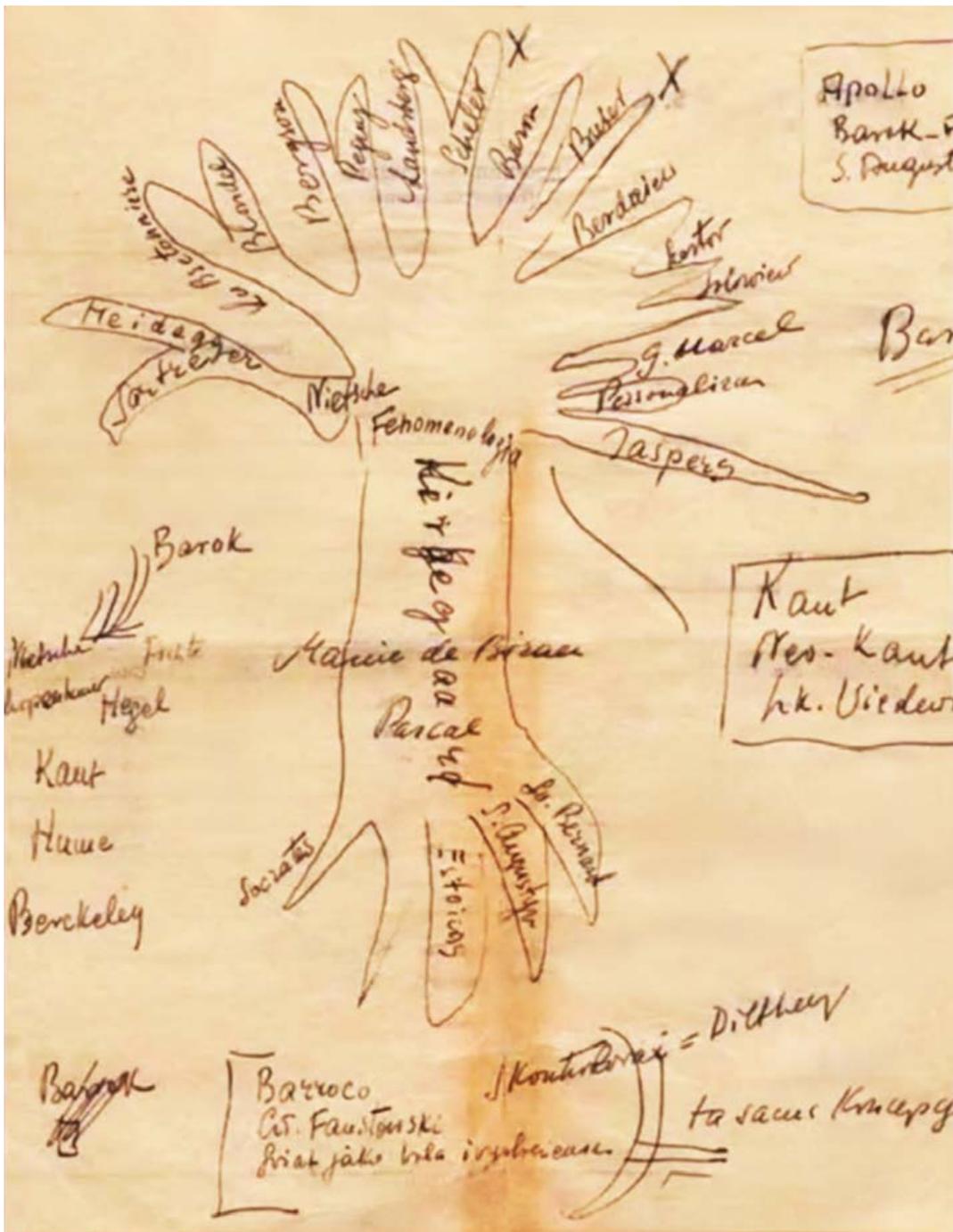


Illustration 2: Gombrowicz's Tree of Philosophy

Will Durant in his magnum opus *The Story of Philosophy* (1926) visualized the philosophical affiliation of philosophers by drawing a table (see **Illustration 3**).<sup>6</sup>

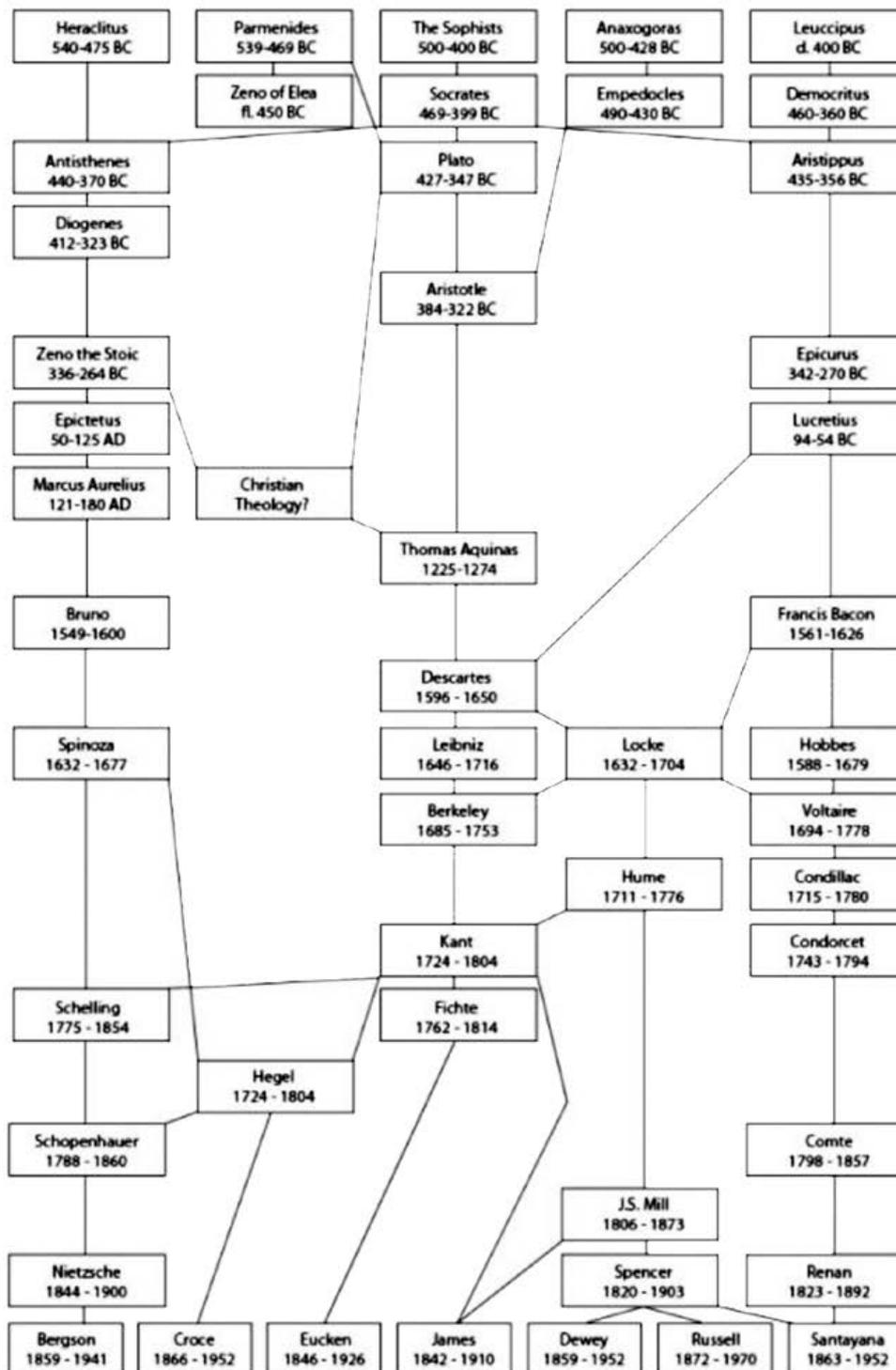


Illustration 3: Durant's Philosophic Affiliations Table

Meanwhile, Stephen Palmquist, following Descartes, described the stages of philosophical mastery which a novice must undertake by using the tree metaphor in his book, *The Tree of Philosophy* (2000):

