

Classical Chinese Philosophy

HUMA5930 (3 credits)

Spring 2026, HKUST

Syllabus (Tentative)



Instructor:

Prof. Jenny HUNG (hmjhung@ust.hk)

Class schedule: Fri 15:00–17:50 Hong Kong Time

Venue: Room 5566 (lift 27-28)

Office Hours: Fri 12:00 – 15:00 (please email me to arrange meetings)

Course Description:

This course examines the intellectual development of early China by focusing on four major schools: Confucianism, Mohism, Daoism, and Legalism. I will introduce representative philosophers in ancient China, such as Confucius, Mozi, Laozi, Zhuangzi, Xunzi, Hanfeizi, and Mencius. We will explore their thoughts in ethics, human nature, metaphysics, and self-cultivation. We will read translations of major texts with commentaries and interpretations.

Prerequisites

- MA, MPhil, and PhD students are all welcome.
- Chinese language is not required. The course will be conducted in (simple) English. We read translated texts with commentaries.
- Prior knowledge of philosophy, Chinese history, or religion will be helpful, though not necessary.

Co-requisites, and Cross-lists: none

Intended Learning Outcomes (ILOs)

By the end of this course, students should be able to:

1. Explain the main concepts in Classical Chinese Philosophy;
2. Demonstrate a cross-cultural understanding of issues about the ethics, metaphysics, and philosophy of life in the history of thoughts;
3. Critically examine issues surrounding the relationships between human nature and political thoughts, and happiness and self-cultivation;
4. Develop the ability to compare the ideas and arguments put forward by the philosophers;
5. Demonstrate close reading and analytical thinking skills and marshal evidence in support of one's thesis;
6. Formulate arguments in the format of an academic essay

Assessment Task	Marks	Due Date
In-class Participation and Discussion	10	
Oral presentation X 1 (2 students in a group)	20	Students are welcome to select their preferred presentation dates
Midterm paper X 1	30	Mar 22, 2026, 23:59 HK Time
Final paper X 1	40	May 24, 2026, 23:59 HK Time

Course Requirements (100 marks in total)

- In-class Participation and Discussion: 10 marks
- Oral presentation (20 minutes, 2 persons in a group): 20 marks
- Midterm paper (either in Chinese or English, max. 1800 words, reference included): 30 marks
- Final paper (either in Chinese or English, max. 2500 words, reference included): 40 marks
- Debates: 1 bonus mark will be added to the final grade for those who participate in each debate

In-class participation and discussion:

- Attendance is expected at all sessions.
- Your participation in class will be evaluated based on how well you are prepared for each session and the quality and frequency of your contributions.
- The counting of course participation marks starts right after the add drop period.
- After the add-drop period, 1.5 marks will be deducted from the final grade for each class absence, unless an official medical document is provided to support the absence.

Oral presentation:

- For MA students, 2 students are in one group.
- Each MPhil/PhD student may deliver an individual presentation.
- You can select any readings or topics in the syllabus to give a short presentation for about 20 minutes. For example, you can summarize (15 mins) an essay and tell us what you think about it (5 mins). We will discuss the paper afterward. Other students are welcome to give comments.
- Other students are welcome to give comments.

Midterm and Final Papers:

- Each student should submit (1) one midterm paper and (2) one final paper via Canvas by the due date. Late submissions will not be accepted.
- The midterm paper should be under 1800 words (including references)
- The final paper should be under 2500 words (including references).
- Identify a question from the materials from this course and analyze it in depth. You can either
 - (1) provide a critical assessment of an argument or idea you encountered in the course, or
 - (2) make a comparison between the thoughts of two ancient Chinese philosophers, or between those of an ancient Chinese philosopher and a thinker in a different tradition, or
 - (3) formulate an argument or set of arguments for a position in support of, or opposing to, that of a classical Chinese philosopher.

You will be expected to read and cite several articles or books pertinent to your topic and include a bibliography in the paper.

Debates:

- We will have regular short debates in class on controversial issues in ancient Chinese thought.
- I will invite students with different positions to speak aloud and provide justifications for their thoughts.
- Students are encouraged to help each other in formulating arguments and replying to opponents.
- For each debate, one bonus mark will be added to the final grade for anyone who participates.

