

**HUMA1000G Cultures and Values: Love, Death, and Human Nature**  
**FALL 2020 Course Outline (*Subject to changes*)**

***Lecturing faculty:***

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**Course Description:**

This course has defined “narrative as a perception” as the specific aspect of humanities perspective to form the contents of the Intended Learning Outcomes (ILOs). Within this framework, three basic values will be explored: Love, Death and Human Nature. Lectures and readings will be built upon selected texts of Chinese philosophy and religion. Through studying the texts, students will reflect and explore the deep meanings and different aspects embodied in the concepts of love, death and human nature, which, in the long run, may serve as stimulating factors for the construction of their philosophies of life. For the concept of love, love as benevolence in Confucius’ and Mencius’ thoughts and love as universal love in Mohism will be compared and explored. For the concept of death, a naturalistic view of death in contrast to death viewed by Chinese Buddhism and religious Taoism will be introduced. A Confucian view of death will be put forward as a dialectical unity of the previous two seemingly contradictory views of death. As for the concept of human nature, various traditional views of human nature will be discussed and a suggestion is given to explain why Mencius’ idea that human nature is good triumphs over other views and becomes the orthodox view of human nature in the Chinese tradition.

**Course highlights:**

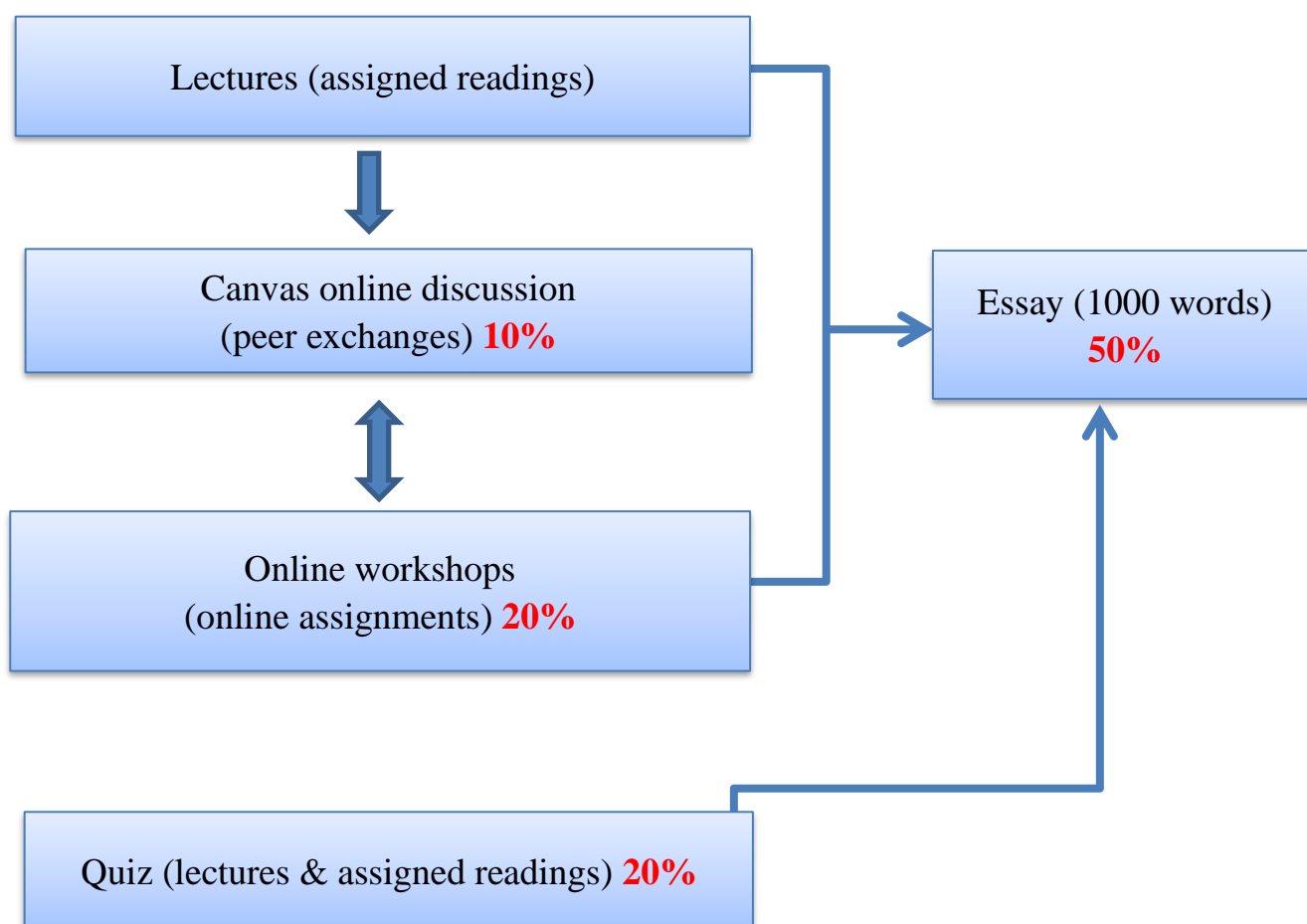
- 3-credit HUMA common core course with no exam but one essay, Canvas online peer discussion, and one or two quizzes.
- Learn how to convince others in writing.
- Learn more about three specific values: love, death and human nature.

