

THE EDUCATION UNIVERSITY OF HONG KONG

Course Outline

Part I

Programme Title	: General Education
Programme QF Level	: 5
Course Title	: Buddhist ethics: conflicts and dilemmas in modern world
Course Code	: GEF1008
Department	: International Education and Lifelong Learning (IELL)
Credit Points	: 3
Contact Hours	: 39
Pre-requisite(s)	: Nil
Medium of Instruction	: EMI/CMI
Course Level	: 1

Part II

The University's 4Cs Learning Framework 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 attributes embodied in the 4Cs.

The 4Cs are:

- Character and moral responsibility
- Competence and professional excellence
- Cultivation of wisdom and intellectual engagement
- Civic-mindedness & social responsibility

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. Synopsis

Does Buddhism mean a religion of introspective withdrawal from the world today? Do monks and Buddhists only live a secluded way of life in forest monasteries? Can Buddhist doctrines and ethics like loving-kindness and compassion developed two thousand years ago in India support the idea of global ethics under globalization? This course provides students with an overview of traditional Buddhist values and how Engaged Buddhism responds to the ethical issues concerning the balance between individual and society in the contemporary context, like human rights, social justice and sexual equality. Cases of Engaged Buddhism in Asia and the West are to be investigated not only for the purpose of developing a deeper understanding on how Buddhism is responding to contemporary challenges but also for examining its limitations in the light of global ethics. The course will include short and provocative lectures. Students will be required to undertake article reading, class discussions, debates, and group research projects. Students will be asked to consider questions regarding ethics on life and death, social justice, economics, bioengineering and sex, etc. In the process, students will learn how to reflect their own feelings, cultural biases, different interpretations and personal live experiences.

2. Course Intended Learning Outcomes (CILOs)

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

- CILO₁ Understand the issues about
- a) global ethics including social justice, economics, life and death, sex;
 - b) basic concepts of Buddhist core values and ethics including cosmology, rebirth and karma, the Four Noble Truths, and the final goal of the practice.
- CILO₂ Apply the knowledge in this course to understand and interpret the ethical issues in the Hong Kong context.
- CILO₃ Construct ethical and thoughtful responses to the perspectives of Engaged Buddhism in the West on social justice, economics, life and death and human rights.
- CILO₄ Reflect the issues of ethics with their life experiences and express their own ideas by developing perspectives from different sources.
- CILO₅ Develop a global awareness and perspective on ethical issues, and be mindful of the influences of social change on our lifestyle.

3. Content, CILOs and Teaching & Learning Activities

Course Content	CILOs	Suggested Teaching & Learning Activities
a. Introduction to basic concepts		
b. Globalisation and Global ethics	CILO ₁ CILO ₅	Lecture & Tutorial discussion; Video
c. Basic concepts of Buddhist ethics I: cosmology, rebirth and karma, dependent origination, impermanence, non-self, the Four Noble Truths	CILO ₁ CILO ₄	Lecture & Tutorial discussion; Video; and/or student presentation
d. Basic concepts of Buddhist ethics II: final goal; Noble persons	CILO ₁ CILO ₄	Lecture & Tutorial discussion; Video; and/or student presentation

A. Response of Buddhist ethics to contemporary challenges		
e. Settings and main features of the contemporary world		Lecture & Tutorial discussion; Video
f. Human rights and social justice	CILO ₂ CILO ₄ CILO ₅	Lecture & Tutorial discussion; Video; and/or student presentation
g. Ecology, Animal rights and Economics	CILO ₂ CILO ₄ CILO ₅	Lecture & Tutorial discussion; Video; and/or student presentation
h. Life and death: Abortion, euthanasia and bioengineering	CILO ₂ CILO ₄ CILO ₅	Lecture & Tutorial discussion; Video; and/or student presentation
i. Gender ethics, family ethics and homosexuality	CILO ₂ CILO ₄ CILO ₅	Lecture & Tutorial discussion; Video; and/or student presentation
j. Buddhist meditation, mind and body well-being and life ethics	CILO ₂ CILO ₄ CILO ₅	Lecture & Tutorial discussion; Video; and/or student presentation
k. Engaged Buddhism: The links/gaps/ and challenges between the larger world and the inner world, amid contemporary global trends and threats	CILO ₃ CILO ₅	Lecture & Tutorial discussion; Video; and/or student presentation

4. Assessment

Assessment Tasks	Weighting (%)	CILO
a. Participation in in-class activities and discussion	20%	CILO _{1, 2, 3, 4, 5}
b. Group Presentation	30%	CILO _{1, 2, 3, 4, 5}
c. Individual Paper	50%	CILO _{1, 2, 3, 4, 5}

