

Course Title	Understanding Life and Happiness: An Interdisciplinary Approach
Course Code	CLE9025
Recommended Study Year	Not Specified
No. of Credits/Term	3
Mode of Tuition	Sectional Approach (with Service-Learning Assessment)
Class Contact Hours	3 hours per week
Category in Major Prog.	Core Curriculum
Core Curriculum Cluster	Values, Cultures and Societies Cluster
Prerequisite(s)	N/A
Co-requisite(s)	N/A
Exclusion(s)	N/A
Exemption Requirement(s)	N/A

Brief Course Description

This course applies an interdisciplinary approach to positive living, with a view to equipping students with the practical skills to make the most of their lives. It introduces students to the concepts of mental capital and mental goods and shows how mental capital is shaped by habits and culture. Examples will be drawn from history as well as current events to show how people can be bogged down unnecessarily by “sunk costs and past glory” and how personal effort can make a huge difference to the “set range of happiness” and even circumstances, both of which are, over the long run, affected by consistent effort and voluntary choices.

The LIFE framework refers to Love, Insight, Fortitude, and Engagement. With LIFE, students will learn to take advantage of each day positively, in the sense that each day is considered to be the only window of opportunity to make a difference in one’s life. Each day will be valued highly so each day so you will add value to your life through your consumption and investment decisions in your life.

Aims

The aim of the course is to prepare students for a more fulfilling, happier life through positive living (“constrained maximization”).

Learning Outcomes (LO)

Upon completion of the course, students are expected to be able to:

1. discuss the proposition that life is a precious and valuable resource;
2. apply the economic principle of constrained maximization as a form of positive living;
3. articulate the nature of mental capital and its connection to happiness;
4. explain role of culture in the production of mental goods and how this relates to sustainable development.

Indicative Contents

1. Introduction to the Economics of Life and the meaning and strategy of constrained maximization
2. Human Nature and Human Needs
3. Love, the Economics of Love, and Love with Wisdom
4. The Role of Culture in Household Production, Sustainable Development, and the Building of Harmonious Societies
5. Mental Capital and Habit Formation, with a Digression to Spiritual Capital
6. Happiness Formula, the Role of Voluntary Action, and Values in Action (7004)
7. Marriage, Mental Capital, and Happiness (4234)
8. Insight and Fortitude
9. Engagement and Self-Actualization: Vanity versus Achievement and Self-worth
10. “Three Happinesses” and Personal Growth as Successful Living
11. Regrets and Worries, Stresses and Too Many Choices
12. Corporate LIFE and Happiness at Work (5297)
13. Epilogue

Textbook: Lok Sang Ho (2026) *Economics and Psychology of Happiness: the LIFE Framework and Sustainable Development*, Routledge.

Synopsis of the Book

Chapter 1: Introduction to the Economics of Life and the meaning and strategy of constrained maximization

This chapter explains the nature of positive psychology as “a study of humans’ attempt to make the most out of their limited life span, which is the truly and uniquely scarce resource for each of us. This requires us to focus on what we can do, leaving what is truly beyond our control as a constraint that we have to accept. “Constrained maximization” is known as “the economic problem”, and economics has to do with investment, production, and consumption. So we have to invest to make ourselves productive, produce so we can get what we need mentally as well as what we need physically. Only when we are satisfied both mentally and physically can we have happiness. The revision will address the subject of choice in its various dimensions: the kind of choices facing people at different phases of the life cycle, whether and to what extent happiness is a choice, consumption and investment choices from the economics of life perspective, and the constraints that we face. The theme about seeing the big picture needs more elaboration to underscore the need to strive for enduring happiness in the sense of achieving higher values as opposed to momentary and fleeting pleasures, which are often at the expense of longer-term happiness.