The objectives of the course are two-fold:

- (1) For communicative capacity building through humanities knowledge and
- (2) For enrichment of values and perspectives corresponding to the mission and vision of UST.

The course encompasses three *interrelated* strands of learning:

- a) Lectures on specific humanities perspective and values;
- b) Writing workshops to sharpen communication skills for the essay; and
- c) Canvas online discussion for exchange and comments among peers on lectures and essays.



#### Assessment:

1	Lecture quizzes	Multiple choice questions	20%
2	Canvas online discussion	<ul style="list-style-type: none"> <li>➤ Peer exchange forum on questions and issues pertinent to lectures &amp; weekly readings;</li> <li>➤ Three deadlines over the process of the discussion; topics given by each would be closed afterwards – see “Rubric for Canvas Peer Exchanges” for details.</li> </ul>	10%

3	Online writing workshops (Canvas)	<ul style="list-style-type: none"> <li>➤ Viewing online content and completion of all tasks embedded in the online content.</li> </ul>	20%
4	Term essay (including revision efforts)	<ul style="list-style-type: none"> <li>➤ Write a persuasive essay of 1000 words,</li> <li>➤ Which is revised at least once;</li> <li>➤ Show evidence of response to feedback on your first draft.</li> </ul>	50%

### **What students are expected to do:**

Assigned readings for lectures: There are assigned readings for the lectures on the three values. Students must read them in order to follow the lectures. The lecture quiz will test their comprehension of these readings and the lecture contents.

Participating in lectures and the quiz: Lectures will introduce to students the basic concepts and theories regarding the three values: Love, Death and Human Nature. Students are expected to do the assigned readings, follow the lectures closely, and participate in activities during the lectures. They will need to connect what they learn in the lectures with what they do in the online discussion forum, the writing workshops, and the essay writing. This connection is graded. There is one quiz to assess how much they have acquired from the assigned readings and the lectures.

The Writing Workshops: The Writing Workshops will be presented in two strands: online and an online classroom this term.

The online strand consists of four blocks of material, each of which contains tasks to check that you have understood the content. These blocks have been designed to prepare you for the four online classroom workshops, held in alternate weeks. If you do not complete the online part of each workshop, you will not be prepared for the classroom part of the workshop and you will not gain the maximum benefit from the online discussions you have with your teacher.

So long as you work through the online strand of the workshop *before* you take part in the online discussion with your teacher at the scheduled 'classroom' time, you can do the online work whenever and wherever you like. A detailed schedule of the classroom workshops is available on Canvas. The writing workshop part of HUMA1000 has been completely redesigned by a team from the Center for Language Education, the Division of Humanities and CEI, the University's specialist center for teaching and learning. Both strands of the workshops have been designed to help you write a good academic persuasive essay in response to one of the essay prompts given by the member of HUMA faculty in charge of your lectures. You will need to make use of

what you have learned from lectures and assigned readings in the online writing workshops.

