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## WESTERN PHILOSOPHICAL THOUGHTS AND COGNITIVE IMPERIALISM: A CRITICAL ANALYSIS

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### Abstract

No doubt that west is the most advanced region on the earth's crust in each walk of life but the impact of Western philosophical thoughts on the global intellectual landscape is also undeniable as it has conspicuously shaped the intellectual discourse influencing the philosophical, political, and social frameworks of societies around the world. This research will examine the historical development and pollination of Western philosophical ideas, their intersection with diverse cultural and ideological traditions and the implications for the globalization of knowledge and the evolution of human thought since the emergence of classical Greek thinkers to its modernization and diffusion across the intellectual landscape. The emergence and propagation of Western philosophical traditions, have had a significant influence on the global intellectual landscape which facilitated by colonization, trade, the exchange of culture and knowledge in the name of modernization, challenging traditional worldviews and introducing new modes of inquiry and conceptualization. The interplay between Western philosophy and non-Western philosophical systems, such as those found in Asia, the Middle East, and Africa, has resulted in the hybridization of ideas and the enrichment of global philosophical discourse. This study will explore the specific ways in which Western philosophical thought has been adopted, adapted, and critiqued in various cultural contexts, examining the complex dynamics of power, knowledge, and identity that have shaped the global reception and interpretation of these diversities.

Key Words: Western Philosophies, Cognitive Imperialism, classical Greek thinkers, ideologies of Nietzsche

## INTRODUCTION

Cognitive imperialism is known as the dominance of one worldview over the whole world or to others constructed through education, narrative building, media cultural practices or social sharings or upholding one set of cognitive pattern. The term “Cognitive imperialism” was first proposed by scholar Marrie Battiste to address the problem of marginalization of indigenous and local traditions of learning, knowledge, philosophies and pattern of understandings by western knowledge system (Smith, 2012). This process leads to the intellectual hegemony which can be seen in the dominance of western powers and their influence in political decision making and economic policies (Battiste, 2013). This term is also defined by the other African scholars includes Ngugi wa Thiong’o who introduced the concepts of “‘colonization of the mind’, ‘moving the Centre’, and ‘metaphysical empire’” (Ndlovu-Gatsheni, 2021).

The concepts of individualism, rationalism and empiricism has influenced and shaped global knowledge production units and it’s spread. Modern philosophers includes Descartes, Kant, John Locke, Jean-Jacques Rousseau has designed the lay out of modern epistemology, placing those concepts as universal touchstone of truth and reason (Smith, 1999). Such designs of epistemologies non-western societies which are developed on the models of western epistemology helps student understanding the world, develop it’s cognition which is responsible for ones thinking, decision making, analytical skills and all the such activities related to intellectuality and mental work. Thinking and cognition designs realities or ontology as we can see in multiple fields such as politics, society, development and economy even in ones daily life. The holy bible also and also Islam says that there was just word “knowledge” or concept of the creation of world which later became reality. Walter D. Mignolo and Catherine E. Walsh gave the concept of “ontology is made of epistemology”. So epistemology became a tool for colonizers to spread their colonize and establish a Cognitive imperialism where the colonized go against them. Epistemology was strategically as a tool which was developed on the model of colonizers at the times of American-eurocentric modernity ( Ndlovu-Gatsheni, 2021).

The Impact of western philosophical thought goes beyond boundaries of its origin and hitting the communities, affecting cultures, traditions at global level. Western philosophy was actually based in ancient Greece amid evolved through the centuries of intellectual development; and it has defined and rooted the foundation of modern philosophy, ways of governance and rich cultural values. It has it’s great and valuable emphasize in different field; like political ideologies, scientific knowledge and religious thought in order to direct the way of thinking towards the understanding of world. From the philosophy of Descartes to the ideologies of Nietzsche, and from the theories of Bentham to the Pierce, Western philosophy hauls a wide discourse of ideologies having remarkable impact on global intellectual landscape. As the philosophical thoughts of Western knowledge spread through colonizing different nations, it enriched the cultures in every continent of Earth through globalization. However the global influence of

Western philosophical thoughts is not meticulous, and it also somehow didn't faced any challenge or criticism from the colonies and Eastern philosophies, yet it had pen support by was Eastern intellectuals. This pen support from different cultures reflects the inter-connectivity of people's thoughts in globalizing globalized world.

## Problem Statement

Western philosophical thought has immensely influenced and shaped global discourse and intellectual traditions, in the name of advancing human understanding and societal development. However, it has engendered tensions and inequalities paving the way for cognitive imperialism and epistemological dominance, marginalizing indigenous knowledge systems and modes of thought. This hegemonic tendency raises issues of cultural imperialism and epistemic injustice, inhibiting the recognition and validation of diverse perspectives.

## Research Objective:

The objective of this study on the global impact of Western philosophical thoughts is to comprehensively analyze the dissemination, reception, and adaptation of key Western philosophical concepts across diverse cultural and geographical contexts. By investigating the ways in which ideas originating from Western philosophical traditions have influenced and interacted with non-Western cultures, the research aims to elucidate the complex dynamics of philosophical exchange in a globalized world.

Specifically, the research seeks to achieve the following objectives:

- Identify and examine the core concepts and principles of Western philosophy that have had significant global impact, spanning ethics, politics, metaphysics, epistemology, and aesthetics.
- Investigate the historical processes and mechanisms through which Western philosophical ideas have been transmitted beyond their original cultural boundaries, including colonialism, trade, migration, and intellectual exchange.
- Analyze the reception and interpretation of Western philosophical thought in non-Western cultures, exploring how these ideas have been assimilated, adapted, resisted, or transformed within different cultural and historical contexts.
- Examine the intersections and tensions between Western philosophical traditions and indigenous, Eastern, and postcolonial philosophical perspectives, highlighting instances of dialogue, syncretism, appropriation, and critique.

- Assess the contemporary relevance and ongoing evolution of Western philosophical ideas in a globalized world, considering their role in shaping moral, political, social, and intellectual discourse across diverse societies.

