

Syllabi: Student-Run Seminars 2023/2024

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Syllabus Derrida: Difference and the relation between literature and justice

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S2325039
06-08-2023

Course description:

"I think we ought to read only the kind of books that wound and stab us."

— Franz Kafka

"It (*différance*) governs nothing, reigns over nothing, and nowhere exercises any authority. It is not announced by any capital letter. Not only is there no kingdom of *différance*, but *différance* instigates the subversion of every kingdom. Which makes it obviously threatening and infallibly dreaded by everything within us that desires a kingdom, the past or future presence of a kingdom. And it is always in the name of a kingdom that one may reproach *différance* with wishing to reign, believing that one sees it aggrandize itself with a capital letter."

— Jacques Derrida

One of the most interesting questions posited in 20th century philosophy is the question of the impact of language in philosophy. Hardly any student in the humanities department is unfamiliar with the so called 'linguistic turn' in philosophy, which seemed to accompany the analytic and continental split in the canon. While thinkers with a mathematical background (Frege, Russel) turned to logic, Heidegger and thinkers influenced by him (Foucault, Derrida) turned to literature and poetry. This seminar focusses on the latter, specifically Jacques Derrida. The fundamental presupposition might be formulated as such: *if* thinking is fundamentally embedded in language, *then* language, in all its forms, ought to be studied as first philosophy.

Literature, a form of language traditionally regarded as taking place outside of the realm of pure philosophy, suddenly seemed to be relevant – perhaps even crucial – for thinking through the traditional problem of philosophy. For example, if truth is in language, and literature is a form of language, the philosophical question of truth ought to focus *also* on literary truth.

Derrida is a key figure when it comes to the question of the relation and distinction between philosophy and literature. His deconstructive texts have in numerous ways questioned the privilege of the philosophical over the literary text regarding questions of truth, ethics, and *justice*. And because justice is expressed through the law, his problematizations immediately impact the way one views the law, jurisdiction, jurisprudence, etc., and in general the enforcement of authority 'in the name of justice'.

In this course, we will attempt to grasp Derrida's thought on the relation between philosophy, literature, and law. We will first familiarize ourselves with Derrida's general critique of philosophy, connecting this to the status of literature in the philosophical tradition. We will discuss the notion of the "text", "writing", and "différance", by reading some of the famous

early texts of Derrida. Then, through an analysis of a few of Kafka's works and by reading Derrida's 'main' text on the relation between law and justice: "Force of Law" and his text on Kafka, titled "Before the Law", we will attempt to understand in what way literature is able to question the hegemony of the traditional interpretation of the law.

Although this course might seem intimidating for students are unfamiliar with Derrida or 20th century continental philosophy in general, I am confident that anyone who's interested in the relation between philosophy, literature, and justice from the perspective of 'continental philosophy' will be able to keep up with the course. (I will structure the seminar around the level of understanding of the participants, including myself, for I am in no way claiming that I have a deep understanding of the subject at stake. The aim of this course is to discuss the texts together, and move from there.)

Course structure:

I will start every seminar with a short presentation of the text, and then we move on to discussing the text through the reading-questions provided each week.

Course objectives:

Students will:

- Have a basic understanding of Derrida's thought on the notion of writing;
- Have an adequate understanding of Derrida's critique of philosophy as (phal)logocentrism;
- Have an understanding of Derrida's conception of the relation between philosophy, literature, and justice;
- Can formulate ideas about how one is able to criticize the status-quo and problematize the law through literature, and have a basic understanding of how the literary device of Kafka forms an example of such a critique.

Reading list:

Franz Kafka, *The judgment*

Franz Kafka, *Before the law*

Jacques Derrida, "structure sign and play in the Discourse of the Human Sciences"

Jacques Derrida, "Différance"

Jacques Derrida, "Before the law"

Jacques Derrida, "La parole soufflée"

Jacques Derrida, "Force of Law: the mystical foundations of authority"

Sarah Wood, *Derrida's writing and difference: A readers guide*

optional: Immanuel Kant: *Groundwork for the metaphysics of morals*

optional: Franz Kafka: *The Trial*

(texts will be made available through google docs)

This is a first version of the reading list, we will see how far we can come, and whether we require additional texts while we move through the seminars

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Desire, Technologies of the self and Queer Philosophy.