Chapter 2. Human Nature and Human Needs

This chapter examines human needs, human weaknesses, and human strengths. It will discuss Maslow’s hierarchy of needs holistically and empirically, concluding that the bottom tier of needs or physiological needs have to do with survival and reproduction and thus survival of the human species, while the upper tiers from safety needs to self-actualization needs are all mental needs. The nature of hedonic wellbeing and eudaimonic wellbeing will be discussed. It is argued that the sensory pleasures associated with food, sex, and other pleasures are propensities humans are endowed with so we can survive and regenerate. The mental good needs are indeed of higher order, but not in a sequential sense. Security, Love, Esteem, and Self-actualization are of higher order because the fulfilment that comes with them is much higher and more enduring than the sensual satisfaction. It is also argued that all humans from small kids to adults to the elderly, from the mentally disabled to the talented need self-actualization and they self-actualize in diverse ways. Mothers caring for their kids is a form of self-actualization. Kids playing is also a form of self-actualization. The human need for self-actualization is behind the high value of freedom that all humans hold.

Chapter 3. Love, the Economics of Love, and Love with Wisdom

This chapter takes love as a genuine concern and care for the wellbeing of others as well as oneself and notes that love is not based on the characteristics of the loved ones but based on the connection of one's life with that of others. It distinguishes between love as a capital, which is a "stock" that makes one a loving person, and love as a mental good, which is a "flow" that is experienced by the one who is loved. Love as capital stock engenders love as experienced by the loved, who will then learn to love and develop their own love capital (Love-Love Virtuous Cycle). The loved ones will, with increasing love capital through social modeling, also bring love to the one who brought love to them. To love effectively, one needs to be aware of the existence of both mental good needs and physical good needs, so that the loved one can flourish and be nourished by the love. People who are loved will be inspired to follow the loving person as a role model and become a loving person and gradually build up love as a key mental capital. A new section on parenting and on life education for teachers promises to help nurture a new generation of happier, motivated, mentally healthy, and engaged people that will help make the world a more beautiful place.

Chapter 4. The Role of Culture in Household Production, Sustainable Development, and the Building of Harmonious Societies

For the purposes of the book culture is a way of life: the way people procure their physical good and mental good needs. Gary Becker in his seminal article in 1965 introduced the term household production, which is how people turn inputs including time as well as material inputs that are purchased in the market into the "basic commodities that directly enter their utility functions." His discussion was entirely about physical goods. In this book "basic commodities" are renamed "end goods" and include both physical goods and mental goods. Humans need similar physical goods and mental goods but cook in different ways and satisfy their esteem needs in different ways. Some people adopt the materialistic lifestyle; others adopt a simple lifestyle. Both earn self-esteem through social modeling and both earn recognition by the peers with whom they identify with. The materialistic lifestyle, however, is wasteful because it uses too much resources to be sustainable. Another problem arising from cultural differences is that many people take means for ends and defend their ways of life as "value" that cannot be compromised. In fact, however, the end goods that we need are similar, and as humans we need to search for a way of life that is sustainable and that allows all of us to flourish. Today we are wasting resources not only because some lifestyles are unsustainable, but we also waste resources to defend our "values" through war and fighting. This often costs lives and creates more suffering. A discussion on the subject of "clash of civilizations" will be added to highlight the fact that different civilizations actually share the

same final values in terms of seeking human flourishing through peace, prosperity, and self-actualization. It will be pointed out that different cultures seek final values in diverse ways mainly because of historical inertia. Many mistook these ways as values. An open-minded exploration of how to more efficiently achieve the final values will greatly help the cause of sustainable development. In particular, it is pointed out that two thousand years ago, philosophers from western civilization and eastern civilization had very much similar views on life. The teachings of the Stoics and those of Confucius are very similar.

Chapter 5. Mental Capital and Habit Formation, with a Digression to Spiritual Capital

Habits, particularly mental habits, once formed will become our “second nature”: with habits and especially mental habits formed, we respond to changing situations instinctively as if they were reflexes. However, habits can be helpful or harmful for our personal development or growth. We need to tell good habits from bad ones, form good habits and break habits. Mental habits are called mental capital. Mental capital include human capital and life capital. Human capital includes the hard skills that meet job and professional requirements. Life capital includes soft skills like socializing and communication skills, as well as the skills that we need for household production. We will introduce Love, Insight, Fortitude, and Engagement as LIFE mental capital that help us procure key mental goods including love, peace of mind, esteem, and self-actualization. We will relate this discussion to the PERMA model proposed by Martin Seligman, and argue that LIFE will lead to or overlap with Positive Emotion, Engagement, Relationships, Meaning, and Accomplishments. We will present some findings to show that people with LIFE have found meaning, flourish with positive emotions, live with a clear purpose, connect with other people well, and achieve personal growth. This is a direct response to a remark by Grant Rich in his book review in *PsycCritiques* (APA, 2014, Vol. 59, No.31, Article 3). When fully developed and upon transcending one’s narrow self, LIFE becomes spiritual capital, and the person becomes a spiritual person. This chapter will also explain the differences between LIFE Mental Capital and Psychological Capital, on which there is a large literature.