### Research Question

- How has the dissemination of Western philosophical thought influenced the development of political ideologies and governance systems in non-Western societies?
- What are the mechanisms through which Western philosophical concepts such as individualism, rationalism, and human rights have been assimilated, adapted, or resisted in different cultural contexts around the world?
- To what extent do postcolonial critiques challenge the universality and applicability of Western philosophical frameworks in addressing contemporary global challenges such as environmental sustainability, social justice, and cultural diversity?
- How have interactions between Western and non-Western philosophical traditions influenced the formation of hybrid or syncretic philosophical discourses in regions where cultural exchange has been significant, such as Latin America, Africa, and Asia?
- What role does education, media, and cultural exchange play in shaping the reception and interpretation of Western philosophical thought in non-Western societies, and how do these dynamics contribute to the negotiation of identity and worldview among individuals and communities?

### Research Question

1. The prevailing concept of cognitive imperialism: a myth of reality?
2. Western Philosophical Thoughts has historically shaped worlds epistemological framework?
3. which factors helped western philosophies such as individualism, rationalism, and human rights to spread all over the world and shape epistemology?
4. how does western epistemological and Cognitive imperialism impact global political decision making

### Significance of research

This research paper describes role of social sciences or Western Philosophical Thoughts in establishing cognitive empire so that to come to know that how this cognitive empire has been established as well as dominated the global intellectual landscape and also highlights that how this cognitive imperialism operates. Cognitive imperialism is known as the introducing and enforcing one's perspective or worldview on the others and make them to respond and act as

they want. Fostering inclusive and pluralistic environment of understanding and knowledge is much harder in which diverse perspective are been valued where cognitive imperialism marginalize the aroma of colorful ways of knowledge, understanding and cognition. This paper is more significant also because it discusses the impact of Western Philosophical Thoughts on the cognition development as well as the impact of Western model cognition development on cultural and intellectual landscape outside the Western world. Analyzing how Western Philosophical Thoughts have been propagated and institutionalized and also consequences of the dominance of Western Philosophical Thoughts on the non-western societies. This paper also highlights the importance of decolonization of the knowledge production means and promote epistemic justice raising voice to value and respect wisdom and knowledge of marginalized societies. This research paper also challenge the hegemony of Western Philosophical Thoughts as well as also emphasize for the equitable and modern academic discourse and ways of sharing ideas. It also provide stimulus to scholars and practitioners to question the biasness towards Western Philosophical Thoughts and epistemological dominance marginalizing indigenous traditions, ways of knowledge and understandings. By preaching this, it will help a lot understanding varying human thoughts, nature, enrich field of philosophy and experience.

## Research Methodology

Western Philosophical Thoughts and Cognitive imperialism is a vast but less discussed topic. We never have observed it's impact. we are been preached its all positive aspects and we see everything thing present in the world with western lens or eye as our cognition is developed on the western models and epistemology. To discuss this topic the qualitative research method has been adopted in which only data from secondary sources is taken initially Historical Philosophical Development has been discussed which followed by the other significant such as role of education and western philosophical thoughts and it's impact of political decision making. Along with above mentioned parameters critical analysis is used in the objective related text that discussed the spread of Western epistemology to it's impact on political decision making.

## Theoretical Framework

To investigate Western Philosophical Thoughts and Cognitive imperialism, constructivism theory of learning is been opted as it's directly related to the cognition development (development of ideas, beliefs, values) through social and cultural sharing. This theory refers to construction of knowledge and understandings through socialization and cultural practices. The notions of cultural sharing and social harmony are being propagating to meet their means of cognitive imperialism. Constructivism also posits that the individual does not passively absorb information rather construct it's understanding and knowledge about the world through social interaction and experiences. Jean Piaget and Lev Vygotsky laid the groundwork for it in their writings on how children learn and how they develop their own knowledge. The educational

implications of constructivism are far-reaching, as it promotes active learning strategies like problem-based learning and collaborative projects while also arguing for learner-centered methods. It has also had an impact on the study of cognition, sociology, and psychology. According to constructivism, power dynamics also play a role in the production of knowledge and introduce the Western ways of knowing and understanding. Historically, Western Philosophical Thoughts have been legitimized and radiated through various institutions such as education institutes, media, political structure, NGOs and International Organization, MN educational institutions and corporations. Constructivism also digs into the influence of power relations in the production and validation of knowledge. Marginalized communities are interpreting and resisting Western Philosophies to create alternative epistemologies to emerge and develop the cognition of their representatives to protect their own interests not the westerners.

## LITERATURE REVIEW

John Marenbon in his article “The Global Reach of Western Philosophy” explores the unrestricted influence of Western philosophy across diverse cultures and historical periods. Marenbon argues that Western philosophy has had impact beyond western boundaries as it has significantly shaped worldwide intellectual belief, notably persisting colonization and globalization. Marenbon highlights the ways in which Western philosophical notions have been embraced by non-Western thinkers. He argues that this influence has been reciprocal, not only western philosophical ideas have shaped intellectual landscape throughout the world but also the non-western believes have dwarf impact on western philosophies. For instance, the propagation of Greek philosophical literature to the Islamic world in the Middle Ages was followed by monumental advancements in philosophy, technology and science, later returned to Europe and triggered Renaissance. Additionally, Marenbon debate on the role of Western philosophy in modern education systems universally. Western philosophical skeleton articulates the embryo of curricula in many countries, influencing how philosophy is taught and understood in Western lens. This worldwide diffusion has led to the global dominance of Western philosophical ideas, such as rationalism and empiricism, which consistently shaping contemporary philosophical discipline. In examining the impact of Western philosophy, Marenbon also criticize the Western hegemony in intellectual ethics and belief. He confesses that alien ideologies and values are mostly been introduced at the expense of indigenous traditions, promoting intellectual colonization or imperialism. However, he emphasizes that the bartering ideas between Western and non-Western philosophies can result in the reproduction of novel, hybrid philosophical approaches. Generally, Marenbon’s article gives a complete understanding of the widespread impact of Western way of thinking, including both its obligations and the complications involved in its pollination and religation across various societies.