... philosophy is like a tree... just as a tree is an organic whole consisting of four main parts (the roots, the trunk, the branches, and the leaves), so also many, if not most, sets of philosophical ideas are organized according to such a pattern... the roots of the tree of philosophy provided us with an important insight about metaphysics... the trunk is to a tree as logic is to philosophy... Metaphysics, at least for Kant, does not extend knowledge at all, but prevents errors, just as the roots of a tree do not bear fruit, yet need to be cared for in order to insure the fruit will be healthy. And the same is true for the trunk, logic... three of the major branches of the tree of philosophy: the philosophies of natural science, moral science, and political science... In addition... we could study the philosophy of religion, the philosophy of physics..., the philosophy of art (and of specific forms of art), the philosophy of education—the list goes on and on... the leaves of a tree can be compared to the area of philosophical inquiry usually known as ontology... Now let's take this myth of the tree of philosophy one step further, by assuming we are nurturing a tree that bears fruit... what is the nature of this fruit? I suggest we view it as the starting point of the various sciences... the branches of this tree represent science in the special sense of the love of wisdom; on them grow various types of fruit; when one such fruit drops to the ground, rots, and then takes root, a specific science is born.<sup>7</sup>

Long before Descartes, Francis Bacon in his *The Advancement of Learning* (1605) verbally visualized a hierarchical ordering of academic philosophical study. Bacon remarked:

In philosophy the contemplations of man do either penetrate unto God, or are circumferred to nature, or are reflected or reverted upon himself. Out of which several inquiries there do arise three knowledges—divine philosophy, natural philosophy, and human philosophy or humanity. For all things are marked and stamped with this triple character—the power of God, the difference of nature and the use of man. But because the distributions and partitions of knowledge are not like several lines that meet in one angle, and so touch but in a point, but are like branches of a tree that meet in a stem, which hath a dimension and quantity of entireness and continuance before it come to discontinue and break itself into arms and boughs; therefore it is good, before we enter into the former distribution, to erect and constitute one universal science, by the name of *philosophia prima*, primitive or summary philosophy, as the main and common way, before we come where the ways part and divide themselves.<sup>8</sup>

In this age of information technology and the Internet of Things, a considerable growth of pictorial philosophical visualization has been taking place. Josh Dever of The State University of New York at Buffalo, for instance, visualized the genealogical linkages between philosophers with their teachers by means of a digital image which looks like a network of wheels and spokes (lihat **Illustration 4**).<sup>9</sup>



Illustration 4: Dever's Academic Genealogy of Philosophers

Simon Raper, his colleague, visualized the linkages between philosophers of diverse traditions (Western, Eastern, Continental, Analytical, Global South and Global North) through an image which looks like the Milky Way (see **Illustration 5**).<sup>10</sup> Following Dever and Raper, I visualized 66 branches of philosophy described in Dewey Decimal Classification (*DDC*) 23 (2011)<sup>11</sup> using computer software called *SimpleMind Pro* (see **Illustration 6**).

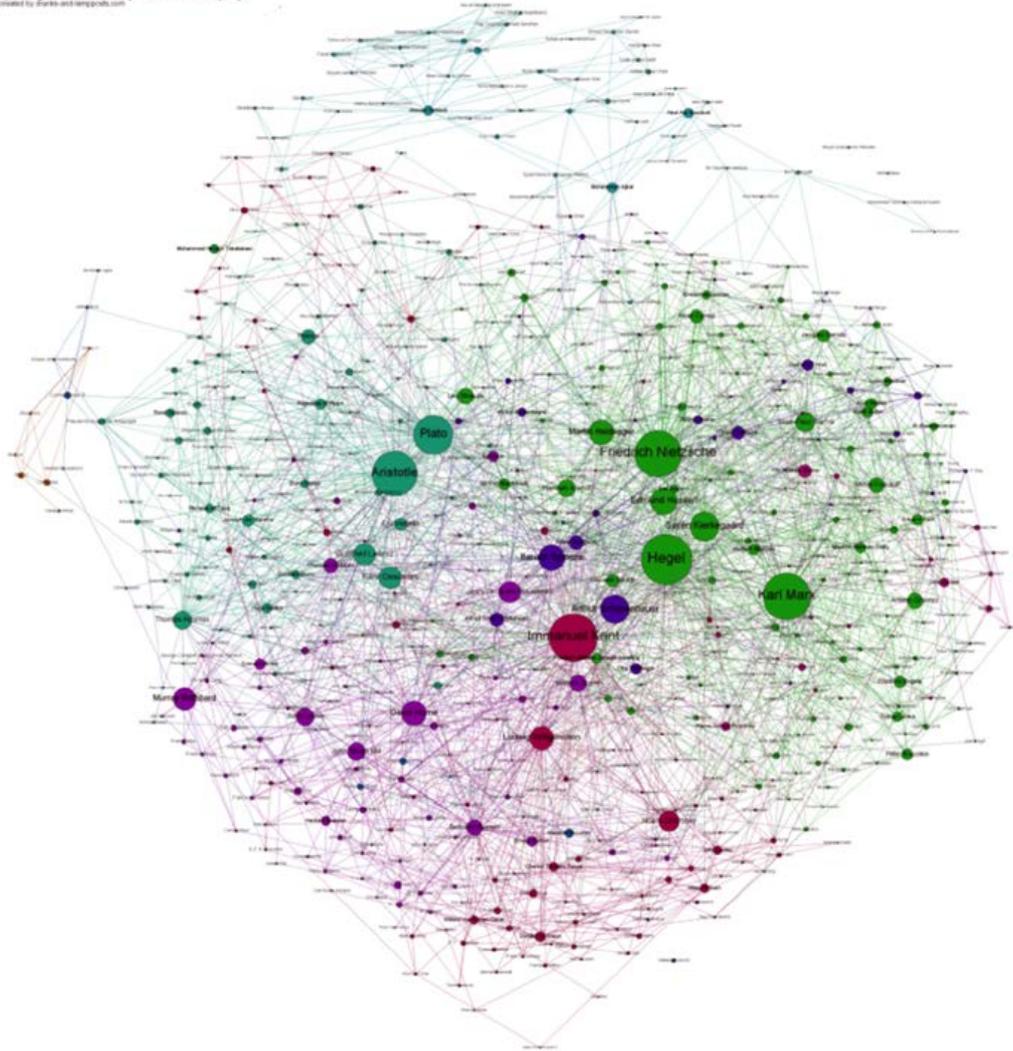


Illustration 5: Raper's Philosophy Digital Graph

### **Purposes of Visualization**

Philosophers utilize verbal and pictorial visualizations for different purposes.

*First*, to visualize a sequence. Descartes and Palmquist, as explained above, used the verbal visualizations in order to explain the stages of philosophical mastery which a novice must undertake. Descartes obliges the novice first “to form for himself a code of morals... In the next place, he ought to study Logic,... Then, ... he should commence to apply himself in earnest to true philosophy, of which the first part is

*Metaphysics, ... the second is Physics...*” whereas Palmquist requires the initiate to first study metaphysics, then logic, then philosophy of science, philosophy of morals, and philosophy of politics, and ontology, respectively.

**Second**, to visualize origin of philosophical teaching. Gombrowicz and Durant used pictorial visualizations for this purpose. Gombrowicz drew a tree with its main parts (root, trunk, branches, fruit) and wrote the name of Socrates on the root of the tree and the name of Kierkegaard on the trunk so as to show that Kierkegaard’s philosophy originated from Socrates’. Will Durant created a table of philosophic affiliations in order to show that Aristotle was the philosophical ancestor of St. Thomas Aquinas.<sup>12</sup>

**Third**, to visualize a hierarchy. Ramon Llull visualized a hierarchy of logical divisions in Porphyry’s *Isagoge* from *summum genus* to *infima species* by using a tree image, while Francis Bacon visualized verbally a hierarchical ordering of philosophical knowledges through a tree metaphor.

