

Franz Martin Wimmer

Cultural Centrisms and Intercultural Polylogues in Philosophy

Abstract:

A "dilemma of culturality" for philosophy, tending to universality, is given with the fact that there is not one and the definitely adequate language or tradition of philosophy. There are many, each of them being cultural, not natural. The question is about the possibility of systematic philosophy with the presupposition that there are different cultural coinages in every philosophical thinking which can be influential on every level of reflection and argumentation. Intercultural philosophy is bound to reflect on this problem. In the following text, I propose to distinguish four different types of centrism being influential in intercultural encounters: expansive, integrative, separative, and tentative centrism. Then some examples are given for certain types of centrism in the fields of history and philosophy. Finally, I shall argue for dialogical or rather: polylogical interactions, in the field of philosophy.

Agenda

The Dilemma of Culturality of Philosophy.....	83
Types of Cultural Centrism.....	83
Expansive centrism.....	83
Integrative centrism	84
Separative or multiple centrism	84
Tentative or transitory centrism	85
Exclusive Centrisms in Action	85
The example of history	85
The example of philosophy	86
Consequences and Tasks. The Model of a Polylogue	87
Unilateral centristic influence: monologue	88
Unilateral and transitive influence: extended monologue	88
Partially bilateral and multilateral influence: dialogues	88
Complete multilateral influence: polylogues	88
Conclusion.....	89

Author:

Prof. Dr. Franz Martin Wimmer:

- Universität Wien (University of Vienna), Institute of Philosophy. Universitaetsstr. 7/3, A-1010 Wien-Vienna. Austria
- ☎ + 43 – 1 – 4277 47411 , ✉ franz.martin.wimmer@univie.ac.at,
🌐 <http://homepage.univie.ac.at/franz.martin.wimmer>
- Relevant publications:
 - Interkulturelle Philosophie. Eine Einführung. Wien: Facultas (UTB) 2004, 263 p.
 - Essays in Intercultural Philosophy. Chennai: Satya Nilayam 2002, ix+134 p.

The Dilemma of Culturality of Philosophy

The project of philosophy I understand to be fundamentally a trial to ascertain insights concerning basic ontological, epistemological and normative questions, and to express such insights adequately, thereby making them approachable and arguable in an intersubjective way. With respect to its content, philosophy can be characterised in a traditional (Western) way as dealing with either ontological, or epistemological, or else ethical questions, in order to clarify concepts and propositions connected with such fields. Philosophy, we may say, basically tries to solve questions of ontology or epistemology, or ethics. It does so by way of argumentation, which means that reason and logic in some way or other are to be expected as being universally used. With respect to its form, philosophy is developing definitions as well as some sort of meta-language, which allows making explicit general statements.

Philosophy in this technical sense of the word can be found in the heritages of different ancient societies, although one must not agree that it has developed in literally any human group. Therefore, philosophy in a technical sense is neither the unique outcome of only one – say, the Greek or Occidental – heritage, nor must we assume that it can be found in the traditions of all and every societies or cultures. It may be safe to look for philosophical contributions in some of the Eurasian populaces beginning with the axial period (800 to 200 BCE, approximately) as Karl Jaspers and others suggested. But there have to be considered equally origins of philosophising in sub-Saharan Africa, in Arabic Islam, or in pre-Spanish America, to mention but the most eminent cases. The crucial point is that we have to deal with several origins of later philosophies, originating in societies that were different linguistically, socially, and with respect to their worldviews and religions. Some of those traditions, especially the traditions of ancient China, India, Greece, as well as the aforementioned ones, still remain influential in today's societies in such a way that different orientations are provided which may be incompatible with each other in some respects.

At the same time by the process of modernisation and globalisation is given the necessity to promote or at least to develop common ideas. The fundamental question for philosophy in such a situation consists in the need to question about the conditions of the possibility of systematic philosophy with

the presupposition that there are different cultural coinages in every philosophical thinking which can be influential on every level of reflection and argumentation.