5. Required Text(s)

- Harvey, P. (2013). *An Introduction to Buddhism: teachings, history, and practices*. New York: Cambridge University Press.
- Harvey, P. (2000). *An Introduction to Buddhist Ethics*. New York: Cambridge University Press.
- Keown, D. (2005). *Buddhist ethics: a very short introduction*. Oxford: Oxford University Press.
- Keown, D. (ed.) (2000). *Contemporary Buddhist Ethics*. Richmond: Curzon Press.
- Rahula, W. (1990). *What the Buddha Taught*. London: Wisdom Publication.
- Nhat Hanh, T. (2007). *For a future to be possible: commentaries on the five mindfulness trainings*. Berkeley, Calif.: Parallax Press.
- 羅侯羅·化普樂 (1990). 《佛陀的啟示》，香港：印順導師基金會。
- 一行禪師(2008)，方怡蓉譯《佛陀之心》，台北：橡實文化出版社。
- 一行禪師(2014)，鄧伯宸譯《好公民：打造覺悟的社會》，台北：立緒文化事業。

6. Recommended Readings

Book:

1. Armstrong, Karen (2001). *Buddha*. Auckland: Viking Penguin.
2. Barnhart, M. G. (2000). "Nature, Nurture, and No-self: Bioengineering and Buddhist Values". *Journal of Buddhist Ethics*, 7, 126-144.
3. Bercholz, Samuel & Sherab Choedzin Kohn (Eds.) (1993). Basic Teachings. In *Entering the Stream: An Introduction to the Buddha and His Teachings*. London: Random House. (pp. 57-142.)
4. Bhikkhu Bodhi (Ed.) (2005). Concerning the Arahant and the Tathagata. In *the Buddha's Words* Boston: Wisdom Publications. (pp. 412-13 & 421-423).
5. Cabezón, J.I. (Ed.) (1992). *Buddhism, Sexuality and Gender*. State University of New York Press.
6. Chevalier, J. & Patrice Geoffron (Eds.) (2014). *The New Energy Crisis: Climate, Economics and Geopolitics*. New York: Palgrave Macmillan.
7. Chödrön, Pema. (1997) *When Things Fall Apart*. [當生命陷落時]. Boston: Shambala.
8. Corless, Roger (2003). Gay Buddhist Fellowship. In Christopher S. Queen (Ed.) *Engaged Buddhism in the West*. Boston: Wisdom. (pp. 267-279)
9. Florida, Robert (2000). Buddhism and Abortion. In Damien Keown (Ed.) *Contemporary Buddhist Ethics*. Richmond: Curzon. (pp. 137-168).
10. Hans Kung, Karl Josef Kuschel (Eds.) (1993). *A Global Ethic—The Declaration of the Parliament of the World's Religions*. London: Council for a Parliament of the World's Religions. Harris, Ian. (2000). Buddhism and Ecology. In D. Kewon (Ed.), *Contemporary Buddhist Ethics* Richmond: Curzon. (pp. 113-126).
11. Harvey, Peter (2000) Attitude to and treatment of the natural world. In *An introduction to Buddhist Ethics*. New York: Cambridge University Press. (pp. 150-185).
12. Harvey, Peter (2000). Homosexuality and other forms of 'queerness'. In *An introduction to Buddhist Ethics*. New York: Cambridge University Press. (pp. 411-433).
13. Harvey, Peter (2000). War and peace. In *An introduction to Buddhist Ethics*. New York: Cambridge University Press. (pp. 239-283).
14. Harvey, Peter (2000). Suicide and Euthanasia. In *An introduction to Buddhist Ethics*. New York: Cambridge University Press. (pp. 286-310).
15. Heng-ching, Shih, (1994). *The Sutra on Upasaka Precepts (BDK English Tripitaka)*. Berkeley : Numata Center for Buddhist Translation and Research, Bukkyo Dendo Kyukai.
16. Hookham, S. (2006). *There's more to dying than death: a Buddhist perspective*. Birmingham: Windhorse Publications.
17. Hunt-Perry, Patricia & Lyn Fine (2000). All Buddhism is Engaged: Thich Nhat Hanh and the Order of Interbeing. In Christopher S. Queen (Ed.) *Engaged Buddhism in the West*. Boston: Wisdom. (pp. 35-66).
18. Jones, K. (2003). *The New Social Face of Buddhism*. Boston: Wisdom Publications.
19. Jordt, I. (2007). *Burma's mass lay meditation movement: Buddhism and the cultural construction of power*. Ohio: Ohio University Press.
20. Kabat-Zinn, J. (2005). *Wherever you go, there you are: Mindfulness meditation in everyday life*. New York: Hyperion.
21. Kalupahana, David J. (1995). *Ethics in Early Buddhism*. Honolulu: University of Hawaii Press.
22. Kanninen, Tapio (2014). *Crisis of Global Sustainability*. New York: Routledge.
23. Keown, D. (2000). Buddhism and Human rights. In *Contemporary Buddhist Ethics*. Richmond: Curzon. (pp. 57-80).
24. Keown, D. V., C. S. Prebish & W. R. Husted (Eds.) (1998). *Buddhism and Human Rights*. Surrey: Curzon.
25. Keown, Damien (2005). Cloning. In *Buddhist Ethics: A Very Short Introduction*. Oxford:

- Oxford University Press. (pp. 116-132).
26. Khema, A. (1998). *I Give You My Life*. Boston: Shambala.
 27. King, Sallie B. (2005). Conclusion. In *Being Benevolence: The social Ethics of Engaged Buddhism*. Honolulu: University of Hawaii Press. (pp. 229-249).
 28. King, Sallie B. (2012). Buddhism and Human Rights. In John Witte, Jr. & M. Christian Green (Eds.) *Religion and Human Rights: And Introduction*. Oxford: Oxford University Press. (pp. 103-118).
 29. Lau, N. S. (2009). Cultivation of Mindfulness: Promoting Holistic Learning and Well-Being in Education, in M. de Souza, L. Francis, J. Norman, and D. Scott, (Eds.) *The International Handbook of Education for Spirituality, Care and Wellbeing*. Dordrecht; London: Springer.
 30. Litic-Bubna, David (2000). Buddhism Returns to the Market-place. In D. Kewon (Ed.), *Contemporary Buddhist Ethics*. Richmond: Curzon. (pp. 18-212).
 31. Neusner, Jacob. (2001). *The ethics of family life: what do we owe one another?* Belmont, Calif.: Wadsworth/Thomson Learning.
 32. Nhat Hanh, T. (1997). *Interbeing: Fourteen Guidelines for Engaged Buddhism*. Delhi: Full Circle.
 33. Nhat Hanh, T. (2007). *For a future to be possible: commentaries on the five mindfulness trainings*. Berkeley, Calif.: Parallax Press.
 34. Payutto, P.A. (1994). *Buddhist Economics: A Middle Way for the Market Place*. Bangkok: Buddhadhamma Foundation.
http://www.urbandharma.org/pdf/Buddhist_Economics.pdf
 35. Queen, C. S. (2000). *Engaged Buddhism in the West*. Boston, Mass: Wisdom Publications.
 36. Queen, C, Prebish C. and Keown, D (Eds.)(2003). *Action Dharma: New Studies in Engaged Buddhism*. London: Routledge Curzon.
 37. Robertson, A. F. (2001). *Greed: Gut Feelings, Growth, and History*. Cambridge: Polity.
 38. Roebuck, Valerie (Trans.) (2010). *The Dhammapada*. London: Penguin.
 39. Runzo, J., Nancy M. Martin & A. Sharma (2002). *Human Rights and Responsibilities in the World Religions*. Oxford: Oneworld.
 40. Saddhatissa, H. (1977). The Layman's duties to his Associates. In *Buddhist Ethics*. Boston: Wisdom. (pp. 97-112).
 41. Silva, P. (2002). *Buddhism, Ethics and Society*. Australia: Monash University Press.
 42. Simmer-Brown, Judith (2000). Speaking Truth to Power: the Buddhist Peace Fellowship. In Christopher S. Queen (Ed.) *Engaged Buddhism in the West*. Boston: Wisdom. (pp. 67-94).
 43. Stearns, Peter N. (2006). *Consumerism in World History the Global Transformation of Desire*. London: Routledge.
 44. Swaris, Nalin (2000). The Buddha's Theory of Statecraft. In *Buddhism, Human Rights and Social Renewal*. Hong Kong: Asian Human Rights Commission. (pp. 71-86).
 45. Taylor, Kathleen (2009). *Cruelty: Human Evil and the Human Brain*. Oxford: Oxford University Press.
 46. Tucker, M. E. & Williams, D. R. (1997). *Buddhism and ecology: the interconnection of dharma and deeds*. Cambridge, Mass.: Harvard University Center for the Study of World Religions.
 47. Waldau, P. (2000). Buddhism and Animal rights. In D. Kewon (Ed.). *Contemporary Buddhist Ethics*. Richmond: Curzon. (pp. 81-112).
 48. Waters, Malcolm (2001). *Globalization*. London: Routledge.
 49. Yarnall, Thomas Freeman (2003). Engaged Buddhism: New and improved? Made in the USA of Asian materials. In Queen, C, Prebish C. & Keown D. (Eds.) (2003) *Action*

Dharma: New Studies in Engaged Buddhism. New York: Routledge Curzon. (pp. 286-344).

