

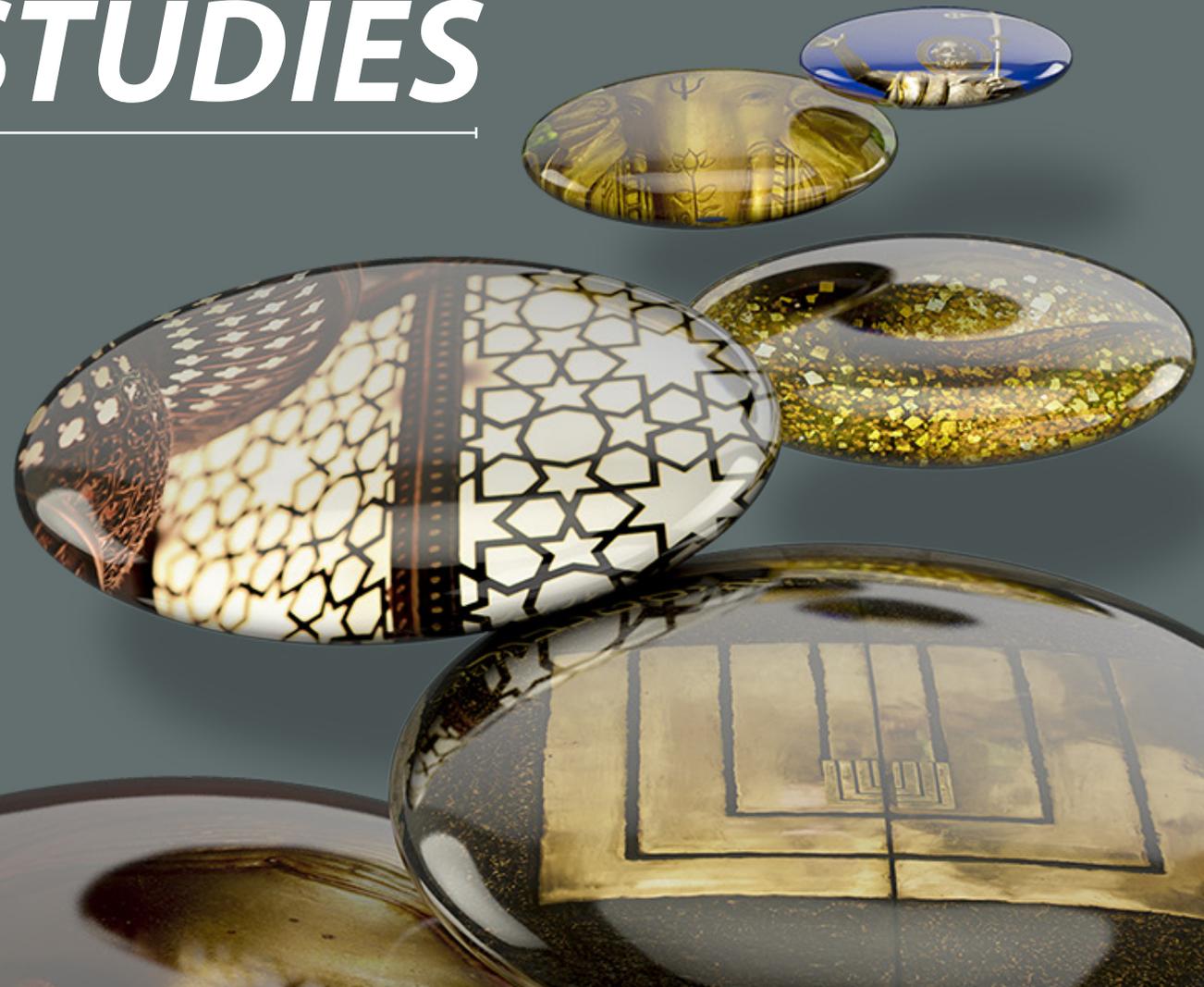
AS and A LEVEL
Curriculum Planner

RELIGIOUS STUDIES

H173, H573
For first teaching in 2016

Developments in Buddhist Thought (H573/06)

Version 1



AS and A LEVEL **RELIGIOUS STUDIES**

Developments in Buddhist Thought

This curriculum plan is intended to provide support and guidance for teachers delivering Component 03 of OCR's AS and A Level in Religious Studies; *Developments in Buddhist Thought*. It aims to address the content of this component in a way which makes it manageable for teachers and students, and provides details of useful resources, scholarly views, academic approaches and sources of wisdom and authority.