**Fourth**, to visualize a timeline. One example is Robert Farrow’s “Visual and Philosophical Pedagogies” (see **Illustration 6**)<sup>13</sup> Another would be an interactive timeline as found in a Welsh online encyclopedia, *Chwilio Wicipedia*, to visualize the ancient philosophers of Western tradition (see **Illustration 7**).<sup>14</sup>

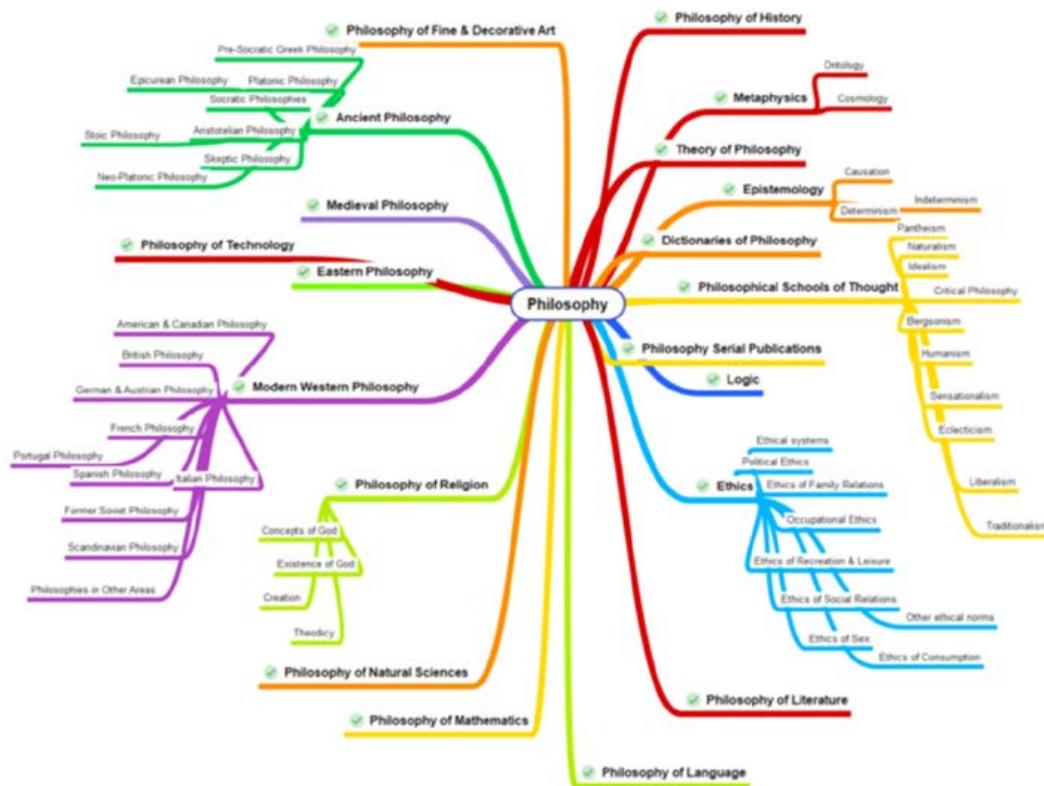


Illustration 6: Branches of Philosophy in *DDC 23*

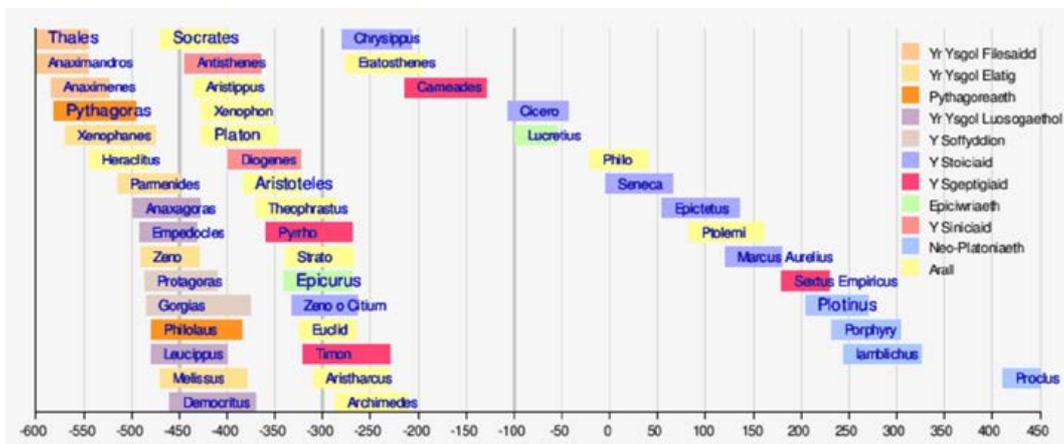


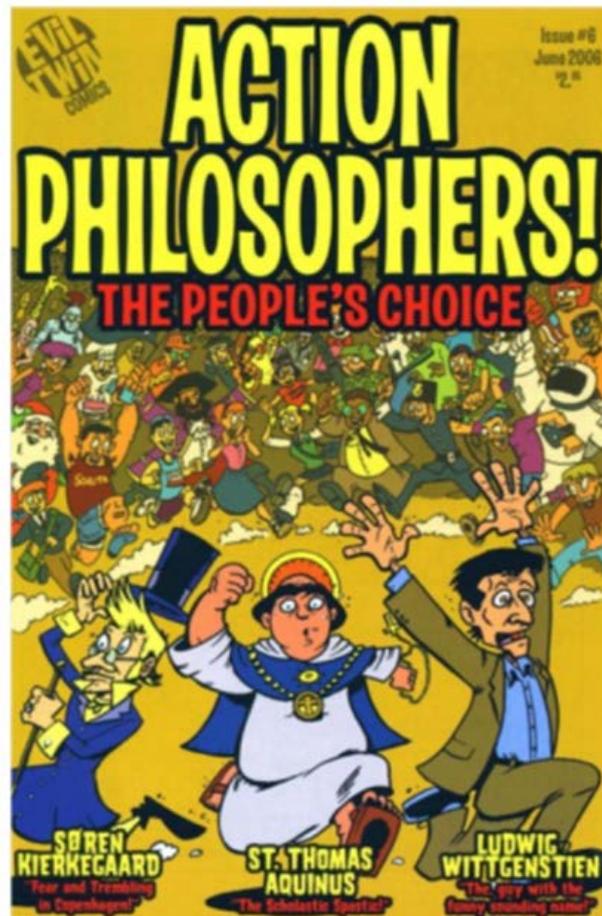
Illustration 7: Interactive Timeline of Ancient Philosophers in *Chwilio Wicipedia*

*Fifth*, to depict graphically a complex or abstract idea.<sup>15</sup> Comic book creators such as Fred Van Lente & Ryan Dunlavey visualized complex philosophical ideas of certain philosophers by means of comic strips (see **Illustration 8**).<sup>16</sup>

**Sixth**, to represent levels of granularity within a philosophical network.<sup>17</sup> Using digital technology, Simon Raper visualized granularities in networks of global philosophers of diverse traditions (Western, Eastern, Continental, Analytical, Global South and Global North) through a digital image which looks like the Milky Way, as seen above.

**Seventh**, for mnemonic purpose in philosophy instruction.<sup>18</sup> British Columbia (BC) Campus published an open textbook online entitled *Why Write? A Guide for Students in Canada* edited by Sara Humphreys & Erin Kelly *et.al.*, in which there is an infographic of common logical fallacies which must be avoided by university students (see **Illustration 9**).<sup>19</sup>

I herein add one more philosophical visualization purpose, be it pictorial or verbal, which is **the eighth**: to show inter-agential interactivity in a globalized world.



