

PHIL 3111
Pre-Qin Confucian Philosophy
Tuesday 9:30-12:15; ERB 408

Outline (Tentative)

| | | |
|------------------------------------|-------------|---------------|
| Instructor: Professor Huang | Yong | Tutor: |
|------------------------------------|-------------|---------------|

I Outline (as stated in CUSIS)

This course explores Confucian philosophy and its development in the Pre-Qin period by examining such Confucian classics as *The Analects*, *The Mencius*, and *The Xunzi*. Focus will be on their philosophical significance to the contemporary world

II. Learning Outcome (as listed in CUSIS)

1. Have a grasp of the major ideas and theories of Pre-Qin Confucian philosophy.
2. Read and interpret the texts covered in the course.
3. Reflect the modern relevance of Pre-Qin Confucian philosophy.
4. Be able to engage in critical discussion, to put forward and defend their own ideas concerning Confucian philosophy.

III. Topics

See below, “VII. Schedule”

IV. Learning Activities

1. Read the assigned readings before the class;
2. Attend the weekly class meeting from the beginning to the end and actively participate at classroom discussion;
3. Attend and actively participate at each of the three discussion sessions and make 2 presentations.
4. Write three papers, on the *Analects*, the *Mencius*, and the *Xunzi* respectively: [a] Each paper should have at least 2000 English words or 3000 Chinese characters; [b] The paper must be on one of the topics discussed in class [papers on topics not discussed in class are not accepted]; [c] it must critically engage at least two assigned secondary readings, in addition to the primary text (mandatory) and secondary literature outside the assigned reading list (optional); [d] the paper may start with a summary of the readings, both primary and secondary, but it must develop/defend something unique of its own; [e] the paper is due one week after the discussion on the text is finished [the paper on the *Analects* is due in the class of the 6th week; the paper on the *Mencius* is due in the class of the 10th week; the paper on the *Xunzi* is due to my office/mailbox one week from the last class meeting]; Later papers within a week of the deadline are accepted for a discounted grade (for example, an “A” grade will become “A-”, and no papers more than a week later are accepted; (f) the paper can be based on and/or expanded from the presentation.

V. Assessment Scheme

| Items | Explanation | Ratio |
|---|-------------|-------|
| Two Presentations | | 15% |
| Three papers | | 70 % |
| Preparation for and Participation at class discussion | | 15% |

VI. Learning Resources

A. Primary Texts (and Their English Translations)

楊伯峻，論語譯註，北京：中華書局，1980年

程樹德，論語集釋，北京：中華書局，1990年

Lau, D.C., trans., *The Analects*. New York: Penguin, 1979.

楊伯峻，孟子譯註，北京：中華書局，2005年

Lau, D.C., trans, *The Mencius*, Harmondsworth: Penguin, 1970

張覺，荀子譯註，上海：上海古籍出版社，2012年。

王先謙，荀子集解，北京：中華書局，1988年

Knoblock, John, trans., *Xunzi: A Translation and Study of the Complete Works*, 3 vols., Stanford: Stanford University Press, 1988-1990.

B. Secondary Literatures

Ames, Roger T. 1999. "The Mencian Conception of *Ren Xing*: Does It Mean 'Human Nature'." In Henry Rosemont, ed., *Chinese Texts and Philosophical Contexts*. Chicago: Open Court: 143-178.

Ames, Roger T. 2002. "Mencius and a Process Notion of Human Nature." In Alan Chan, ed., *Mencius : contexts and interpretations*. Honolulu: University of Hawaii Press, 42-70.

Behuniak, Jr., James. 2005. *Mencius on Becoming Human*. Albany, NY: SUNY Press.

Behuniak, James 2000a. "Nivison and the 'Problem' in Xunzi's Ethics." *Philosophy East and West* 50.1: 97-110.

Behuniak, James. 2000. "Reply to David Nivison." *Philosophy East and West* 50: 116-118.

Benson, Mark. 2014. "Xunzi's Reinterpretation of Ritual: A Hermeneutic Defense of the Confucian Way." In T.C. Kline III and Justin Tiwald, eds., *Ritual and Religion in the Xunzi*. Albany: SUNY Press, 107-134.

