

FEB 20 2013

LSC Use Only Proposal No: LSC Action-Date: <u>AP-3/14/13</u>	UWUCC Use Only Proposal No: <u>12-92a</u> UWUCC Action-Date: <u>App-4/2/13</u> Senate Action Date: <u>App-4/30/13</u>
---	--

Curriculum Proposal Cover Sheet - University-Wide Undergraduate Curriculum Committee

Contact Person(s) Stuart Chandler	Email Address chandler@iup.edu
Proposing Department/Unit Religious Studies	Phone 7-5612

Check all appropriate lines and complete all information. Use a separate cover sheet for each course proposal and/or program proposal.

1. Course Proposals (check all that apply)

New Course Course Prefix Change Course Deletion
 Course Revision Course Number and/or Title Change Catalog Description Change

Current course prefix, number and full title: RLST 220 Buddhist Thought and Practice

Proposed course prefix, number and full title, if changing: RLST 220 Buddhism

2. Liberal Studies Course Designations, as appropriate

This course is also proposed as a Liberal Studies Course (please mark the appropriate categories below)

Learning Skills Knowledge Area Global and Multicultural Awareness Writing Across the Curriculum (W Course)
 Liberal Studies Elective (please mark the designation(s) that applies – must meet at least one)
 Global Citizenship Information Literacy Oral Communication
 Quantitative Reasoning Scientific Literacy Technological Literacy

3. Other Designations, as appropriate

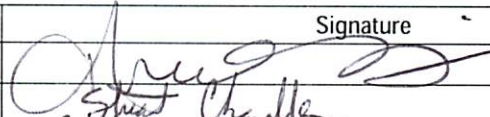
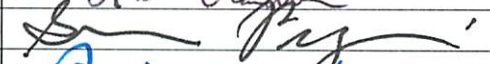

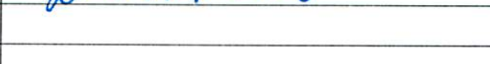
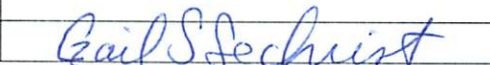
Honors College Course Other: (e.g. Women's Studies, Pan African) Asian Studies

4. Program Proposals

Catalog Description Change Program Revision Program Title Change New Track
 New Degree Program New Minor Program Liberal Studies Requirement Changes Other

Current program name: _____

Proposed program name, if changing: _____

5. Approvals	Signature	Date
Department Curriculum Committee Chair(s)		<u>2/5/13</u>
Department Chairperson(s)	<u>Stuart Chandler</u>	<u>2/5/13</u>
College Curriculum Committee Chair		<u>2/13/13</u>
College Dean		<u>2/25/13</u>
Director of Liberal Studies (as needed)		<u>4/1/13</u>
Director of Honors College (as needed)		
Provost (as needed)		
Additional signature (with title) as appropriate		
UWUCC Co-Chairs		<u>4/2/13</u>

Received

APR 5 2013

Liberal Studies

Received

APR 1 2013

Liberal Studies

Received

FEB 25 2013

Liberal Studies

II. DESCRIPTION OF THE CURRICULAR CHANGE

1. New Syllabus of Record

RLST 220 Buddhism

I. Catalog Description

RLST 220 Buddhism

3 class hours

0 lab hours

Prerequisite: none

3 credits

(3c-0l-3cr)

Explores the history, teachings, and practices of the main schools of Buddhism. Considers the tradition both as it has developed in Asia as well as its modifications as it has been introduced into Western societies.

II. Course Outcomes (Expected Undergraduate Student Learning Outcomes)

Objective 1

Identify the basic teachings and practices that are common to all forms of Buddhism.

Expected Learning Outcome 1: Informed Learners

Rationale

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because it challenges students to comprehend the various ways in which the Buddhist tradition has modeled the natural and social worlds. Students will utilize the historical, philosophical, and social perspectives of Buddhist traditions to understand the past and present. Commonalities binding Buddhism as one tradition will be especially emphasized in Unit 1 (see course outline). Cultural differences within the commonalities will then be identified throughout the remainder of the course. Students will demonstrate their knowledge of core Buddhist teachings and practices on quizzes, tests, and the final exam.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it presents the religious dimension of numerous Asian cultures as found in India, Sri Lanka, Thailand, China, Korea, Japan, and Tibet. Hence, students will be able to show a knowledge and understanding of the interrelationships within and across cultures and global communities.