Thomas Metzger’s article “The Impact of Western Philosophy on Asian Thought,” disclosed to the Journal of Asian Studies in 2015 for publishing, probe the rich influence of Western

philosophical traditions on Asian intellectual landscapes. The article probe into the historical and contemporary exchanges between Western and Asian philosophies, din into how ideas from West have been flourished and adapted within various Asian framework. Metzger's work spots several key points where Western philosophy has had an impact. Vital priority is introduce and assimilate the Western metaphysical and epistemological ideas into Asian thought systems. Its aftermath was the influence of Greek thinkers and enlightenment Western philosophers on Asian scholars, who frequently tried to blend these new ideas with ancient Asian philosophies like Confucianism, Taoism and Buddhism to reproduce the novel and hybrid philosophical approaches. The article also explain the practical implications of this intellectual exchange, particularly in the realms of politics, ethics, and education. Metzger also confess that western philosophical ideas have shaped the modern education system in Asia propagandizing critical thinking, rationalism and scientific methodologies. Additionally, the propagation of democratic ideas and human rights approach in Asian political culture can be traced back to Western philosophical influences. Furthermore, Metzger addresses the ongoing debate between Western and Asian philosophies, insist that this reciprocation is not a one-way shipment of ideas but rather a dynamic and correlative process. Asian thinkers have not only adopted Western ideas but have also participated to global philosophical discussion by redesigning unique perspectives and criticism setting aside of their own philosophies. By and large, Metzger's article gives a far-reaching examination of the significant and complex effect of Western way of thinking on Asian idea, featuring both verifiable turns of events and contemporary issues.

The article "Western Epistemology and Non-Western Cultures" written by H. Odera Oruka was published in journal African Philosophy in 2014. In this article, writer examine the correlation and standoff between worldwide intellectual traditions especially African and western epistemological front. Oruka criticizes the imposition of western imperialist epistemological benchmark and advocates inclusive and diverse understandings of knowledge. Oruka starts his argumentation showcasing the imperialist position of western epistemology, which he argues, has marginalized and underestimated the non-western practices of understanding and knowing. This dominance is not merely in academic but its practical implications are in the way that who other societies and countries are been perceived and treated in global village. Oruka says that western epistemologies have been imposed on the non-western societies through colonization, globalization followed through neocolonial approach of education and intellectual system. He also enlightens and emphasize on the importance of diversity of epistemology and philosophical pluralism. Hereafter he purposes some suggestions to decolonize the western epistemological imperialism and discover new ways of knowledge, understanding.

Clelland and Dunaway in 2021 in their article "towards theoretical liberation: challenging the intellectual imperialism of the western race paradigm races" the intellectual imperialism, global race issues and inequality. They discussed that the western philosophical domination to

understand word and human behavior is narrow and eurocentric which ignores and also unable to explain diverse and complex perspectives of non-western world. They argues that that is unjust to set aside for overlook alternative and adjacent indigenous theories and voices of global South or other third world countries author calls for theoretical liberation and asks to formulate and promote their own theoretical framework this is just upon decolonizing the dynamic or epistemological field and encouraging intellectual diversity to address their own issues and problems.

The article “The Globalization of Western Philosophy” written by Peter K. J. Park published in *Philosophy East and West* in 2013 investigates the influence of western philosophies on the non-western societies and also examine the ways through which western philosophies spread beyond the place of its emergence and its implications on non-western intellectual traditions resulted in cultural and epistemology imperialism. He discloses that global reach of western philosophies traces back to the period of colonization which pursuing with the process of globalization. He discusses that how colonizing powers has imposed their intellectual traditions at the expense indigenous philosophical traditions. Further he claims that educational institutions have helped a lot in this regard promoting education and modernization of concepts. Higher education institutes have adopted western curricula and philosophical canons instead of educating local traditions and philosophies. This leads to the philosophical imperialism deeming western philosophical methods and concerns universal as Indian Foreign Minister said that west should come out of this mindset that west’s problems are the problems of universe but the other worlds problems are their own. There is superiority complex found in the western behavior towards the rest of the world can be seen in the multiple events. Consideration of non-western literature inferior is follow up of that mindset. This philosophical hierarchy backed privilege of western philosophical thoughts. Despite of western philosophical imperialism non-western thinkers are engaged in resisting and hybridization of philosophical traditions producing new, syncretic forms of philosophy that draw from multiple traditions. Cultural exchange also participated in imperialism of western philosophies. Non western philosophers has not only adopted western ideas but also adapted leading their philosophical development and include themselves in the race of developed nations.

The article “Global impact of western philosophical thoughts on education “ by Nel Neddings published in *Journal of Philosophy of education* in 1999 discusses the worldwide impact of western philosophical thoughts on educational activities, theories and policies. She observed that how Western Philosophical traditions have designed educational landscape of the worlds education system in various ways in the sectors of teachings, learning and policy development. She starts focusing of the basis of western Philosophy of the Plato and Aristotle categorizing them as classical philosophers who profounded the ideas of rationalism, virtue and making good citizens. Later on these ideas were modernized by the descendants Philosophers such as jean

Jacques Rousseau and John Locke adding to it the ideas of individual freedom and social progress. Noddings also discussed the Philosophy of John Dewey known as “pragmatic Philosophy” which highlights the experimental learning as well the significance of educational learning. Dewey’s ideology has shaped the modern academic and education system which stresses on the development of critical thinking, problem solving skill and active participation in of students in learning process. She also discusses that the means of logic, reasoning and clarity also have shaped the academic curriculum and ways of teachings which is known as analytic philosophy. On the other hand continental philosophy includes extensionalism, phenomenology has also the nature of learning. She also has examined the spread of feminism multiculturalism in the world through education and movements as well its impacts on the global landscape and particularly in the states where women were oppressed creature.

