

**Lingnan University**  
**Department of Philosophy**

<b>Course Title</b>	: The Philosophy of Mozi
<b>Course Code</b>	: PHI3285
<b>Recommended Study Year</b>	: 2 <sup>nd</sup> , 3 <sup>rd</sup> , and 4 <sup>th</sup> Years
<b>No. of Credits/Term</b>	: 3
<b>Mode of Tuition</b>	: Lecture and tutorial
<b>Class Contact Hours</b>	: 2 hours Lecture/week; 2 hours Tutorial/fortnight
<b>Category in Major Programme</b>	: Programme Elective –Chinese Philosophy Profile
<b>Prerequisite(s)</b>	: PHI2112 History of Chinese Philosophy: Pre-Qin to Han
<b>Co-requisite(s)</b>	: N/A
<b>Exclusion(s)</b>	: N/A
<b>Exemption Requirement(s)</b>	: N/A

### **Brief Course Description**

Mohist philosophy flourished in the foundational period of Chinese philosophy and was considered a major school at that time. It was then silenced for over a thousand years. However, in early 20<sup>th</sup> century, when the term “Chinese philosophy” was established and regarded as an indicator of the modernization of traditional Chinese thought, Mohist philosophy suddenly regained its reputation and power for a while. Although its rise and fall are always short-lived, its influence is prominent and enduring. This course investigates theories in Mohist philosophy and reveals its importance, with a focus on Mohists’ theories about knowledge, ethics and politics, the relationship between Mohism and other schools, as well as contemporary interpretations of Mohist insights.

### **Aims**

1. Make students have in-depth understanding of the historical and philosophical significance of Mohism.
2. Make students become familiar with Mohist theories.
3. Enhance students’ abilities of reading and analyzing philosophical classics.
4. Enhance students’ abilities of expression and critical thinking.

### **Learning Outcomes**

Students who finish this course should be able to -

1. Understand core concepts and claims in Mohism.
2. Critically compare Mohism to other philosophical schools.
3. Critically evaluate the openness, strength and weakness of Mohism.
4. Articulate their own views on various debates about Mohism.

### **Indicative Content**

1. The relationship between Mohism and “Chinese philosophy” as a modern subject
2. Historical background of the rise of Mohism
3. Early Mohists on knowledge: name, practice, standard and three gnomons
4. Later Mohists on knowledge: name, actuality, language and argument
5. Ten Theses: Moderation in use and funeral, against music and fate
6. Ten Theses: Heaven’s intention and elucidating ghosts
7. Ten Theses: Inclusive concern and against aggression (I): the content of inclusiveness and its justification
8. Ten Theses: Inclusive concern and against aggression (II): human nature and methods of cultivation

9. Ten Theses: Conforming upward and elevating the worthy (I): the form and justification of political power
10. Ten Theses: Conforming upward and elevating the worthy (II): the operation of ideal society
11. Legacy of Mohism

### Teaching Method

Lectures and tutorials

### Measurement of Learning Outcomes

1. Tutorial Presentation: mainly corresponding to LO1, LO2, LO4  
Students are required to actively participate in each tutorial lesson. In addition, each student shall give a presentation. Topics and reading materials will be assigned by the teacher. Students shall submit an outline before presentation. This assessment focuses on clarity and cogency of expression.
2. Essay Writing: mainly corresponding to LO1, LO3, LO4  
Students are required to write an essay on Mohism at the end of course. Essay topics will be provided by the teacher. This assessment focuses on analytic, argumentative and organizational skills.
3. Final Exam: mainly corresponding to LO2, LO3, LO4  
Students are required to take a sit-in exam at the end of course. The exam paper consists of several essay questions and students shall select and answer some of them. This assessment focuses on summarizing, analytic and argumentative skills.