Objective 2

Objective 4

Analyze and evaluate the assumptions and implications of Buddhist ethics and soteriology.

Expected Learning Outcome 3: Responsible Learners

Rationale

This objective meets the **Responsible Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective** because students will evaluate textual, visual, and electronically-mediated sources that provide Buddhist perspectives on such contemporary ethical dilemmas as abortion, euthanasia, capital punishment, drug use, and premarital sex. This will develop in students an understanding of the ethical and behavioral consequences that decisions and actions can have on individuals and on society as a whole. Buddhist ethics and soteriology will be discussed throughout the semester, ethical questions will come to the fore in Unit 5. Students will demonstrate skills of analysis and evaluation during the two mid-term tests and the final examination.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it includes an examination of the ways that Buddhist communities have established and relied upon systems of values and ideals. Key values and ideals that are examined include *prajna* (wisdom), *karuna* (compassion), *nirvana* (enlightenment), and Buddhahood. Analyzing and evaluating the assumptions and implications of Buddhist ethics and soteriology will enable students to demonstrate an understanding of themselves and a respect for the identities, histories, and cultures of others.

Objective 5

Evaluate the implications of Buddhist contemporary social ethics and political activism

Expected Learning Outcome 3: Responsible Learners

Rationale

This objective meets the **Responsible Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective** because students will evaluate textual, visual, and electronically-mediated sources that provide Buddhist perspectives on such contemporary ethical dilemmas as abortion, euthanasia, capital punishment, drug use, and premarital sex. Students will also develop their understanding of the political consequences of particular decisions and actions and in so doing will gain a respect for the identities, histories and cultures of others. Such issues will be of special emphasis in Unit 5, which focuses on Buddhist civic values as they are expressed in the contemporary movements for social justice, the so-called movements of “Humanistic Buddhism” and “Engaged Buddhism.” Students will demonstrate skills of assessment as they evaluate various Engaged Buddhist movements in an essay written as part of the final examination.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it presents the Buddhist tradition on its own terms with an appreciation for its ethical dimension, with special attention being paid to the role of karma, vows, and compassion as constructs for moral reasoning. Evaluating the implications of contemporary social ethics and political activism will enable students to demonstrate an understanding of themselves and a respect for the identities, histories, and cultures of others.

III. Detailed Course Outline

Unit 1: Evolution of Core Buddhist teachings and practices (12 hours) [4 quizzes]

Buddhist Understandings of the Human
Cosmology
Metaphysics
Soteriology

Test #1 (1 hour)

Unit 2: South and Southeast Asian Buddhist Practice (8 hours) [2 quizzes]

Buddhist Histories of India, Sri Lanka, Thailand, and Myanmar
(Interconnectedness; continuities and differences)
The Noble Eightfold Path
Samatha and Vipassana Meditation

Unit 3: East Asian Traditions: Chan/Zen and Pureland (8 hours) [3 quizzes]

Buddhist Histories of China, Korea, Japan, and Vietnam
(Interconnectedness; continuities and differences)
Chan/Zen practice
Pureland Practice
The Soteriological Function of Vows in Chan and Pureland Practice

Test #2 (1 hour)

Unit 4: Tibetan Practice (6 hours) [2 quizzes]

Buddhist history of Tibet
Bardos of life and death
Dzogchen Tantra practice
Siddhas: immoral or amoral?

Comparative Essay Due

Unit 5: Contemporary Buddhist Ethics (6 hours) [2 quizzes]

Engaged Buddhism in Asian countries
Humanistic Buddhism in China

Engaged Buddhism in the United States and Europe

Cumulating activity: Final exam (2 hours)

IV. Evaluation Methods

- 30% Quizzes (13 quizzes, only highest ten scores count, 3% each)
- 20% Tests (two tests, 10% each)
- 20% Comparative Essay (8 pages)
- 30% Final Exam

Culminating activity (2 hours) will consist of a final exam and will take place during final exam period

V. Grading Scale

- A 90-100%
- B 80-89%
- C 70-79%
- D 60-69%
- F 0-59%

VI. Attendance Policy

This course will follow the official IUP attendance policy as delineated in the IUP Undergraduate Catalog.