A "dilemma of culturality" for philosophy, tending to universality, is given with the fact, irritating for every argumentation, that there is not *one* and the definitely adequate language or tradition of philosophising. There are many, each of them being cultural, not natural. Here, more is at stake than just a completion of Eurocentric historiography of philosophy by the depiction of non-Occidental traditions and by comparisons with them, if we are to be entitled to talk about interculturally oriented philosophy at all.¹ The Latin prefix "inter-" is denoting a mutual relationship, and it may suffice hinting to the fact that we are using the adjective "intercultural" with respect to the noun "philosophy". Thereby it is indicated that what is under consideration is not some sort of "philosophical" or "historiographical" interculturality, but is merely philosophy. However, philosophy in such a way that this discipline itself has to reflect constantly its own concepts, questions, and methods with respect to the fact of its own culturality.

One of the consequences from such a situation is, that one inevitably has to interpret the thoughts of others by one's own concepts and categories. Given this fact the question arises, whether such a "centrism", inevitable as it may be, always works along identical lines. I want to show that there are different types of centrism, whose differences are relevant to philosophy and to chances and forms of intercultural encounters.

Types of Cultural Centrism

Expansive centrism

By "expansive centrism" we can understand the idea that "the truth" about something, or "the optimum" of a certain way of life be already reached definitely, and therefore has to be disseminated everywhere.

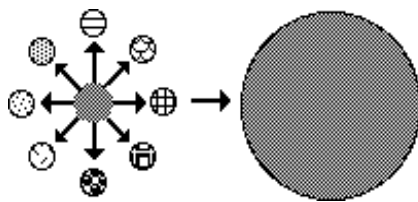
¹ For comparative philosophy cf. Bahm, Archie J.: *Comparative Philosophy.*, p. 7: "It (viz. comparative philosophy, FW) is not preoccupied directly with the solution of particular problems, such as the nature of truth or self or causality." If Bahm is right, one seriously has to doubt the "philosophical" impact of such comparisons.

Such an idea can be read from the Christian gospel as well as from the theories about the necessity of modernising and civilising non-European humankind.

The idea is: There is a centre, where reigns true faith, definite knowledge, objective progress. And there is a periphery, ruled by paganism and superstition, backwardness and underdevelopment.

It is the task of the centre in that perspective, to expand and to supersede, ultimately to eliminate everything else. That leads to the imagination of a monologic process, a proclamation of salvation in religious, of prosperity and happiness in secular sense.

Since it is essential in such an idea that there are no serious alternatives to the "truth" or the "optimum" proclaimed, the imagined monologue has to go to all directions, but that no response from elsewhere ought to touch on the centre. Therefore, we can sketch this type of expansive centrism in the following way:



Integrative centrism

A second type, which can be coined "integrative centrism" may start from the same conviction about the objective superiority of one's own ways of thinking and living, but may at the same time be convinced that no particular activity be necessary to overcome rivals. One's own way could be thought to be attractive in such degree that it would be sufficient in itself to attract and to integrate others.

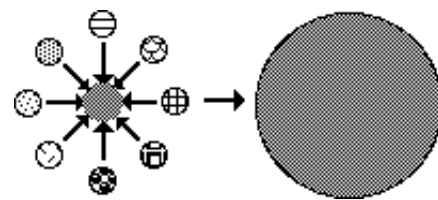
Such an idea can be met with in classical Confucianism, when Mencius is discussing the question how to gain power.

The task of the centre in such a view consists in the permanent maintenance or restitution of what is known to be the right order. No further activity of the centre is thought to be necessary, since the attractivity of the centre is so strong that every activity comes from the periphery, aiming to adapt oneself to the way of the centre.

With such an idea the result is a monologic process, too, in the sense of offering the good way of life.

There can be no more alternatives to that offer than is the case with the first typos. In both cases there is a complete antithesis of one's own way, hold to be the only right way, and the many foreign ways on the other side.