Chapter 6. Happiness Formula, the Role of Voluntary Action, and Values in Action

Seligman’s Happiness Formula $S + C + V$ is well known. S , the set range, is genetically given and cannot be changed, so that one’s happiness fluctuates within the range defined by genes. These fluctuations owe their origins to circumstances that we have to accept as given, as well as voluntary actions. We change it to $S(G, V) + C(t, V)$, underscoring the

point that with formation of LIFE mental capital the so-call set range is not set in stone but are transmutable, even though LIFE mental capital needs to be accumulated slowly over time. Moreover, circumstances are in part thrust upon us, and in part reflect past actions including our investment in LIFE mental capital and other forms of mental capital, which can be negative or positive. This chapter further underscores the importance of good habit formation. A new discussion on Values in Action and Character Strengths that were proposed by Seligman and others will be added to highlight the importance of voluntary self-development. Because of the importance, VIA will be further elaborated in Chapter 9. Another addition in this edition is the perspective that very often “circumstances” that are beyond the control of the person are often within the control of policy makers to a large extent. For example, recessions and even the Great Depression, which are found to be associated with high suicide rates, may be avoidable or at least could be mitigated. Road design and better traffic management may reduce traffic accidents. Crimes that happen to people may also be reduced by better education and an increase in job opportunities.

Chapter 7. Marriage, Mental Capital, and Happiness

Empirically, marriage is often associated with higher Total Life Satisfaction or Happiness. However, it is people with more mental capital who have a higher chance to meet their marriage partners and get married. Empirical evidence shows that married people generally do have more LIFE mental capital. But being married need not lead to more happiness. In fact many marriages today end up unhappily. While younger couples that break up tend to be less happy; older couples that finally break up appear to become happier after the breakup. This chapter will discuss what makes a marriage successful and warns against marrying someone whose lifestyle is unhealthy because he/she has entrenched negative mental capital in the hope that love will make him/her change. Negative mental capital is notoriously difficult to break, particularly when one arrogantly thinks that “this is the way I am.” Both the benefits of a successful marriage and the costs of a poor marriage will be discussed with examples. We will also lay out different types of marriage, including marriage based on love, marriage of convenience, marriage based on attraction, and also delve into the secrets of success in marriage and common causes of failures.

Chapter 8. Insight and Fortitude

Love gives impetus and meaning to living. Insight shows us how to Love. Love and Insight, plus our learning through mistakes and reflections, adds to Fortitude. Motivated by Love and equipped with the know-how about living positively, we go about our lives in an Engaged way, gaining strength and reinforcing Fortitude through thick and thin,

generating values in action.

Chapter 9. Engagement & Self Actualization: Vanity versus Achievement and Self-worth

Both achievement and vanity are ways people get their sense of self-esteem. True achievement generally requires effort, and represents accomplishments earned with effort. True achievement is a form of self-actualization. The esteem is not so much associated with other people's recognition. It is a sense of self-worth. The idea of self-worth was not discussed in the earlier book but will be elaborated in this proposed volume. It also explains why those truthfully making an effort of self-actualization will not feel lonely because they know they are in the company of other true achievers. Vanity, on the other hand, is esteem based on and dependent on other people's recognition and aims at impressing other people. Vanity is always self-centered in the sense of standing out relative to others so as to be admired. Unfortunately, it often leads to unintended consequences. Parents who impose their will on their children to follow a career out of the perception that some careers or professions are more respectable, may lead to children failing to self-actualize, or to follow their own mind and so become unhappy and even alienated against their parents. When they flaunt the "success" of their children they may also alienate other people. Someone who gets a gold medal in Olympics with the help of a drug will not enjoy the fruits of achievement as someone who gets it out of one's effort in a fair competition.