Consultation:

- I will arrange private meetings with each student to discuss the ideas and plans

for the assignments. In addition, you can send your midterm and final paper to me early. I will try to give comments before the deadline such that you can revise it and then officially submit a revised version.

Textbooks:

- **IC:** Van Norden, Bryan. (2011). *Introduction to Classical Chinese Philosophy*. Indianapolis: Hackett Publishing.
- **RC:** Ivanhoe, Philip J. & Van Norden, Bryan. (2006). *Readings in Classical Chinese Philosophy*. 2nd Ed. Indianapolis: Hackett Publishing
- All readings will be uploaded to Canvas.

Mapping of Course ILOs to Assessment Tasks

Assessed Task	Mapped ILOs	Explanation
In-class Participation & Discussion	ILO1, ILO2	In-class Participation and Discussion promotes verbal skills to explain main concepts in Classical Chinese philosophy such that students can demonstrate a cross-cultural understanding of issues about the ethics, metaphysics, and philosophy of life in the history of thoughts.
Oral presentation (2 students in a group)	ILO1, ILO2	Oral presentation promotes verbal skills to explain main concepts in Classical Chinese philosophy such that students can demonstrate a cross-cultural understanding of issues about the ethics, metaphysics, and philosophy of life in the history of thoughts.
Midterm paper	ILO3, ILO4, ILO5, ILO6	The midterm paper assesses students' ability to Critically examine issues surrounding the relationships between human nature and political thoughts, and happiness and self-cultivation, comparing the ideas and arguments put forward by the philosophers
Final paper	ILO3, ILO4, ILO5, ILO6	The final paper assesses students' ability to Demonstrate close reading and analytical thinking skills and marshal evidence in support of one's thesis and formulate arguments in the format of an academic essay.

Tentative Schedule

Date	Topic	Readings and Activities
Feb 6	Historical Context	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Chapter 1: The Historical Context, IC. • Chapter 1: Yijing, Liu JeeLoo (2006)
Feb 13	Confucius	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Chapter 1: Confucius, The Analects, RC. • Chapter 2: Confucius and Confucianism, IC. <p><i>Debate 1:</i> If your father stole a smartphone, should you turn him in?</p>
Feb 20	Confucius	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Chapter 3: Kongzi and Virtue Ethics, IC. <p><i>Debate 2:</i> If you were Yue Fei, would you return to your home country?</p>
Feb 27	Laozi	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Laozi (Daodejing), RC. • Chapter 8: The Daodejing and Mysticism, IC. <p><i>Debate 3:</i> Is Laozi an anti-intellectualist?</p>
Mar 6	Mozi	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Chapter 2: Mozi, RC. • Chapter 4: Mohist Consequentialism, IC. <p><i>Debate 4:</i> • Which should I practice? Universal Love or differentiated love?</p>
Mar 13	Zhuangzi Zoom class	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Zhuangzi, RC. • Chapter 7: Zhuangzi, Liu JeeLoo (2006)
Mar 20		<p style="text-align: center;"><i>Conference break (no class)</i></p> <p><i>(Students attending any conference session will be awarded 3 bonus marks)</i></p>
Mar 27	Zhuangzi	<p><i>Debate 5:</i></p> <ul style="list-style-type: none"> • Does a True Man have emotions?
Apr 03		<p style="text-align: center;"><i>Midterm Break (no class)</i></p>
Apr 10	Yang Zhu	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Chapter 5: Yang Zhu and Egoism, IC.
Apr 17	Mengzi	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Mengzi (Mencius), RC. • Chapter 6: Mengzi and Human Nature, IC.
Apr 24	Xunzi	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Xunzi, RC. • Chapter 10: Xunzi's Confucian Naturalism, IC.
May 1		<p style="text-align: center;"><i>Labor Day (holiday, no class)</i></p>
May 8	Hanfeizi	<p><i>Readings:</i></p> <ul style="list-style-type: none"> • Chapter 11: Han Feizi, IC. • Han Feizi, RC.

😊 Enjoy! 😊

Optional Reading List

(If interested, students may present or discuss a paper from the list below)

Introductions:

- Chan, W. (1963). *A Source book in Chinese Philosophy*. Princeton University Press.
Lai, K. (2008). *An Introduction to Chinese Philosophy*. New York: Cambridge University Press.