VII. Required Textbooks, Supplemental Books and Readings

Required Textbook

Lopez, Donald. *The Story of Buddhism: A Concise Guide to Its History & Teachings*. San Francisco: HarperCollins, 2001.

Supplemental Book and Readings

Sivaraksha, Sulak. *Seeds of Peace: A Buddhist Vision for Renewing Society*. Berkeley CA: Parallax Press, 1991.

Chandler, Stuart, "RLST 220 Reader."
(Online audio, visual, and textual sources)

VIII. Special Resource Requirements

There are no special resource requirements.

IX. Bibliography

Bullis, Douglas (Translator), *The Mahavamsa: The Great Chronicle of Sri Lanka*. NY:

- Asian Humanities Press, 1999.
- Chandrakirti, *Introduction to the Middle Way*. Boston: Shambhala, 2004.
- Ch'en, Kenneth. *Buddhism in China*. Princeton, NJ: Princeton University Press, 1964.
- Dalai Lama. *Freedom in Exile: The Autobiography of the Dalai Lama*. San Francisco: Harper San Francisco, 1991.
- Dumoulin, Heinrich. *Zen Buddhism: A History*, volumes 1 and 2. NY: Macmillan, 1988.
- Gombrich, Richard Francis. *Theravada Buddhism: Social History from Ancient Benares to Modern Columbia*. NY: Routledge, 1988.
- Harris, Ian. *Cambodian Buddhism: History and Practice*. Honolulu: University of Hawaii Press, 2005.
- Hopkins, Jeffrey. *Nagarnuna's Precious Garland*. Ithica, NY: Snow Lion Publications, 2007.
- Iwamura, Jane. *Virtual Orientalism: Asian Religions and American Popular Culture*. NY: Oxford University Press, 2010.
- Loori, John Daido. *The Heart of Being: Moral and Ethical Teachings of Zen Buddhism*. Boston: Tuttle, 1996.
- Miller, Stephen D., *The Wind from Vulture Peak: The Buddhification of Japanese Waka in the Heian Period*. Honolulu: University of Hawaii Press, 2013.
- Mitchell, Donald W. *Buddhism: Introducing the Buddhist Experience*. NY: Oxford University Press, 2008.
- Mrozik, Susanne. *Virtuous Bodies: The Physical Dimensions of Morality in Buddhist Ethics*. NY: Oxford University Press, 2007.
- Padmasambhava. *Advice from the Lotus-Born*. Seattle: Rangjung Yeshe Publications, 1996.
- Queen, Christopher S. (ed.). *Engaged Buddhism in the West*. Boston: Wisdom Press, 2000.
- Queen, Christopher S. and Sallie B. King (editors). *Engaged Buddhism: Buddhist Liberation Movements in Asia*. Albany: State University of New York Press, 1996.
- Snellgrove, David. *Indo-Tibetan Buddhism: Indian Buddhists & Their Tibetan Successors*. Boston: Shambhala Publications, 2002.
- Soucy, Alexander *The Buddha Side: Gender, Power, and Buddhist Practice in Vietnam*. Honolulu: University of Hawaii Press, 2012.
- Williams, Paul. *Mahayana Buddhism: The Doctrinal Foundations*. NY: Routledge, 1989.

Sample Assignment for Liberal Studies Course

Assignment: Comparative Essay

Write an essay of eight pages in length in which you compare a Buddhist value, ideal, or practice as it is found in two Buddhist communities. For example, you could compare the understanding of Buddhahood in the Theravada and Vajrayana forms of Buddhism. Or, you could analyze the similarities and differences between meditation practices in Rinzai and Soto forms of Zen. A full list of suggested comparisons will be provided.

The paper must rely on at least two primary and two secondary sources and must provide a clear thesis.