Bloom, Irene T. 2002. "Mengzian Arguments on Human Nature." In Xiusheng Liu and Philip J. Ivanhoe, eds., 2002, pp. 64-100.

Chang, Chi-yun. 1980. "Confucius's Philosophy of Education." *Chinese Culture* 21.4: 21-56.

Chang, Chi-yun. 1981. "Confucius's Political Philosophy." *Chinese Culture* 22.1: 1-31.

Chang, Chi-yun. 1981a. "Confucius's Philosophy of Law." *Chinese Culture* 22.3: 1-21.

Chen, Lai. 2008. "The Ideal of 'Educating' and 'Learning' in Confucian Thought." In Roger T. Ames and Peter Hershock, eds., *Educations and Their Purposes*. Honolulu: University of Hawaii Press.

Chiu, Wai Wai 2014. "Assessment of *Li* 利 in the *Mencius* and the *Mozi*." *Dao*: 13: 199-214.

Chong, Kim Chong. 1998. "Confucius's Virtue Ethics." *Journal of Chinese Philosophy* 25: 101-130.

Chong, Kim Chong. 2007. *Early Confucian Ethics: Concepts and Arguments*. Chicago: Open Court.

Chong, Kim Chong. 2008. "Xunzi and the Essentialist Mode of Thinking on Human Nature." *Journal of Chinese Philosophy* 35: 63-78.

Cua, Antonio S. 1977. "The Concept of Paradigmatic Individuals in the Ethics of Confucius." *Inquiry* 14: 41-55.

Cua, Antonio S. 1992. "Competence, Concern, and the Role of Paradigmatic Individuals (*junzi*) in Moral Education." *Philosophy East and West*. 42: 49-68.

Cua, Antonio S. 2005. *Human Nature, Ritual, and History: Studies in Xunzi and Chinese Philosophy*. Washington, D.C.: The Catholic University of America Press.

鄧曉芒，2011。「儒家倫理新批判」。重慶：重慶大學出版社。

Finlay, Stephen. 2012. "Reasons for Action: Internal vs. External." *Stanford Encyclopedia of Philosophy*.

Goldin, Paul R. 2000. *Rituals of the Way: The Philosophy of Xunzi*. Chicago: Open Court.

Graham, A.C. 2002. "The Background of the Mencian [Mengzian] Theory of Human Nature." In Xiusheng Liu and Philip J. Ivanhoe, eds., 2002, pp. 1-63.

Graham, A.C. 1989. "Hsun-tzu's Confucianism." In *Disputers of the Tao: Philosophical Argument in Ancient China*. Chicago: Open Court, pp. 235-266.