“Influence of Western Philosophy and educational thought in China and their effects on the New Culture Movement” is an article composed by Starniolo in 2016 in which he revealed the great influence and impact of Western philosophical and educational ideologies on China during the time of great transition. In early 20<sup>th</sup> century, the emergence of New Culture Movement resulted to bring about a profound intellectual transformation in China. This movement vowed to replace the traditional Chinese values and with new and evolving principles of democracy and science. Sturniolo precisely marked the introduction of western thoughts China, highlighting the philosophers of who provided a structural and intellectual foundation for cultural and educational reforms in China. He also explored the role of John Dewey and Bertrand Russell, whose philosophies and rational advocacy for experiential learning and critical thinking to search out practical solutions of social problems. Thoughts of those Enlightenment thinkers, derived the Movement towards modernism and individualism. Sturniolo also explains that the Chinese philosophers not only promoted Western philosophy but also inter-related it with Chinese traditions for national enactment. This article stresses that New Culture Movement was a foundation to bring up social and political revolution in China, which may include May Fourth Movement, it also lead to the emergence of China Communist Party. Sturniolo also explores that, the plantation of western thoughts not only caused a reformed educational structure but also but also gave a sense of developed critical thinking of authority and cultural values. In the end , this meticulous examination facilitates and encourages the Chinese intellectuals to reshape and redefine their identity, and also to strengthen their position in modern world.

In “The Imperialistic Epistemological Vision: Abdul Wahhab Al-Masseri gave a complete critical examination of the Western-Centric epistemological frame work, which suppressed the Knowledge production globally. He stressed that Western Imperialistic vision marked a unified perspective which underlined the marginalized ways to attain knowledge, particularly different from the non-western cultures. He also explored that these epistemological structures are rooted in imperial colonies, still prolong inequality by undermining local knowledge. Al Masseri lauds

to reform and re-evaluate to these predominant narrative to develop a more evolved and just intellectual scenery. He also emphasized the need of establishing political perspectives for the production of intellectual thoughts shape Standings in that can shape the global understandings. In his critique, he also explained that, re-evaluating epistemology may challenge the western knowledge and thoughts but it can also disturb the ideologies and assumptions of western knowledge. Advocating epistemic pluralism, he suggested to promote diverse intellectual culture and which may be connected to one another. And in this way, we can address and understand the complicated issues of this world because this approach portrays a clear picture of reality.

Chapter 6 of the End of the Cognitive Empire” is about the ideology of cognitive decolonization, which explains that dismantling colonial legacy can effect prominence of western epistemologies. The writer reveals that cognitive imperialism prolongs the legacy of knowledge which highlights the western knowledge and which undermines non-western knowledge. This chapter stresses to decolonize western dominance to make a room for multi-structured ways for knowledge which can enhance experience and thoughts of colonized nations. The writer. Argues to make a shift to recognized the value of knowledge of diverse and suppressed people. Reversing colonialism’s impact can play a crucial role to attain social justice and equality. By adopting diverse perspectives of knowledge, a holistic understanding of the world can be made. This chapter has also discussed the practical ways and measures to dismantle colonial dominance, by applying strategies in educational institutions and other places of knowledge-production which can also explore the transitional shift from this Orthodox legacy.

The article “The Cognitive Empire, Politics of knowledge and African Intellectual Productions” composed by Ndlovu-Gatsheni in 2021, in which the author goes through the complex and nuanced interactions of epistemic freedom and continued strive by the African intellectual for decolonization This paper, reinforces the influence of cognitive empire, which defines the global supremacy of western knowledge and their dominance over the colonized and non-western communities. The author stresses that cognitive empire promotes epistemic inequality through marginalization and over ruling the African knowledge system. It also perpetuates the legacy of privileged western knowledge. The writer lauds to develop crucial responsibility by African intellectuals to resist and stand against the dominant western knowledge perspectives to regain their own epistemic values. Author’s to analysis stands for a wide perspective on decolonization, stressing the revival of these movements in this new age. The writer expressed the historical influence of colonialism which spoiled African people, yet it also monitored and reshaped their ways of knowledge. He says that, this historical context helps to understand the current struggle of African intellectuals. The article reveals the agenda of cognitive empire which prolongs to influence the academic institutions to impose Western methodologies. Moreover this article seeks for a transitional shift for decolonization and to promote African epistemologies. The author advocates for the epistemic freedom to develop a space for the coexistence of diverse

knowledge systems and that the African knowledge traditions can exist without the influence of Western paradigms. He argued that the African intellectuals are eagerly playing part in directing global academic prospectus, to establish an equitable and diverse knowledge landscape. This comprehensive analysis crucially advocates for the continued struggles to decolonize the Cognitive empire and to bring about multiple approaches to knowledge production.

In the article “Decolonizing Education: Nourishing the Learning Spirit; Marie Battiste (2013) gave an insightful analysis of the knowledge system of colonialism and presented a sagacious and she presented vision for educational decolonization. Battiste expressed that the Western system of knowledge have suppressed and oppressed other education systems, by promoting cultural and epistemic inequity. She argues that it is important to re-establish and co-relate indigenous epistemologies to challenge these inequalities. She advocates to perpetuate an educational revival to provoke and promote different ways of knowledge and which are hierarchical in different cultures. She laid the foundation of her work on the ideology of “Cognitive justice”, which is profound to bring educational equality by evaluating diverse knowledge systems. Battiste also mentioned the deep impacts of knowledge on colonized cultures, which badly undermined their indigenous language and traditions. She also explored narratives to illustrate the flourishness of Indigenous knowledge systems, presenting in the favor of empowering colonized students and communities. She also presented applicable measures to dismantle colonial legacy, educational reforms and the involvement of colonized people or intellectuals in knowledge systems. She emphasized that by nourishing educational spirit, • Indigenous students can be made more eagered struggling for academic and cultural transformation, to make and the society more just and inclusive.