Translations:

- Graham, A. C. (trans.) (1990). "Yang Zhu," in *The Book of Lieh-tzu*. New York: Columbia University Press.
Hutton, E. L. (Trans.). (2014). *Xunzi: The Complete Text*. Princeton: Princeton University Press.
Legge, J. 1963. *The sacred books of China: The I Ching: The book of changes*. New York: Dover Publications.
Slingerland, E. G. (2003). *Confucius: Analects: With Selections From Traditional Commentaries*. Indianapolis: Hackett Publishing.
Van Norden, B. W. (2008). *Mengzi: With Selections from Traditional Commentaries*. Indianapolis: Hackett Publishing.
Waley, A. 1996. *The Book of Songs*: The ancient Chinese classic of poetry. Grove Press.
Watson, B. (trans.) (2013). *The Complete Works of Zhuangzi*. New York: Columbia University Press.
Wilhelm, R.; Baynes F. C. (1950). *The book of Changes*. New Jersey: Princeton University Press.
Wu, C. Q. (2016). *Thus Spoke Laozi*. A New Translation with Commentaries of Daodejing. Honolulu: University of Hawai'i Press.

Confucius and Early Confucianism:

- Connolly, T. (2019). The Metaphysical Background to Early Confucian Ethics. *Philosophy Compass*, 14, 1–8.
Elstein, D. (2010). Why Early Confucianism Cannot Generate Democracy. *Dao: A Journal of Comparative Philosophy* 9 (4):427-443.
Fingarette, H. (1966). Human Community as Holy Rite: An Interpretation of Confucius' Analects. *The Harvard Theological Review* 59, no. 1: 53-67.
Hutton, E. (2006). Character, Situationism, and Early Confucian Thought. *Philosophical Studies* 127 (1):37-58.
Ivanhoe, P. J. (1991). Character Consequentialism: an Early Confucian Contribution to Contemporary Ethical Theory. *Journal of Religious Ethics* 19 (1):55 - 70.
Kim, S. M. (2014). Politics and Interest in Early Confucianism. *Philosophy East and West* 64 (2):425-448.
Nuyen, A. T. (2007). Confucian Role Ethics as Role-based Ethics. *International Philosophical Quarterly*, 47(3), 315–328.
Ramsey, J. (2016). Confucian Role Ethics: A Critical Survey. *Philosophy Compass*, 11(5), 235–245.
Saunders, F. (2025). Expressivism and early Confucian metaethics. *Asian Journal of Philosophy* 4 (1):1-25.
Shun, K. L. (2021). Dimensions of Humility in Early Confucian Thought. *Journal of*

- Chinese Philosophy* 48 (1):13-27.
- Slingerland, E. (2011). The Situationist Critique and Early Confucian Virtue Ethics. *Ethics* 121 (2):390-419.
- Stalnaker, A. (2010). Virtue as mastery in early confucianism. *Journal of Religious Ethics* 38 (3):404-428.
- Sung, W. (2020). The Early Confucian Worry about Yuan. *Journal of Value Inquiry* 54 (2):257-271.
- Wang, J. (2023). The Metaphysics of Personhood in Confucian Role Ethics. *Asian Journal of Philosophy*, 2(64).
- Wong, D. B. (2015). Early Confucian Philosophy and the Development of Compassion. *Dao: A Journal of Comparative Philosophy* 14 (2):157-194.
- Xu, K. Q. (2006). Early confucian principles: The potential theoretic foundation of democracy in modern china. *Asian Philosophy* 16 (2):135 – 148.

Laozi:

- Cheung, L. K. C. (2017). The Metaphysics and Unnamability of the Dao in the Daodejing and Wittgenstein. *Philosophy East and West* 67 (2):352-379.
- Heilbrunn, D. (2009). Hermann Hesse and the Daodejing on the wu 無 and you 有 of Sage-leaders. *Dao: A Journal of Comparative Philosophy* 8 (1):79-93.
- Lai, K. (2000). The Daodejing: Resources for contemporary feminist thinking. *Journal of Chinese Philosophy* 27 (2):131–153.
- Liu, X. (1998). On the concept of naturalness in Lao Tzu's philosophy. *Journal of Chinese Philosophy* 25:4 423-446.
- McDonough, R. (2017). The Dao that Cannot be Named. *Philosophy East and West* 67 (3):738-762.
- Michael, T. (2023). Original Nothingness and Wu- Compounds: Re-interpreting the Daodejing's Discourse on Nothingness. *Philosophy East and West* 73 (3):698-717.
- Yan, H. K. T. (2009). A paradox of virtue: The Daodejing on virtue and moral philosophy. *Philosophy East and West* 59 (2):173-187.