The purpose of this course plan is to demonstrate how the specification might be translated into a teaching scheme. One of the first things which teachers are required to do with a new specification is to work out how much time to allocate to each part of the specification and to ensure that full specification coverage can be taught in a set time frame, given timetabling constraints. Whilst OCR's A Level in Religious Studies does not have stated 'Guided Learning Hours' in the specification, the generally recommended time for the study of an A Level is 360 hours across two years. We recognise that in reality some of these hours are lost to revision, mock exams, school events etc., and so we have designed this planner based on each of the three components of the A Level being taught in 100 hours overall (50 for the AS Level). This is in no way prescriptive or definitive; it is just one suggestion of how a teacher may plan the course.

This planner is intended to 'unpack' the specification content only. Teachers should build in revision, recap and assessment preparation as they deem necessary according to their context and learners. The weighting of hours allocated to content may also fluctuate from teacher to teacher and context to context, depending on the strengths of the teacher and their students. Please do adapt the amount of hours assigned to the various elements of material to suit both your needs and those of your learners.

The material for linear A Levels can be taught in a wide variety of ways, and how teachers approach this material will differ. If you are teaching a mixture of AS and A Level students in one class you will need to 'co-teach' the two courses. Therefore you would be advised to teach the AS and A Level common content in the first year, before moving onto the A Level only content in the second.

If you are not entering students for the AS Level, you are free to arrange the material as you wish. You may wish to complete the course one component at a time, or run them in parallel across the two years.

The following curriculum plan suggests an order of teaching based on the order of material in the specification; this is by no means the only way this material can be taught. It is important to note that this is only a proposed way through teaching the A Level. It isn't the intention to suggest that centres must follow this plan in order to be successful. This plan is intended to illustrate one way to deliver this component over a two year course. There are many possible approaches and centres are encouraged to reflect on good practice and develop their year plans and schemes of work in light of previous successful approaches, the resources available to them and of course their students' academic needs and abilities.

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
The Buddha	Siddhartha's life	3	<p>What do we mean by 'The Buddha'?</p> <ul style="list-style-type: none"> 'awakened one' (any enlightened being) 'historical Buddha' (Siddhartha Gautama) <p>Key details of Siddhartha's life story:</p> <ul style="list-style-type: none"> birth and hedonistic upbringing the four passing sights renunciation asceticism enlightenment and teaching career <p>The significance of the Buddha and his life:</p> <ul style="list-style-type: none"> literal and metaphorical interpretations, what the events represent how this is used in teaching and practice the Buddha as an example or guide, not a source of salvation the last words of the Buddha; 'be lamps unto yourselves' i.e. forge your own path to enlightenment, don't blindly follow his; the idea of <i>ehipassiko/ehipaśyika</i> ('come and try') 	<p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg. 11-24</p> <p>Dhammapada 153–4</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, Chapter 2 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Paul Williams, <i>Buddhist Thought</i>, pg. 21-30 http://www.ahandfulofleaves.org/documents/Buddhist%20Thought_Williams_2000.pdf</p> <p>Peter Harvey (2012) <i>An Introduction to Buddhism: Teachings, History and Practices (Second Edition)</i>, CUP, Chapter 1</p>
	The Buddha's intellectual context	2	<p>Brahminism</p> <ul style="list-style-type: none"> the importance of Brahmanism in the Buddha's contemporary culture his criticisms of the Brahmins and their ideas <ul style="list-style-type: none"> for example criticism of ritualistic approach, mechanistic <i>kamma/karma</i>, understanding of the <i>atman</i> his use and adaptation of Brahmin ideas <p>Sramana movements</p> <ul style="list-style-type: none"> Shramanas as 'wandering freelance medicant philosophers' (Cush, pg9) with a wide variety of beliefs, including those of Jainism the Buddha's experience of Sramana movements and teachers his use and adaptation of their ideas, or points of similarity and difference, for example ideas of rebirth, quest for peace, meditation, detachment and self-discipline 	<p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg. 7-11</p> <p>Sn 1.7; PTS: Sn 116-142</p> <p><i>Vasala Sutta: Discourse on Outcasts</i></p> <p>http://www.accesstoinight.org/tipitaka/kn/snp/snp.1.07.piya.html</p> <p>Paul Williams, <i>Buddhist Thought</i>, pg. 73 http://www.ahandfulofleaves.org/documents/Buddhist%20Thought_Williams_2000.pdf</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, Chapter 1 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p>