**Illustration 8: Van Lente & Dunlavey's Action Philosophers! Comic Book**

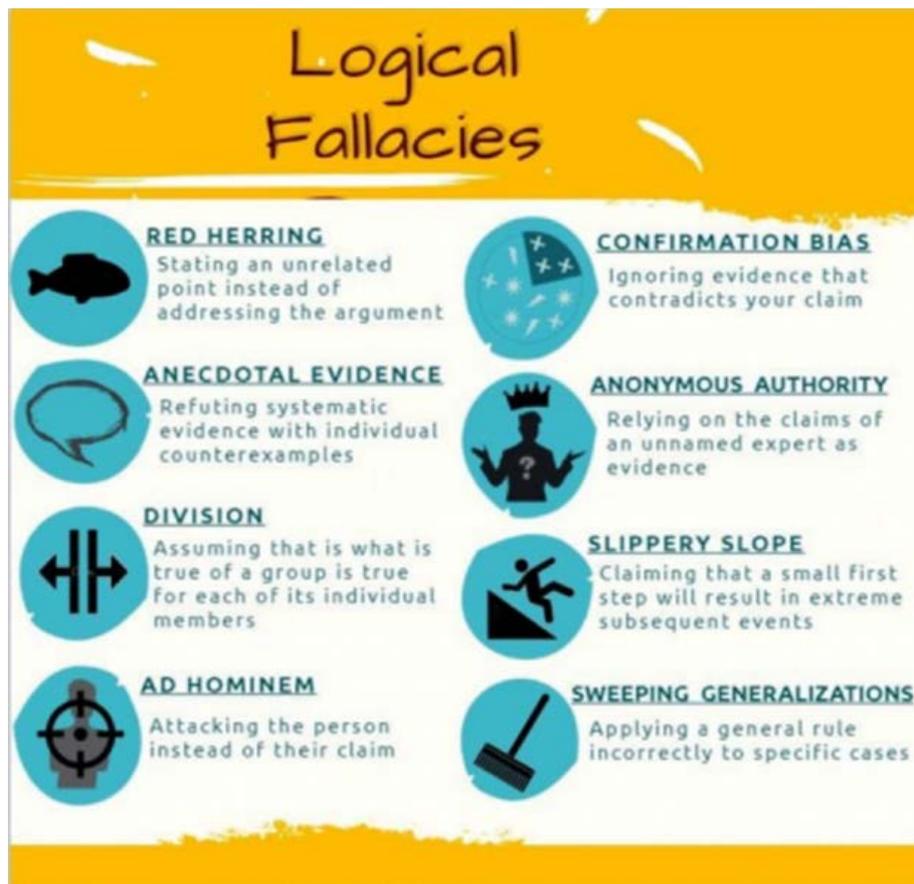


Illustration 9: British Columbia (BC) Campus' Infographic

### Global Inter-agential Interactivity Visualization

The visualization of the global interactivity of philosophy needs to be developed for several reasons. *First*, because this global interactivity is still not commonly known and understood, despite the fact that philosophers had been interacting globally throughout history (face-to-face and book to mind), and their interaction has accelerated in the information age. *Secondly*, if the global interactivity is successfully visualized, it can teach philosophers around the globe that they are not isolated. A philosopher who misunderstands their global interconnection cannot properly interact globally; they remain trapped in their own Platonic cave. *Thirdly*, through the visualizations, philosophers will be more aware of the degree that their predecessors had been contributing to each other in the process of philosophical assimilation and acculturation around

the world. It also allows them to appreciate the impact that they have within the philosophical tradition of other countries. A stingy philosophy which is not conscious of its contributions to other philosophies will be an isolated philosophy, while an arrogant philosophy which is unwilling to acknowledge contribution of other philosophies to its own will be an impoverished philosophy. *Finally*, visualizations can make the global interactivity by philosophers a major topic in philosophy classes around the world.

In this article, I propose several very important visualizations of the global interactivity of philosophers which can be employed to understand the importance of global inter-agenial philosophical activity.

## Historical Interactions

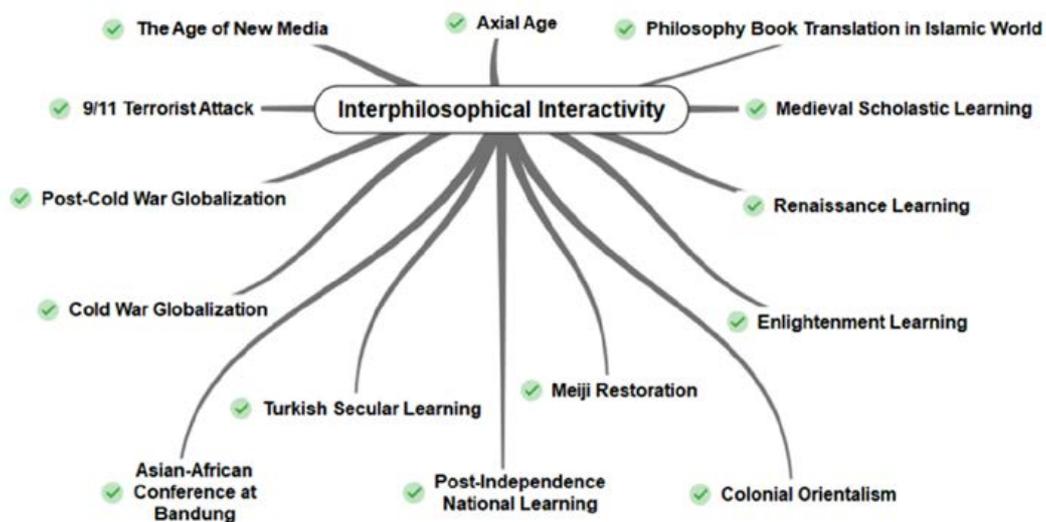


Illustration 10

The first important visualization (**Illustration 10**) is the inter-philosophical interactivity by philosophers around the world. In the Axial Age (around 500 BCE),<sup>20</sup> philosophical traditions were still rather isolated from one other. Afterwards, there have been various historical stages of philosophical interaction. We can roughly break these down into thirteen stages.

The first interactivity well-recorded in history of philosophy is when book translation from Greek to Arabic was conducted by Arabic translators-philosophers under tutelage of King Harun al-Rashid in the eighth century. In this historical period, Arabic philosophers translated Greek philosophy treatises and books, making Greek philosophy penetrable into Arab mind.<sup>21</sup>

The second inter-philosophical interactivity occurred between periods of 600 CE to 1500 CE, when schoolmen of Middle Ages translated Arabic philosophy books and treatises into Latin, the translation of which mediated the transfer of Greek philosophical heritage to the scholastic learning tradition.<sup>22</sup> Besides the Greek transfer, Arabic philosophical concepts penetrated into the Latin-Christian worldview, as exemplified by the emergence of Latin Averroism, and hence inter-philosophical interactivity took place again.<sup>23</sup>

The third inter-agential interactivity occurred in the Renaissance Period (between the fourteenth to seventeenth centuries), when Italian philosophers interacted with the Greek cultural heritage, re-read books written in the ante-Christian era and discarded many Latin-Catholic philosophical concepts.<sup>24</sup>

The fourth interactivity existed in the era of the Enlightenment (in the seventeenth and eighteenth century), when Western scientists-philosophers interacted with Islamic science literature, improving Western science and triggering the Scientific Revolution.<sup>25</sup>

The next philosophical interactivity occurred when the imperialist West colonized the world (what Edward Said called Orientalism) in the eighteenth and the nineteenth centuries. It is when Western philosophers-colonizers interacted with the colonized people's philosophies, critiquing them, dominating them, authorizing them, penetrating them and even proselytizing their philosophy in the colonies.<sup>26</sup>