- Fun, Yiu-ming. 2012. "Two Senses of 'Wei': A New Interpretation of Xunzi's Theory of Human Nature." *Dao: A Journal Of Comparative Philosophy* 11: 187-200.
- 郭齊勇編，2004。儒家倫理爭鳴集。武漢：湖北教育出版社。
- 郭齊勇編，2011。儒家倫理新批判之批判。武漢：武漢大學出版社。
- 郭齊勇，尚時鈞，2014。「『門內』的儒家倫理：兼與廖明春先生商榷『論語』『親親互隱』章之理解」。華南師大學報社科版，第一期，pp. 131-136.
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- Hagen, Kurtis 2011. "Xunzi and the Prudence of Dao: Desire as the Motive to Become Good." *Dao: A Journal of Comparative Philosophy* 10: 53-70.
- Harod, James. 2011. "Is Xunzi's Virtue Ethics Susceptible to the Problem of Alienation?" *Dao: A Journal of Comparative Philosophy* 10: 71-84.
- Harris, Eiril. 2013. "The Role of Virtue in Xunzi's 荀子 Political Philosophy." *Dao* 12: 93-110.
- Huang, Yong. 2013. *Confucius: A Guide for the Perplexed*. London: Bloomsbury.
- Huang, Yong, 2015. "Yin (Non-Disclosure/Rectification), Zhi (Fairness/Straightforwardness), and Ren (Responsibility): A New Round of Debate Concerning *Analects* 13.18." *Contemporary Chinese Thought*.
- Huang, Yong. 2024. "Confucian Economic Ethics." *Oxford Handbook of Religion and Economic Ethics*, eds., Roy C. Moore and Albino Barrera. Oxford University Press.
- Huang, Yong. Forthcoming. "Two Defenses of Moral Expressivism: From Simon Blackburn's Quasi-Realism to Wang Yangming's Agent-Based Moral Realism." *Simon Blackburn Encountering Chinese Philosophy*, ed. Yong Huang. Bloomsbury.
- 黃進興 1998。優入聖域。西安：陝西師大出版社。
- Hutton, Eric. 2000. "Does Xunzi Have a Consistent Theory of Human Nature?" In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 220-236.
- Hutton, Eric L. 2006. "Character, Situationism, and Early Confucian Thought." *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition* 12: 37-59.
- Im, Manyul. 2011. "Mencius as Consequentialist" *Ethics in Early China: An Anthology*, eds., Chris Fraser, Dan Robins, and Timothy O'Leary. Universit of Hong Kong Press.
- Ihara, Craig. 1991. "Wong, David on Emotions in Mencius." *Philosophy East & West*: 41: 45-53.
- Im, M. 1999. "Emotional control and virtue in the 'Mencius'." *Philosophy East & West* 49: 1-27.
- Im, M. 2011. "Mencius as Consequentialist." In Chris Fraser, Dan Robins, and Timothy O'Leary, eds., *Ethics in Early China: An Anthology*. Hong Kong: Hong Kong University Press.
- Ivanhoe, Philip J. 1990. "Reweaving the One Thread of the *Analects*." *Philosophy East and West* 40: 17-33.
- Ivanhoe, Philip. 1991. "Character Consequentialism: An Early Confucian Contribution to Contemporary Ethical Theory." *Journal of Religious Ethics* 19: 55-70.
- Ivanhoe, Philip. 1991a. "A Happy Symmetry: Xunzi's Ethical Thought," *Journal of the American Academy of Religion* 59: 309-322.
- Ivanhoe, Philip J. 2000. "Human Nature and Moral Understanding in the *Xunzi*." In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 237-249.
- Ivanhoe, Philip J. 2002. "Confucian Self Cultivation and Mengzi's Notion of Extension." In Xiusheng Liu and Philip J. Ivanhoe, eds., pp. 221-240.
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- Kim, Myeong-seok. 2014. "Is There No Distinction between Reason and Emotion in Mengzi?" *Philosophy East & West* 64: 49-81.
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- Lau, D.C. 2000. "Theories of Human Nature in *Mencius* and *Xunzi*." In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 189-219.
- Lebkuecher, Gina. 2024. "Mengzian Sensitivity to Social Roles." *Dao: A Journal of Comparative Philosophy* 23.2: 191-222.
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- 廖明春, 2013. 論語父子互隱章新證, 湖南大學學報, 第二期, pp. 5-13.
- 梁濤, 2012. " '親親相隱' 與 '隱而任之' 。" 哲學研究, 第十期, pp. 35-42.
- Liu, Xiusheng, and Philip J. Ivanhoe, eds. 2002. *Essays on the Moral Philosophy of Mengzi*. Indianapolis/Cambridge: Hackett Publishing.
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- Liu, Xiusheng. 2002a. "Mencius, Hume, and the Sensibility Theory." *Philosophy East & West Volume 52*: 75-97
- Liu, Xiusheng. 2003. *Mencius, Hume, and the Foundations of Ethics*. Hampshire, England: Ashgate Publications.
- Lu, Shirong. 2012. "Confucius's Virtue Politics: Ren as Leadership Virtue." *Asian Philosophy* 22: 15-35.
- Mancilla, Alejandra. 2013 "The Bridge of Benevolence: Hutcheson and Mencius." *Dao* 12: 57-72.
- McRae, Emily. 2011. "The Cultivation of Moral Feelings and Mengzi's Method of Extension." *Philosophy East & West* 61: 587-608.
- Mower, Deborah. 2013. "Situationism and Confucian Virtue Ethics." *Ethical Theory and Moral Practice* 16: 113-137.
- Munro, Donald 1996. "A Villain in the Xunzi." In Philip. I. Ivanhoe, ed., *Chinese Language, Thought, and Culture: Nivison and His Critics.* Chicago: Open Court, pp. 193-200.
- Nivison, David S. 1996. "Critique of David B. Wong." In Philip J. Ivanhoe, ed., *Chinese Language, Thought, and Culture: Nivison and His Critics.* Chicago: Open Court, pp. 232-331.
- Nivison, David S.. 1996a. "Xunzi on 'Human Nature'." In *The Ways of Confucianism: Investigations in Chinese Philosophy*. Chicago: Open Court, pp. 203-216.
- Nivison, David S. 1996c. "Golden Rule Arguments in Chinese Philosophy. In *The Ways of Confucianism: Investigations in Chinese Philosophy*. Chicago: Open Court, pp. 59-76.
- David S. Nivison. 2000. "Response to James Behuniak." *Philosophy East and West* 50: 110-115.
- Nuyen, A. T. 2013. "The 'Mandate of Heaven': Mencius and the Divine Command Theory of Political Legitimacy." *Philosophy East and West* 63: 113-126.
- Olberding, Amy. 2007. "The Educative Function of Personal Style in the *Analects*." *Philosophy East and West* 57: 357-374.