## HISTORICAL PHILOSOPHICAL DEVELOPMENT

The roots of Western philosophical thought are deeply embedded in the intellectual traditions of ancient Greece. From the metaphysical musings of Plato and Aristotle to the ethical inquiries of the Stoics and Epicureans, early Western philosophy laid the groundwork for centuries of intellectual exploration. As these ideas evolved, they influenced and were influenced by diverse cultures and civilizations, creating a rich tapestry of philosophical discourse that has had a profound impact globally.

### Historical Background: Ancient Greek Philosophers

The global impact of Western philosophical thought owes much to its origins in ancient Greece, where the foundations of Western philosophy were laid by a group of pioneering thinkers. These ancient Greek philosophers not only influenced their contemporaries but also set the stage for intellectual developments that have resonated through the centuries and across continents. This

chapter delves into the seminal contributions of key Greek philosophers, exploring how their ideas have transcended time and space to shape global philosophical discourse (Alexopoulos, 2024).

## The Pre-Socratic Philosophers

The journey of Western philosophy begins with the Pre-Socratic philosophers, active in the 6<sup>th</sup> and 5<sup>th</sup> centuries BCE. These thinkers, including Thales, Anaximander, and Heraclitus, sought to understand the natural world through reason and observation rather than mythology. Thales, often regarded as the first philosopher, proposed that water is the underlying substance of all things, introducing the idea that the world could be understood through rational inquiry. Anaximander expanded on this by suggesting an indefinite substance, the “apeiron,” as the source of all things, while Heraclitus emphasized change as a fundamental essence of the universe, encapsulated in his famous dictum, “You cannot step into the same river twice.” The Pre-Socratics laid the groundwork for subsequent philosophical inquiry by demonstrating that natural phenomena could be explained through rational principles. Their quest for a unified theory of nature influenced not only later Greek philosophers but also the development of science and metaphysics throughout history.

## Socrates and the Socratic Method

Socrates (469-399 BCE) stands as a towering figure in Western philosophy, known primarily through the accounts of his student, Plato. Socrates shifted the focus of philosophical inquiry from the natural world to human behavior and ethics. His method of dialectical questioning, now known as the Socratic Method, sought to expose contradictions in his interlocutors’ beliefs and lead them to greater self-awareness and understanding. Socrates’ emphasis on ethical reasoning and the examined life had a profound impact on his contemporaries and has continued to influence educational practices and philosophical inquiry. His assertion that “the unexamined life is not worth living” underscores the enduring importance of critical self-reflection, a concept that has permeated various cultural and intellectual traditions worldwide (Alexopoulos, 2024).

## Plato and the Theory of Forms

Plato (427-347 BCE), a student of Socrates, further developed and systematized his mentor’s ideas. In his dialogues, Plato explored a wide range of philosophical topics, including justice, beauty, and knowledge. Central to his philosophy is the Theory of Forms, which posits that the material world is a shadow of a higher, immutable reality of perfect forms or ideas. Plato’s Academy, one of the earliest institutions of higher learning in the Western world, became a model for future universities and centers of learning. His works, especially “The Republic,” have influenced political theory, ethics, and epistemology throughout history. The concept of an ideal

state, governed by philosopher-kings, has inspired various political ideologies and systems, reflecting Plato's enduring global influence.

## Aristotle and the Systematization of Knowledge

Aristotle (384-322 BCE), a student of Plato, made significant contributions to virtually every field of human knowledge. Unlike Plato, Aristotle emphasized empirical observation and the study of the natural world. His works on logic, metaphysics, ethics, politics, and biology laid the foundations for many modern disciplines. Aristotle's notion of the "Golden Mean," which advocates for moderation and balance in all things, has been integral to ethical theories across cultures. His "Nicomachean Ethics" and "Politics" continue to be central texts in the study of moral and political philosophy. Aristotle's influence extends beyond philosophy to the natural sciences, where his emphasis on observation and classification shaped scientific methodologies for centuries.

## The Hellenistic Philosophers

The Hellenistic period saw the emergence of several schools of thought that further developed Greek philosophical ideas and spread them throughout the Mediterranean and Near East. Epicureanism, founded by Epicurus, advocated for a life of pleasure and the avoidance of pain through simple living and philosophical contemplation. Stoicism, founded by Zeno of Citium, emphasized rationality, self-control, and virtue as the path to a good life. Skepticism, led by Pyrrho, questioned the possibility of certain knowledge and promoted a life free from dogmatic beliefs. These schools of thought interacted with diverse cultures and philosophical traditions, particularly during the expansion of the Roman Empire. The Stoic emphasis on universal reason and natural law significantly influenced Roman legal and ethical thought, leaving a legacy traceable in Western and non-Western philosophical traditions (Russell, (2004)). The philosophical achievements of ancient Greece laid the cornerstone for Western philosophy and established a legacy that has influenced intellectual traditions around the globe.

## Epistemology of appearance

Post-Parmenidean thinkers, including Parmenides, accepted that this present reality is not quite the same as what people see. This prompted the improvement of epistemology or the hypothesis of information. Anaxagoras proposed that everything is in all things, however this isn't individuals' thought process. That's what he said assuming an article has more than one kind of molecule contrasted with any remaining sorts, it isn't seen in any way. This clarification was utilized to make sense of why various creatures have various impression of exactly the same things. Liberals, then again, accepted that particles had no reasonable properties and attempted to decrease them to material properties. He attempted to reproduce the nuclear design of things in view of their clear reasonable properties. Zeno of Elea, a more youthful companion of

Parmenides, likewise figured noticeably throughout the entire existence of information. He upheld Parmenides' hypothesis of movement and majority, contending that there is just a single substantial element truly. Zeno utilized conundrums to help his convictions, for example, a flying bolt being very still and Achilles not having the option to beat a turtle. These oddities are gotten from the coherence issue and are endeavored to be addressed utilizing numerical hypotheses like united series or the hypothesis of balances. In any case, the coherent challenges brought about by Zeno's contentions generally get back furiously, on the grounds that the human psyche is intended to see a continuum in two ways that are not no doubt viable (Liang, 2024).