### Assessment

Tutorial Presentation (30%)

Essay Writing (30%)

Final Exam (40%)

### Required Readings

- 胡適：《中國哲學史大綱》，上海：上海古籍出版社，1997。頁276-287。
- 蕭公權：《中國政治思想史》（第一冊），沈陽：遼寧教育出版社，1998。頁127-140。
- 唐君毅：《中國哲學原論——原道篇》（卷一），台北：學生書局，1986。頁179-188。
- 王讚源：《墨子》，台北：東大圖書，1996。頁183-206。
- Chong, Chae-hyun. 2008. "Moism: Despotic or Democratic?" *Journal of Chinese Philosophy* 35.3: 455-471.
- Defoort, Carine. 2008. "The Profit That Does Not Profit." *Asia Major* 21.1: 153–181.
- Erina, Erica. 2007. "Human Agency and the Ideal of Shang Tong (Upward Conformity) in Early Mohist Writings." *Journal of Chinese Philosophy* 34.3: 409-425.
- Robins, Dan. 2008. "The Moists and the Gentlemen of the World." *Journal of Chinese Philosophy* 35.3: 385-402.
- Fraser, Chris. 2013. "Distinctions, Judgment, and Reasoning in Classical Chinese Thought." *History and Philosophy of Logic* 34.1: 1-24.
- Lai, Whalen. 1993. "The Public Good That Does the Public Good: A New Reading of Mohism." *Asian Philosophy* 3.2: 125–141.
- Loy, Hui-chieh. 2008. "Justification and Debate: Thoughts on Moist Moral Epistemology." *Journal of Chinese Philosophy* 35.3: 511-521.
- Lu, Xiu-fen. 2006. "Understanding Mozi's Foundations of Morality: A Comparative Perspective." *Asian Philosophy* 16.2: 123–134.
- Kristopher, Duda. 2001. "Reconsidering Mo Tzu on the Foundations of Morality." *Asian Philosophy* 11.1: 23-31.
- Radice, Thomas. 2011. "Manufacturing Mohism in the Mencius." *Asian Philosophy* 21.2: 139–152.

- Shun, Kwong-loi, "Mencius' Criticism of Mohism: An Analysis of Meng Tzu 3A:5." *Philosophy East and West* 41.2: 203-214.
- Wang, Ke-ping. 2009. "Mozi versus Xunzi on Music." *Journal of Chinese Philosophy* 36.4: 653-665.
- Wong, David. 1989. "Universalism Versus Love with Distinctions: An Ancient Debate Revived." *Journal of Chinese Philosophy* 16.3: 251-272.

# (For each section, there will be assigned readings from pre-Qin primary texts in addition to secondary literature. Details will be announced in class.)

### Supplementary Readings

Commentaries and/or translations of the *Mozi* :

- 李漁叔：《墨子今註今譯》，台北：商務印書館，1974。
- 李生龍注，李振興校：《新譯墨子讀本》，台北：三民書局，1996。
- 孫詒讓：《墨子閒詁》，北京：中華書局，1954。
- Graham, A. C. *Later Mohist Logic, Ethics and Science*. (reprint edition) Hong Kong: The Chinese University Press, 2003.
- Johnston, Ian, trans. *The Mozi: A Complete Translation*. Hong Kong: The Chinese University Press, 2010.

Materials not focusing on Mohist philosophy as such yet containing influential or insightful comments :

- 胡適：《中國哲學史大綱》，上海：上海古籍出版社，1997。
- 徐復觀：《中國人性論史——先秦篇》，台北：台灣商務印書館，1969。
- 唐君毅：《中國哲學原論——原道篇》（卷一），台北：學生書局，1986。
- 馮友蘭：《中國哲學史》，香港：中國圖書公司，1959。
- 勞思光：《新編中國哲學史》（第一冊），台北：三民書局，1981。
- 蕭公權：《中國政治思想史》（第一冊），沈陽：遼寧教育出版社，1998。
- Fraser, Chris. 2013. "Distinctions, Judgment, and Reasoning in Classical Chinese Thought." *History and Philosophy of Logic* 34.1: 1-24.
- Graham, A. C. *Disputers of the Tao*. La Salle: Open Court, 1989.
- Hansen, Chad. *A Daoist Theory of Chinese Thought*. New York: Oxford University Press, 1992.
- Hansen, Chad. 1985. "Punishment and Dignity in China." in Munro, Donald. ed., *Individualism and Holism: Studies in Confucian and Taoist Values*, page 359-383. Ann Arbor: University of Michigan Press.
- Lai, Karyn. *An Introduction to Chinese Philosophy*. New York: Cambridge University Press, 2008.
- Matinich, A. P. "The Sovereign in the Political Thought of Hanfeizi and Thomas Hobbes." *Journal of Chinese Philosophy* 38.1: 64-72.
- Nivison, David S. *The Ways of Confucianism: Investigations in Chinese Philosophy*. Chicago: Open Court. 1996.
- Schwartz, Benjamin I. *The World of Thought in Ancient China*. Cambridge, Massachusetts: Harvard University Press, 1985.
- Van Norden, Bryan W. *Virtue Ethics and Consequentialism in Early Chinese Philosophy*. New York: Cambridge University Press. 2007.

