

# Less Than Nothing: Hegel And The Shadow Of Dialectical Materialism

**Overview** This reading group will discuss thinkers that operate at the interface of psychoanalytic theory and continental philosophy. First, we will dive into Slavoj Žižek's key work 'Less Than Nothing: Hegel And The Shadow Of Dialectical Materialism'; we will meet weekly or bi-weekly (prospectively on Friday afternoon), depending on everybody's availability and preference, discussing one or half a chapter per session, depending on its length and on how much everyone manages to read.

## Timeline:

17.2. Introduction: Eppur si muove

24.2. Chapter 2: "Where There Is Nothing, Read That I Love You", Part I

3.3. Chapter 2: "Where There Is Nothing, Read That I Love You", Part II

10.3. Chapter 4: Is It Still Possible to Be a Hegelian Today?, Part I

17.3. Chapter 4: Is It Still Possible to Be a Hegelian Today?, Part II

24.3. Interlude 1: Marx as a Reader of Hegel, Hegel as a Reader of Marx

31.3. Chapter 7: The Limits of Hegel, Part I

7.4. Chapter 7: The Limits of Hegel, Part II

14.4 Chapter 8: Lacan as a Reader of Hegel, Part I

21.4. Chapter 8: Lacan as a Reader of Hegel, Part II

28.4. Interlude 4: Borrowing from the Future, Changing the Past

5.5. Chapter 9: Suture and Pure Difference

12.5. Chapter 10: Objects, Objects Everywhere, Part I

26.5. Chapter 10: Objects, Objects Everywhere, Part II

# Politeia: Aristotle's *Politics* and its Medieval and Contemporary Commentators

**Overview** *Reading group mainly on Aristotle's book the politics. The Readings focus on the question what the relation is between wisdom(philosophy) and the often messy and contingent nature of politics. Can an enterprise which seeks knowledge of theoretical truth, which is necessary and universal according to Aristotle, as its primary goal helps us to understand politics? Aristotle provides the most clear example of a way of answering this question which was dominant in western thought for almost 1500 years. Between the philosopher and the city there is an unbridgeable gap which divides human and divine things, yet the philosopher and the city also intimately need each other to fulfill their purpose. One reason why this is an excellent subject to study is that modern political philosophy, in thinkers like Machiavelli, Hobbes and Spinoza, starts with a rejection of this view. According to them the philosopher serves the practical purpose of making politics more powerful.*

## Introduction

Given the range which modern academic philosophy wants to cover it is difficult to decide which thinkers are an essential component for a philosophical education. For the philosopher, however, whom for roughly a thousand years was just known as 'the philosopher' in European and Middle Eastern thought this is not a difficult question. Aristotle is undoubtedly the most important source for pre-enlightenment western thought. Because of this fact Aristotle plays an important role in discussions on metaphysics and theoretical ethics. Aristotle's political thought, as worth studying on its own, is however rarely part of any curriculum. Even though in recent years more emphasis is being put on political philosophy as an important part of the curriculum ancient political thinking is usually not considered in this context. This is a shame because without getting to know ancient political thinking one cannot recognize what is characteristic about modern political thought. This becomes a problem if we want to ask the question what the relationship is between the human attempt to understand the world and the nature of politics. This seminar seeks to help overcome the gap of knowledge which exists about ancient political thought in general and Aristotle in particular. The guiding question of this seminar is not so much Aristotle's concrete description of politics, something which is of course tied to the ancient world, but the question how the philosopher is able to understand the relation between the permanent ideas which philosophy seeks to discover and the everchanging nature of political life.

## Aim

This seminar aims to go through some of the most interesting pieces of text by Aristotle on politics. The aim is not to read his entire description of how constitutions work, the *Politeia*, but to focus on how Aristotle seeks to link the different elements of politics to our overall view of the world and universal virtue's. The fundamental question we hope to raise is how can wisdom ground our understanding of the political? Topics such as justice, how someone can be a citizen and the relation between the philosopher and the state are focused upon.