Both types, too, have in common that there is nothing valuable to be expected from the outside and that therefore the differing ways of thinking and living ultimately will vanish. The idea of an "integrative centrism" can be imagined in the following way:



It is the common conviction to both these types of centrism that their respective ways of thinking and acting are hold to be without rival. In this sense, the conviction not only of superiority, but also of exclusivity prevails.

True dialogues – and polylogues as well – in philosophy not only require that the participants are open to each other's arguments, but also that they are convinced of their own way of thinking, not giving up them without sufficient reasons. This leads to a decisive question: Are there orientations, which are compatible with the conviction of the optimality of one's own way of thinking, and do not imply the assertion of exclusive validity or truth?

The question will be decisive, if we accept the description of the situation of philosophy in the process of globalisation given above. It implies that there will coexist orientations, which are not congruent, which even can be incompatible, but are rooted in well-developed and differentiated discourses. If, under such conditions, something valuable is expected to result from encounters, we will have to look for types of "centrism", which are not exclusivistic.

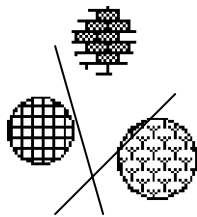
Separative or multiple centrism

We can distinguish a third attitude, which accepts that there coexist several or many convictions side by side. They may tolerate each other, there may even been mutual esteem, so that the situation is characterised by a multitude of separate "centres".

In this perspective, diversity and multiplicity, not homogeneity is basically accepted in a "multi-

cultural" understanding. The danger of such a view – probably fatal for philosophy – can be that differences are seen to be insurmountable, as if they were naturally, not culturally conditioned.

The main task of the various centres in this view will consist in the conservation of their respective identity and heritage, and in the differentiation from other traditions. These traditions will persist in neat segregation from each other. Under certain conditions, they will tolerate each other, but they will not allow influences in questions of "truth" and "values", there will be no discourse between them. The situation can be illustrated as follows:



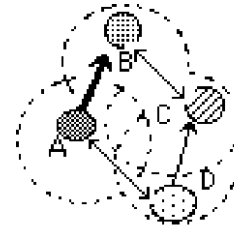
Tentative or transitory centrism

Another type of centrism can be seen as transitory or tentative, allowing both the conviction of being right, and openness to basically different views of others, which are equally convinced of being right. It may even be a necessary condition for an adequate understanding of the other's conviction, that I am "absolutely" sure about mine. Here too, plurality and not uniformity is thought to be fundamental, though in such a way that every concrete instance of thinking is not held to be final, but provisional. Suppose that there are four possible participants in a dialogue or polylogue on some issue, any one of them can be interested in the other, and open to them in a different grade. Any of them is acting and thinking from their respective field of evidence, all of them have "cultural coinages". Still, these conditions may lead to processes of influencing which can be intended to develop mutual argumentation.

Every participant in such a situation remains a "centre", but none of these "centres" is held to be the definite stand. Everyone fundamentally agrees that there may be views and insights, different and even contrary to his or her own. When there are sufficient motives to dialogues, each "centre" will try to convince the others or some of them, if they are philosophising at all. By a process of convincing I understand a qualified form of influencing somebody, which ought to be distinguished from manipulating as well as from persuading. All of these expressions and respective argumentative actions have in common, that they aim to change some-

body's opinions or ways to behave and act. However, only processes of convincing ought to be considered being decisive, even if persuading as well as manipulating practically may lead to the same effects.

In a tentative understanding of being "centres", there will be persistence and openness, acceptance of arguments, and criticism of others, which may be seen as follows:



Exclusive Centrisms in Action

Every one of the four mentioned types of apprehending and criticising thinking different from one's own, is developing certain strategies to demonstrate its own superiority. In this sense, every type is centrist. They differ according to the different hierarchies of knowledge and abilities they imply, and consequently in the difference of expectations and valuations of the other.