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Taking Refuge	The Three Refuges/ Jewels	2	<p>The significance of the Refuges for Buddhists</p> <ul style="list-style-type: none"> • also called three Jewels/Treasures or treasures • "Refuge" from passions, distress, suffering, fear and Samsara itself • 'taking refuge' is generally considered to make one officially a Buddhist • different schools explain the meaning of taking refuge in different ways • pledge to follow the path, not a request for supernatural aid <p>How Buddhists 'take refuge'</p> <ul style="list-style-type: none"> • inner commitment: • public ceremony of initiation • a continuing practice of repetition and recollection 	<p>http://buddhism.about.com/od/takingrefuge/a/takingrefuge.htm</p> <p>The Pali formula for Taking Refuge (The Khuddakapatha (Khp) 1)</p> <p>http://www.accesstoinight.org/tipitaka/kn/khp/khp.1-9.than.html</p> <p>Saddhatissa, H. (1997) <i>Buddhist Ethics</i>, Wisdom Publications, Chapter 3, pg. 31-33</p> <p>http://www.wisdompubs.org/sites/default/files/preview/Buddhist-Ethics-Preview.pdf</p> <p>Anguttara Nikaya (AN) 11.12</p> <p>http://www.accesstoinight.org/tipitaka/an/an11/an11.012.than.html</p>
	Buddha	2	<p>The different understandings of taking refuge in the Buddha</p> <ul style="list-style-type: none"> • historical person of Siddhartha • an ideal, the embodiment of purity, wisdom and compassion • in Mahayana this may refer to 'Buddha-nature' 	<p>Saddhatissa, H. (1997) <i>Buddhist Ethics</i>, Wisdom Publications, Chapter 3, pg. 33-35</p> <p>http://www.wisdompubs.org/sites/default/files/preview/Buddhist-Ethics-Preview.pdf</p> <p>Side, D. (2005), <i>Buddhism</i>, Philip Allan, pg. 71-78</p>
	Dhamma/ Dharma	2	<p>The different understandings of taking refuge in the <i>dharma/dhamma</i></p> <ul style="list-style-type: none"> • unmediated Truth or ultimate reality • the teachings of the Buddha • putting teaching into practice 	<p>http://buddhism.about.com/od/takingrefuge/a/takingrefuge.htm</p> <p>Saddhatissa, H. (1997) <i>Buddhist Ethics</i>, Wisdom Publications, Chapter 3, pg. 35-52</p> <p>http://www.wisdompubs.org/sites/default/files/preview/Buddhist-Ethics-Preview.pdf</p> <p>Side, D. (2005), <i>Buddhism</i>, Philip Allan, pg. 71-78</p>
	Sangha/ Samgha	2	<p>The different understandings of taking refuge in the <i>sangha/samgha</i></p> <ul style="list-style-type: none"> • the monastic communities and the institutional bodies of Buddhism • a particular group of Buddhists, lay or monastic, who practice together • all Buddhists everywhere 	<p>http://buddhism.about.com/od/takingrefuge/a/takingrefuge.htm</p> <p>Saddhatissa, H. (1997) <i>Buddhist Ethics</i>, Wisdom Publications, Chapter 3, pg.52-58</p> <p>http://www.wisdompubs.org/sites/default/files/preview/Buddhist-Ethics-Preview.pdf</p> <p>Side, D. (2005), <i>Buddhism</i>, Philip Allan, pg. 71-78</p>

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Samsara	Samsara and the six realms of existence, including how these relate to the three fires/poisons	3	<p>Nature of samsara</p> <ul style="list-style-type: none"> • 'conditioned' existence, everything within it is contingent • samsara in the Brahmin tradition, what the Buddha accepted and what he didn't • how samsara can be understood metaphorically, psychologically or literally <p>The six realms and their characteristics</p> <ul style="list-style-type: none"> • Hell realm <ul style="list-style-type: none"> - karmic cause: anger • Preta ('hungry ghosts') <ul style="list-style-type: none"> - karmic cause: greed • Animals <ul style="list-style-type: none"> - karmic cause: ignorance • Asura ('Semigod' or 'fighting demons') <ul style="list-style-type: none"> - karmic cause: jealousy and envy • Deva ('Godlike beings') <ul style="list-style-type: none"> - karmic cause: pride • Human realm <ul style="list-style-type: none"> - karmic cause: desire and attachment - only realm from which one can escape due to the balance of pleasure and pain <p>Three fires/poisons</p> <ul style="list-style-type: none"> • greed, hatred and delusion (often depicted as a pig, cockerel and snake) • actions motivated by the three fires create <i>karma/kamma</i> and keep us in <i>Samsara</i> 	<p>Side, D. (2005), <i>Buddhism</i>, Philip Allan, pg. 140-1</p> <p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, pg. 12-14</p> <p>Depictions of the Tibetan Wheel of Life</p> <p>Thanissaro Bhikkhu, (2002) <i>Samsara</i>, http://www.accesstoinsight.org/lib/authors/thanissaro/samsara.html</p>