## Approach

This seminar will be structured like a reading group in which a close reading of the text is our primary goal. Given the fact that this seminar is an extracurricular activity the reading for every week shouldn't take much more than 1-2 hours each week. In order to help with the time constraints most students probably experience every week has a specific topic, which should be the main guiding thread for the reading and the discussion. This helps with a close reading of the text in a short time because you can actively select what pieces of text are more important based on the topic. To help kickstart the discussion a short presentation will be given at the beginning of the session to introduce the topic. After this a close reading will be done of the text which hopefully naturally leads into a fruitful discussion. Readers are recommended to select certain passages from the text which they found interesting. In this way we hope to ensure that people are able to deepen their understanding of ancient political thinking without much effort.

## Course Schedule

### Session 1

**Topic:** Why should a philosopher, given that for him the contemplative life is the highest good, concern himself with politics?

**Text:** Aristotle, *Nicomachean Ethics*, book X

### Session 2

**Topic:** Where does political association fit within the hierarchy of nature and human associations and who are excluded from it?

**Text:** Aristotle, *Politics*, 1252a1-1255b39

### Session 3

**Topic:** Aristotle's views on *oikonomics*, how to manage your household, and economics, how to acquire wealth. What is the ultimate goal of human labor or our attempts to acquire wealth?

**Text:** Aristotle, *Politics*, 1256a1-1260b8

## Session 4

**Topic:** What makes someone a citizen of a state?

**Text:** Aristotle, *Politics*, 1274b32-1278a40

## Session 5

**Topic:** What is the primary way to distinguish constitutions?

**Text:** Aristotle, *Politics*, 1278b6-1280a2

## Session 6

**Topic:** What is the relationship between justice and the right form of a state?

**Text:** Aristotle, *Politics*, 1280a7-1284b22

## Session 7

**Topic:** How does one in general give to everyone what they by justice ought to possess?

**Texts:** Aristotle, *Nicomachean Ethics*, Book V 1129a-1134a. Grotius *De Jure Belli ac Pacis* book 1 § 8.

<https://lonang.com/library/reference/grotius-law-war-and-peace/gro-101/>

## Session 8

**Topic:** Does Aristotle have a notion of natural right(s)?

**Texts:** Aristotle, *Nicomachean Ethics*, Book V 1134a-1138b. Also: Leo Strauss, *Natural right and History*, chapter IV, Classical Natural Right

**Complementary reading:** Aquinas, *Summa Theologiae*, First Part of the Second Part (Prima Secundæ Partis) § 94/95. Grotius *De Jure Belli ac Pacis* prolegomena § 42-45 and Book 1 § IX-XII.

<https://lonang.com/library/reference/grotius-law-war-and-peace/gro-101/>

<https://lonang.com/library/reference/grotius-law-war-and-peace/gro-100/>

## **Session 9**

**Topic:** Is the notion of kingship in contradiction with politics or a highest ideal for it?

**Text:** Aristotle, *Politics*, 1284b35-1288b2

## **Session 10**

**Topic:** What is the relationship between democracy and constitutional government according to Aristotle?

**Text:** Aristotle, *Politics*, 1288b10-1295a1

## **Session 11**

**Topic:** Is there one constitutional form of government which is universally better than the other forms?

**Text:** Aristotle, *Politics*, 1295a25-1297b28

## **Session 12**

**Topic:** How should the different powers which exercise sovereignty relate to the type of constitution?

**Text:** Aristotle, *Politics*, 1297b35-1301a10

## **Session 13**

**Topic:** What causes the desire for change in every constitution?

**Text:** Aristotle, *Politics*, 1301a19-1307b26

## **Session 14**

**Topic:** How is stability ensured in each constitution?

**Text:** Aristotle, *Politics*, 1307b26-1316b14

# Philosophy of Death

**Overview** In this class we will approach the question of death with the cultural observation made by Stephen Jenkinson: people arrive at the moment of their death in distress and show much resistance toward it; additionally, there is no philosophical support available to them at this crucial moment because our culture does not have a philosophical understanding of death. We will make the argument that the reason why people arrive at the moment of their death with dread and anxiety is because somehow their life was not fully lived. We will consequently attempt to articulate what a life fully lived might look like. We will experiment with the hypothesis that life is fully lived when death is prepared for in advance: living life fully means living with the knowledge of death. The idea of this seminar is to have a smaller emphasis on reading texts and a larger emphasis on meditation and open conversation.