The three types mentioned first have in common that everything, which is thought to be of real interest and reliability, is supposed to be found within one's own tradition. Expansive, as well as integrative and separative centrism do not seriously expect that there is something to learn from other cultural traditions.

The example of history

This can imply – in a Euro-centrist understanding – that the history of humankind in general, and the history of human thought in special, is seen in one great process, whose essential contents and results can be learned best – or rather: exclusively – from occidental history. There can be found examples of such a view in the history of several historical disciplines.

Concerning world history, the view was common until the 18th century that the Bible contains all essential stages and personages of humankind. Chinese history, as an example, was seen to have started with Noah, identified to be the "Yellow

Emperor" and having founded that culture in the East, far away from the reigns of his sons Sem, Japhet, and Ham.²

The British historian Mc Dougall once depicted more recent views within his field quite ironically, when characterising anglo-saxon traditions of the writing of history at the beginning of the 20th century:

"Once upon a time the historical profession was more or less united, at least in the English-speaking world. Professional historians shared a common exposure to the classical and Christian traditions, a common Anglocentric perspective, and a common interpretive theme: the progress of freedom. This, of course, was the liberal or 'Whig' interpretation of history that traced mankind's pilgrimage from Mesopotamia to Mount Sinai, to Runnymede, Wittenberg, and 'two houses of Parliament and a free press' – and assumed that backward peoples, if not weighed down by anchors like Hinduism, would follow the Anglo-American peoples to liberty."

This tale, Mc Dougall is thinking, cannot be told any more in such a way:

"This vision held sway until the cataclysm of 1914-18 made belief in progress more difficult to sustain, the Great Depression eroded faith in liberal institutions, and decolonization forced consideration of non-Western cultures on their own terms."³

One may wonder whether the same could be said about some politicians of today, when talking about developmental goals and means.

The example of philosophy

Concerning philosophy and its developing in the singular, the German idealist Hegel's view still may be with us. He was describing the activity of "*the spirit*" as being a unique progressive movement of self-development, in a very vivid metaphor. That movement Hegel sees as a series of developments, which together are not summing up to a straight line, but to a circle, whose periphery is made by a

lot of circles.⁴ It is decisive for Hegel's understanding that these "*many circles*", forming the one great circle of philosophy, are seen to be exclusively occidental. There is, say, scepticism as one of the "*spirit's*" realisations, such that a peripheral circle can be symbolised by the name of "Sextus Empiricus", but there is none by the name neither of "Nagarjuna" nor of "Wang Chong", both also being sceptics in their respective contexts. Hegel explicitly does exclude such a possibility. "*So called oriental philosophy*" is none of his business when describing the philosophy of humankind – it is only "*something preliminary*", which has to be dealt with for the sole reason to show "*why we do not treat it in a more extensive way, and how it is related to the concept of true philosophy*".⁵

The reason as seen by Hegel is: Philosophical thinking everywhere realises in particular, especial ways. But not everywhere such thinking will gain solidity. In "*oriental intuition*" the "*particular is destined to vanish*". Solid thought has its ground: the "*firm, European reason*". And it is only to abstain from such solidity wherefore "*oriental ideas*" are useful, Hegel tells us.⁶

Up to our days, it can be learned from Western philosophers, that "philosophy in a strict sense" can be found nowhere except in occidental tradition. One example may suffice. The German philosopher Hans-Georg Gadamer, well known in the field of hermeneutics, quite recently stated that basically it is "*a question of mere arbitrariness*" whether we call "*the talk of a Chinese sage with his pupil 'philosophy', or 'religion', or 'poetry'*" – and that the same be true about Indian traditions. The "*concept of philosophy*", Gadamer tells us, "*is not yet applicable to the great answers, given by the cultures of East Asia and India*" to the fundamental questions of mankind "*which have been asked for by philosophy in Europe all the time*".⁷

It is too bad with such utterances that often – and also in Gadamer's case – we do not come to know whether they are meant to hold in the same sense for every "Chinese sage", for any "Indian tradition"

² Cf. Gottsched, J.C., *Erste Gründe* 1756, pp. 7ss.

