THE EDUCATION UNIVERSITY OF HONG KONG

> ## Course Outline

Part I

Programme Title:	4-yr & 5-year FT Undergraduate programmes
Programme QF Level:	5
Course Title:	Morality and the Good Life: A Comparative Perspective 從比較視角探討道德價值與個人幸福
Course Code:	GEK1042
Department:	IE
Credit Point:	3
Contact Hours:	39
Pre-requisite(s):	Nil
Medium of Instruction:	EMI
Course Level:	1

Part II

The University's Graduate Attributes and seven Generic Intended Learning Outcomes (GILOs) represent the attributes of ideal EdUHK graduates and their expected qualities respectively. Learning outcomes work coherently at the University (GILOs), programme (Programme Intended Learning Outcomes) and course (Course Intended Learning Outcomes) levels to achieve the goal of nurturing students with important graduate attributes.

In gist, the Graduate Attributes for Undergraduate, Taught Postgraduate and Research Postgraduate students consist of the following three domains (i.e. in short "PEER & I"):
- **P**rofessional **E**xcellence;
- **E**thical **R**esponsibility; **&**
- **I**nnovation.

The descriptors under these three domains are different for the three groups of students in order to reflect the respective level of Graduate Attributes.

The seven GILOs are:
1. Problem Solving Skills
2. Critical Thinking Skills
3. Creative Thinking Skills
4a. Oral Communication Skills
4b. Written Communication Skills
5. Social Interaction Skills
6. Ethical Decision Making
7. Global Perspectives

1. **Course Synopsis**

   Reasonable people have reasonable disagreements about what counts as morality and what a good life is. Answers vary across societies, cultures, and contexts. This course treats *morality and the good life* as an open topic that requires students to be familiar with diverse perspectives and make decisions for themselves. To achieve this goal, the course explores fundamental issues such as "is there a universal morality and a good life?", "how to teach about and for morality?", "public good and the private domain", "civic virtues and cosmopolitan values", "virtue ethics", and "the politics of morality" from a comparative perspective. In this course, the comparative perspective refers to both "inter-cultural" and "intra-cultural". Given that morality is controversial and context-sensitive and is often understood and applied differently across different cultures and societies, the comparison will help better teach morality. Through the process, the course encourages students to reconsider how to live together with people who come from different backgrounds and hold diverse understandings of morality and the good life. Relevant theories and traditions undergirding different understandings of morality and the good life will also be introduced and analysed from a comparative perspective, including Confucianism, Daoism, liberalism, republicanism, and communitarianism. Meanwhile, various moral dilemmas contained in both local and global cases will be explored and rationally discussed through activities such as presentation, group discussion, debate, and role play. In this process, students will be encouraged to develop a better understanding regarding how the course content is related to their contemporary living.

2. **Course Intended Learning Outcomes (CILOs)**

   Upon completion of this course, students will be able to:

   CILO$_1$: Illustrate how the core issues related to morality and the good life are understood and applied differently across societies, cultures, contexts, and times, and how this is relevant to students' lives in a pluralistic society and interconnected world.

   CILO$_2$: Develop a more comprehensive and in-depth understanding of the main arguments put forward by different schools of thought (e.g. Confucianism, Daoism, liberalism, republicanism, and communitarianism) on the fundamental issues related to morality and the good life, and the ability to critically analyse them.

   CILO$_3$: Construct their viewpoints on how to live a moral and good life through the recommended readings and various activities (e.g. group discussion, rational debate, and role play).

   CILO$_4$: Reflect on their potentially biased understandings of morality and the good life, and reconsider how to live together with people who hold diverse understandings of morality and the good life.

3. **Content, CILOs and Teaching & Learning Activities**

Course Content	CILOs	Suggested Teaching & Learning Activities
1. What is the relationship between morality and the good life? Given that there is no universal understanding of morality and the good life, this course encourages students to compare how they are understood and applied differently across contexts, societies, and times.	CILO$_{1,2,3,4}$	Multimedia, video, blended learning (mentimeter, padlet, etc.), role-play, lecture, group discussion The opening of the class will be conducted with some open yet abstract questions related to the main theme of the course, to encourage students to bring their personal experiences and stories to the classroom and foster a safe and inclusive classroom