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- Olberding, Amy. 2013. "Confucius' Complaints and the *Analects*' Account of the Good Life." *Dao* 12: 417-41.
- Raphals, Lisa. 2014. "Uprightness, Indirection, Transparency." In Amy Olberding, ed., *Dao Companion to the Analects*. Dordrecht: Springer.
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- Sim, May. 2009. "Dewey and Confucius: On Moral Education." *Journal of Chinese Philosophy* 36: 85-106.
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- Stalnaker, Aaron. 2010. "Virtue as mastery in Early Confucianism." *Journal Of Religious Ethics* 38: 404-428.
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- Van Norden, Bryan. 1991. "Kwong-loi Shun on Moral Reasons in Mencius." *Journal of Chinese Philosophy* 18: 353-370.
- Van Norden, Bryan. 2000. "Mengzi and Xunzi: Two Views of Human Agency." In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 105-134.
- Van Norden, Bryan. 2002. "The Emotion of Shame and the Virtue of Righteousness in Mencius." *Dao* 2: 45-77.
- Van Norden, Bryan 2002a. "Unweaving the 'One Thread' of *Analects*. In Bryan van Norden, ed., *Confucius and the Analects: New Essays*. Oxford: Oxford University Press, 216-236.
- Van Norden, Bryan. *Virtue Ethics and Consequentialism in Early Chinese Philosophy*. Cambridge: Cambridge University Press.
- Van Norden, Bryan. "Response to Angle and Slote." *Dao* 8: 305-9.
- Wang, YP. 2005. "Are Early Confucians Consequentialists?" *Asian Philosophy* 15: 19-34.
- Wilson, Stephen A. 2002. "Conformity, Individuality, and the Nature of Virtue: A Classical Confucian Contribution to Contemporary Ethical Reflection." In Bryan van Norden, ed., *Confucius and the Analects: New Essays*. Oxford: Oxford University Press, 94-117.
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- Wong, David B. 1991a. "Response to Craig Ihara's Discussion." *Philosophy East and West* 41: 55-58.
- Wong, David. 2002. "Reason and Analogical Reasoning in Mengzi." In Xiusheng Liu and Philip J. Ivanhoe, eds., 2002, pp. 187-220.
- Wong, David. 2000. "Xunzi on Moral Motivation." In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 135-175.
- Wong, David 2006. *Natural Moralities: A Defense of Pluralist Relativism*. Oxford: Oxford University Press.
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- Yu, Jiyuan. 2008. *The Ethics of Aristotle and Confucius: Mirrors of Virtue*. New York: Routledge.
- 張志搶，郭齊勇，2013。「也談『親親相隱』與『隱而任之』」。「哲學研究」，第四期，36-42.