³ Mc Dougall, Walter A.: 'Mais ce n'est pas l'histoire!' p. 19

⁴ Hegel, G.W.F.: *Vorlesung über die Geschichte der Philosophie*, vol. 1, p.: 33

⁵ Hegel, op.cit., p. 111

⁶ Hegel, op.cit., p. 136

⁷ Cf. Gadamer, Hans-Georg: *Europa und die Oikoumene*. pp. 67-86

etc. It obviously does make a difference for classifying something as philosophy, religion, or poetry, what author and what text is meant – it makes a difference in both the Eastern and the Western lore. And of course it makes a difference elsewhere, in Africa and America – everywhere.

It seems obvious to me that argumentations of Mencius and Xunzi on human nature, of Mozi on knowledge, morality and justice, of the Zhuangzi on the criteria of truth etc. are contributions to philosophy. Why such texts could indiscriminately be classified as religious, I just cannot see. And if some of such texts evidently possess poetical quality, the same is true for philosophical texts from Parmenides to Wittgenstein.

The point is not to equate one cultural tradition of philosophy with philosophy itself. Avoiding such a shortcut – which reminds very strongly to the theologian's phrase "*extra ecclesiam nulla salus*" – will require both the elaboration of a generic concept of philosophy, and of transcultural hermeneutics. Either can only be done, if monocentrism and exclusiveness in the understanding of the history of philosophy is overcome.

Such exclusiveness is met not only with Occidental thinkers. I may quote the answer of the director of an "Institute of Buddhist Dialectics" to the proposal, to give lectures about Western philosophy at his institute:

*"I can understand why you have come to India to study Buddhist philosophy. For our tradition is indeed deep and vast. But I frankly don't see what we have to learn from you. For, Western philosophy is very superficial and addresses no important questions."*⁸

It of course would be interesting to know about the specific understanding of "Western philosophy" allowing this judgement. For, the very same sentence about one or the other position can be – and has been – passed within Western philosophy itself.

Exclusive forms of centrism must be expected to rise from different conditions and convictions. Sino-centrism can be met with, but Afro- and Islamo-centrism and others as well. In any case, as it is with Euro-centrism, different extra-philosophical motives will have to be taken into account: religious

⁸ The Ven. Gen Lobzang Gyatso, quot. by: Jay L. Garfield: *∴ Empty Words*, p. 229

as well as nationalist and chauvinist, racist or ideological persuasions may be decisive.

Consequences and Tasks. The Model of a Polylogue

The first consequence considering the situation of globalised humankind with basically different regional ways of thinking consists in a (self-) critical evaluation of philosophy as a profession. We have to acknowledge that any professional training of philosophers, that equates the general term "philosophy" with the culturally bound term "occidental philosophy" is misleading. Such an equation has been the normal case with almost all professional philosophers for a long period. So, it will be no easy task, since as a necessary precondition for it – by far not a sufficient one – Euro-centrism has to be criticised and developed into a general criticism of centristic ways of thinking, and moulded into a theory of non-centristic philosophy.

The relevance of cultural traditions for the present and the future has to be analysed. The first step, again, will be to reconstruct different traditions of thought in a comprehensive and differentiated way. In this field contemporary African philosophers have done pioneering work. However, if their work is not limited to provide better self-understanding, but to lead to better understanding between persons of different cultural coinage, new categories and concepts must be elaborated. This will be a continuation of the project of European enlightenment with different means, not by relying on a unique method of science, but by creating a polylogue⁹ of traditions.