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	How <i>samsara</i> and the realms relate to <i>kamma/karma</i>	2	<p>The nature of <i>kamma/karma</i></p> <ul style="list-style-type: none"> • four key qualities of natural, collective, cyclical and complex • the importance of <i>cetana</i> (intention) and how this differs from other understandings of <i>kamma/karma</i> • rejection of fatalism and importance of human agency, the flexibility of <i>kamma/karma</i> • not 'good' and 'bad' actions but skilful (<i>kusala</i>) and unskilful (<i>akusala</i>) • nature of karmic effects; karmic seeds and karmic fruits <p>Its relationship to the wheel of <i>samsara</i> and the beings within it</p> <ul style="list-style-type: none"> • <i>kamma/karma</i> as what keeps beings in Samsara and determines their realm of rebirth 	<p>Side, D. (2005), <i>Buddhism</i>, Philip Allan, pg. 124-127</p> <p><i>Dhammapada</i> 173, The Story of Angulimāla http://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=173</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, Chapter 8 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, pg. 14-28</p>
	How <i>samsara</i> and the realms relate to <i>punabbhava/punarbhava</i> (rebirth)	2	<p>The nature of <i>punabbhava/punarbhava</i> (rebirth)</p> <ul style="list-style-type: none"> • difference between 'reincarnation' and 'rebirth' • unlike Brahminism, not a 'soul' (<i>atman</i>) that passes from one life to the next • 'rebirth' or 're-becoming' is a constant process of change both throughout life and across life and death • karmic seeds sown in this life might come to fruition in a future one • a reborn being is 'neither the same nor another' (KMQs Book II Chapter 2) <p>Its relationship to the wheel of <i>samsara</i> and the beings within it</p> <ul style="list-style-type: none"> • the process by which beings move between realms across their lives • the importance of <i>kamma/karma</i> in this process 	<p><i>The Questions of King Milinda</i> Book II Chapter 2 http://www.buddhanet.net/pdf_file/milinda.pdf</p> <p>Side, D. (2005), <i>Buddhism</i>, Philip Allan, pg. 109-120</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, Chapter 9 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg. 67-68</p> <p>Video of Brad Warner on Rebirth http://hardcorezen.blogspot.com/2011/01/literal-rebirth.html</p>

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	How <i>samsara</i> and the realms relate to <i>paticcasamuppada / pratyasamutpada</i> (dependent origination)	1	<p>The nature of <i>paticcasamuppada/pratyasamutpada</i> (dependent origination)</p> <ul style="list-style-type: none"> the connectedness of all things and actions the 12 casual links (Nidānas) and what they mean <p>Its relationship to the wheel of <i>samsara</i> and the beings within it</p> <ul style="list-style-type: none"> how craving and <i>kamma/karma</i> lead to constant rebirth within <i>samsara</i> 	<p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg.29-31</p> <p>Saddhatissa, H. (1997) <i>Buddhist Ethics</i>, Wisdom Publications, Chapter 3, pg. 16-20 http://www.wisdompubs.org/sites/default/files/preview/Buddhist-Ethics-Preview.pdf</p> <p>Trans. By Thanissaro Bhikkhu, <i>Paticca-samuppada-vibhanga Sutta: Analysis of Dependent Co-arising</i> http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.002.than.html</p>
The Three Marks of Existence	<i>anicca/anitya</i> (impermanence)	3	<p>The nature of <i>anicca/anitya</i></p> <ul style="list-style-type: none"> literally means 'impermanence' and is First Mark of Existence/ Universal Truth nothing at all stays the same, everything changes constantly, everything is in flux change happens at both the gross and subtle/momentary level how this links to the key Buddhist idea of detachment <p>How it links to both <i>dukkha</i> and <i>anatta/anatman</i></p> <ul style="list-style-type: none"> not understanding that everything changes leads us to suffer as we cling to the impermanent if everything changes we cannot have an eternal, unchanging soul or self <p>Evaluation of <i>anicca/anitya</i></p> <ul style="list-style-type: none"> whether or not all of conditioned experience truly is impermanent and constantly changing whether or not this understanding is pessimistic, optimistic or realistic how important <i>anicca/anitya</i> is relative to the other two marks 	<p>Side, D. (2005), <i>Buddhism</i>, Philip Allan, pg. 88-91</p> <p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, pg. 34-36</p> <p>Access To Insight (2006) <i>The Three Basic Facts of Existence; I. Impermanence (Anicca)</i> http://www.accesstoinight.org/lib/authors/various/wheel186.html</p> <p>Huntingdon, C. W. Jr (2016) Seeing Things as They Are, in <i>Tricycle</i>, http://tricycle.org/magazine/seeing-things-they-are/</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, Chapter 11 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p>