Evaluation of the Sample Assignment:

1. Content (60 points) **points**

a. Analysis	unacceptable	poor	fair	good	very good	excellent
Accuracy of facts	unacceptable	poor	fair	good	very good	excellent
Comprehensiveness	unacceptable	poor	fair	good	very good	excellent
Appropriateness and insightfulness	unacceptable	poor	fair	good	very good	excellent
b. Comparison	unacceptable	poor	fair	good	very good	excellent
Accuracy of facts	unacceptable	poor	fair	good	very good	excellent
Comprehensiveness	unacceptable	poor	fair	good	very good	excellent
Appropriateness and insightfulness	unacceptable	poor	fair	good	very good	excellent
c. Thesis	unacceptable	poor	fair	good	very good	excellent

2. Style (30 points) **points**

a. Vocabulary	unacceptable	poor	fair	good	very good	excellent
Word choice	unacceptable	poor	fair	good	very good	excellent
Variety	unacceptable	poor	fair	good	very good	excellent
b. Sentence structure	unacceptable	poor	fair	good	very good	excellent
Grammar	unacceptable	poor	fair	good	very good	excellent
Variety	unacceptable	poor	fair	good	very good	excellent
c. Organization	unacceptable	poor	fair	good	very good	excellent
d. Effective use of quotes	unacceptable	poor	fair	good	very good	excellent
e. Opening paragraph	unacceptable	poor	fair	good	very good	excellent
f. Closing paragraph	unacceptable	poor	fair	good	very good	excellent

3. Presentation (10 points) **points**

a. Title	unacceptable	poor	fair	good	very good	excellent
b. Spelling (including typos)	unacceptable	poor	fair	good	very good	excellent
c. Capitalization	unacceptable	poor	fair	good	very good	excellent
d. Punctuation	unacceptable	poor	fair	good	very good	excellent
e. References	unacceptable	poor	fair	good	very good	excellent
f. Format/print quality	unacceptable	poor	fair	good	very good	excellent
g. Timely submission	late (days)				on time

OVERALL GRADE _____

2. Summary of the Proposed Revisions

- a. Course name change to “Buddhism” (the change in title should be reflected on the list of major courses for Asian Studies as well).
- b. Revision of course objectives to meet the learning objectives and required content of Liberal Studies electives, in particular those of the Global Citizenship sub-category, and of the Global and Multicultural Awareness category.

3. Rationales for Proposed Revisions:

- a. The course title is now consistent with titles of other RLST courses that focus on a particular religion.
- b. One simply cannot fully understand the world and its diverse peoples without considering the role of religious values and ideals in shaping cultural, social, and political norms. The Department of Religious Studies is therefore providing a significant offering of courses under the Global Citizenship sub-category of Liberal Studies electives and under the Global and Multicultural Awareness category. RLST 220 "Buddhism" fits into this scheme in that it furnishes one example of a religion that has long influenced several cultures in Asia and in recent years has increasingly influenced American and European societies as well. Hence, students who have taken this class will be able to understand, for instance, news reports about Buddhists in Western China engaging in self-immolation as a form of political protest. Similarly, students will be able to draw on Buddhist arguments as they engage in debates concerning such issues as abortion, euthanasia, capital punishment, and environmentalism. It should be noted that since this class was initially designed fairly recently (2003), its structure and objectives already were essentially in line with the objectives that have been set for the new LS curriculum. Nonetheless, the class outline and objectives have been revised to even further conform with the new curriculum.

Specifically, the class has been revised in such a way to highlight the interconnectedness of individuals, institutions, and countries. It thereby meets the Global Citizen competency as a Liberal Studies elective. The course's design also meets the required content of Global and Multicultural Awareness. Specifically, it introduces students to the past and present of a religious tradition that is non-dominant in our own society but that continues to strongly shape the values, norms, and ideals of people in several cultures--those of South, Southeast, and East Asia. In doing so, it promotes a better understanding of other cultures. The course content emphasizes cross-cultural awareness and deepens students' understanding of the perspectives and life ways that shape Buddhist practitioners within our global community.

4. Old Syllabus of Record

Buddhist Thought and Practice

I. Catalog Description

RLST220 Buddhist Thought and Practice

3 credits
3 lecture hours
0 lab hours
(3c-01-3sh)

Prerequisite: none

In this course we will explore the history, teachings, and practices of the main schools of Buddhism. We will consider the tradition both as it has developed in Asia as well as its modifications as it has been introduced into Western societies.