### Metaphysics of number

The way of thinking of Pythagoras of Samos arose freely in the sixth century BC, impacted by his movements in the Center East and Egypt. Hated by the oppression of Polycrates, he moved to southern Italy and established a philosophical society with severe standards in Croton and Metapontum. Pythagoras' hypothesis of the immigration of spirits was significant, in light of the fact that he underlined the possibility that everything is numbers, implying that the nature and design, everything being equal, not set in stone by finding the mathematical connections they express. Are Hippiasus of Metapontum, a supporter of Pythagoras, made a central disclosure throughout the entire existence of science: the sides and diagonals of straightforward figures, for example, squares and ordinary pentagons are boundless. This revelation at first appeared to annihilate the underpinning of Pythagorean way of thinking, bringing about the school parting into two orders. One participated in unmerited mathematical hypotheses, while the other figured out how to beat the trouble with numerical creations. Pythagorean way of thinking likewise affected Plato's thought, as it initially presented the basic issues of Western way of thinking and molded a considerable lot of the ideas that overwhelm Western way of thinking and science right up 'til now (Singh and Bartholomew, 2024).

### Anthropology and relativism

In the fifth century BC, a significant change in Greek idea happened with the ascent of the Critics. The skeptics, known for their innovative and shrewd nature, charged expenses for their guidance and were heads of the defiance to the conviction that this present reality was not quite the same as the remarkable world. They scrutinized the significance of such hypotheses, since nobody lived in these universes. Protagoras of Abdira, a rationalist, accepted that man is the proportion, all things considered, and the world is what it gives off an impression of being. Gorgias of Leontini, a later Sufi, derided the savants in his book "On that who isn't; or, on Nature" and contended that nothing exists, assuming something exists, somebody One can't know it, and in the event that one knows. Something existed, they couldn't convey their insight to other people. Sufis had some misgivings of both philosophical customs and different practices, accepting that most guidelines of direct were shows. He accepted that progress throughout

everyday life and acquiring impact over others was a higher priority than impropriety, which he vowed to educate. In spite of not transparently teaching impropriety, the old Sufis steadily went under doubt for their smart contentions. One of the later critics, Thrasymachus of Chalcedon, transparently pronounced that “right is what is valuable to the more grounded or the better,” implying that one can twist others to one’s will (Singh and Bartholomew 2024).

## The seminal thinkers of Greek philosophy

Socrates a philosopher of the era of 470-399 who was a spiritual depiction has never charged for his teaching service. He also has been engaged in dialogues with the people of different backgrounds to come to know the inconsistencies in their beliefs and values. He lived with the principle of avoiding wrongdoings and also he believed that knowing the difference between wrong and right can prevent corruption or social evils. Socrates’ main paradox was that the people appreciate goodness in other that they don’t in themselves and has resentment on the politicians who’s corruption or wrongdoings are been exposed. He survived his rule with the support of his tyrant relatives. His philosophical Legacy was followed by his student Plato who proposed the theory of Forms and also prospected the ideas of goodness and beauty contemporary to mathematical principles (Schaffar and Wolff, 2024).

## Modern Philosophies

### The rise of empiricism and rationalism

The logical difference between Vesalius’ thorough observational procedures and Galileo’s dependence on math was like the philosophical differentiation between Bacon’s exploratory technique and Descartes’ accentuation on deduced thinking. For sure, these distinctions can be considered in additional theoretical terms as the difference among experimentation and logic. This topic ruled the philosophical discussions of the seventeenth and eighteenth hundreds of years and was not really settled before the approach of Immanuel Kant (Shakhobiddin, 2023).

### The empiricism of Francis Bacon

Sir Francis Bacon was a conspicuous figure during the Renaissance, supporting the headway of learning and the reorganization of the logical strategy. He imagined way of thinking as another method of thinking that would lay out inherent science on a firmer balance. In his *Progression of Learning* (1605), he framed a guide of information, zeroing in on history, verse, and theory, which laid on reason. Bacon’s principal commitment to reasoning was the “new assessment of points of interest”, a procedure he called “tables of disclosure”. He recognized three kinds of tables: presence, nonattendance, and degree tables, whose design was to orchestrate realities so as to decide the genuine reasons for peculiarities and the valid “structure” of things. Bacon’s experimentation was not unrefined or unsophisticated, however his faith in the supremacy of

perception drove him to plan regulations and speculations. His origination of structures was non-Dispassionate, with structure as a steady mathematical or mechanical design as opposed to a substance. Bacon's getting through place in way of thinking lies in his promotion of involvement as the main wellspring of genuine information and his excitement for the flawlessness of inherent science. His "Baconian soul" propelled ages of later scholars and researchers.

### The materialism of Thomas Hobbes

A philosopher Thomas Hobbs contrary to Bacon and Galileo, developed the systemic ideology based on materialism. He categorized the Philosophy into three, includes physics, moral philosophy, and civil philosophy believing that everything present in the world entirely consist of matter in motion. He arranged the fields that make up the substance of reasoning into material science, moral way of thinking, and municipal way of thinking (Hall, 2023).The ideas of Bacon and Galileo are centered respectively on experimentation and logic formulating the philosophies of empiricism and materialism. Hobbs categorization of philosophy and Bacon's tables of discovery explored the world understanding with logic and experimentation. These philosophies paved the way for upcoming scientists and theologist to advance their ideas and propose new ways of knowledge and understanding of the world (Goffey, 2023).

### The rationalism of Descartes

A 17<sup>th</sup> century popular philosopher Rene Descartes know for his participation of the development of ideas of rationalism and mathematical approach emphasize the significance of scientific principles to understand the physical world and mathematical approach for knowledge. Descrates' philosophy affirmed on skepticism, subjectivism and mathematical certainty which lead to establish belief in ideal God, the validation and value of human ideas about the world. Descrates philosophies provided the basis to descendent to propose new ideologies amalgamating the renaissance science with the medieval concepts of god and human nature and mind (Goffey, 2023).