Different degrees and forms of the influence of one or more traditions upon other traditions have to be distinguished. For the purpose of an illustration, let us take the case of, say, four relevant traditions: A,

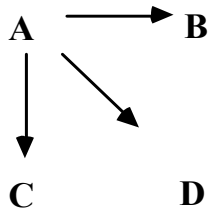
⁹ I am talking about "polylogues" rather than "dialogues" to indicate that many sides, not just two can be involved. Though the "dia-" in "dialogue" means "in between", and does not linguistically imply "two", association is common that a dialogue is between two persons or positions. Even comparative philosophy often tends to twofold, not manifold comparisons and dialogues. Here, the term "polylogue" is used in the sense that many persons, coming from many philosophical traditions, go into discourse with each other on one topic or problem.

B, C, D.¹⁰ Between all of these traditions there might be unilateral (\Rightarrow) or bilateral ($\Rightarrow\Leftarrow$) influences. Under these conditions we can formally distinguish the following models:

Unilateral centristic influence: monologue

$A \Rightarrow B$ and $A \Rightarrow C$ and $A \Rightarrow D$

Such an "ideal" monologue of "A" towards "B", "C" and "D" would look like that:



There are no influences whatsoever, coming from others in the direction to "A". Second, there is indifference and ignorance on the part of all others. Third, the influence of "A" equally works in any direction. Fourth, there is imagined one and only one intention of influencing going to all directions.

It is to be doubted that any of these features of the model ever occurs in real discourse. However, real processes can be intended to come close to such a model. There are unilateral conceptions of absolute superiority, as we have discussed with respect to "centrisms". They may, e.g., result in lack of "South-South" dialogues in philosophy. And there was, and perhaps still is, the concept of "the white man's burden" to act into all regions and directions in order to baptise or to "civilise" the rest of the world.

However, the idea itself is not realistic. Can it be something like a regulative ideal? One would have to hold a very strong presupposition to believe that – one would have to be sure that "A" is right in every respect where there are differences with others. I doubt whether this ever could be shown by culturally independent means.

¹⁰ It is not at all evident in a given discussion that there will be unanimous agreement about what "A,B,C,D" means, nor about what traditions are relevant. If, e.g., in a quarrel about human rights Confucianist as well as Occidental and Islamic conceptions of man are confronted to each other, the "muntu"-concept from African traditions also has to be reflected upon – and such a list of candidates may get long.

Historically, the following models seem to be more realistic.

Unilateral and transitive influence: extended monologue

$A \Rightarrow B$ and $A \Rightarrow C$ and $A \Rightarrow D$ and $B \Rightarrow C$

In this stage, no dialogues are necessary, although by the double sided influence on C (from the side of A, as well as from B) comparative descriptions between A and B will become possible. For the tradition A, in this case, every other tradition remains "barbarian"; B ignores D, C also ignores D. But B imitates A and therefore "civilises" C with concepts partly derived from A.

Partially bilateral and multilateral influence: dialogues

There are many logically possible stages from $A \Rightarrow\Leftarrow B$ and $A \Rightarrow C$ and $A \Rightarrow D$ via $A \Rightarrow\Leftarrow B$ and $A \Rightarrow C$ and $A \Rightarrow D$ and $B \Rightarrow C$ up to $A \Rightarrow\Leftarrow B$ and $A \Rightarrow\Leftarrow C$ and $B \Rightarrow\Leftarrow C$ and $B \Rightarrow\Leftarrow D$ and $C \Rightarrow\Leftarrow D$ and $A \Rightarrow D$

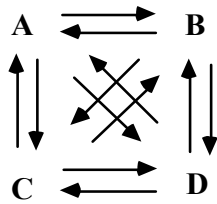
Between each of these models several stages can be distinguished. We can skip listing all of them. Partially bilateral and multilateral influences are processes of selective acculturation. For tradition A, some other traditions are not "barbarian" any longer, they become "exotic". The same holds true for B, C, and D in an increasing manner, but mutual influencing is never complete. The stage symbolised in the last paradigm represents a polylogue between all relevant traditions with the exclusion of D. In this situation, comparative philosophy is firmly established.

Let us now imagine an "ideal" polylogue between "A", "B", "C", and "D".