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	<i>dukkha/duhkha</i> (suffering)	3	<p>The nature of <i>dukkha/duhkha</i></p> <ul style="list-style-type: none"> • different translations and understandings of the term for example 'unsatisfactoriness' (Mel Thompson) or 'dis-ease' (Damien Keown) • the three 'categories' of <i>dukkha</i> <ul style="list-style-type: none"> - 'ordinary' suffering - suffering arising from change - inherent suffering of conditioned experience • types of unavoidable suffering <ul style="list-style-type: none"> - birth - death - ageing - sickness - separation from what is desired - association with what is hated <p>Evaluation of <i>dukkha</i></p> <ul style="list-style-type: none"> • whether or not all of conditioned experience truly involves <i>dukkha</i> • whether or not this understanding is pessimistic, optimistic or realistic • how important <i>dukkha</i> is relative to the other two marks 	<p>Huntingdon, C. W. Jr (2016) Seeing Things as They Are, in <i>Tricycle</i>, http://tricycle.org/magazine/seeing-things-they-are/</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, Chapter 11 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Access to Insight (2005) <i>Dukkha</i> http://www.accesstoinight.org/ptf/dhamma/sacca/sacca1/dukkha.html</p>

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	<i>anatta/anatman</i> (no self)	3	<p>The nature of <i>anatta/anatman</i></p> <ul style="list-style-type: none"> the rejection of both eternalism (e.g. Brahmin/Hindu <i>atman</i>) and annihilationism, Buddhism as the Middle Way between the two the understanding of the five <i>khandhas/skandhas</i> (bundles/aggregates) <ul style="list-style-type: none"> form/<i>rupa</i> (the physical elements of the human body) sensations/<i>vedana</i> (the feelings we have as a result of the senses contacting the outside world) perceptions/<i>sanna</i> (what we become aware of as a result of the sense contacting the outside world) impulses/<i>sankhara</i> (resulting from our internal will) consciousness/<i>vinnana</i> (basic awareness of being alive with thoughts, feelings and memories) the chariot analogy in <i>The Questions of King Milinda</i> (Book II, Chapter 1.1) <p>Evaluation of <i>anatta/anatman</i></p> <ul style="list-style-type: none"> whether or not all <i>anatta/anatman</i> is an accurate description of conditioned experience whether or not this understanding is pessimistic, optimistic or realistic how important <i>anatta/anatman</i> is relative to the other two marks 	<p>The Three Basic Facts of Existence</p> <p>III. Egolessness (Anatta) http://www.accesstoinight.org/lib/authors/various/wheel202.html</p> <p>Huntingdon, C. W. Jr (2016) <i>Seeing Things as They Are</i>, in <i>Tricycle</i>, http://tricycle.org/magazine/seeing-things-they-are/</p> <p>Cush, D. (1994) <i>Buddhism</i>, Hodder Education, Chapter 2, pg. 35–38; 66-67</p> <p>Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, Chapter 6</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, Chapter 11 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p>

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Four Noble Truths	The Four Noble Truths	3	<p>The Four Noble Truths as the foundation of Buddhist teaching</p> <ul style="list-style-type: none"> • as a rule all schools of Buddhism accept the Four Noble Truths in some form • The Four Noble Truths are the foundational teachings of the Buddhist <i>dharma</i> • the doctor analogy as a way of understanding the Four Noble Truths <ul style="list-style-type: none"> - the illness (<i>dukkha/duhkha</i>) - the cause of the illness (<i>tanha/trishna</i>) - the prognosis or truth that there is an end to the illness (<i>nibbana/nirvana</i>) - the prescription/treatment (<i>magga/marga</i>) • the outline given in the Deer Park Sermon (as recorded in Samyutta Nikaya 56.11) <ul style="list-style-type: none"> - the Buddha's first sermon post enlightenment - clearest explanation of these basic teachings - includes practical guidance not metaphysical ideas (could introduce the idea of Unanswered Questions/the Poison Arrow parable) • the path of disciples and <i>arhats/arahants</i> who follow the teachings <ul style="list-style-type: none"> - goal of the monastic path in Theravada - attained nibbana in this life and is radically transformed - various stages: a stream enterer/a once returner/non-returner - the <i>arhat/arahant</i> is the final stage, when one has fully completed spiritual training, actions produce no karmic results leading to no more rebirths - <i>arhat/arahant</i> may experience physical pain but no mental suffering 	<p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, pg. 31-33; 43-46</p> <p>Paul Williams, <i>Buddhist Thought</i>, pg. 41-42 http://www.ahandfulofleaves.org/documents/Buddhist%20Thought_Williams_2000.pdf</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, pg. 28-31 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Cush, D. (1994) <i>Buddhism</i>, Hodder Education, pg. 26-28</p> <p>Deer Park Sermon (Samyutta Nikaya 56.11) http://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.than.html</p>