Summary:

This course functions as an introduction to Foucault, Feminist, queer and intersectional thinking, while also focusing explicitly on developing a deep understanding of the concept of desire as the driving force of knowledge.

It is intended to be an open, neurodiversity and queer friendly space in which students are asked to express their developing ideas and dive deeper into topics the university syllabus cannot. **We will adopt the syllabus based upon the interest of the students!**

Themes:

What is the truth of our being as queer people? What is our sexual orientation, our gender and our preferred pronoun? And why are we so desperately in need of answering these questions in particular?

This line of inquiry seems especially potent within our time, as the call to make sense of who and what we are can be heard in different aspects of our everyday lives. We are asked to name ourselves as a type of person, find out what true identity lies hidden beneath the exterior through therapy and come out to everyone as a particular model of human. Yet, whenever we try to answer the question of who we are we quickly run into a web of intersections. How can we even begin to answer such a question when the ground upon which we do so is a complicated sea of vibes and inclinations that change at a moment's notice.

This course aims at asking where these types of questions come from, in what historical context they arose, as well as what they can tell us about the broader understanding of queerness and humanness we live within.

At the core of all this is a rather simple thesis, namely that: "Due to the fact that humans are capable of doubting their given reality's truth they are faced with the paradoxical desire to find certainty through reason that cannot move without doubting further."

Throughout the weeks we will then work through a wide variety of thinkers that may give us the tools to answer this question for ourselves. By the end of this course, students will be able to access a wide set of ideas that speak on the nature of knowledge production, critically reflect on the ways desires are thought of throughout the history of thinking and employ an intersectional perspective to conceptualize their own knowing.

Readings:

1. What does philosophy have to do with desire? (Foucault)
2. Human nature as the ability to doubt (Plessner)
3. Hegel, the desire for knowledge and immediacy (phenomenology of spirit)
4. Double consciousness, Queerness and Race (Ahmed/Du Bois)
5. The politics of immediacy (Derrida and structuralism)
6. Mimetic desire and the other (Girard/Nancy)
7. Gender as mimesis (Butler)
8. The question of the world. (Romano)
9. Desire, production and consumption. (Preciado and Desirable subjects)
10. The erotic (Lorde)

Readings are determined by the interest of the class. **Procedure**

a. Readings

Each student is expected to work through the text and have at least a preliminary understanding of the theory before entering class

b. Direct Instruction

The class will be guided through the core arguments by the lecturer. Additional context and explication will be given.

c. Guided Practice

The students are expected to work in groups on a set of questions presented by their peers.

e. Closing

The class will end with an applied example thought of by the class.

Materials & Resources

All class material will be made available per a google drive.

Assessment

At the end of the course, the students **can** write a 2000 word essay in which they apply the theories to individual case studies. This is optional, but it will allow students to obtain more practice and confidence in reading and writing.

Epistemic Injustice(s)

Organisers: Esma Çınar & Maya Martin

Description

Welcome to our reading group on epistemic injustice(s)! Our aim is to make space for a few of the topics that, although they play a central role in our lives, are often pushed back into the final week or two of our classes, treated as an afterthought or not mentioned at all. This reinforces the common view that these topics are fringe issues, only of interest to those considered to be directly affected -- as though racism is only relevant to people who are racialised, misogyny only of interest to women. Our current curriculum is entirely silent about disability and mental illness. This reading group was born out of our frustration with this state of affairs. We want to show that philosophy can be more than litigating the moral status of hypothetical drowning children and brains in vats, or a disinterested debate about whether -- objectively speaking -- this or that minority deserves the right to live. We're looking forward to seeing you :)