II. Course Objectives

By the end of the semester students will be able to:

1. Gain a thorough knowledge of the history, teachings, and practices of Buddhism.
2. Compare the teachings and practices of the Buddhist tradition as it has taken root in such places as India, Sri Lanka, Thailand, China, Korea, Japan, Tibet, and the United States.
3. Develop a critical appreciation for both continuities and differences within Buddhism.
4. Synthesize and apply their knowledge of Buddhism. Students may be asked, for example, to design a board game in which players progress based upon correctly answering questions about the Buddhist tradition. Students may also be asked to analyze a particular text—either a Buddhist scripture or an essay concerned with current events—in light of the readings done over the term.
5. Evaluate the assumptions and implications the Buddhist ethics and soteriology. They will do so through analyzing texts that provide Buddhist understandings of such contemporary ethical dilemmas as abortion, euthanasia, capital punishment, drug use, and premarital sex.

III. Detailed Course Outline

Evolution of core Buddhist teachings and practices through history (12 hours)

Buddhist Understandings of the Human (3 hours)

Cosmology (3 hours)

Metaphysics (3 hours)

Soteriology (3 hours)

Reading: Donald Lopez, *The Story of Buddhism: A Concise Guide To Its History & Teachings*.

South and Southeast Asian Buddhist Practice (9 hours)

Buddhist History of India, Sri Lanka, Thailand, and Myanmar (3 hours)

Noble Eightfold Path (3 hours)

Samatha and Vipassana Meditation (2 hours)

Midterm Exam (1 hour)

Reading: selections from Henepola Gunaratana, *Eight Mindful Steps to Happiness: Walking the Buddha's Path*; and Thich Nhat Hanh, *Heart of the Buddha's Teachings* (Reader).

East Asian Traditions: Chan/Zen and Pureland (9 hours)

Buddhist History of China, Korea, Japan, and Vietnam (3 hours)

Chan/Zen practice (3 hours)

Pureland Practice (3 hours)

Reading: selections from Ven. Sheng-yen, *Hoofprint of the Ox*; Shunryu Suzuki, *Zen Mind, Beginner's Mind*; Thich Thien-Tam, *Buddhism of Wisdom and Faith*; and Ven. Zhengyan, "Tz'u Chi Buddhism" (Reader).

Tibetan Practice (6 hours)

Buddhist History of Tibet (1 hour)

Bardos of life and death (3 hours)

Dzogchen Tantra practice (2 hours)

Reading: selections from Sogyal Rinpoche. *The Tibetan Book of Living and Dying* (Reader).

Contemporary Buddhist Movements (6 hours)

Engaged Buddhism in Asian countries (4 hours)

Engaged Buddhism in the United States (2 hours)

Reading: Sulak Sivaraksha, *Seeds of Peace: A Buddhist Vision for Renewing Society*.

IV. Evaluation Methods

15% Participation

30% Weekly quizzes on reading content: such quizzes may include multiple choice, fill-in-the-blank, and/or short answers.

15% Board Game (see II.3 above)

40% Essay: (see II.3 and II.4 above).

Culminating activity during final exam period. The culminating activity will include submission of one's essay and the playing of games designed by classmates.

V. Grading Scale

A 90-100%

B 80-89%

C 70-79%

D 60-69%
F 0-59%

VI. Attendance Policy

Students will be expected to come to class regularly. The faculty member teaching the course will define attendance standards for the course and the consequences of not meeting those standards. The instructor's policy will conform to the standards set by the University Senate: it will be distributed in writing to students during the first week of the course; it will recognize students' need to miss class because of illness or personal emergency; and it will define some limited level of allowable absence, normally at least a number of clock hours equal to course credits.

VII. Required Textbooks

Lopez, Donald. *The Story of Buddhism: A Concise Guide to Its History & Teachings*. San Francisco: HarperCollins, 2001.

Sivaraksha, Sulak. *Seeds of Peace: A Buddhist Vision for Renewing Society*. Berkeley CA: Parallax Press, 1991.

Chandler, Stuart, "RLST 220 Reader."

This reader will include short selections from:

Gunaratana, Henepola. *Eight Mindful Steps to Happiness: Walking the Buddha's Path*. Boston: Wisdom, 2001.

Thich Nhat Hanh. *Heart of the Buddha's Teachings*. Berkeley CA: Parallax Press, 1998.

Shih Sheng-yen. *Hoofprint of the Ox*. NY: Oxford University Press, 2001.

Conze, Edward. *Buddhist Scriptures*. NY: Penguin Books, 1979.