Engagement is being in the driver's seat in daily living: fully engaged with a sense of purpose and of taking control. It gives meaning to living and builds a sense of self-worth. When the self transcends to a bigger self so love extends to all humanity and even other life forms, self-actualization sublimates to spirituality, and self-worth will be accompanied by equanimity and inner peace and a strong sense of accomplishment. Vanity is a sense of self-esteem based on other people's recognition or envy. Pursuing vanity per se is driven by a culture that may be self-defeating. On the other hand, truthfully living and fully engaged people self-actualize and gain a sense of self-worth. They will not feel lonely because they know they are in the company of other true achievers.

This chapter will include a new discussion about how Love, Insight, Fortitude, and Engagement are related to one another. It explains that Insight is essentially about the "how" of Love. Love without wisdom may not help the one who is loved and indeed may cause harm. Thus wisdom complements Love, contributing to the achievement of the ultimate goal

of fulfilment of the Categorical Imperative, which is realizing the potential that life offers. Insight or wisdom is grounded on a sense of proportion, which is knowing what is more important and what is not. It requires seeing the big picture, knowing the difference between means and ends, having a sense of balance. A sense of balance means one would never eat too much, drink too much, sleep too much or work too much. Of course, what is “too much” varies from person to person. Wisdom also requires humility, self-reflection, and gratitude. Because life is short, it is important to invest in mental capital while we can and avoid the formation of negative mental capital. Because humans have weaknesses, we need to learn to overcome them so we gain strength. Character strengths reflect LIFE mental capital. Values in Action is Engagement, which takes every day as a learning experience that is important to growth. This chapter will explain what gives one stamina and makes one resilient. An important force behind Fortitude is a strong sense of purpose such as Love, and an understanding that instrumental goals can sometimes be given up, while the ultimate purpose must not be. Because they are ready to adapt, they can meet the challenges that life presents. Real life examples are given to illustrate the working of LIFE and Values in Action.

Chapter 10. “Three Happinesses” and Personal Growth as Successful Living

The Three Happinesses are retrospective happiness, happiness in process, and prospective happiness. As we look back, unpleasant things or regrets over the past may affect our wellbeing today. As we ponder the future, we may be happy because we look forward to something, and we may also be unhappy because we worry about bad things that may happen. Happiness in process is happiness derived from what we are doing today. Obviously both our prospective happiness and our retrospective happiness may affect the way we take what we are doing today. Transcendental happiness is the happiness related to a holistic view of life, so we see life in its entirety. The entire life viewed in its entirety offers meaning that cannot be perceived if we take segments of our life in isolation. The big picture perspective calls into question the value of the Princeton Affect and Time Survey (PATs) which implicitly assumes that specific negative and positive affects are associated with specific activities. A new discussion and reflections on that study will show that the state of the mind during an activity matters a lot to whether an activity is considered valuable and adds to total life satisfaction. Empirical evidence will be provided to see how perceptions over the three happinesses vary over the life cycle. A new and larger survey will be conducted to replace the older study.

This chapter will draw on the recent psychological work on growth and personal development, such as Volume 70 of *News Ideas on Psychology* published in August 2023, to expand on the categorical imperative of personal development and growth, which will offer

true life fulfillment and make successful living, which is distinct from what is considered as “successes” by many people, such as winning competitions, getting an award, or making a lot of money, all of which are instrumental at best and do not by themselves constitute successful living. We will also argue that even severely handicapped people can achieve successful living and fulfillment.

Chapter 11 Regrets and Worries, Stresses and Too Many Choices

Negative emotions are part of life and need to be accepted as such. However, the accumulation of LIFE mental capital will help reduce the emergence of negative emotions and enable us to manage them so they will not turn disastrous. Given the prevalence of uncertainty and a lack of information, all humans will make wrong decisions from time to time. We should learn from our mistakes and face the results from our decisions with courage. Similarly, we should exercise reasonable precautions to avoid big mistakes, avert possible risks and stop worrying. LIFE mental capital boosts our self-efficacy, resilience, optimism, and hope, and builds a sense of self-worth that can beat loneliness, bullying, and bewilderment in the face of too many choices.