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	<i>dukkha/duhkha</i> (suffering)	1	<p>Recap of <i>dukkha/duhkha</i> material taught as part of the Three Marks of Existence</p> <p><i>Dukkha/duhkha</i> as it relates to the other three Truths</p> <ul style="list-style-type: none"> in terms of the doctor analogy it is the 'sickness' to be cured caused by craving <i>nibbana/nirvana</i> is a state free from suffering the Buddhist path is intended to help reduce suffering and perhaps liberate one from it completely the reduction/cessation of <i>dukkha/duhkha</i> was the primary motivation for the historical Buddha in his endeavours 	<p>Cush, D. (1994) <i>Buddhism</i>, Hodder Education, pg. 28-29</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, pg. 31-33 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Access to Insight (2005) <i>Dukkha</i> http://www.accesstoinight.org/ptf/dhamma/sacca/sacca1/dukkha.html</p> <p>Paul Williams, <i>Buddhist Thought</i>, pg. 42-43 http://www.ahandfulofleaves.org/documents/Buddhist%20Thought_Williams_2000.pdf</p> <p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, pg. 33-34</p>
	<i>tanha/trishna</i> (craving)	2	<p>Second Noble Truth vocabulary</p> <ul style="list-style-type: none"> <i>samudaya</i> - Literally means the 'origin' or 'source'; here specifically the origin of <i>dukkha/duhkha</i> <i>tanha/trishna</i> - literally means 'thirst'; commonly translated as craving or desire <p>The different types of craving and how they lead to suffering</p> <ul style="list-style-type: none"> craving for material pleasures craving for existence craving for non-existence <p>Recap of the 12 <i>nidānas</i> (causes)</p> <ul style="list-style-type: none"> <i>tanha/trishna</i> as one link in the causal chain also the link where it is easiest to break the chain; the one over which humans can exercise their agency through restraint, detachment etc. 	<p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg.29-31</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, pg. 34-38 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Paul Williams, <i>Buddhist Thought</i>, pg. 44-47 http://www.ahandfulofleaves.org/documents/Buddhist%20Thought_Williams_2000.pdf</p> <p>Access to Insight, (2005) <i>Craving</i>, http://www.accesstoinight.org/ptf/dhamma/sacca/sacca2/tanha.html</p>

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	Nibbana/Nirvana	3	<p><i>Nibbana/nirvana</i> as the goal of Buddhism</p> <ul style="list-style-type: none"> for the monastic path in Theravada for all in Mahayana <p><i>Nirodha</i> as the 'cutting off' of craving</p> <ul style="list-style-type: none"> the idea of complete eradication of craving achieved through detachment <p><i>Nibbana/nirvana</i> meaning 'extinction' or 'extinguished'</p> <ul style="list-style-type: none"> extinguish the three fires of greed, hatred and delusion (refer back to Samsara material) actions no longer produce <i>kamma/karma</i> <i>nibbana/nirvana</i>-with-remainder: not all previously accrued <i>kamma/karma</i> has come to fruition <i>parinibbana/parinirvana</i>: no more <i>kamma/karma</i>, craving, suffering; one dies and there is no more rebirth <p><i>Nibbana/nirvana</i> as un-conditioned existence which cannot be explained</p> <ul style="list-style-type: none"> impossibility of describing something external to our existence; we can't say what Nirvana is, only what it is not idea of a 'finger pointing at the moon' to what extent this can be thought of as positive or negative <p>79th and 80th dilemmas of The Questions of King Milinda</p> <ul style="list-style-type: none"> similes to describe the qualities <i>nibbana/nirvana</i> questions regarding its nature 	<p>Zen parable of the Frog and the Tadpole, example found here http://zenmirror.blogspot.co.uk/2008/10/frog-and-tadpole.html</p> <p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg. 31-33</p> <p>Various translations of the Questions of King Milinda available, for example http://www.buddhanet.net/pdf_file/milinda.pdf</p> <p>Erricker, C. (2003) <i>Teach Yourself Buddhism</i>, Teach Yourself, pg. 50-54</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, pg. 38-44 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Access to Insight (2005) Nirvana http://www.accesstoinight.org/ptf/dhamma/sacca/sacca3/nibbana.html</p> <p>Thanissaro Bhikkhu, (1996) Nibbana http://www.accesstoinight.org/lib/authors/thanissaro/nibbana.html</p> <p>Paul Williams, <i>Buddhist Thought</i>, pg. 48-52 http://www.ahandfulofleaves.org/documents/Buddhist%20Thought_Williams_2000.pdf</p>