Schedule

Week 0:

- "Epistemic Injustice" heading of Feminist Social Epistemology, *Stanford Encyclopedia of Philosophy*;
- "Blindness and Visual Culture: An Eyewitness Account", Georgina Kleege

Week 1:

- "A Cautionary Tale", Kristie Dotson

Week 2:

- "White Ignorance", Charles Mills;
- "Why I no longer talk to white people about race": Introduction, Reni Eddo-Lodge

Week 3:

- "Gaslighting as Epistemic Violence", Veronica Ivy₁;
- "Describe your anger in less than 500 words", *A Fly Girl's Guide To University: Being a Woman of Colour at Cambridge and Other Institutions of Elitism and Power*

Week 4:

- "Ideology", Charles Mills;
- "Unspeakable Conversations", Harriet McBryde Johnson

Week 5:

- "Can the Subaltern Speak?", Gayatri Chakravorty Spivak

Week 6:

- "Can the Subaltern Speak?", Gayatri Chakravorty Spivak

Week 7 & onwards:

- See bibliography list below :)

Discussion rules

1. Engage with others in good faith.

- It's okay to try out new ideas you're not super sure about, but don't play devil's advocate for the sake of it.
- Listen to someone before you argue or voice disagreement. Nobody benefits from treating our discussion group as a battlefield.

2. Safety

¹ Listed under her previous name in the bibliography below.

- Differentiate between safety and comfort. Sometimes discomfort is a necessary part of learning, but be mindful of your own and fellow student's boundaries. The space we create is only as safe as we make it. This can not be a single individual's responsibility, so we ask everyone to take responsibility for their words and their impact.
- Don't demand that people justify their own discomfort. If someone is feeling overwhelmed, move on for the moment. Talk about it later
- If you notice you're feeling defensive about something, ask yourself why. Defensive reactions can be an entry point of learning rather than a rationale for closing off.
- Don't correct people about their personal experiences. Accept their experience/narrative as their own and avoid assumptions about any member of the group. Do not ask individuals to speak for their (perceived) social group.

3. Keep discussions accessible

- Think about how much you're talking, and do your best to help create a discussion where space is shared.
- It's also totally okay to not say anything if you don't want to!
- Explain the terms you use and people you reference.
- No worries if you haven't finished the reading/haven't been able to get to it. Someone will do a summary at the beginning.

Bibliography:

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<https://plato.stanford.edu/entries/feminist-social-epistemology/#Epilnj>

Grosfoguel, Ramón. 2013. "The Structure of Knowledge in Westernized Universities: Epistemic Racism/Sexism and the Four Genocides/Epistemicides of the Long 16th Century." *Human Architecture: Journal of the Sociology of Self-Knowledge* XI, no. 1 (2013): pp. 73-90.

Haraway, Donna. "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective." *Feminist Studies* 14, no. 3 (1988): 575–99.

<https://doi.org/10.2307/3178066>.

Hill Collins, Patricia. "Black Feminist Epistemology". In *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. United Kingdom: Taylor & Francis, 2002.

Kidd, Ian James & Carel, Havi (2019). "Pathocentric epistemic injustice and conceptions of health." In *Overcoming Epistemic Injustice: Social and Psychological Perspectives*, pp. 153-168. New York: Rowman & Littlefield.

Kleege, Georgina. "Blindness and Visual Culture." In *The Disability Studies Reader*. pp.440-49. Routledge, 2016.

Manzoor-Khan, Suhaiymah. *Postcolonial Banter*. United Kingdom: Verve Poetry Press, 2019. McBryde Johnson, Harriet. "Unspeakable Conversations" In *The Disability Studies Reader*.

pp.494-506. Routledge, 2016.

McKinnon, Rachel. "Gaslighting as epistemic violence." In *Overcoming epistemic injustice: Social and psychological perspectives*, pp. 285-301. Rowman & Littlefield, 2019.