Mistakes are unavoidable, and they are educational. We all learn from mistakes, which then make us wiser. The new chapter will include a discussion about the different kinds of mistakes. Both small and big mistakes are educational. But big mistakes cost too much, and they could seriously and adversely affect one’s wellbeing, so they must be avoided as far as possible. Given the value of our short life, taking unnecessary big risks is definitely unwise. This chapter will look at different kinds of mistakes, discuss how to avoid big mistakes, as well as the need to come to terms with mistakes, whether big or small. Suicide is generally a big mistake. The case of Mike Wallace is discussed to show that if the suicide were successful, Mike Wallace would not have made such a huge contribution to journalism. Many suicides are committed because the person is too focused on the things that bother them at the moment, without a holistic perspective of life. The chapter will also include a new discussion on the different kinds of worries. It will explain why all worries are entirely useless. They adversely affect our wellbeing now, even though what we worry might happen never happen, and even if they do happen, the worry does nothing to alleviate the consequences. What should be done of course must be done to minimize the damage should unfortunate things happen. Taking precautions is wise; worrying is not.

Paul A. Samuelson proposed the theory of Revealed Preference, which at the time was very well received by economists Who think that actions are more honest than words. Verbal statements about preference is not as reliable as actual choice decisions. So the idea of “To Choose Is to Prefer” was born. This idea assumes that people have perfect information, so that each choice decision is an informed, intelligent decision. If people were always well informed, and information cost were zero, then a larger “opportunity set” that adds to a smaller one cannot make one worse off. The assumption, of course, is wrong. Information is costly, and human perceptions are always flawed. Barry Schwartz’s book, *The Paradox of Choice: Why More is Less*, published in 2014, shows that humans are commonly disturbed and even thrown into a state of anxiety when they face too many choices. This chapter will discuss how we should deal with many choices. Additions will include how to handle choices and a discussion on the types of choices that are encountered in the course of one’s life.

Chapter 12 Corporate LIFE and Happiness at Work

This new chapter is based on work that the author had done for the HK Productivity Council in 2011 on happiness at work. The study applies the LIFE framework and extends it to Corporate Love, Corporate Insight, Corporate Fortitude, and Corporate Engagement. It will also draw on the more recent literature on happiness at work to show that a corporate culture that shows the employer takes care of workers’ needs particularly work-life balance, have a big picture view of the company’s weaknesses and strengths and a good sense of priority, have clear goals and a culture of working together, and encourage workers to come up with ideas to improve performance, will have happier and more productive workers and a low turnover rate. The discussion will relate to the discussion about culture and will draw on Geert Hofstede’s work on cultural dimensions.

Chapter 14 Epilogue: Pray humans will become truly civilized

The LIFE framework is not only applicable to personal development at the individual level, but also applicable to the business world and the country level. Businesses need Corporate Love, Corporate Insight, Corporate Fortitude, and Corporate Engagement. Governments need Love, Insight, Fortitude, and Engagement to bring health, peace, prosperity, and happiness to their peoples. Nurturing LIFE mental capitals from the individual level to the country level is building a pro-LIFE mental capitals culture in the country and beyond. Physician, theologian, and musicologist Albert Schweitzer’s life mission and vision was to transcend national boundaries and ethnic differences to foster reverence for LIFE. There is no resource more valuable than life, and there is no value greater than LIFE. Only with the big picture in mind will humans achieve sustainable development.

Our planet has all the resources we need for a good life for everybody, but only if we have a culture that is consistent with sustainable development. The categorical imperative for us is to achieve personal growth and acquire the pro-LIFE mental capitals culture, so that we can more efficiently procure for all our needs, including our mental good needs. As we progress to this end, we become truly civilized. The alternative would be “forever scarcity” and forever wars.

Teaching Method

Lectures and discussions involving student participation. The teaching will be terse and will be completed within 9 weeks to make room for presentations that will begin immediately following the mid-term examination. Presentations by all students will be completed by the 13th week and reflective essays (within 2000 words for “non-service learning” students and within 1500 words for “service-learning students.”