## Introduction

In this group, we take as our topic that most mysterious, universal, and non-negotiable fact of life: death. We will try to face up to the fact that all of our lives will, at some point, in some way, end. If, as Plato said, philosophizing is to prepare oneself to die, then much of what we do in our philosophy studies takes us nowhere close to truly doing philosophy. In this class we propose to engage tentatively in a philosophical practice which will (or might) prepare us for our death. Everyone has heard the stories of the people who, after an accident tell the story of their experience of dying and coming back, and the resolutions they made with regard to their own lives with their newly gained awareness of their approaching death. In this class, we will attempt to gain similar insight into the significance of our lives and perhaps gain awareness as to how to prioritize what is most significant.

## Approach

Our approach to the question will include meditation, reading, and discussion as we take an intimate and personal look at our own inevitable exit from the world. Our inquiry into death will thereby not be academic or merely intellectual; we will not be offering competing conceptual analyses or systematizations to try to understand *what* death is. Instead, we will engage in dialogue after having brought ourselves into full presence, and we will let ourselves explore the question at hand by allowing our vulnerability and courage to lead the way. The classes will each attempt to answer a question which will have been posed at the beginning of the class; some examples of questions which we will ask:

## Questions:

1. Is there such a thing as dying well or dying badly? What do these look like? Philosopher and psychologist Stephen Jenkinson with experience in palliative care builds a strong case that there is such a thing as a good death, as opposed to a bad death; meaning that dying is something that we do, and can do either well or poorly.
2. To what extent does our participation in a culture shape how we die, how we experience the death of others, and our attitude towards death overall? Is there nevertheless something universal in the experience of death? Are thoughts similar for all – experiences all over the world seem to point toward an experience of oneness with all things.
3. And finally, how does the awareness of our death inform and shape the way we live our life? How does death shape our understanding of what is inherently important, of what a good life is?

## Texts

We will approach these questions using at least the following sources: *Die Wise* by Stephen Jenkinson, Schopenhauer's metaphysics of Life in some passages of *The World as Will and Representation*, *The Death of Ivan Ilyich* by Leo Tolstoy. We will add some further readings later on.

# Course Schedule

## Phase 1 (3 weeks)

There is a problem in our culture, a problem with how people are dying. The problem is related to the institutions, it's related to people in their last days rejecting the idea of dying and resisting their own death. Jenkinson, however, seems to argue that the way people are dying in our culture is a symptom of something larger, a crisis in the way in which we consider ourselves in relation to life, death, our place in the world.

### Readings:

- *Die wise* by Stephen Jenkinson\*:\*
- Sections of *The ordeal of a managed death*
- Sections of Stealing meaning from dying (?)
- Sections of *The work*

- Schopenhauer: *The world as will and representation* §54

## Phase 2 (3 weeks)

We will make the argument that: the dread and anxiety experienced at the time of death is closely related to having lived poorly. People go about their whole life stuck in the same way of acting, arriving at their death with regret, with no idea what life is about. The result is that they are attached to life, feel resentment toward the whole of life or the world because life did not bring about what it had promised. Such people struggle in denial against death. Having not lived, they cannot be ready to die, they are stuck in life and do not want to cross to the other side.

Readings:

- Sections of *The death of Ivan Illitch* by Tolstoï
- Sections of *Notes from Underground* by Dostoyevsky

## Phase 3 (4 weeks)

Naturally we will ask: how is this dread towards death to be avoided? The tragic element of life cannot be denied, death is a fact. In this part of the seminar we will ask ourselves what is the purpose of philosophy in helping us deal with our finitude. What might be a good conception of the good life? We'll build an argument for a life lived in the present, we will do some meditation and breathing exercises that help bring our awareness to the present.

Readings

- Pierre Hadot — *Philosophy as a way of life*; chapter 1: Spiritual exercises
- Schopenhauer: *The world as will and representation* (not sure which section yet)
- Ram Dass: *Walking each other home* (?)