Full details of the course structure and assessment will be given in an orientation in the first lecture.

Since this is not an English language course, your English proficiency alone will not determine how well you do in this course. However, poor English proficiency may affect your performance because you will be assessed on the ideas and the argument in your essay. Your English proficiency affects how well you can express these ideas and construct an argument. If you are a first year student from Hong Kong and you obtained only a level 3 pass at HKDSE or a level 4 pass with any sub-score lower than 4, our experience suggests you will find it difficult to do well in the course at the moment. We recommend that you wait and take HUMA 1000 after you have completed and passed LANG 1002 and LANG 1003 with at least a grade C-. Further information about the level of English proficiency you need to do well in the course is available on Canvas.

HUMA1000 是一門人文學課程，而不是英語語言課程，因此，你的英語語言水平並不能單獨決定你在這門課程的表現。然而，薄弱的英語能力卻會影響你的表現，因為課程將依據你在論文寫作中所表達的思想和論點來進行測評。你的英語語言水平則會對你在表達觀點和構建論據方面產生影響。如果你是香港本地的一年級學生，同時你在香港中學文憑考試(HKDSE)只達到 3 級，或者達到 4 級卻有任何一卷低於 4 級，根據以往經驗，在現階段修讀 HUMA1000 對你而言會有一定難度。我們建議你在完成並以至少 C- 的成績通過 LANG 1002 和 LANG 1003 兩門課程以後再開始修讀 HUMA1000。其他與修讀 HUMA1000 相關的英語語言水平的進一步資料已上載至 Canvas 以供參考。

Canvas online discussion: Students will take part in online discussion forum on Canvas to exchange among their peers any feelings, ideas, and thoughts, in response to questions about the lectures and assigned readings as posted by the faculty. Questions are open-ended and there is no model answer to look for. The purposes are to exchange ideas, listen to others, and learn from each other.

Term essay: Each student will choose an essay topic from those prescribed and write a persuasive essay of around 1000 words in academic English. Students need to show in their essays that they have made use of what they have learned from the lectures and assigned readings. The first draft must be submitted on time by a prescribed deadline

to ensure that students can receive timely feedback from their language instructor and be assessed on their efforts in the process of writing the essay. The final version of the essay must show evidence of revision in response to feedback from the language instructor. Essays must be submitted through the Canvas course site, which will be checked automatically through Turnitin both online and among peers. Please note that there is a policy on late submission.

Further rubrics and guidelines about the class assessments and activities can be found in the course site on Canvas.

### **Intended Learning Outcomes (ILOs)**

This course has defined “narrative as a perception” as the specific aspect of **humanities perspective** to form the contents of the Intended Learning Outcomes (ILOs). Within this framework, three basic values will be explored: Love, Death and Human Nature.

- ILO#1: Communicate in writing persuasively and effectively.
- ILO#2: Demonstrate a **humanities perspective** in communication.
- ILO#3: Question assertions related to humanities, especially culture and values.
- ILO#4: Show appreciation of different views and contribute to constructive feedback.
- ILO#5: Apply existing empirical and logical skills to make independent judgments about personal values and priorities.
- ILO#6: Appreciate the complexity of: Love, Death and Human Nature

## Course Schedule and Readings

*(Lecture content and readings are subject to changes)*

**\*\*\*Dates to be confirmed\*\*\***

**Introductory Lecture: (a) About the course and the logistics; (b) Characteristics of Chinese philosophy**

**Love:** “Universal Love” in Mohism

**Assigned reading:**

“Universal Love” in Mozi: Basic Writings. Trans Burton Watson (New York: Columbia University Press, 2003), 41-51.