Materials focusing on Mohist philosophy :

- 王讚源：《墨子》，台北：東大圖書，1996。
- 吳進安：《墨家哲學》，台北：五南圖書，2003。
- 梁啟超：《墨子學案》，上海：商務印書館，1921。

- 鄭傑文：《中國墨學通史》，北京：人民出版社，2006。
- 蔡仁厚：《墨家哲學》，台北：東大圖書，1978。
- Brina, Erica. 2007. "Human Agency and the Ideal of Shang Tong (Upward Conformity) in Early Mohist Writings." *Journal of Chinese Philosophy* 34.3: 409-425.
- Chong, Chae-hyun. 2008. "Moism: Despotism or Democratic?" *Journal of Chinese Philosophy* 35.3: 455-471.
- Defoort, Carine. 2006. 'The Growing Scope of Jian 兼 : Differences between Chapters 14, 15 and 16 of the Mozi.' *Oriens Extremus* 45: 119-40
- \_\_\_\_\_. 2008. "The Profit That Does Not Profit." *Asia Major* 21.1: 153-181.
- \_\_\_\_\_. 2011. "Mo Zi Research in the People's Republic of China." *Contemporary Chinese Thought* 42.4: 3-11.
- Fraser, Chris. 2008. "Moism and Self-Interest." *Journal of Chinese Philosophy* 35.3: 437-454.
- Geaney, Jane M. 1999. "A Critique of A. C. Graham's Reconstruction of the 'Neo-Mohist Canons'." *Journal of the American Oriental Society* 119.1: 1-11.
- Kristopher, Duda. 2001. "Reconsidering Mo Tzu on the Foundations of Morality." *Asian Philosophy* 11.1: 23-31.
- Lai, Whalen. 1993. "The Public Good That Does the Public Good: A New Reading of Mohism." *Asian Philosophy* 3.2: 125-141.
- Loy, Hui-chieh. 2008. "Justification and Debate: Thoughts on Moist Moral Epistemology." *Journal of Chinese Philosophy* 35.3: 511-521.
- Lu, Xiu-fen. 2006. "Understanding Mozi's Foundations of Morality: A Comparative Perspective." *Asian Philosophy* 16.2: 123-134.
- Radice, Thomas. 2011. "Manufacturing Mohism in the Mencius." *Asian Philosophy* 21.2: 139-152.
- Robins, Dan. 2008. "The Moists and the Gentlemen of the World." *Journal of Chinese Philosophy* 35.3: 385-402.
- \_\_\_\_\_. 2012. "Mohist Care." *Philosophy East and West* 62.1: 60-91.
- Wang, Ke-ping. 2009. "Mozi versus Xunzi on Music." *Journal of Chinese Philosophy* 36.4: 653-665.
- Wong, David. 1989. "Universalism Versus Love with Distinctions: An Ancient Debate Revived." *Journal of Chinese Philosophy* 16.3: 251-272.

\* (There may be specific readings for each topic, please refer to lecture notes)

### **Important Notes**

- (1) Students are expected to spend a total of 9 hours (i.e. 3 hours of class contact and 6 hours of personal study) per week to achieve the course learning outcomes.
- (2) Students shall be aware of the University regulations about dishonest practice in course work, tests and examinations, and the possible consequences as stipulated in the Regulations Governing University Examinations. In particular, plagiarism, being a kind of dishonest practice, is "the presentation of another person's work without proper acknowledgement of the source, including exact phrases, or summarised ideas, or even footnotes/citations, whether protected by copyright or not, as the student's own work". Students are required to strictly follow university regulations governing academic integrity and honesty.
- (3) Students are required to submit writing assignment(s) using Turnitin.
- (4) To enhance students' understanding of plagiarism, a mini-course "Online Tutorial on Plagiarism Awareness" is available on <https://pla.ln.edu.hk/>