Measurement of Learning Outcomes

Assessment Method				
Learning Outcome	Presentation, participation and reflective essay 30% Or Presentation <i>plus</i> Reflective Essay Based on Service Learning <i>plus</i> Assessment by Partner Agency <i>plus</i> Performance in Service Learning and Participation 30%	Mid-Term	Final	Self Assessment
1. Discuss the proposition that life is a scarce and valuable resource	Yes	Yes	Yes	A Questionnaire will be filled in at the beginning and at the end for self assessment and not for grading. Anonymous return of results to instructor is requested for teacher’s reflections.
2. Applying the economic principle of constrained maximization as a form of positive living	Yes	Yes	Yes	
3. Articulate the nature of mental capital and its connection to happiness	Yes	Yes	Yes	

4. Explain the role of culture in the production of mental goods and how this may be related to sustainable development	Probably	Yes	Yes	
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Presentation, training and essay: students will share their life experiences and apply the theories learnt in class. Alternatively, students will be asked to conduct training sessions for school children/subjects in NGO agencies.

A mid-term exam: students are required to show their practical knowledge and their understanding of the subjects taught citing real life examples.

A final examination: Students' overall understanding of basic concepts and theories.

Service Learning Assessment

From time to time this course may adopt the service-learning approach as a component in continuous assessment. Under the guidance of the course instructor and a project officer from the Office of Service-Learning, 2 to 3 students who opt for Service Learning (working as a group) will conduct training/workshop sessions with clients in a social agency/students in participating schools, which the Office of Service Learning will invite for participation, so our students can transfer the knowledge acquired in the course to them. The training sessions will include (1) discussions over "happy" and "unhappy" stories found in real life that have been reported, offering an interactive approach for students to learn about the mental needs of people and how they may or may not be satisfied; (2) creative "drama"/singing/art/dance/group play sessions so subjects can learn about how habit formation can affect happiness. Students will be asked to write a reflective essay. Students are expected to better understand the concepts learned through these training sessions as they interact with subject agencies/school children.

Assessment

Continuous Assessment: 50% consisting of:

	Service Learning	Others
Presentation	5%	5%
Rating by Partner Agency	5%	
/ attendance/ participation	10%	10%
Reflective essay/Essay	10%	15%
Mid term	20%	20%

Final examination: 50%

Self-Assessment: Students will be asked to do a test at the University of Pennsylvania website below before and after the course as a self assessment of whether they have benefited from the course (approaches to happiness and life satisfaction):

<http://www.authentic happiness.sas.upenn.edu/questionnaires.aspx>

Essential Reading

Ho, Lok Sang (2026) *Economics and Psychology of Happiness: the LIFE Framework and*

Sustainable Development, London: Routledge.

Recommended/Supplementary Readings

Ho, Lok Sang (2020) *Human Spirituality and Happiness*: 2nd edition. Available from Amazon.

Seligman, Martin (2002) *Authentic Happiness*, New York: Free Press.

Russell, Bertrand (1930) *The Conquest of Happiness*, London: George Allen and Unwin.
(Available as free ebook: <https://archive.org/details/TheConquestOfHappiness>)

Sandel, Michael (2012) *What Money Can't Buy*, New York: Farrar, Straus and Giroux.

Schwartz, Barry. (2004) *The Paradox of Choice - Why More Is Less*, New York: Harper Collins.

E. F. Schumacher (1973) *Small Is Beautiful: Economics as if People Mattered*, Harper Perennial; 2nd edition (September 27, 1989).

Seligman, Martin (2002) *Authentic Happiness*, New York: Free Press.

Templeton, John Marks, 2008. *Worldwide Laws Of Life: 200 Eternal Spiritual Principles*, London: Templeton Foundation Press.

Thaler, R.H. and Sunstein, C.R. 2009. *Nudge: Improving Decisions About Health, Wealth and Happiness*. 2d edition. New York: Penguin Books.

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/>.

- (5) Students must adhere to the University's guidelines and practices when using Generative Artificial Intelligence (AI) tools. The official documents “Guidelines for Using GAI Tools at Lingnan University” and “Best Practices for Ethical and Responsible Use of GAI Tools in Course Assessments” can be found here: <https://www.ln.edu.hk/tlc/generative-artificial-intelligence/gai-guidelines-best-practices>.