### The rationalism of Spinoza and Leibniz

Spinoza and Leibniz gave the birth to idea of logic or rational approach to understand the world. Spinoza's ideas are derived of the Descrates' thoughts of emphasized on pursuing wisdom and human perfection. He viewed the an infinite substance having dual attributes. Leibniz's polymath ideology gave alternative to Spinoza and Descrates' thoughts distinguishing between truth and logic. Continental Philosophies to provide a systematic approach to understand the world and it's inhabitant (Goffey, 2023).

## GLOBALIZATION, COLONIZATION AND SPREAD OF WESTERN PHILOSOPHICAL THOUGHTS

The pollination of Western Philosophical Thoughts was supported by the process of globalization and colonization. These process not only pollinated the Western Philosophies but also reshaped by the non-western scholars blending indigenous traditions and diverse cultures.

### Colonization and the initial spread

The era of European colonization, in the rise of 15<sup>th</sup> century, characterized by the embryo stage of the spread of Western Philosophical Thoughts beyond it's geographical boundaries. As European colonizing powers such as Portugal, Spain, France, Great Britain colonized the regions of Asia, Africa and the South America the brought their own epistemological and intellectual framework as well as Philosophical Ideologies along with them (Hidayat, 2024). Missionaries, Traders and colonial administration were the core transmitters of the western knowledge such as ideologies of Immanuel Kant's moral philosophy, John Locke's liberalism, Thomas Hobbs' materialism and Rene Descartes' empiricism. Earliest impact of this was the introduction of the western educational systems in the colonized regions and so the western universities and colleges became the model educational institutions for the colonized regions. This not only backed the pollination of western knowledge and ideologies but also entrenched the dominant framework. The developments in late 15<sup>th</sup> century catalyzed the further pollination across the globe. This transmitted their political and economic systems along with their intellectual property, cultural practices and social infrastructure. This intellectual colonization was desired to reconstruct the indigenous traditions, societies belief systems and ways of knowing contemporary to European worldview (Ndlovu-Gatsheni, 2013).

### Instruments of spread

Western ways of knowledge and understanding were spread through multiple factors during the period of colonization which includes educational institutions, missionary activities, Western administration and trade, cultural exchange.

- Educational institutions: Primary conductor of the spread of Western Philosophy and ways of knowledge were the educational institutions in the colonized regions which acquiesced western models of curriculum stuck to the philosophical studies. Western education strengthened the grip of the West over Indian wisdom and mental power (Raju, C.K. 2011). Additionally Latin and Greek languages became the medium for instruction of Western Philosophical teachings and ideas in those educational institutions.

- **Missionary activities:** Christian missionary were the prominent factor particularly Catholic and protestant dominants, to preach Western Philosophical concepts to the domestic population of colonized regions. These missionary institute pollinated western ethics, morals and knowledge devaluing and marginalizing the indigenous beliefs and epistemologies as can be seen under the British colonial educational system, British India promoted English literature and Philosophy setting aside local knowledge and Philosophies (Viswanathan, 1989).
- **Colonial administration:** Colonial administration installed political and governing systems as well as economic system of European model which were itself derived from Western Philosophical principles about the justice, bureaucracy, society and governance. Colonial powers justified their imperialism depicting it as enlightenment and civilizing missions. Such justifications not only legitimized the Western colonization but also be an instrument for spread of Western Philosophical Thoughts (Seth, 2007). Aftermath, the Spread of Western Philosophical Thoughts was a multidimensional process which shaped the worldwide intellectual landscape costing marginalization of indigenous traditions and knowledge.
- **Trade and cultural exchange:** Trade and cultural exchange immensely caused the spread of western philosophical ideas as the rule of western states sieged the regions of Africa, Asia and America. Recalling that East India company established educational institutions in Indian sub-continent that introduced English Literature and Philosophy in it's institutes amalgamating western intellectual framework with traditional indigenous context (Viswanathan, 1989). Such interaction shaped indigenous belief systems blending Western Philosophies with the traditional's (Mignolo, 2000).

### Globalization and Modern Spread:

Post colonial era is characterized by the globalization which accelerated the spread of fashion philosophy across the world. The worldwide interdependence and interconnectedness through trade, communication cultural exchange and technology has created the global spread of ideas. Western ways of knowledge, understanding and philosophy spread through educational institutions, media, international exchanges, and other platforms which shaped global intellectual landscape. Advancement in digital technology and Internet means is living sign that philosophical debates and discussions are no longer bound to educational institutes. Search such means are easily accessible for even individuals to engage to engage with these ideas through online platforms (yousafi,2021). Technological advancement and globalization has led not only to the cultural imperialism through cultural sharing via media, film industry, tourism and other multiple means but also cognitive imperialism through exchange programs, sharing ideas, epistemological.

## Social sciences: A tool of cognitive imperialism

Social sciences have been a core actor in the project of cognitive imperialism by encouraging western-centric philosophies, theories and methodologies meeting universal standard of education. This act referred to epistemological dominance which systematically has marginalized the indigenous ways of knowledge and understanding throughout the world. Social sciences discourse includes sociology, anthropology, international relations, political science, and psychology, emerged in the European colonial period which dig into the assumptions and priorities of the western thoughts. To promote their intellectual framework as objective and superior, these discourses have disposed of the indigenous knowledge, understandings and cultural practices as primitive and irrational ( Conell, 2007). This intellectual dominance has opened the doors for global spread of western philosophical thoughts, conserving a hierarchical landscape that privileged western epistemologies over others.