Mills, Charles. "Ideology". In *The Routledge Handbook of Epistemic Injustice*, pp.100-111. Routledge, 2017.

Mills, Charles. "White Ignorance.". In *Black Rights/White Wrongs: The Critique of Racial Liberalism*. pp. 49-71. New York, NY: Oxford University Press, 2017.

Olufemi, Lola., Younge, Odelia., Sebatindira, Waithera., Manzoor-Khan, Suhaiymah. "Describe your anger in less than 500 words" In *A Fly Girl's Guide To University: Being a Woman of Colour at Cambridge and Other Institutions of Elitism and Power*. United Kingdom: Verve Poetry Press, 2019.

Spivak, Gayatri Chakravorty. "Can the subaltern speak?." In *Marxism and the Interpretation of Culture*, pp.271-313. University of Illinois Press, 1988.

Towle, Evan B., and Lynn Marie Morgan. "Romancing the transgender native: rethinking the use of the " third gender" concept." *GLQ: A journal of lesbian and gay studies* 8, no. 4 (2002): 469- 497.

Tuck, Eve, and K. Wayne Yang. "Decolonization is not a metaphor." *Decolonization: Indigeneity, Education & Society* 1, no. 1 (2012): pp.1-40.

Whyte, Kyle. "Against crisis epistemology." In *Routledge handbook of critical Indigenous studies*, pp. 52-64. Routledge, 2020.

Yergeau, Melanie. "Clinically significant disturbance: On theorists who theorize theory of mind." *Disability Studies Quarterly* 33, no. 4 (2013).

“Philosophy and Global Affairs”

Description

We will explore current events through a philosophical lens. Every week a group of about 7 students will gather for sessions which will last about an hour in which we will discuss events happening around the world and try to use our philosophical ideas to make sense of it all. We will be speaking about events that happened about 2 weeks prior. These events will be communicated 1-2 weeks before the session that they are discussed in. Seeing the fact that the content for these seminars will have to be decided 2 weeks in advance of the sessions, there will be no set reading list beforehand. Instead, the group leader will give 2 or 3 articles on the subject that is to be discussed, and the other group members will be expected to relate the given articles to a philosophical text or perspective, which will be discussed during the weekly session.

Objective

The objective of this course is to let the students apply their knowledge of philosophy in a more practical setting of analysing real-world events, and to have a general good time together.

Reading list

As stated before, there will be no pre-determined reading list. Articles from the first few sessions will most likely be sourced from sources like:

- Reuters
- AP
- Politico
- NOS
- DW

If fellow students want to suggest different sources, other sources can (and most likely will) be added.

Communication

We will communicate through a WhatsApp group in which we will agree on a regular time and place of gathering. The readings will also be distributed through the WhatsApp group.

Provisional syllabus* Personalia

Name: Wessel Vinke

Education: student in physics (BSc) and philosophy (BA), Leiden University Date of last update: 14/09/2023

Purpose

In quantum mechanics, the wave function is used to describe the state of a physical particle or system. It represents the possible outcomes of a measurement. Consequently, measurement by a conscious observer of the physical particle or system 'collapses' the wave function. This raises important questions about the relation between consciousness and matter (philosophy of mind), the fundamental nature of the physical (metaphysics) and our epistemic access to properties of external bodies.

Learning goals

Participants should get an overview and understanding of the following concepts and ideas:

- What the measurement problem is in quantum mechanics and how it contrasts with our classical metaphysical intuitions
- Various responses to the 'collapse' of the wave function
- Views on indeterminacy informed by quantum mechanics

Reading list

Lewis. (2016). *Quantum ontology : a guide to the metaphysics of quantum mechanics*. Oxford University Press. (Chapters 1-3, possibly 4 as well)

Trimmer. (1980). The Present Situation in Quantum Mechanics: A Translation of Schrödinger's "Cat Paradox" Paper. *Proceedings of the American Philosophical Society*, 124(5), 323–338.