The sixth philosophical interactivity took place in the Japanese Meiji Restoration Period (between 1866 CE and 1869 CE), when King Meiji sponsored translations of texts of Western science and philosophy of science from Western languages to Japanese, causing a new philosophical

literature and tradition emerge in Japan.<sup>27</sup>

The next inter-philosophical interaction existed when the colonized countries gained independence from their colonizers in the twentieth century, allowing a new tradition of learning emerge which localized the Western philosophical concepts learned in the past colonial schools in the form of Modernism.<sup>28</sup>

The eighth interactivity took place in Turkey, when Kemal Attaturk legitimated Western learning in Turkish milieu, revolutionizing Islamic tradition by means of the adopted Western liberal tradition.<sup>29</sup>

Inter-philosophical interactivity by world philosophers also occurred on the occasion of Asian-African Conference in Bandung in 1955 CE; when Asian philosophers and African philosophers interacted inter-agentially in formulating the post-conference agreement, famously known as ‘Final Communique of the Asian-African Conference’.<sup>30</sup>

In the early part and the second part of twentieth century too there was philosophical interactivity occurring during the Cold War era, when both American liberal philosophy and Soviet Union communist philosophy competed for influence over world philosophy, coloring regional philosophical traditions.<sup>31</sup>

In the post-Cold War era in the twenty-first century, the winning warrior of the Cold War wielded influence over world philosophy academia, promoting a humanized face of liberalism.<sup>32</sup>

On 9/11 in 2001, intercultural interactivity took place between Islamic and liberal philosophers, causing better understanding of the true concept of *jihad* in Islam.<sup>33</sup>

The last intergenerational interactivity took place in the New Media era, when the Internet enabled communication between philosophers around the world.<sup>34</sup>

These stages should be well-visualized so that we are aware that inter-philosophical interactivity around the world is commonplace; it has been carried out by philosophers since the post-Axial Age and is reaching higher levels of complexity during the present era. This visualization can encourage philosophers to interact actively in world philosophical forums

through the New Media. In this media and information age, international philosophical interactivity should be encouraged; various wisdoms can be re-discovered appreciated. This opens possibilities for a globalized philosophical pluralism. Philosophers from each tradition need to balance the cultivation of their own organic philosophical tradition with their interactivity on the global stage. An anti-globalized-pluralism (where philosophers isolate themselves within their own tradition) is unwise move of a wisdom lover in this globalized world.

### Western Philosophical Penetration



Illustration 11

The second important visualization (**Illustration 11**) is the one of penetration of Western Philosophy into regional philosophical traditions around the world, bearing the name “Modern”, be it through Western imperialism or through state-sponsored adoption of Western philosophy or the personal preference of philosophers. It is clear that these Modern philosophical movements are in most (if not all) cases where Western philosophies have penetrated successfully within the local philosophical traditions. In Indonesian tradition of philosophy, for instance, there is a school of philosophy called ‘Modern Indonesian Philosophy’ or ‘Modernism’ which refers to a school of philosophy inspired mostly by Western philosophy taught since colonial Dutch period until today; its practitioners include Tan Malaka, Sutan Sjahrir, Sutan Takdir Alisjahbana,

and Mohammad Hatta, to name just a few.<sup>35</sup>

In Indian tradition of philosophy, there are Indian philosophers who have incorporated aspects of Western philosophy (such as egalitarianism, liberty, freedom, individualism, nationalism, patriotism, etc.) into the Indian philosophical tradition. This includes such thinkers as Vivekananda, Aurobindo, Partha Chatterjee, and Surendranath Dasgupta. They are discussed in the book *Modern Philosophy in India*.<sup>36</sup>

In Islamic philosophical history, there were Muslim/Arabic philosophers called ‘modernists’ who sought philosophical inspiration from the Western philosophical legacy. They are distinct from their predecessors called ‘peripatetics’ who were inspired by the Western ancient philosophical heritage of Greece in the eighth century. This modernist movement gained inspiration from Western modern philosophy in the twentieth century; they include such figures as Muhammad ‘Abduh, Sayyid Ahmad Khan, Sayyid Ameer Ali, Muhammad Iqbal, among others.<sup>37</sup>

In the Japanese philosophical tradition, there is a discipline of ‘modern Japanese philosophy’ whose members have been assimilating Western thought since the early twentieth century, namely Nishida Kitaro, Tanabe Hajime, Nishitani Keiji, Miki Kiyoshi, Watsuji Tetsuro, to name but a few.<sup>38</sup>

In the Chinese tradition of philosophy, there are philosophers actively involved in modernization of China who are influenced by Western thought, including such figures as Yen Fu, Sun Yat-sen, Chan Wing-Tsit, Hu Shih, Mao Tse-tung, and Liu Shao-ch’i, among others.<sup>39</sup>

In the Korean history of philosophy, there are a group called ‘modern Korean philosophy’ who were influenced by Western philosophy, such as Seokjeong Yi Jeong-jik, Yi In-jae, Yi Chang-hwan, Yi Hae-jo,<sup>40</sup> Yi Ik, Dasan Chong Yakyong, Hong Daeyong, Hyegang Choi Han-gi,<sup>41</sup> Yu Gil-jun, and Yun Ch’iho,<sup>42</sup> to mention a few.

In the Filipino philosophical tradition, there are philosophers, artists and revolutionary figures who were heavily influenced by the West due to their reception of the European Enlightenment and American

modern tradition, such as T.H. Pardo de Tavera,<sup>43</sup> Jose Rizal, Andres Bonifacio, Emilio Jacinto, Manuel Luis Quezon, among others.<sup>44</sup> This continues very strongly in contemporary academic philosophy.

In the Thai history of philosophy, there are a group of philosophers called ‘modern philosophers’ which include such thinkers as Samak Buravas, Chamkat Balangkura and Daeng Supradit, Phra Yanawarodom, San Thammayos, Sulak Sivaraksa, Wit Wisadavet, Chamnong, and Mark Tamthai, to mention but a few.<sup>45</sup>

The manner in which Modern Philosophy/Western Philosophy penetrates into regional philosophical traditions can be considered in two ways: (1) forced penetration, and (2) voluntary penetration. Forced penetration is carried out by means of externally imposed force through Western colonialism and imperialism, while voluntarily penetration involves the adoption of foreign modes of thought by regional local governments, government sponsored book translation committees, or the voluntary incorporation of Western philosophical ideas into the philosopher’s regional speculative tradition.

This penetration of Western philosophy in regional philosophical traditions in the form of Modern philosophy needs to be well-visualized and understood in philosophical instruction for a few reasons. *First*, to be reminded that the West had already philosophically penetrated into our national philosophical traditions and has become an undeniable colonial heritage. *Second*, to alert us that we should take steps to post-colonize or decolonize our local philosophies. *Third*, to return to a more organic manner of philosophical thought. This is important particularly for regional traditions of philosophy which consider the Western philosophical penetration as a kind of alien attack; a view held by many in the Indonesian, Iranian, African, as well as Latin American philosophical traditions. Within local traditions, there is an un-organic part of the tradition which was imposed upon it from the outside, and if not successfully decolonized, it will perpetuate un-organicity of the philosophical traditions. Suffice it to mention the wise sayings of Ali Shariati and Arnold Toynbee regarding the alienness of externally imposed thought and the challenges to the

organicity of local traditions. Shariati writes in his essay “Mission of a Free Thinker”:

When we compare the characteristics of our society in Asia and Africa with a European society we notice that we are living in the thirteenth century... To use 19th century ideas on a 13th century society not only leaves us hanging in the air, but it is also useless... And so, it is a mistake to think that we are living in the 19th or 20th century, as well as it is a mistake to follow the European intellectuals of these two centuries as our models... it is not fitting that we mimic the European free-thinkers of the 19th and 20th centuries and reject religion. In a society like Iran, whose foundation is a religious one, we must not turn ourselves into a so-called free-thinker cadre (that gathers in coffee houses, cabarets, and parties to “talk big”, and show off by reciting new personalities), while our average citizens are still living in the Middle Ages... instead of studying Marx, Sartre, Heidegger, and so forth (which have nothing to do with our condition anyway) we need to find out what Fanon, Mawloud, Yassin, Radhakrishnan, the thinkers of Chad, the Congo, and so forth have said. These people who are like ourselves and have an identical mission as ours which they have accomplished. We must learn from these people and countries, rather than imitate them. This is mere translation and duplication. And duplicating Aime Cesaire is no different than imitating Sartre. We must utilize them in our teaching, research, and methodology.<sup>46</sup>