			environment. This can lay the foundation for students' active engagement and sharing in the following course sessions. Meanwhile, during the process, students can have a sense of how the course is related to their everyday lives..
2.	Comparing diverse approaches to understanding morality and the good life (e.g. Confucianism, Daoism, liberalism, republicanism, and Confucianism and communitarianism). Encourage students to compare their similarities and differences, so that they can better understand the rationales of these approaches and their pros and cons.	$CILO_{1,2,3,4}$	Multimedia, video, blended learning (mentimeter, padlet, etc.), role-play, lecture, group discussion, presentation Various means of pedagogy will be employed, including class forum (e.g. pedlets) and debate. This will stimulate students' group discussion and presentation.
3.	Virtue ethics • Compare how virtue and vice are defined and constructed, and encourage students to explore why. • Compare different forms of virtue ethics. • Compare how the list of virtues varies both within and between cultures and societies? • Compare what kinds of virtues are more universal and/or more context-sensitive? • Criticisms	$CILO_{1,2,3,4}$	Multimedia, video, blended learning (mentimeter, padlet, etc.), role-play, lecture, group discussion, presentation, debate
4.	The basis for morality • Compare how the politics of morality has been evolved, and what are its current forms both within and across different societies and cultures. • Compare different cultural foundations of morality. • Compare different relationships between economics and morality.	$CILO_{1,2,3,4}$	Multimedia, video, blended learning (mentimeter, padlet, etc.), role-play, lecture, group discussion, presentation, case study
5.	Morality for what?: personal	$CILO_{1,2,3,4}$	Multimedia, video, blended learning

	lives and the public good • Compare how public and private spheres are understood differently, and explore how this affects the understanding of morality. • Compare how civic virtues and cosmopolitan values are constructed, and how this is related to morality.		(mentimeter, padlet, etc.), role-play, group discussion, presentation, debate, case study
6.	Teaching morality as a controversial and context-sensitive topic • Can we teach morality, if it is a controversial and context-sensitive topic? • Compare the differences between "teaching for" and "teaching about" morality • Compare the challenges and opportunities in teaching morality in schools across societies and cultures	$CILO_{1,2,3,4}$	Multimedia, video, blended learning (mentimeter, padlet, etc.), role-play, group discussion, presentation, debate, case study This class will involve experiential learning, to help students better understand how to teach morality as educators in reality.
7.	Reflection and sharing: the session will go over the basic concepts and ideas covered in the course, and invite students to share their reflections and personal stories regarding how to better live together with people who come from different backgrounds and hold diverse understandings of morality and the good life. Doing this connects the comparative perspective with students' everyday lives.	$CILO_{1,2,3,4}$	The lecturer would recapitulate the concepts and cases that were used in the course. After that, students would discuss among themselves regarding their understandings of these materials, and how the topics covered are relevant to their everyday lives. They would also take turns to express the areas which they find unclear or difficult. Pedagogy may include online forums, group discussion and debate.

4. Assessment

Assessment Tasks		Weighting (%)	CILO
a.	**Group Presentation** (40%) The length of the presentation is 15-20 minutes and the Q&A session lasts for 15-20 minutes. There is a list of about ten topics on Moodle (together with references and hints). They consist of a bank of questions	40	$CILO_{1,2,3,4}$

	and references for individual papers and group presentations. These questions cover the major areas of the course, such as "is there a universal morality and a good life?", "how to teach about and for morality?", public good and the private domain, civic virtues and cosmopolitan values, virtue ethics, Confucianism, Daoism, liberalism, republicanism, and communitarianism. Each group can choose a topic to do a presentation. By the end of the semester, each student must also choose a question from this list to write their paper. The topic must not overlap with the one that they presented.		
b.	**Individual Paper** (60%) (1,800 words) Students are required to write on a topic which they did not present; there are about ten topics that they can choose from (see the description in a). The length of the paper is around 1,800 words, excluding references.	60	$CILO_{1,2,3,4}$

5. Required Text(s)
Nil

6. Recommended Readings
1) Arthur, J., Kristjánsson, K., Harrison, T., Sanderse, W., & Wright, D. (2017). *Teaching character and virtue in schools*. Routledge.
2) Jackson, L. (2020). *Beyond virtue: The politics of educating emotions*. Cambridge University Press.
3) Hand, M. (2018). *A theory of moral education*. Routledge.
4) Pettit, P. (2014). *Just freedom: A moral compass for a complex world*. W.W. Norton & Company.
5) Solomon, R. C., & Greene, J. (2004). *Morality and the good life: An introduction to ethics through classical sources*. McGraw-Hill.
6) Yu, J. (2007). *The ethics of Confucius and Aristotle: mirrors of virtue*. Routledge.

7. Related Web Resources
Nil

8. Related Journals
Nil

9. Academic Honesty
The University upholds the principles of honesty in all areas of academic work. We expect our students to carry out all academic activities honestly and in good faith. Please refer to the *Policy on Academic Honesty, Responsibility and Integrity (https://www.eduhk.hk/re/modules/downloads/visit.php?cid=9&lid=89). Students should familiarize themselves with the Policy.*

10. Others
Nil