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	Magga/Marga (path)	4	<p>The (Noble) Eightfold Path and its goal</p> <ul style="list-style-type: none"> • difference between monastic and lay practice and aims • Buddhist texts present a number of other 'paths' that describe the Buddhist journey in different ways according to different traditions • stages are inter-reliant, not linear; should be practised concurrently not one after the other <p>The stages and sections of the (Noble) Eightfold Path; what they entail and their relative importance</p> <ul style="list-style-type: none"> • wisdom (<i>prajna/panna</i>) <ul style="list-style-type: none"> - right understanding - right thought • ethics (<i>sila</i>) <ul style="list-style-type: none"> - right speech - right action - right livelihood • meditation (<i>samadhi</i>) <ul style="list-style-type: none"> - right effort - right meditation - right concentration <p>The 'acquired' stages of wisdom</p> <ul style="list-style-type: none"> • ninth and tenth stages sometimes referred to, these arise from cultivation of the other eight stages of the path <ul style="list-style-type: none"> - right knowledge/insight (deep insight into ultimate reality) - right liberation/release (self-awakening occurs) • these fall under the category of wisdom (<i>prajna/panna</i>) 	<p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg. 33-35</p> <p>Erricker, C. (2003) <i>Teach Yourself Buddhism</i>, Teach Yourself, pg. 54-59</p> <p>Della Santina, P. (1970) <i>The Fundamentals of Buddhism</i>, Buddha Dharma Education Association Ltd, pg. 44-48 http://www.buddhanet.net/pdf_file/fundbud1.pdf</p> <p>Paul Williams, <i>Buddhist Thought</i>, pg. 52-55 http://www.ahandfulofleaves.org/documents/Buddhist%20Thought_Williams_2000.pdf</p> <p>Bhikkhu Bodhi (1999) <i>The Noble Eightfold Path; The Way to the End of Suffering</i> http://www.accesstoinight.org/lib/authors/bodhi/waytoend.html</p>

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Meditation	Methods of meditation and the aims and results of meditation	7	<p>Meditation as a stage of the Eightfold Path</p> <ul style="list-style-type: none"> recap on use and aims and how this interlinks with wisdom and ethics three stages of effort, mindfulness and concentration and more in depth look at what these mean in practice <p>The benefits and effects of meditation</p> <ul style="list-style-type: none"> develop wisdom and insight experiences of <i>jhanas/dhyanas</i> as one progresses through stages of concentration modern scientific research on impacts of meditation for example neurologically secular uses of meditation and mindfulness in a therapeutic context, for example treatment of depression and anxiety example of S. N. Goenka's courses and their varied usage the idea that all individuals will experience meditation differently or have different aims <p>Samatha (calming) and <i>vipassana/vipaśyanā</i> (insight)</p> <ul style="list-style-type: none"> are complementary and should be used together; samatha calms the mind and enables the insight of <i>vipassana/vipaśyanā</i> samatha not specifically Buddhist focuses on clearing and calming the mind, not specific teachings <i>vipassana/vipaśyanā</i> focuses on specific Buddhist teachings examples of each type and how one might use them examples of personalised practice and how one might vary practice according to the needs of the individual; for example someone who is very angry might need meditation on loving-kindness, or someone who has an endlessly optimistic outlook might need to do meditation on death awareness <p>Evaluation of meditation</p> <ul style="list-style-type: none"> whether or not meditation has to be a religious practice whether or not meditation is the most important element of Buddhist practice whether or not meditation encourages an unhealthy 'inward-looking' approach to life 	<p>Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, pg. 174-202</p> <p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg.59-65</p> <p>Vipassana Meditation: As taught by S.N. Goenka in the tradition of Sayagyi U Ba Khin https://www.dhamma.org/en/index</p> <p><i>Doing Time Doing Vipassana</i> – documentary on the use of vipassana in the Indian prison system, available here http://www.karmatube.org/videos.php?id=322</p> <p>Bhikkhu Bodhi, (2005) <i>Two Styles of Insight Meditation</i>, Access to Insight (Legacy Edition)</p> <p>Thanissaro Bhikkhu (1997) <i>The Path of Concentration & Mindfulness</i>, Access to Insight (Legacy Edition) http://www.accesstoinsight.org/lib/authors/thanissaro/concmind.html</p> <p>Science Daily, <i>Brain waves and meditation</i> https://www.sciencedaily.com/releases/2010/03/100319210631.htm</p> <p>Science Daily, <i>Evidence supports health benefits of 'mindfulness-based practices'</i> https://www.sciencedaily.com/releases/2012/07/120711104811.htm</p> <p>Set of videos on Buddhist meditation from the BBC http://www.bbc.co.uk/guides/zqrx34j</p>