Toynbee writes in his book *The World and the West*:

In its original setting, this culture-strand... was restrained from working havoc because it was kept in order by its association with other components of a pattern in which the diverse participants were in equilibrium. In escaping from its original setting, the... culture-strand will not have changed its nature; but the same nature will produce

a deadly effect, instead of a harmless one, now that the creature has broken loose from its original associations. In these circumstances, 'one man's meat' can become 'another man's poison' . . . there is a classical example of the mischief that an institution can do when it is prised loose from its original social setting and is sent out into the world . . . all by itself. During the last century and a half we have seen our Late Modern Western political institution of 'national states' burst the bounds of its birthplace in the Western Europe and blaze a trail of persecution, eviction, and massacre as it has spread abroad into Eastern Europe, South-West Asia, and India—all of them regions where 'national states' were not part and parcel of an indigenous social system but were exotic institution which was deliberately imported from the West, not because it had been found by experimentation to be suitable to the local conditions of these non-Western worlds, but simply because the West's political power had given the West's political institutions an irrational yet irresistible prestige in non-Western eyes. . . . The havoc which the application of this Western institution of 'national states' has worked in these regions where it is an exotic import is incomparably greater than the damage that the same institution has done in Britain, France, and the other West European countries in which it has been, not an artificially introduced innovation, but a spontaneous native growth. . . . So great can be the havoc worked by an idea. . . . when it is cut loose from its original setting and is radiated abroad, by itself, into a social environment in which it conflicts with the historic local pattern of social life.<sup>47</sup>

The philosophical agendas of regional philosophers are most often not the same as those of Western philosophers, and so the concepts of Modern Philosophy which has penetrated in the regional cultures can often be a great hindrance to the realization of organic regional philosophical expression.

## Newly-Realized Branches of Western Philosophy

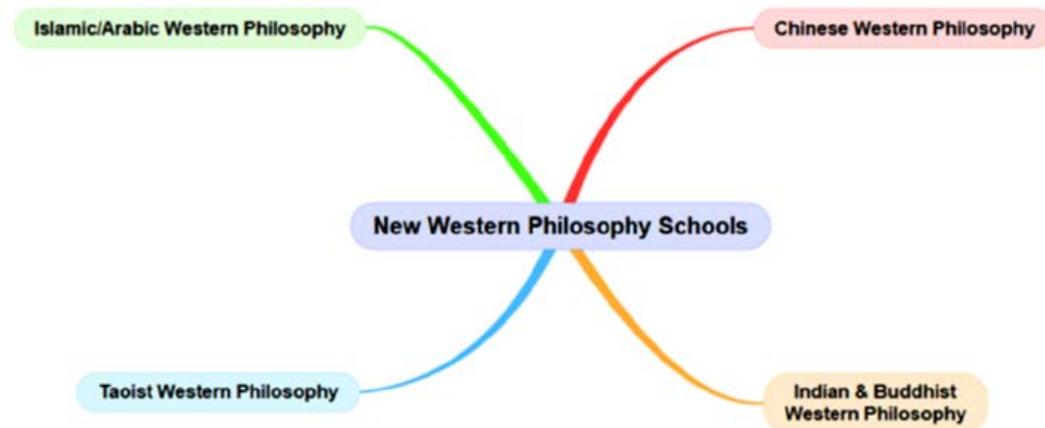


Illustration 12

The third important visualization (**Illustration 12**) depicts the ‘novel’ schools of Western philosophy. The visualization of such a philosophy’s branching looks unconventional and revolutionary since it has never been included in the Western canonical literature of philosophy; despite looking unconventional, it is, however true and valid. There are abundant Western philosophers who have embraced non-Western philosophies, such as Islamic philosophy, Chinese philosophy, Indian philosophy, Japanese philosophy, Persian philosophy, to name but a few. They cannot be considered *orientalists*, as understood by Edward W. Said, because they compassionately master the non-Western philosophies, and their writings on these philosophies are warmly welcomed and accepted by the non-Western philosophers themselves, who often cite their works approvingly. In fact, they are the Western version of Modern Eastern philosophers, as visualized above. We can say one are Eastern philosophers who mastered the Western philosophies in their minds and their hearts, while the other are Western philosophers who mastered the Eastern philosophies in their hearts and minds. These Western philosophers even have dreams in Eastern languages in their sleep, and speak Eastern languages as fluently as they speak Western languages. It is often the case that they are unheralded in the conventional Western

canon of philosophy literature; yet their contribution is too significant to be ignored. So the above visualization depicts their existence in the Western philosophical tradition. Recognized or unrecognized, their existence in Western philosophical milieu must be respected. They embody special, distinct branches/schools in the Western philosophical tree.

The first newly-realized branch of Western philosophy is Chinese Western philosophy. It is the Western philosophy which gains philosophical inspiration from Chinese philosophical heritage. Important Chinese Western philosophers include well-known French Sinologists like François Jullien and Jean- François Billeter, and Bryan W. Van Norden.

The second is the Western philosophical schools which are inspired by the Indian and Buddhist heritage. An eminent Indian and Buddhist Western philosopher, among many others, is Jay L. Garfield.

The third includes Western philosophers who are deep students of Islam. One prolific Islamic Western philosopher, among others, is Peter Adamson.

The fourth is the philosophical school which adopts Chinese-Taoist philosophical heritage. There is much overlap with the Chinese Western group. Among the Western philosophers who deal with Taoism, is the famous writer Thomas Cleary.

Such dedication of Western philosopher to other traditions can have many reasons; they may be bored with the provincialism of their Western culture, or find in the Eastern philosophical tradition the discovery of their true selves, or they are celebrating of their multiple personalities with orgasmic gaiety, or they are like Richard Wilhelm – a Western missionary and friend of Carl Jung who studied Confucianism – ‘gone native’.<sup>48</sup> Regardless of their inspiration, their contributions are extremely valuable; kudos to their global inter-agential interactivity!

### **Afterthoughts**

Visualizations are an important philosophical instrument for clarification, description, explanation, and elaboration done in an engaging manner. They vary in use, depending on philosophers’ intentions and

motivations. I have already shown some visualizations needed so to visualize inter-agential interactivity of philosophers through ages, through various historical epochs, through diverse cultures, which I deem necessary in this globalization era. The visualizations hopefully will encourage philosophers around the world to interact with one other inter-agentially in a give-and-take manner or a cooperative and collaborative manner. This can even occur with English as philosophical lingua franca. This allows diverse philosophical traditions to discover their both their organic roots and to allow them to open up to the outside and develop. There should be no philosophical xenophobia between all of our traditions existing under the same sun. There should be no more philosophical aloofness and arrogance; no more philosophical discrimination and exclusion, since the information and media age make it so easy to interact.

In fact, there are unending possibilities of using these visualizations of philosophy, for promoting international philosophical collaborations between philosophers around the world which have been increasingly taking place, international projects addressing the philosophy of mind and AI around the world, projects for global peace initiated by philosophers, philosophers dedicated to ending the Israel-Palestine war, and philosophical cooperation to address pandemics, or global philosophical initiative to create a better world. We need to visualize our increased connections as well as our natural diversity in a globalized world. Finally, the visualizations of these interconnections will show new generations that diverse philosophers on this same earth have always been sane even when the world sometimes turns insane.

## ENDNOTES

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<sup>2</sup> Ramon Llull, *Logica Nova: jam Valentiae impressa anno 1512 et nunc Palmae cum libris Logica Parva, de quinque praedicalibus & decem predicamentis et de natura*, Palmae Balear, 1744, 16, published online at [https://bvpb.mcu.es/es/catalogo\\_imagenes/grupo.do?path=11140692](https://bvpb.mcu.es/es/catalogo_imagenes/grupo.do?path=11140692).