50. 郭良鑿譯 (1990)《經集：巴利語佛教經典》，北京：中國社會科學出版社。
51. 曼弗烈·呂茨著，黃建綸、彭菲菲譯 (2014)《大謊言時代：媒體、醫學和科學就是這樣操弄我們的生活》，台北：商周。
52. 梁丹丰 (2007)《不丹：樂國樂國》，台北：三民。
53. 羅侯羅·化普樂 (2007)《佛陀的啟示》，香港：宣隆內觀禪修會。第三章至第五章。
54. 羅侯羅·化普樂 (2007)《佛陀的啟示》，香港：宣隆內觀禪修會。第六章 無我論。
55. 郭繼承(2012) 以文化的視角看現代社會中的佛學困境與應對，於學愚、賴品超、譯偉倫編《人間佛教的社會角色及社會承擔》，香港：中華書局。(頁 382-394)
56. 海拉德·威爾則(2013)，史行果譯《不平等的世界：21世紀殺戮預告》，北京：中國友誼出版公司。
57. 學愚主編 (2010)《出世與入世：佛教的現代關懷》，北京：中國社會科學出版社。
58. 張懷承 (1999) 四諦真如——佛教倫理道德的理論基礎，於《張懷承，無我與涅槃——佛家倫理道德精粹》，長沙：湖南大學出版社。(頁 70-96)。
59. 張浣儀(2006)《淨土不丹》，台北：日月文化出版。
60. 中村元(1995)《原始佛教：其思想與生活》，嘉義市：財團法人嘉義市安慧學苑文教基金會。第四、五、六、十、十一、十二、十四章。
61. 釋聖嚴等編(2005)〈佛教在二十一世紀的社會功能及其修行觀念〉，於《佛教與二十一世紀》，台北：法鼓文化事業。(頁 15-29)。
62. 聖嚴法師(1999)《印度佛教史》，臺北市：法鼓文化事業股份。
63. 蔡志忠(2011)《漫畫南傳法句經》，香港：三聯書店。
64. 姚衛群 (2005)《佛教入門——歷史與教義》，台北：五南圖書出版社。「佛教的義理」(頁 145-164)；「佛教的修行」(頁 165-212)。
65. 楊惠南(1992)〈台灣佛教的「出世」性格與派系紛爭〉，於《當代佛教思想展望》，台北：東大圖書。(頁 1-45)。
66. 楊雪冬 (2003)《全球化》，台灣：楊智文化事業股份有限公司。
67. 索甲仁波切著、鄭振煌譯(1996)《西藏生死書》，台灣：張老師文化。

Documentary video:

1. Miramax Films presents. (2000) Little Buddha. Burbank, Calif.: Miramax Home Entertainment.
2. Oscilloscope Laboratories. (2010). Burma VJ: reporting from a closed country.
3. Warner Bros. (1999). Matrix. Burbank, Calif. : Warner Home Videop [distributor], c1999.
4. 銀河映像(香港)有限公司製作 (2003)《大隻佬(Running on Karma)》。
5. 亞洲電視製作 (2000)《印度篇：落日梵城》，香港：亞洲電視。

7. Related Web Resources

1. Council for a Parliament of the World's Religion <http://www.cpwr.org/>
2. Interfaith studies <http://www.interfaithstudies.org/ethics/declarationgloblethic.html>
3. Buddhist Channel <http://www.buddhistchannel.tv/index.php>
4. Buddhistdoor <http://www.buddhistdoor.com/eng>
5. Tipitaka <http://www.accesstoinsight.org/tipitaka/index.html>
6. Mindfulness bell <http://www.mindfulnessdc.org/bell/index.html>
7. 中華電子佛典協會 <http://www.cbeta.org/index.htm>

8. Related Journals

1. Journal of Buddhist Ethics

<http://blogs.dickinson.edu/buddhistethics/>

9. Academic Honesty

The University adopts a zero tolerance policy to plagiarism. For the University's policy on plagiarism, please refer to the *Policy on Academic Honesty, Responsibility and Integrity with Specific Reference to the Avoidance of Plagiarism by Students* (<https://www.eduhk.hk/re/modules/downloads/visit.php?cid=9&lid=89>). Students should familiarize themselves with the Policy.

10. Others