VII. Schedule (subject to change at the instructor's discretion)

Note: Reading materials listed for each week below are secondary literatures; for weeks 2-5, the *Analects* [in Chinese original or in its English translation; same below] is the primary reading; for weeks 6-9, the *Mencius* is the primary reading; and for weeks 10-13, the *Xunzi* is the primary reading.

| Week | Topic | Readings | Tutorial | Notes |
|---|---|---|----------|-------|
| 1 January 7 | Introduction: Pre-Confucius Confucianism, Confucianism in Pre-Qin Philosophy, the later development of Confucianism | | | |
| 2 January 14 | The <i>Analects</i> I Ought we turn the other cheek or not? | <i>Analects</i> ; Huang 2013: ch. 2; [Cua 1977; Ivanhoe 1990; Van Norden 2002a; Olberding 2012: ch. 4; Raphals 2014] | | |
| 3 January 21 | The <i>Analects</i> II Why Be Virtuous? | <i>Analects</i> ; Huang 2013: ch. 3; [Chong 1998; Olberding 2013; Tu 1987; Van Norden 2007: ch. 2; Wilson 2002; Yu 2007: chs. 1 & 2] | | |
| 4 February 4 | The <i>Analects</i> IV Filial Piety: When your parents commit wrongdoing | <i>Analects</i> ; Huang 2013: ch. 5; Huang 2015; [郭 2004 ; 鄧 2010 ; 郭 2011 ; 郭和肖 2014 ; 梁 2012 , 廖 2013 , 張和郭 2013] | | |
| 5 February 11 | Discussion Session 1: Confucius | | | |
| 6 February 18 The first Paper Due | The <i>Mencius</i> I: The Nature of Mencius's Ethics: Deontological, Consequential, or Virtual Ethical? | Lee Minghwei 2013; Im 2011; Huang 2024 | | |
| 7 February 25 | The <i>Mencius</i> II: Moral Reason and Motivation: | Wong 1991; Wong 1991a; Wong 2002; Ihara 1991, Kim 2014; [Chong 2007: ch. 4; McRae 2011; Cua 2005: ch. 15; Shun 1989; Van Norden 1991; Im 1999; Ivanhoe 2002;] | | |
| 8 March 11 | The <i>Mencius</i> III: Mencius's Metaethics | Liu 2002, Liu 2002a, Ivanhoe 2011; Lebkuecher 2024; Huang forthcoming | | |

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| | | (Shun 1997: 94-112; Finlay 2012; Rosati 2006); | | |
| 9 March 18 | Discussion Session II: Mencius | | | |
| 10 March 25 The 2 nd paper due | The <i>Xunzi</i> I A Dilemma in Xunzi's View of Human Nature? | <i>The Xunzi</i> 23, 1.8, 5.9; 9.19; 27.67; Nivison 1996a; Behuniak 2000a; Nivison 2000, Behuniak 2000b; [Chong 2008; Cua 2005: 3-38; Fung 2012; Hutton 2000; Lau 2000; Munro 1996] | | |
| 11 April 1 | The <i>Xunzi</i> II Moral Motivation: Origin of the Goodness | <i>The Xunzi</i> 2, 19, 21; Van Norden 2000, Wong 2000, Kline III 2000, Li 2011 [Cua 2005: 39-72 & 160-190; Goldin 2000: ch. 1; Hagen 2011; Ivanhoe 2000; Yearley 2014] | | |
| 12 April 8 | The <i>Xunzi</i> III The Nature of Xunzi's Ethics: Realism or Constructivism? | <i>The Xunzi</i> 19, 21, 22, 17.7, 20.3, 21.1 ; Ivanhoe 1991a, 2000; Goldin 2000: ch. 3; Hagen 2000, Wong 2006: 37-41, 211-220 [Benson 2014; Hagen 2003, 2007: ch. 4; Kline III 2004; Lee 2004: ch. 5; Kupperman 2000] | | |
| 13 April 15 | Discussion Session III: Xunzi | | | |
| April 22 The 3 rd paper due | | | | |

VIII. 教學網站資源

Blackboard

IX. Contacts

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|------------------|----------------------------|
| Professor | |
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X. Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.