Complete multilateral influence: polylogues

$A \Rightarrow\Leftarrow B$ and $A \Rightarrow\Leftarrow C$ and $A \Rightarrow\Leftarrow D$ and $B \Rightarrow\Leftarrow C$ and $B \Rightarrow\Leftarrow D$ and $C \Rightarrow\Leftarrow D$

There are influences from all sides to every tradition; everyone is interested in every other; all of the influences are working with equal intensity. There is one and only one intended influence from every stance to any other. The situation looks like that:



This again is not depicting reality. But it is important to ask whether such an ideal can serve as a regulative idea for practising philosophy on a global scale. It seems preferable from logical reasons since there will be no presupposition of absolute rightness as long as there are different views. The presupposition here merely is that activating human reason in as many directions as possible will be effective.

Conclusion

Philosophers of all ages wanted to consider ontological, epistemological, and ethical questions relatively independent of their own cultural and religious environment. The specific problem of contemporary philosophy arises out of a situation where one of the cultural settings of the past has been more successful than others in establishing itself on a global scale – as being non-traditional but rather a "scientific" enterprise.

Obviously, it is the clandestine claim of philosophers to arrive at judgements which are transculturally valid. Even if that claim is illusory, philosophers nevertheless tried to achieve this goal. This road has been taken in many different ways in the past. In the present situation, intercultural reorientation of philosophy becomes a necessity that arises in the context of globalisation; it is not a choice but a need. In this context there seem to be two alternatives.

There is the program of relying on method without reliance to tradition. This is the consequent alternative to ethnocentric and traditional thinking, but it is not feasible. It was not feasible in its Cartesian form, nor in the form it took in phenomenology or in Analytic philosophy. Every effort to philosophise in an exclusively methodological manner is lead by criteria and concepts rooted in a cultural context.

The second alternative is seemingly less rigid. It consists in the confidence to one's own position within the classical tradition. One's own way of thinking, terminology and methods of argumentation seem reliable in this view. However, this is nothing more than ethnophilosophy, even if it is explicit, differentiated, and well documented.

Is there a third way, a real alternative to Eurocentrism and the separatism of ethnophilosophy? I think there is. It consists in a procedure, which is no longer merely comparative, or dia-logical, but rather polylogical. Questions of philosophy – questions concerning the fundamental structures of reality, the knowability, the validity of norms – have to be discussed in such a way that a solution is not propagated unless a polylogue, between as many and as different traditions as possible, has taken place. This presupposes the relativity of concepts and methods, and it implies a non-centristic view to the history of human thinking. At the very beginning a rule can be formulated for practice:

Do not expect philosophical theories to be well founded, whose authors stem from one single cultural tradition.

The rule can be formulated in a positive way too: Wherever possible, look for transcultural overlapping of philosophical concepts and theories, since it is probable that well-founded theories have developed in more than one cultural tradition.

References

- Bahm, Archie J.: Comparative Philosophy. Western, Indian and Chinese Philosophies Compared. Albuquerque: World Books 1995*
- Gadamer, Hans-Georg: Europa und die Oikoumene. In: Gander, Hans-Helmuth (ed.): Europa und die Philosophie. Frankfurt/M.: Klostermann 1993*
- Garfield, Jay L.: Empty Words: Buddhist Philosophy and Cross-Cultural Interpretation. New York: Oxford UP 2002*
- Gottsched, J.C.: Erste Gründe der gesammten Weltweisheit etc. 6th. Ed. Leipzig: Breitkopf 1756*
- Hegel, G.W.F.: Vorlesung über die Geschichte der Philosophie. 3 vols. Ed. G. Irrlitz. Leipzig: Reclam 1982*
- Mc Dougall, Walter A.: 'Mais ce n'est pas l'histoire!' Some Thoughts on Toynbee, McNeill and the Rest of Us. In: The Journal of Modern History, Vol. 58, No. 1, 1986, pp. 19-42*
- polylog. Zeitschrift für interkulturelles Philosophieren, Wien, vol.1, no.1 1998*