Mozi:

- Back Y. S. (2017). Reconstructing Mozi's Jian'ai 兼愛. *Philosophy East and West* 67 (4):1092-1117.
- Back, Y. S. (2019). Rethinking Mozi's Jian'ai: The Rule to Care. *Dao: A Journal of Comparative Philosophy* 18 (4):531-553.
- Chiu, W. W. (2014). Assessment of Li 利 in the Mencius and the Mozi. *Dao: A Journal of Comparative Philosophy* 13 (2):199-214.
- Fraser, C. (2008). Mohism and Self-Interest. *Journal of Chinese Philosophy* 35.3: 437–54.
- Fraser, C. (2016). The Mozi and Just War Theory in Pre-Han Thought. *Journal of Chinese Military History* 5 (2):135–175.
- Martinich, A. P. & Tsoi, S. W. (2015). Mozi's Ideal Political Philosophy. *Asian Philosophy* 25 (3):253-274.
- Wong, B. & Loy, H. C. (2004). War and ghosts in Mozi's political philosophy. *Philosophy East and West* 54 (3):343-363.

Zhuangzi:

- Fraser, C. (2009). Skepticism and Value in the Zhuāngzī. *International Philosophical Quarterly* 49 (4):439-457.
- Fraser, C. (2014). Wandering the Way: A Eudaimonistic Approach to the Zhuāngzī. *Dao: A Journal of Comparative Philosophy* 13 (4):541-565.
- Huang Y. (2010). Respecting Different Ways of Life: A Daoist Ethics of Virtue in the "Zhuangzi" Source: *The Journal of Asian Studies*, Vol. 69, No. 4: pp. 1049-1069.
- Hung, J. (2020). Is Zhuangzi a Wanton? Observation and Transformation of Desires in the Zhuangzi. *Dao: A Journal of Comparative Philosophy* 19 (2): 1-17.
- Hung, J. (2019). The Theory of the Self in the Zhuangzi: A Strawsonian Interpretation. *Philosophy East and West* 69:2, 376-394.
- Møllgaard, E. (2005). Zhuangzi's notion of transcendental life. *Asian Philosophy* 15 (1):1-18.
- Northoff, G. & Cheng, K. Y. (2019). Levels of Time in the Zhuangzi: A Leibnizian Perspective. *Philosophy East and West* 69 (4):1014-1033.
- Sturgeon, D. (2015). Zhuangzi, Perspectives, and Greater Knowledge. *Philosophy East and West* 65 (3):892-917.

Yang Zhu:

- Zhao, Y. X. (2014). Yang Zhu's "Guījī" Yangsheng and Its Modern Relevance. *Philosophy Study* 4 (3).

Mengzi:

- Choi, D. (2018). Moral Artisanship in Mengzi 6A7. *Dao: A Journal of Comparative Philosophy* 17 (3):331-348.
- Choi, D. (2019). Mengzi's Maxim for Righteousness in Mengzi 2A2. *Dao: A Journal of Comparative Philosophy* 18 (3):371-391.
- Law, L. K. G. (2025). Mengzi's Reception of Two All-Out Externality Statements on Yi 義. *Dao: A Journal of Comparative Philosophy* 24 (1):55-84.
- Machek, D. (2021). Mengzi on Nourishing the Heart by Having Few Desires. *Philosophy East and West* 71 (2):393-413.
- Mower, G. B. (2016). Mengzi and Hume on Extending Virtue. *Philosophy East and West* 66 (2):475-487.
- Ramsey, J. (2015). Mengzi's Externalist Solution to the Role Dilemma. *Asian Philosophy* 25 (2):188-206.
- Sarkissian, H. (2025). Did Mengzi Reject Moral Perfection as a Regulative Ideal? *Dao: A Journal of Comparative Philosophy* 24 (4):717-729.
- Tiwald, J. (2008). A Right of Rebellion in the Mengzi? *Dao: A Journal of Comparative Philosophy* 7 (3):269-282.
- Van Norden, B. W. (2003). Mengzi and Virtue Ethics. *Journal of Ecumenical Studies* 40 (1-2):120-36.