Barrett. (2001). *The Quantum Mechanics of Minds and Worlds*. Oxford University Press. (p. 124)

Seminar 1

This seminar will introduce the participant to some of the concepts of quantum mechanics that are essential to the philosophy of quantum mechanics. Examples are wave mechanics (the wave function) and entanglement.

* This syllabus is still open to change.

Furthermore, the discussion of realism versus antirealism in quantum mechanics will be introduced: does quantum mechanics entail that some parts of physical reality simply cannot be described by our current theory? Or does our theory need some addition or expanding?

Seminar 2

Having seen in the previous seminar that we need not worry about the ability of quantum mechanics to provide descriptions of the physical world, we will now ask whether instead the description of the physical world by quantum mechanics is overdetermined. The measurement problem will be introduced, followed by three possible responses to the problem: spontaneous collapse theories, hidden-variable theories, and the many-worlds theory. Each will be considered regarding its description of the physical world.

If we have time left (or if I feel like doing a third seminar), we can go further and ask what quantum mechanics tells us about indeterminacy in the world: are there any facts about the physical world that are completely certain, or is everything to some extent uncertain? Is the position of the cup on my desk certain, or is the desk just the place with the highest probability for the cup being posited there?

* This syllabus is still open to change.

Chinese Philosophy Reading Group

Reading Group Description

Initiated by a few philosophy students and began meeting since June 2022, this reading group project welcomes people who are interested in either (classical) Chinese philosophy or reading texts classical Chinese. During the sessions, we aim at a slow, close, and careful reading experience that

would be valuable for both philosophical research and China studies, quality over quantity. Current members range from BA to PhDs, with varying background including philosophy and China Studies. Professors and visiting scholars may also join.

On a social level, this group creates a friendly environment that brings together people who share the same interests in these areas. On an academic level, the project hopes to provide a platform for intercultural and interdisciplinary dialogues based on not only serious engagement with the primary texts and their translations, but also openness towards different approaches and opinions, either within or across cultural or disciplinary boundaries.

Readers from all backgrounds and levels are welcome. Chinese proficiency will be an advantage but not required; a few current members have no such proficiency at all. The assigned text will be made available in both English and Chinese and the discussions will have an emphasis on the philosophical connotations instead of Chinese language itself. However, members with Chinese proficiency (or interest in it) are encouraged to read the Chinese texts and all questions about the language are welcome in the discussions. The same applies to prior background knowledge of Chinese history, Chinese philosophy and its history, etc., though these will be an advantage too. When needed, relevant information will be provided and discussed during sessions. Members are encouraged to consult secondary literature for their own knowledge building, while questions of such nature are welcome in discussions and members with better knowledge will try their best to answer.

Workload & Meeting Format

At the moment, we meet fortnightly, i.e. every other week. See information on top for upcoming meetings. Each meeting lasts for two hours, while overtime may be anticipated.

Members propose and decide which materials to read. Readings will be prepared, assigned, and distributed before the next meeting. Based on our experience so far, we only read a few sentences per meeting, so workload should be bearable.

During the meeting, we read the assigned texts slowly and closely, spending as much time as we like with the texts and discussions. All questions from the language itself, social-historical contexts, to philosophical contents are welcome. More experienced members could try to answer these questions, or we try to figure out together.

Resources & Links Group Related

- WhatsApp Group Join-Link
<https://chat.whatsapp.com/BABBbd12xe7P4fIEyJWPI>
- Syllabus & Announcements [i.e. This current document]
<https://docs.google.com/document/d/1y7FrKvCxVgScNGmMchY3dGSr2YK6tLk/edit?usp=sharing&oid=106872014218052200428&rtpof=true&sd=true>
- Google Drive Folder
<https://drive.google.com/drive/folders/1KgsEytgx13CqPcGds18ms19EI6JtTPyj?usp=sharing>
- Spreadsheet
https://docs.google.com/spreadsheets/d/1I_528ym439I07TtGI1JFYUTLxx8tJrcQ/edit?usp=sharing&oid=106872014218052200428&rtpof=true&sd=true
- Skype Room Link
<https://join.skype.com/ExJuU4n77xaB>