## Phase 4 (2 weeks)

We will decide on which direction to go spontaneously at the end, so we give ourselves two weeks of extra space to fill up later on.

# Scepticism and its Analytical solutions

**Overview** In this crash course I will attempt to prove that if we see scepticism as a varied and nuanced whole, it is one of the primary problems within philosophy. Various analytical thinkers have proposed solutions to this problem and in this course we will analyse and criticise their effort.

## Summary

This crash course will delve into various analytical reactions to the phenomena of scepticism and the problems it poses. My first aim is to give a detailed and nuanced picture of what scepticism is and the problems it poses not only for everyday life but also for the scientific pursuit. In doing this I will elucidate various forms of scepticism with differing strengths. The second aim of the crash course is to analyse and criticise various supposed solutions to the sceptical problem. I will look at some classical solutions like the cartesian pursuit of certainty and Moore's attack of the basic assumptions of scepticism, but I will also look at some approaches I think are overlooked. Examples of this are the wittgensteinian dissolvment of the sceptical question and contextualism. Lastly, I will look at the consequences scepticism has for the ethical realm through moral relativism. In this session I will focus on the prblems of moral relativism and a possible reaction to it in the form of constructivism.

## Course Schedule

### Session 1

**Topic:** The problem of Scepticism

**Readings:** will be made available weekly through a Google Drive

### Session 2

**Topic:** Descartes

**Readings:** will be made available weekly through a Google Drive

### Session 3

**Topic:** Moore & Wittgenstein

**Readings:** will be made available weekly through a Google Drive

## **Session 4**

**Topic:** Contextualism

**Readings:** will be made available weekly through a Google Drive

## **Session 5**

**Topic:** The certainty requirement of knowledge

**Readings:** will be made available weekly through a Google Drive

## **Session 6**

**Topic:** Ethical consequences of scepticism and constructivism

**Readings:** will be made available weekly through a Google Drive

# Byzantine Philosophy

**Overview** The aim of this seminar is to explore this largely forgotten part of European Medieval philosophy and its genesis in the syncretic relationship of Hellenic thought and Eastern Orthodox Christianity, to dissect the main problems it deals with and examine its development throughout the years as well as its influence on Western thought.

## Course Schedule

### Session 1

**Topic:** Introduction

**Text:** The Cambridge History of Medieval Philosophy, 39–49

### Session 2

**Topic:** Early Philosophy- Christianity and Neoplatonism

**Text:** Pseudo-Dionysius the Areopagite- *The Divine Names*

### Session 3

**Topic:** Logic and Modes of Knowing

**Text:** John of Damascus- *Source of Knowledge*

### Session 4

**Topic:**

**Text:** Michael Psellos- *De Omnifaria Doctrina*

### Session 5

**Topic:**

**Text:** John Italos- *Quaestiones Quodlibetales*

## **Session 6**

**Topic:**

**Text:** Theodore Metochites- *Sententious Notes*

## **Session 7**

**Topic:**

**Texts:** Gregory Palamas- *One Hundred and Fifty Chapters*

## **Session 8**

**Topic:**

**Texts:** Gemistos Plethon- *Book of Laws*

# Affect at the intersection

## Overview

This course will concern itself with philosophical, sociological and media theories of emotions and what it is to be an affective being. Furthermore, it will work to allow students to gain confidence in their reading and writing skills through closely attending to texts. For this purpose, the course will closely attend a series of texts that present psychological, anthropological and intersectional perspectives to the theme of affect. By the end of this course, students will be able to access a wide selection of thinkers that speak of affect, critically reflect on what the place emotion is in political discourse and employ an intersectional perspective to their own affective being.

ATTENTION: This course is largely based on courses given last semesters. For a more complete idea of last year's course and how it inspires this years', consult the previous syllabus at:

[The Post-Human: Mad and Queer perspectives](#)

[Queer Embodiment](#)

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## Implementation

### Structure:

The course will begin by employing a somewhat neutral conception of affect, develop how the regulation of emotion may be an oppressive practice and finally offer modalities of resistance. This list may be subject to change.