<sup>3</sup> Rene Descartes, *The Principles of Philosophy*, trans. John Veitch, 2002, published online at <http://www.blackmask.com>, 5-6.

<sup>4</sup> Ibid, 6.

<sup>5</sup> Witold Gombrowicz, *A Guide to Philosophy in Six Hours and Fifteen Minutes* (New Haven & London: Yale University Press, 2004).

<sup>6</sup> Will Durant, *The Story of Philosophy: The Lives and Opinions of The Greater Philosophers* (New York: Simon and Schuster, 1926), 110-111.

<sup>7</sup> Stephen Palmquist, *The Tree of Philosophy: A Course of Introductory Lectures for Beginning Students of Philosophy*, Hong Kong: Philopsychy Press, 4<sup>th</sup> edition, 2000. This paper quoted it from its online version at <http://staffweb.hkbu.edu.hk/ppp/tp4/top07.html>.

<sup>8</sup> Francis Bacon, *The Advancement of Learning* (Auckland, New Zealand, The Floating Press Ltd., 2010), 139-140.

<sup>9</sup> Published online at <https://buffalo.box.com/shared/static/n3xbp7a5h3p07g02ipjtrt395wohmuba.pdf>

<sup>10</sup> Published online at <https://drunksandlampposts.files.wordpress.com/2012/06/philprettyv4.png>

<sup>11</sup> Sanjay K. Kaushik, *Dewey Decimal Classification: A Practical Manual of 23<sup>rd</sup> Edition*, New Delhi, Ess Ess Publications, 2012, 218-221.

<sup>12</sup> Durant's philosophic affiliation table was criticized due to wrong association Durant made in deciding the philosophical ancestry of certain philosophers. For example, according to A.A. Roback, Durant wrongly affiliated Spinoza with Schopenhauer. Roback remarked: "How Spinoza with his cruel elimination of the will can be made the intellectual ancestor of Schopenhauer needs explanation. And it would seem that both Schopenhauer and Bergson would rather be aligned with Kant and Fichte than with Schelling, Spinoza and Bruno." See A.A. Roback, "Reviewed Work(s): The Story of Philosophy by Will Durant", in *The Philosophical Review* 36 no. 2 1927, Vol. 36, Duke University Press, 194, <https://www.jstor.org/stable/2178902>. David James, a historian-blogger, also criticized that Durant's table missed a mention of an eminent French philosopher in Western tradition of philosophy such as Jean-Jacques Rousseau. David James

stated: “Of the philosophers mentioned in his book, only Rousseau is missing, whom I would place somewhere to the beneath and to the left of Leibniz.” See David James, “Will Durant and The Story of Philosophy,” published online at <https://tigerpapers.wordpress.com/tag/the-story-of-philosophy/>.

<sup>13</sup> Robert Farrow, “Visual and Philosophical Pedagogies”, presented at the 3<sup>rd</sup> Visual Learning Conference, the Budapest University of Technology and Economics, Budapest, Hungary, December 2012, published online at <https://philosopher1978.wordpress.com/2012/12/07/visual-philosophical-pedagogy/>.

<sup>14</sup> ‘Nodyn: Timeline of ancient philosophers,’ [https://cy.m.wikipedia.org/wiki/Nodyn:Timeline\\_of\\_ancient\\_philosophers](https://cy.m.wikipedia.org/wiki/Nodyn:Timeline_of_ancient_philosophers).

<sup>15</sup> Robert Farrow, “Visual and Philosophical Pedagogies”, presented at the 3<sup>rd</sup> Visual Learning Conference, the Budapest University of Technology and Economics, Budapest, Hungary, December 2012, published online at <https://philosopher1978.wordpress.com/2012/12/07/visual-philosophical-pedagogy/>.

<sup>16</sup> Fred Van Lente & Ryan Dunlavy, *Action Philosophers! The People’s Choice*, Issue 6, June 2006, New York, Evil Twin Comics.

<sup>17</sup> Robert Farrow, “Visual and Philosophical Pedagogies”, presented at the 3<sup>rd</sup> Visual Learning Conference, the Budapest University of Technology and Economics, Budapest, Hungary, December 2012, published online at <https://philosopher1978.wordpress.com/2012/12/07/visual-philosophical-pedagogy/>.

<sup>18</sup> Robert Farrow, “Visual and Philosophical Pedagogies”, presented at the 3<sup>rd</sup> Visual Learning Conference, the Budapest University of Technology and Economics, Budapest, Hungary, December 2012, published online at <https://philosopher1978.wordpress.com/2012/12/07/visual-philosophical-pedagogy/>.

<sup>19</sup> Sara Humphreys & Erin Kelly *et.al.* (eds.), *Why Write? A Guide for Students in Canada*, published online at <https://pressbooks.bccampus.ca/whywriteguide/chapter/3-5-everythings-persuasion/>

<sup>20</sup> The existence of the Axial Age or the Axial Period in the world history is elaborated at length in Karl Jaspers’ *The Origin and Goal of History*, Yale University Press, 1953; cf. Robert N. Bellah & Hans Joas (eds.), *The Axial Age and Its Consequences* (Massachusetts: The Belknap Press of Harvard University Press), 2012.

<sup>21</sup> Jim al-Khalili, *The House of Wisdom: How Arabic Science Saved Ancient Knowledge and Gave Us the Renaissance* (New York: The Penguin Press, 2011), pp.31-43; Cf. Peter Adamson, *Philosophy in the Islamic World: A History of Philosophy Without Any Gaps, Volume 3* (Oxford: OUP, 2016), 19-25

<sup>22</sup> Charles Burnett, “Arabic into Latin: The Reception of Arabic Philosophy into Western Europe”, in Peter Adamson & Richard C. Taylor (eds.), *The Cambridge Companion to Arabic Philosophy* (Cambridge: Cambridge

University Press, 2005), 370-404; Cf. Peter Adamson, *Medieval Philosophy: A History of Philosophy Without Any Gaps, Volume 4* (Oxford: OUP, 2019), 101-103

<sup>23</sup> Peter Adamson, *Medieval Philosophy: A History of Philosophy Without Any Gaps, Volume 4*, Oxford: OUP, 2019, pp.290-296; Cf. Alfred J. Rahilly, 'Averroism and Scholasticism', *Studies: An Irish Quarterly Review*, 2(7), September 1913, published online at <http://www.jstor.org/stable/30082952>, 303.

<sup>24</sup> Peter Adamson, *Byzantine and Renaissance Philosophy: A History of Philosophy Without Any Gaps, Volume 6*, (Oxford: OUP, 2022), 189-195.

<sup>25</sup> In terms of Islamic tradition of science and technology, Enlightenment thinkers highly respect scientific achievement of Islamic astronomy like the one exemplified by Copernicus and his teachers. See Victor Roberts, "The Solar and Lunar Theory of Ibn ash-Sātir: A Pre-Copernican Copernical Model" in E.S. Kennedy (ed.), *Studies in the Islamic Exact Sciences*, New York: American University of Beirut, 1983, 50-54 and E.S. Kennedy & Imad Ghanem (eds.), *The Life & Work of Ibn al-Shātir: An Arab Astronomer of the Fourteenth Century* (Syria: University of Aleppo, 1976), 44-48; Cf. Otto Neugebauer, *The Exact Sciences in Antiquity*, 2<sup>nd</sup> edition, New York: Dover Publications, Inc., 1969, 205-206, in which Ne'ugebauer remarked: "There is no better way to convince oneself of the inner coherence of ancient and mediaeval astronomy than to place side by side the Almagest, al-Battāni's Opus astronomicum and Copernicus's De revolutionibus. Chapter by chapter, theorem by theorem, table by table, these works run parallel." However, in terms of Islamic dogma and teachings, Enlightenment thinkers detest Islam as much as Christianity. See Alexander Bevilacqua, *The Republic of Arabic Letters* (London & Cambridge: The Belknap Press of Harvard University Press, 2018), 167-199.