Primary Texts Sources

- De Bary, Wm Theodore, Irene Bloom, Wing-tsit Chan, and Joseph A. Adler, eds. 1999. *Sources of Chinese Tradition. Vol. 1: From Earliest Times to 1600*. 2nd ed. New York, NY: Columbia University Press.
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- Ivanhoe, P. J., and Bryan W. Van Norden, eds. 2005. *Readings in Classical Chinese Philosophy*. 2nd ed. Indianapolis, IN: Hackett Pub.
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- Tiwald, Justin, and Bryan W. (Bryan William) Van Norden. 2014. *Readings in Later Chinese Philosophy: Han Dynasty to the 20th Century*. Indianapolis: Hackett Publishing Company, Inc.
- Chinese Text Project 中國哲學書電子化計劃 <https://ctext.org/>
- Harvard-Yenching Library digitized version of Chinese Rare Books
<https://hollis.harvard.edu/primo-explore/search?query=Isr38,contains,Harvard%20Yenching%20Library%20Chinese%20rare%20book,OR&query=Isr38,contains,Harvard%20Yenching%20Library%20Chinese%20rare%20books,AND&t>

[ab=everything&search_scope=everything&sortby=rank&vid=HVD2&mode=advanced&offset=0](#)

- US Library of Congress – Chinese Rare Books

<https://www.loc.gov/search/?fa=contributor:chinese+rare+book+collection+%28library+of+congress%29>

- Institute of History and Philology, Academia Sinica 中央研究院.歷史語言研究所 – Scripta Sinica database 漢籍電子文獻資料庫

<https://hanchi.ihp.sinica.edu.tw/ihp/hanji.htm>

- Academia Sinica 中央研究院 – Fu Ssu–Nien Library Rare Books 傅斯年圖書館善本古籍資料庫

https://ihparchive.ihp.sinica.edu.tw/ihpkmc/ihpkm_op?!!FUNC33

- D.C. Lau Research Centre for Chinese Ancient Texts 劉殿爵中國古籍研究中心 – CHANT (CHinese ANcient Texts) Database 新漢達文庫

<http://www.chant.org.ezproxy.leidenuniv.nl:2048/Database.aspx?source=UBLbookmarklet>

Dictionaries, Reference Books, etc.

- Kroll, Paul W. 2015. *A Student's Dictionary of Classical and Medieval Chinese*. Leiden ; Boston: Brill.

<https://chinesereferenceshelf.brillonline.com/chinese-english>

- 訓詁工具書查詢 A portal site with various resources, both classical and modern:

http://www.kaom.net/book_xungu.php

- Shuowen Jiezi_ 說文解字 <https://www.shuowen.org/>

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Readings

DDJ – The Daodejing / Laozi 《道德經》 / 《老子》 Chinese

- Chen Guying 陳鼓應. 2003. *Laozi Jinzhu Jinyi* 老子今注今譯 [Laozi: A Contemporary Commentary and Translation.] Beijing: The Commercial Press.

- Wang Bi 王弼; Lou Yulie 樓宇烈, ed. 2008. *Laozi Daodejing Zhu Xiaoshi* 老子道德經注校釋 [Commentary of Laozi's Daodejing Collated and Annotated.] Beijing: Zhonghua Book Company.