1. Philosophy and emotion.
2. What is affect theory? (Affect theory reader)
3. Spinoza and feeling at peace. (Spinoza and religion)
4. Emotions and the world. (Romano, Lugones)
5. Repressing emotions. (Foucault- technologies of self and great confinement)
6. Trans\*micromanagement and representations. (Kit Heyam and Stuart Hall)
7. Desire, production and consumption. (Preciado and Desirable subjects )
8. Neurodiversity and ableism. (Kafer)
9. Becoming Numb. (Ahmed)
10. The impossibility of full control (Plessner and Derrida)
11. The erotic (Bataille and Lorde)

# 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.

## **d. 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.

# Chinese Philosophy Reading Group

## Overview

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. Scholars 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 is not required, nor is prior background knowledge of Chinese history, Chinese philosophy and its history, etc., though understandably these will be an advantage. When needed, relevant information can be provided and discussed during sessions. While members are encouraged to consult secondary literature for their own knowledge building, questions of any sort are welcome in discussions. With each primary text, we will consult both text in Chinese and at least one translation.

## Syllabus, Announcements, and How to Join

For latest announcements and upcoming meeting information, [please click here](#).

If interested, feel free to simply show at the meetings.

If you wish to commit to this reading group and would like coordinate with others and receive announcements quicker, please join our [WhatsApp group](#).

## Workload and meeting format

At the moment, we meet fortnightly, i.e. every other week. See “Syllabus & Announcements” above for latest announcements and upcoming meeting information.

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.

## Extra resources

- **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)

*The Daodejing / Laozi* 《老子》(DDJ)

*The Zhuangzi* 《莊子》(ZZ)

*The Mozi* 《墨子》(MZ)

*The Huainanzi* 《淮南子》(HN)

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- **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*.

# Decolonial Theory Study Group.

## Overview

Welcome to our decolonial theory study group. This is a project born out of our frustration with the curriculum's failure to address and critically engage with race, racism, colonialism and various other axes of oppression present in the western philosophical canon.

We want to make space for theory that is actually relevant to our lives. Philosophy should be more than incongruous thought experiments and analytic frameworks constructed with complete disregard for the experiences of historically marginalised groups.

In the first few weeks we will be exploring decolonial approaches to education starting with Mbembe, Fanon, Freire, and bell hooks. From week 5 onwards we want to rely on selections from the group. We have a list of suggested readings to choose from, but it's possible to suggest additions.

We want to make space for a collaborative approach to learning, in acknowledgement that people draw on skills and experiences that are undervalued or overlooked both in classrooms and standardised methods of assessment. We're looking forward for you to join :)

## Planning

### Section 1: introductions

Week 0: Mbembe - Decolonizing the University: New directions

Week 1: Fanon - The Wretched of the Earth. Chapter 1 ~ selections

Week 2: Freire - Pedagogy of the Oppressed. Introduction + Chapter 2

Week 3: hooks - Teaching to Transgress. Chapter 5

### Section 2:

Week 4 and onwards: see further reading list down 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**

- 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.

## **Further reading list**

### **Authors**

#### **Franz Fanon**

Theorist of blackness, racism and anti-colonial struggle.

- Black Skin, White Masks
- The Wretched of the Earth
- Various essays (Racism and Culture,)

#### **Paulo Freire**

South American liberation pedagogy. Education as indispensable to human life.

- Pedagogy of the Oppressed

## **Sarah Ahmed**

Feminist writer that works at the intersection of feminist, queer and race studies.

- Complaint!
- On Being Included: Racism and Diversity in Institutional Life
- Willful Subjects
- 'Melancholic Migrants', in *The Promise of Happiness*
- 'Feminist Killjoys', in *The Promise of Happiness*
- Strange Encounters: Embodied Others in Post-Coloniality
- The Cultural Politics of Emotion

## **bell hooks**

Theorist of gender, race, class, sexuality, feminism and the intersection of all of those. She wrote over 40 books so if anybody has suggestions for what to read feel free.

- Teaching to transgress : education as the practice of freedom
- Ain't I a Woman? Black Women and Feminism

## **Audre Lorde**

Black lesbian feminist warrior poet. Militant critical thinker and prolific writer and activist. I'm honestly not qualified to make selections but she's an incredible writer.