Xunzi:

- Harold, J. (2011). Is Xunzi's Virtue Ethics Susceptible to the Problem of Alienation? *Dao: A Journal of Comparative Philosophy* 10 (1):71-84.
- Harris, E. L. (2013). The Role of Virtue in Xunzi's 荀子 Political Philosophy. *Dao: A Journal of Comparative Philosophy* 12 (1):93-110.

- Hutton, E. Leon (2001). Virtue and Reason in Xunzi. Dissertation, Stanford University
- Lu, X. F. (2020). Xunzi: Moral education and transformation. *Asian Philosophy* 30 (4):340-350.
- Sung, W. (2017). Li, Qing, and Ethical Transformation in the Xunzi. *Asian Philosophy* 27 (3):227-247.
- Tang, S. F. (2012). Self and Community in the Xunzi. *Frontiers of Philosophy in China* 7:3 :455-470.
- Tang, S. F. (2021). Virtue Through Habituation: Virtue Cultivation in the Xunzi. *Journal of Chinese Philosophy* 48 (2):157-169.
- Wilson, L. (2018). Virtue and Virtuosity: Xunzi and Aristotle on the Role of Art in Ethical Cultivation. *Journal of Confucian Philosophy and Culture* 30:75–103.

Hanfeizi:

- Ivanhoe, P. J. (2011). Hanfeizi and Moral Self-Cultivation. *Journal of Chinese Philosophy* 38:1 31-45.
- Kim, S. M. (2012). Virtue Politics and Political Leadership: A Confucian Rejoinder to Hanfeizi. *Asian Philosophy* 22 (2):177-197.
- King, B. (2020). Moral Concern in the Legalist State. *Dao: A Journal of Comparative Philosophy* 19 (3):391-407.
- Martinich, A. P. (2011). The sovereign in the political thought of Hanfeizi and Thomas Hobbes. *Journal of Chinese Philosophy* 38 (1):64-72.
- Martinich, A. P. (2014). Political Theory and Linguistic Criteria in Hanfeizi's Philosophy. *Dao: A Journal of Comparative Philosophy*, 13: 379-93.

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Course AI Policy

You may use AI to:

- Brainstorm ideas,
- Search for references,
- Check grammar,
- Refine sentence structure and modify use of words,
- Organize the reference list.

Please do not use AI to generate the whole essay! We are able to detect it!

Communication and Feedback

- Assessment marks for individual assessed tasks will be communicated within two weeks of submission.
- Feedback on assignments will include comments on strengths and areas for improvement.
- Students who have further questions about the feedback including marks should consult the instructor within five working days after the feedback is received.

Presentation - Grading Rubric

16-20 marks - Excellent

- **Focus:** Exceptionally clear and relevant.
 - **Understanding:** In-depth and accurate grasp of theories and concepts related to the subject.
 - **Application:** Excellent application of knowledge.
 - **Argumentation:** Comprehensive, logical, and well-supported arguments with substantial evidence.
 - **Structure:** Highly organized and coherent; presentation is engaging, clear, and fluent.
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12-15 marks - Good

- **Focus:** Clear and relevant.
 - **Understanding:** Good understanding of theories and concepts.
 - **Application:** Effective application of knowledge.
 - **Argumentation:** Comprehensive and logical arguments with good supporting evidence; reasonably in-depth discussion.
 - **Structure:** Well-structured and coherent; presentation is clear and fluent.
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8-11 marks - Satisfactory

- **Focus:** Generally clear and relevant.
 - **Understanding:** Superficial understanding of theories and concepts.
 - **Application:** Satisfactory application of knowledge.
 - **Argumentation:** Fairly comprehensive and logical arguments with some supporting evidence; discussion lacks depth.
 - **Structure:** Somewhat structured and coherent; presentation lacks clarity and fluency.
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5-7 marks - Below Satisfactory

- **Focus:** Unclear and only marginally relevant.
 - **Understanding:** Misconceptions present regarding theories and concepts; limited application.
 - **Argumentation:** Arguments are somewhat illogical; discussion is superficial and biased.
 - **Structure:** Loosely organized with significant issues in expression.
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0-4 marks

- **Focus:** Vague or irrelevant.
- **Understanding:** Lacks proper understanding of theories and concepts; very limited application.
- **Argumentation:** Arguments are illogical with minimal supporting evidence; discussion is superficial or biased.
- **Structure:** Disorganized, unclear, and substantial issues with expression.