Suzuki, Shunryu. *Zen Mind, Beginner's Mind*. NY: Weatherhill, 1999.

Thich Thien-Tam. *Buddhism of Wisdom and Faith*. Sepulveda, CA: International Buddhist Monastic Institute, 1991.

Shih Zhengyan. "Tz'u Chi Buddhism." Los Angeles: Tz'u Chi Foundation, 2001.

Sogyal Rinpoche. *The Tibetan Book of Living and Dying*. San Francisco: HarperCollins, 1993.

VIII. Special Resource Requirements

There are no special resource requirements.

IX. Bibliography

Bullis, Douglas (Translator), *The Mahavamsa: The Great Chronicle of Sri Lanka*. NY: Asian Humanities Press, 1999.

Ch'en, Kenneth. *Buddhism in China*. Princeton, NJ: Princeton University Press, 1964.

Corless, Roger J. *The Vision of Buddhism*. NY: Paragon House, 1989.

Dalai Lama. *Freedom in Exile: The Autobiography of the Dalai Lama*. San Francisco: Harper San Francisco, 1991.

Dumoulin, Heinrich. *Zen Buddhism: A History*, volumes 1 and 2. NY: Macmillan, 1988.

Gombrich, Richard Francis. *Theravada Buddhism: Social History from Ancient Benares*

- to Modern Columbia*. NY: Routledge, 1988.
- Loori, John Daido. *The Heart of Being: Moral and Ethical Teachings of Zen Buddhism*. Boston: Tuttle, 1996.
- Padmasambhava. *Advice from the Lotus-Born*. Seattle: Rangjung Yeshe Publications, 1996.
- Queen, Christopher S. (ed.). 2000. *Engaged Buddhism in the West*. Boston: Wisdom Press.
- Queen, Christopher S. and Sallie B. King (editors). *Engaged Buddhism: Buddhist Liberation Movements in Asia*. Albany: State University of New York Press, 1996.
- Snellgrove, David. *Indo-Tibetan Buddhism: Indian Buddhists & Their Tibetan Successors*. Boston: Shambhala Publications, 2002.
- Williams, Paul. *Mahayana Buddhism: The Doctrinal Foundations*. NY: Routledge, 1989.

III. LETTER OF SUPPORT

Since this class will also serve as an elective for the Asian Studies major and minor, a letter of support has been provided by that committee.



Indiana University of Pennsylvania

www.iup.edu

Asian Studies Committee
Sutton Hall, Room 452
1011 South Drive
Indiana, Pennsylvania 15705-1046

P 724-357-5612
F 724-357-4039
www.iup.edu/asianstudies

February 8, 2013

Dear Members of the Liberal Studies Committee and UWUCC,

This letter confirms that the Asian Studies Committee fully supports the proposed revisions in RLST 220 "Buddhism." Please note that the change in name from "Buddhist Thought and Practice" to "Buddhism" should also be reflected in our list of Major courses.

Sincerely,

A handwritten signature in black ink, which appears to read "Stuart Chandler". The signature is written in a cursive style with some loops and flourishes.

Stuart Chandler

Director, Asian Studies Major

IV. LIBERAL STUDIES COURSE APPROVAL GENERAL INFORMATION

A. Since for the foreseeable future Dr. Stuart Chandler is the only member on the faculty of the Department of Religious Studies who intends to teach this course, basic equivalency among the sections is assured.

B. Nearly all of the readings included in the reader for this course are by men and women from South Asia or East Asia (e.g. Henepola Gunaratana, Thich Nhat Hanh, Shih Zhengyan, Shunryu Suzuki, Sogyal Rinpoche). The course will look at how the teachings of these people are understood in Asia, as well as how they have been interpreted in Western countries.

C. Students will be required to read two substantial works of nonfiction: Donald Lopez's *The Story of Buddhism* and Sulak Sivaraksha's *Seeds of Peace: A Buddhist Vision for Renewing Society*.

D. While this course will also be suitable for religious studies and Asian Studies majors, it has been designed with no expectation that the students in the course will have had any or will take any other classes in the study of religion or Asia. The course applies historical, anthropological, philosophical, and other methodologies to look at the Buddhist tradition. In doing so, students from a wide range of disciplinary backgrounds will be able to relate what they learn in this course to the approaches of their own major.