Term Paper (15% for non service-learning students; 10% for service-learning students)

	Excellent A 80%+	Good B to A- 65%-79%	Fair C+ to B- 55%-64%	Pass D to C- 50%-59%	Failure F Below 50%
Organization (20%)	Logical structure with an introduction, body, and conclusions, plus well cited references where appropriate. Good flow and able to capture reader's attention.	Logical structure with an introduction, body, and conclusions, plus well cited references where appropriate.	Logical structure. With hiccups in the flow and some missing components. Still able to bring out the main points.	Logical structure. With hiccups in the flow and some missing components. Readers barely able to see the main points.	Not able to present logically and not able to bring out the main points.
Language (20%)	Excellent use of language with almost flawless English.	Very good use of language with only some minor flows in usage.	Highly readable, but flaws in language and usage are frequent.	Able to communicate but mistakes are frequent.	Lots of mistakes to the extent of obstructing communication.
Understanding of key concepts	Demonstrates full understanding	Demonstrates good	Some slips in understanding, but able to	Demonstrates some understand-	Missing the central idea of key

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(60%)	and can apply the concepts in a lively fashion.	understanding and can apply the concepts appropriately.	grasp the central ideas of key concepts.	ing of key concepts	concepts and not able to apply them.
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Examinations (Mid Term and Final Exam) (20 marks plus 50 marks: focus on substance only; no split between content and language)

	Excellent A 80%+	Good B to A- 65%-79%	Fair C+ to B- 55%-64%	Pass D to C- 50%-59%	Failure F Below 50%
Understanding the difference between hedonistic and eudaimonic wellbeing	Excellent understanding of the nature of human needs and the hierarchy of needs	Very good understanding of the nature of human needs and the hierarchy of needs	Fair understanding of the nature of human needs and the hierarchy of needs	Some understanding of the nature of human needs and the hierarchy of needs	Little understanding of the nature of human needs and the hierarchy of needs
Understanding the role of culture in the formation of mental capital	Excellent understanding of the interaction between household production and culture	Very good understanding of the interaction between household production and culture	Fair understanding of the interaction between household production and culture	Some understanding of the interaction between household production and culture	Little understanding of the interaction between household production and culture
Dealing with life's challenges	Excellent understanding the different dimensions of life's challenges	Very good understanding the different dimensions of life's challenges	Fair understanding the different dimensions of life's challenges	Some understanding the different dimensions of life's challenges	Little understanding the different dimensions of life's challenges
Life as a scarce resource and making choices in life	Fully able to appreciate life's constraints and opportunities	Good appreciation of life's constraints and opportunities	Fair appreciation of life's constraints and opportunities	Some appreciation of life's constraints and opportunities	Not able to appreciate life's constraints and opportunities
Comparative Advantage and family life	Excellent understanding of how to work together	Good understanding of how to work together	Fair understanding of how to work together	Some understanding of how to work together	Little understanding of how to work together

	to enhance family life	to enhance family life	to enhance family life	to enhance family life	to enhance family life
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Rubrics for Attendance and Participation (Total: 10 %)

	Excellent A 80%+	Good B to A- 65%-79%	Fair C+ to B- 55%-64%	Pass D to C- 50%-59%	Failure F Below 50%
Quality of Comments (2 marks)	Shows full engagement in the discussions & thoughtful response	Shows full engagement in the discussions	Mostly engaged in the discussions	Barely engaged in the discussions	Passive attendance with little engagement
Quantity of Comments (2 marks)	8 + in the course	6 +	5 +	3+	2 or less
Attendance (6 marks)	Full attendance or fully justified absence	95% of attendance or better	90% of attendance or better	80% of attendance or better	Less than 80% attendance

Rubrics for Presentation (Total: 5 %)

	Excellent A	Good B to A- 65%-79%	Fair C+ to B- 55%-64%	Pass D to C- 50%-59%	Failure F Below 50%
Effectiveness of Presentation: (2 marks)	Good flow and clear and engaging communication 1.75	Effective communication, But less engaging 1.5	Reading from prepared text, little errors 1.25	Reading from prepared text, some errors 1	Errors frequent, unclear presentation < 1
Substance of Presentation: (3 marks)	Thought provoking and authentic presentation 2.4+	Authentic presentation showing good understanding 2+	Showing understanding at cognitive level 1.8+	Showing some minor misunderstanding of key concepts 1.5+	Little demonstration of application of concepts < 1.5