Papers - Grading Rubric

60%: The Baseline

Your paper signifies competent but not exceptional work. Essays are graded up or down relative to the following baseline criteria. A paper with 60% marks or above:

- Addresses all major parts of the assignment
 - Conveys a solid understanding of the assigned passage
 - Offers clear and consistent arguments for a clearly articulated position
 - Considers significant objections to that position and replies to those objections
 - Contains no significant misunderstandings
 - Is generally well written and well organized, with few grammatical or spelling errors
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61-75%: The Beginnings of Distinction

Your paper meets *all* of the above standards, but in addition:

- Offers the beginnings of an original or powerful argument or idea, such as an unusually apt analogy that illuminates a previously obscure aspect of the problem, a clever counterexample to a seemingly persuasive claim, a sharp distinction that does real philosophical work, or a subtle observation drawn from a close reading of a text; or
 - Works out ordinary ideas to a greater depth than usual
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75% or above: Outstanding Work

Your paper meets *all* of the above standards, but in addition:

- Works out the original or powerful idea or argument fully and deeply—that is, in a way that demonstrates a firm grasp of the underlying concepts, principles, and argumentative strategy; or
 - Offers an unusually comprehensive and systematic (rather than scattershot) survey of possible moves by both sides and clearly and systematically evaluate them, coming to a closely reasoned conclusion
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40-59%: Errors or Omissions

Your paper is fine, but somewhere it contains significant errors, misunderstandings, or omissions. Your essay falls just short of the *12-mark paper* standards by, for example:

- Failing to address a major part of the assignment
 - Misunderstanding an important element of the argument, or a substantial philosophical point
 - Failing to articulate a consistent position
 - Offering fallacious arguments, or arguments that don't actually address the question at issue
 - Failing to consider objections to the position defended therein
 - Wasting space on issues or ideas that are not pertinent to the assignment
 - Lacking a clear organization and logical structure
 - Containing numerous grammatical, spelling, or punctuation errors
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39% or below: More Serious Problems

Your paper exemplifies one or more of the problems of a 40-59% paper, more often or more pervasively, or you stray off topic.

Final Grade	Description	Elaboration on subject grading description
A range	Excellent	Demonstrates a deep understanding of concepts in Classical Chinese Philosophy. Exhibits exceptional critical thinking skills in evaluating philosophical ideas Effectively communicates complex ideas metaphysics, ethics, and practical considerations.
B range	Good	Shows a solid grasp of basic concepts in Classical Chinese Philosophy. Demonstrates good critical thinking skills in assessing philosophical ideas in Classical Chinese Philosophy. Able to communicate good understandings of concepts in Classical Chinese philosophy.
C range	Satisfactory	Possesses an adequate understanding basic concepts in Classical Chinese Philosophy. Displays satisfactory critical thinking skills in assessing philosophical ideas in Classical Chinese Philosophy. Lack depth in philosophical analysis. Able to communicate about basic understandings of concepts in Classical Chinese philosophy.
D	Marginal Pass	Has basic knowledge of Classical Chinese Philosophy. Shows limited critical thinking skills in assessing philosophical ideas in Classical Chinese Philosophy. Communicates about basic understandings of concepts in Classical Chinese philosophy with minimal effectiveness.
F	Fail	Demonstrates insufficient understanding of Classical Chinese Philosophy. Lacks critical thinking skills in assessing philosophical ideas in Classical Chinese Philosophy. Struggles to communicate about basic understandings of concepts in Classical Chinese philosophy.

Academic Integrity

Students are expected to adhere to the university's academic integrity policy.

Students are expected to uphold HKUST's Academic Honor Code and to maintain the highest standards of academic integrity.

The University has zero tolerance of academic misconduct.

Please refer to [Academic Integrity | HKUST – Academic Registry](#) for the University's definition of plagiarism and ways to avoid cheating and plagiarism.

😊 Enjoy! 😊