<sup>26</sup> Enrique Dussel, *Philosophy of Liberation*, New York: Orbis Books, 1985, p.10. Dussel recalled: 'I call colonial philosophy that which was exported to Latin America, Africa, and Asia beginning with the sixteenth century (the universities of Mexico and Lima were founded in 1552 with the same academic ranking as those of Alcalá and Salamanca), and especially the spirit of pure imitation or repetition in the periphery of the philosophy prevailing in the imperialist center.' See also Enrique Dussel, 'A New Age in the History of Philosophy: the World Dialogue Between Philosophical Traditions', *Prajñā Vihāra: Journal of Philosophy and Religion*, 9 no. 1 2008, 13, in which Dussel revealed: "In Latin America the process of the Spanish conquest destroyed all of the most outstanding intellectual and cultural resources of the great Amerindian cultures; subsequently the Spanish and Portuguese colonies of the Baroque period were never able to surpass the achievements of the Scholastics of the sixteenth

century Renaissance.”

<sup>27</sup> Inoue Katsuhito, ‘*The Philosophical World of Meiji Japan: The Philosophy of Organism and Its Genealogy*’, *European Journal of Japanese Philosophy*, 1 (2016): 9-30.

<sup>28</sup> The Western-educated independence leaders embody nationalists of the colonized countries. In Indonesian context, see Ferry Hidayat, *Sketsa Sejarah Filsafat Indonesia*, 2<sup>nd</sup> edition (Bandar: Tazakka Press, 2023), 43-53; in African context, see Philip D. Curtin, ‘The Black Experience of Colonialism and Imperialism’, *Daedalus*, Spring, 1974, Vol. 103, No. 2, Slavery, Colonialism, and Racism, 17-29; in Filipino context, see Rolanda M. Gripaldo, ‘Filipino Philosophy: A Western Tradition in An Eastern Setting’, 3<sup>rd</sup> revised version published online at <http://philarchive.org/archive/GRIFPA>; in Thai context, see Soraj Hongladarom & Parkpume Vanichaka, ‘A brief history of western philosophy in Thailand: mid seventeenth to the end of twentieth century’, *Asian Journal of Philosophy* 1 no. 1 (2022): 5-17, <https://doi.org/10.1007/s44204-022-00030-6>.

<sup>29</sup> M. Sükrü Hanioglu, *Atatürk: An Intellectual Biography* (Princeton & Oxford: Princeton University Press, 2011), 199-225.

<sup>30</sup> Vijay Prashad, *Everybody was Kung Fu Fighting: Afro-Asian Connections and the Myth of Cultural Purity*, Boston: Beacon Press, 2001, 140-145; Cf. Richard Wright, *The Colour Curtain: A Report on the Bandung Conference* (London: Dennis Dobson, 1955), 116-148.

<sup>31</sup> Odd Arne Westad, *The Global Cold War* (Cambridge: Cambridge University Press, 2007), 8-72

<sup>32</sup> Ozay Mehmet, ‘Globalization as Westernization: a Post-colonial Theory of Global Exploitation’, in B.N. Ghosh (ed.), *Contemporary Issues in Development Economics*, London & New York: Routledge, 2001, 211-223; Cf. Jef Huysmans, ‘Post-Cold War Implosion and Globalisation: Liberalism Running Past Itself?’, *Millenium: Journal of International Studies*, 24(3), 1995, 471-487.

<sup>33</sup> Four works are highly recommended: John L. Esposito, *Unholy War: Terror in the Name of Islam* (Oxford: OUP, 2002); Richard Booney, *Jihād: From Quran to Bin Laden*, Hampshire & New York: Palgrave Macmillan, 2004; Khaled Abou El Fadl, *The Great Theft: Wrestling Islam from the Extremists* (New York: Harper One, 2007); Sohail H. Hashmi (ed.), *Just Wars, Holy Wars, and Jihads: Christian, Jewish, and Muslim Encounters and Exchanges*, Oxford: OUP, 2012; HRH Prince Ghazi bin Muhammad, Ibrahim Kalin, Muhammad Hashim Kamali (eds.), *War and Peace in Islam: The Uses and Abuses of Jihad* (Jordan: The Royal Islamic Strategic Studies Centre, 2013).

<sup>34</sup> Terrell Ward Bynum, ‘Philosophy in the Information Age’, *Metaphilosophy: Special Issue: Luciano Floridi and The Philosophy of*

*Information* 41 no. 3 (2010): 420-442, <http://www.jstor.org/stable/24439834>; Cf. Nader N. Chokr, 'Philosophy'—*After the End of Philosophy: In A Globalizing and Glocalizing World* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2014), 268-325.

<sup>35</sup> Ferry Hidayat, *Sketsa Sejarah Filsafat Indonesia*, 2<sup>nd</sup> edition, (Bandar: Tazakka Press, 2023), 43-53.

<sup>36</sup> Purushottama Bilimoria & Amy Rayner (eds.), *History of Indian Philosophy* (New York: Routledge, 2018), 526-535.

<sup>37</sup> Majid Fakhry, *A History of Islamic Philosophy*, 3<sup>rd</sup> edition, New York: Columbia University Press, 2004, pp. 345-368; cf. Charles C. Adams, *Islam and Modernism in Egypt* (New York: Russell & Russell, 1968), Chapter X, 'The Younger Egyptian Modernists', 248-268.

<sup>38</sup> Thomas P. Kasulis, "Japanese Philosophy" in Edward Craig, *The Shorter Routledge Encyclopedia of Philosophy*, (London & New York: Routledge, 2005), 463-474.

<sup>39</sup> H.G. Creel, *Chinese Thought: From Confucius to Mao Tse-tung*, (New York: Mentor Book, 1960), 190-207.

<sup>40</sup> Lee Haeng-hoon, "The Historical Semantics of the Modern Korean Concept of Philosophy", *Korea Journal*, 51 no. 4 (2011): 5-32

<sup>41</sup> Lee Seung-Hwan, "'Doing Philosophy' on the Periphery", *Korea Journal*, 47 no. 1 (2007): 126-151; cf. Choi Min-Hong, *A Modern History of Korean Philosophy* (Seoul: Seong Moon SA, 1983), 247-8.

<sup>42</sup> Vladimir Tikhonov, *Social Darwinism and Nationalism in Korea: the Beginnings (1880s-1910s), "Survival" as an Ideology of Korean Modernity* (Leiden & Boston: Brill, 2010), 21-56

<sup>43</sup> Jeremiah A. Lasquety-Reyes, *Loob and Kapwa: Thomas Aquinas and A Filipino Virtue Ethics*, PhD dissertation at Katholieke Universiteit Leuven, Humanities and Social Sciences Group, Institute of Philosophy, Belgium, September 2015, 55-71.

<sup>44</sup> Rolanda M. Gripaldo, "Filipino Philosophy: A Western Tradition in An Eastern Setting", 3<sup>rd</sup> revised version published online at <http://philarchive.org/archive/GRIFPA>

<sup>45</sup> Soraj Hongladarom & Parkpume Vanichaka, "A brief history of western philosophy in Thailand: mid seventeenth to the end of twentieth century", *Asian Journal of Philosophy* 1 no. 1 (2022): 5-17, <https://doi.org/10.1007/s44204-022-00030-6>.

<sup>46</sup> Ali Shariati, "Mission of a Free Thinker", published online at: <https://www.icit-digital.org/articles/mission-of-a-free-thinker>

<sup>47</sup> Arnold Toynbee, *The World and The West*, London: Oxford University Press, 1957, hh. 70-74

<sup>48</sup> Albert Wu, 'Ernst Faber and the Consequences of Failure: A Study of a Nineteenth-Century German Missionary in China', *Central European History*, 47 no. 1 (2014): 2. <https://www.doi.org/10.17/s0008938914000600>.

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