- Sister outsider, in particular;
- 'The Master's Tools Will Never Dismantle the Master's House'
- 'The Transformation of Silence into Language and Action'

## **Harsha Walia**

Canadian organiser for migrant justice, feminist, anti-capitalist, abolitionist and anti-imperialist movements. Theorist of border imperialism and how to end it.

- Undoing Border Imperialism
- Border and Rule: Global Migration, Capitalism, and the Rise of Racist Nationalism

## **Stuart Hall**

Extremely influential British-Jamaican marxist cultural theorist and media critic.

- Various essays (maya this is your beat)
- Cultural Studies 1983

- Representation: Cultural Representations and Signifying Practices

## Walter D. Mignolo

Argentinian decolonial theorist.

- The Darker Side of Western Modernity
- 'The Darker Side of the Enlightenment; a decolonial reading of Kant's Geography'
- On Decoloniality

## Edward Said

Palestinian-American literary and cultural critic and author of *Orientalism*, a foundational text in post-colonial studies.

- Orientalism
- Culture and Imperialism

## Books & edited volumes

- Peter K. J. Park, Racism in the Formation of the Philosophical Canon
- Toward a Political Philosophy of Race
- Race and Racism in Modern Philosophy

## Articles (unsorted)

- Dhawan, Nikita (2014) 'Affirmative Sabotage of the Master's Tools: The Paradox of Postcolonial Enlightenment' in Decolonizing - Enlightenment: transnational justice, human rights and democracy in a postcolonial world, Nikita Dhawan, Leverkusen: Barbara Budrich Publishers, 19-79.
- Walter Mignolo (2011) 'The darker side of the Enlightenment; a decolonial reading of Kant's Geography', in Reading Kant's Geography, eds Stuart Elden and Eduardo Mendieta, New York: SUNY Press, p. 319-344.
- Lucy Allais, "Kant's Racism," Philosophical Papers 45 (2016): 1-36;
- Avril Alpert, "Philosophy's Systemic Racism," Aeon, <https://aeon.co/essays/racism-is-baked-in-to-the-structure-of-dialectical-philosophy> (September 2020);
- Robert Bernasconi, "Will the Real Kant Please Stand Up," Radical Philosophy 117, <https://www.radicalphilosophy.com/article/will-the-real-kant-please-stand-up#fnref20> (2003);
- Harry Bracken, "Philosophy and Racism," Philosophia 7 (1978): 241-60;
- Emmanuel Chukwudi Eze, Race and the Enlightenment (Oxford: Blackwell, 1994);
- "Hume, Race, and Human Nature," The Journal of the History of Ideas 61, No. 4 (2000): 691-698;

- Pauline Kleingeld, "On Dealing with Kant's Sexism and Racism," *SGIR Review* 2, (2019): 3-22;
- Charles Mills, "Kant and Race, Redux," *Graduate Faculty Philosophy Journal* 35 (2014): 125-57;
- Eric Morton, "Race and Racism in the Works of David Hume," *Journal on African Philosophy* 1 (2002): 1-27;
- Kay Squadrito, "Empiricism and Racism," *Behaviorism* 7, No. 1 (Spring 1979): 105-115;
- Ypi, Lea (2013) 'What's Wrong with Colonialism', *Philosophy and Public Affairs*, 41: 158–191.
- Charles Mills (2015) 'Decolonizing Western Political Philosophy', *New Political Science*, 37:1, 1-24
- Seloua Luste Boulbina, (2018) 'Decolonization.' *Political Concepts: a Critical Lexicon*, [politicalconcepts.org/decolonization-seloua-luste-boulbina/](http://politicalconcepts.org/decolonization-seloua-luste-boulbina/)
- Nelson Maldonado-Torres (2015) 'Outline of Ten Theses on Coloniality and Decoloniality', available at <http://frantzfanonfoundation-fondationfrantzfanon.com/article2360.html>
- Ariella Aïsha Azoulay (2019) 'Unlearning Imperialism' (chapter one), in *Potential history, unlearning Imperialism*, New York: Penguin Random House.