Social sciences has been instrument of cognitive imperialism thought the education system colonizers brought along with them. Colonizers imposed western model of curricula introducing local population with the western perspective which includes teachings of western philosophies and social theories at the expense of indigenous knowledge and cultural practices. A figure like Thomas Macaulay introduced Western literature and social sciences in the British India undermining the traditional Indian education system and philosophies (Viswanathan, 1989). Such colonial educational policies were aimed to produce an educated class which could be the channel between colonizers and colonized, further anchor western cognitive framework.

Western model of Social sciences have conserved the Cognitive imperialism through research methodological approaches whereas they prefer quantitative analysis and empirical data collection which might not dig into the complexities of the non-western societies. These approaches are traced backed in the enlightenment period carrying the values of rationality and objective science which may mismatch to the epistemological framework of other cultures. Resultantly, indigenous was of knowledge which might base on qualitative approach and oral traditions and holistic views are undermined and devalued (Smith, 2012). This methodological domination build up perception that only the western methods are only authentic to acquire understanding and knowledge, conserving the intellectual hegemony.

The pollination of western model social sciences academia, journals, conferences and epistemology further justifies cognitive imperialism. The spread of western academic standards affirms the conservation of dominance of Western philosophies and thoughts in the global academic environment setting aside the indigenous knowledge and diverse perspective (Alatas, 2003). Efforts put to decolonize epistemological and social sciences colonization aims addressing and detoxifying cognitive imperialism. Social science and academic decolonization requires not only an acknowledgment of the verifiable and persistent effects of intellectual

dominance, but also a proactive effort to destroy these designs and advance the epistemology (Smith, 2012).

## Role of education in cognitive development

Education is a major factor which plays an important role in cognitive development by constructing the perception of individual and the way he interacts with were. The abilities of an individual such as critical thinking information developing processing skill and problem solving through the frameworks provided by educational systems from early childhood to adulthood. Cognitive development theories such as Jean Piaget and lev Vygotsky showcase the importance of educational activities for intellectual growth. Jean Piaget's theory of cognitive development explains that cognitive development of an individual from concrete to abstract thinking is highly influenced by the learning environment (Piaget, 1952). On the other hand, Lev Vygotsky emphasizes the role of socialization and cultural practices in cognitive development. According to him, education is not only the source of knowledge it also helps understand one's environment, surroundings and the world (Vegotsky, 1978). Structure and content of educational discourse also participate in cognitive development fostering creativity, problem solving and critical thinking skills which can boost cognition than passive learning and merely memorization. According to cognitive psychology, students construct their knowledge through active learning such as inquiry based learning or project based learning approaches inspires students actively ask questions, explore and implement their learned knowledge (Bransford, Brown and Cooking, 2000). This curricular practices dig into extensive cognitive development and understand more complex knowledge. To justify this, a scholar Ralph Waldo Emerson says that,

“If we encounter a person of rare intellect, we should ask them what books they read.”

Ralph Waldo Emerson

Teachers are also main figures of the education system which participate cognitive development of an individual along with all above mentioned factors. Teachers are responsible for sport and challenge and also creating such environment which can stimulate individuals intellectuality for cognitive growth. We got ski also introduced the concept of “zone of proximal development” which defines the role of teacher in guiding students sharpening his current abilities backing cognitive development (Vygotsky, 1978). This educational sport helps student in cognitive development through its knowledge and skill the impact of education is different depending upon its nature of quality and accessibility. Social values economic factor says and education policies also influence that how student can make best office educational experience and research.

Experiments and researches have examined that early childhood education also have long term effect on cognitive development and academic achievements (Hackman, 2006). Content and syllabus are also an instrument of cognitive imperialism non western knowledge and ways of

thinking are marginalized by the western philosophical thoughts which limits cognitive development oppressing diverse perspective and epistemologies. For the sustainability of educational department There is a call for consideration of diverse livelihood and Views beyond dominant anthropocentric, scientific and western ways of understanding and knowledge. This is complicated and addressable situation that western dominant epistemology and culture is being confused In all our thinking and operational philosophy psychology through scholars and educators trained in western culture (Roseann,2022).

## COGNITIVE IMPERIALISM AND POLITICAL DECISION MAKING

Cognitive imperialism attributed to the dominance of one worldview over others, Propagating through education media cultural norms. This objective was highly achieved through the education as western philosophies were pollinated worldwide and the people grown in that education system got influential status and positions in the state machinery that dominance influence the theory and practice of government and politics worldwide. From ancient Greek to the current modern ages western philosophers have formulating the themes of power justice authority and the nature of state human nature and also political ideologies which ultimately led to the formation of worldwide political landscape through political intellectuals. This term was introduced by but stay to inform the world ways in which western philosophies and education system has marginalized the indigenous education and knowledge system (Battiste, 2013). That ideologies and education system have shaped economic political and social system of developing states forming the government structure policies and institutions as well as economic system promoting free markets capitalism and individualism as developed system suitable for economic growth.(Kobayashi, 2021). Political decision making is also demonstrated by prioritizing the western democratic values and economic models setting aside the alternative governance and economic system. For example belief of liberals about individual rights and freedom has justified democratic system only universal and suits best for the world citizen participation and protection of civil liberties (Bellamy, 2001). The implementation of such policies can result in the economic instability and social discontent as seen in Pakistan Libya Yemen Syria and other states (Chang, 2008).

Domination and acceptance of western philosophies ideologies and strategies in the global discourse downstairs the cognitive imperialism in the field of politics and international relations. For example the United nations give forth western legal and political norms demonstrating how conflicts are resolved and nations should interact with each other. Non western societies and states might have their own approaches and ways of governance and conflict resolution which are marginalized to reinforce western methods which are being seen as default and superior (Mearsheimer, 2001; Wallerstein, 2004).National political decisions and policymaking is also influenced by the cognitive imperialism. Western education models but each individualism and competition adopted by non western societies can undermine traditional communal and

cooperative approaches which have sustained communities countries and societies for centuries taking into the North African countries where community based learning practices local governance and community cohesion is replaced by western style education and government system (Mazuri, 1980; Thiong'o, 1986)

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