- Daodejing 道德經. Chinese Text Project 中國哲學書電子化計劃 <https://ctext.org/dao-de-jing/zh?en=on> (with James Legge's translation)

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- De Bary, William Theodore, and Irene Bloom. 1999. *Sources of Chinese Tradition: From Earliest Times to 1600, Vol. 1*. New York; Chichester: Columbia University Press, pp. 79- 94.
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- (Legge, James. 1891. *The Tao Te Ching*. Chinese Text Project 中國哲學書電子化計劃 <https://ctext.org/dao-de-jing/zh?en=on>)
- (Chan, Wing-tsit. 1963. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press.)
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Chinese
 - [ZY] Harvard Yenching Library, ed. 1947. *Zhuangzi Yinde* 莊子引得 [A concordance to Chuang Tzu]. Cambridge, MA: Harvard University Press. Reprinted: Shanghai: Shanghai Guji Chubanshe 上海古籍出版社, 1986.
 - Guo, Qingfan 郭慶藩. 2009. *Zhuangzi ji shi* 莊子集釋 [Collective Commentaries of the Zhuangzi]. Beijing: Zhonghua Book 中華書局.
 - 中國哲學書電子化計劃 <https://ctext.org/zhuangzi/zh?en=on> (With James Legge's English translation)
- English
 - Ziporyn, Brook, trans. 2009. *Zhuangzi: The Essential Writings (With Selections from Traditional Commentaries)*. Indianapolis, IN: Hackett.
 - Complete translations:
- Mair, Victor H., trans. 1998. *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*. Honolulu, HI: University of Hawai'i Press.
- Watson, Burton, trans. 2013. *The Complete Works of Zhuangzi*. New York, NY: Columbia University Press.
- Ziporyn, Brook, trans. 2020. *Zhuangzi: The Complete Writings*. Indianapolis, IN: Hackett.
- Selective translations:

- Feng, Youlan 馮友蘭, trans. 2016. *Chuang-Tzu: A New Selected Translation with an Exposition of the Philosophy of Kuo Hsiang*. Berlin: Springer.
 - Graham, Angus Charles, trans. 2001. *Chuang-Tzu: The Inner Chapters*. Indianapolis, IN: Hackett.
- SZ – The Art of War / Sunzi / Sun Tzu** 《孫子》 Chinese

- Sun, Wu 孫武. 1996. *Sunzi Jiaoshi 孫子校釋*. Edited by Wu Jiulong 吳九龍. Beijing: Military Science Publishing House.

English

- Sun, Wu 孫武, and Sun Bin 孫臏. 1996. *The Complete Art of War*. Translated by Ralph D. Sawyer and Mei-chün Lee Sawyer. History and Warfare. Boulder, Colo: Westview Press.

MZ – The Mozi 《墨子》 Chinese & English

- Mo, Di 墨翟. 2010. *The Mozi: A Complete Translation*. Translated by Ian Johnston. Hong Kong: Chinese University Press.
- Robins, Dan. 2010. "The Later Mohists and Logic." *History and Philosophy of Logic* 31 (3): 247–85. <https://doi.org/10.1080/01445340.2010.500920>.
- 中國哲學書電子化計劃 <https://ctext.org/mozi/zh?en=on> (With W. P. Mei [Y. P. Mei 梅貽寶?] and A. C. Graham's English translations)

Potential Readings:

The Great Learning / Daxue 《大學》 (GL)

The Doctrine of the Mean / Zhong Yong 《中庸》 (DM) *The Analects / Lunyu* 《論語》 (A)

The Mencius / Menzi 《孟子》 (M)

Further Readings Chinese Philosophy

- Graham, A. C. 1989. *Disputers of the Tao: Philosophical Argument in Ancient China*. La Salle, Ill: Open Court.
- Wang, Yueqing, Qinggang Bao, and Guoxing Guan. 2020. *History of Chinese Philosophy Through Its Key Terms*. Singapore: Springer Singapore.
- Moeller, Hans-Georg. 2006. *The Philosophy of the Daodejing*. New York: Columbia University Press.

Classical/Literary Chinese

- Fuller, Michael Anthony. 2004. *An introduction to literary Chinese*. Revised Edition. Cambridge, MA: Harvard University Asia Center.

- Van Norden, Bryan William. 2019. *Classical Chinese for Everyone: A Guide for Absolute Beginners*.

Main Organizer

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