**Love:** “Benevolence” in Confucianism

**Assigned reading:**

Chapters on “humanity” in the Analects: 1:2, 3,6; 3:3; 4:2-6; 6:20, 21, 28; 7:6, 29; 8:7; 12:1, 2, 22; 13:19, 27; 14:30; 15:8; 32, 35; 17:6, 8; 19:6. Wing-tsit Chan. A Source Book in Chinese Philosophy (Princeton: Princeton University Press, 1973), 19-20, 24, 25, 26, 30, 31, 33, 38, 39, 40, 41, 42, 43, 44, 46, 47, 48.

**Love:** The debate on love with and without distinction

**Assigned reading:**

Mencius: 3A:5; 3B:9; 7A:26. Wing-tsit Chan. A Source Book in Chinese Philosophy (Princeton: Princeton University Press, 1973), 70-71, 72-73, 80.

**Death:** A Naturalistic view of death

**Assigned reading:**

“A Treatise on Death” in the Lun Heng (Balanced inquires) by Wang Chung. Wing-tsit Chan. A Source Book in Chinese Philosophy (Princeton: Princeton University Press, 1973), 299-302.

**Death:** Life after Death—the Soul and Immortal

**Assigned readings:**

“Contemporary Debate on the Immortality of the Soul” in Fung Yu-lan. *A History of Chinese Philosophy*. Vol. II. Trans. Derk Bodde (Princeton: Princeton University Press, 1983), 284-292.

“The Belief in Immortals” in the Pao-p’u Tzu (The philosopher who embraces simplicity). *Alchemy, Medicine, Religion in the China of A.D. 320: The Nei P’ien of Ko Hung*. Trans. James R. Ware (Cambridge and London: The M.I.T. Press, 1966), 33-52.

**Death:** Death as returning to the Tao

**Assigned readings:**

“The Secret of Caring for Life” in *The Complete Works of Chuang Tzu*. Trans. Burton Watson (New York: Columbia University Press, 1968), 50-53.

“Teaching on Life and Death” by Liu Zongzhou. Wm. Theodore deBary and Irene Bloom, ed. *Source of Chinese Tradition*. Vol. I (New York: Columbia University Press, 1999), 923-924.

**Human nature:** Three types of human nature

**Assigned reading:**

“An Inquiry on Human Nature” by Han Yu. Wing-tsit Chan. *A Source Book in Chinese Philosophy* (Princeton: Princeton University Press, 1973), 451-454.

**Human nature:** On human nature is evil

**Assigned reading:**

“Man’s Nature is Evil” by Xunzi. *Xunzi: Basic Writings*. Trans. Burton Watson (New York: Columbia University Press, 2003), 161-174.

**Human nature:** On human nature is neutral and good

**Assigned reading:**

Mencius: 6A:1-6; 2A:6. Wing-tsit Chan. *A Source Book in Chinese Philosophy* (Princeton: Princeton University Press, 1973), 51-55, 65-66.

**Conclusion**

**Supplementary readings for enrichment:**

- *A Source Book in Chinese Philosophy*, trans. and compiled by Wing-tsit Chan. Princeton: Princeton University Press, 1969.

- Alchemy, Medicine, Religion in the China of A.D. 320; the Nei p'ien of Ko Hung (Pao-p'u tzu), trans., James R. Noye. Cambridge, Mass.: M.I.T. Press, 1966.
- Fung Yu-lan. A Short History of Chinese Philosophy. Ed. by Derk Bodde. New York: Free Press, 1966.
- Fung Yu-lan. History of Chinese Philosophy. 2 vols. Trans. by Derk Bodde. Princeton: Princeton University Press, 1983.
- Mencius, trans., D. C. Lau. Hong Kong: Chinese University Press, 2003.
- Mozi: Basic Writings, trans., Burton Watson. New York: Columbia University Press, 2003.
- Sources of Chinese Tradition, 2 vols., compiled by Wm. Theodore De Bary et al. New York: Columbia University Press, 1999.
- The Analects, trans., D. C. Lau. New York: Dorset Press, 1986.
- The Complete Works of Chuang Tzu, trans., Burton Watson. New York: Columbia University Press, 1968.
- Xunzi: Basic Writings, trans. Burton Watson. New York: Columbia University Press, 2003.