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The Development of Mahayana Buddhism	The development of Mahayana Buddhism	2	<p>Context of the emergence of the Mahayana</p> <ul style="list-style-type: none"> no clear founder or point of origin emergence between 150BCE and 100CE of various groups calling themselves 'Mahayana' <ul style="list-style-type: none"> 2nd Buddhism Council held because of debates about orthodoxy; 4th Buddhist Council not recognised by the Mahayana however, there were traditionally many schools, and we have evidence of monks from the two living side by side etc. <p>Some suggested reasons for the emergence</p> <ul style="list-style-type: none"> revolt of the laity against the elitism of the monastics; a path all can tread disagreements over practise; can the Sangha adapt to new times and places? Conze suggests it might be due to influence by non-Indian elements 'back to basics' movement; emphasis on compassion as the Buddha's motivation and a reimagining of no-self as sunyata doctrinal differences; new literature, trikaya and new cosmology, bodhisattva path, sunyata <p>Upaya (skilful means) and its implications, in terms of responses to other religious truth claims and diversity within Buddhism:</p> <ul style="list-style-type: none"> use of methods or techniques that fit the situation; these may not be ultimately 'true' in the highest sense, but may be an expedient practice to perform or view to hold; may facilitate a higher understanding further on Parable of the Burning House: <ul style="list-style-type: none"> using the expedient means of white lies to rescue children from a burning building this parable describes three carts (<i>yana</i>) drawn by goats, deer, and oxen, representing the Buddhist paths; the arhat path (<i>sravakayana</i>), solitary path (<i>pratyekabuddhayana</i>), and the Bodhisattva path (<i>Mahayana</i>) 	<p>Lotus Sutra Chapter 3 http://www.sacred-texts.com/bud/lotus/lot03.htm</p> <p>Lotus Sutra, 'Mahayana Polemics Against the Hinayana' (the Separation of the 5000), full text translated on Pages 197-199 of <i>Buddhist Scriptures</i></p> <p>SGI Quarterly, explanation of the Parable of the Burning House http://www.sgiquarterly.org/buddhism2013oct-1.html</p> <p>Keown, D. (2013), <i>Buddhism; A Very Short Introduction</i>, OUP, Chapter 5</p> <p>Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, pg. 224-226</p>

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			<p>How <i>upaya</i> might be applied to the original teachings of Siddhartha</p> <ul style="list-style-type: none"> idea that different versions or approaches to the teachings might be examples of <i>upaya</i> and context dependent separation of the 5000 (Lotus Sutra) <ul style="list-style-type: none"> <i>upaya</i> used as a polemic device against previous traditions; the Buddha did not reveal to them the ultimate truth, as they were not ready 	
	The bodhisattva ideal and its significance	2	<p>What is a Bodhisattva?</p> <ul style="list-style-type: none"> discussion of the nature of a Bodhisattva: Human and super-human Bodhisattvas, historical and mythical ones key bodhisattvas and what they represent, including: Avalokiteśvara, Manjusri, Maitreya issues arising from discussions about the nature of Bodhisattvas <p>Details of the bodhisattva vow and way</p> <ul style="list-style-type: none"> Bodhicitta importance of <i>karuna</i> (compassion) the six paramitas (perfections) and their significance: generosity, virtue (morality), patience (tolerance, forbearance), energy (diligence, courage, enthusiasm, effort), meditation (absorption, concentration, contemplation), and transcendental wisdom Bodhisattva Vow: expresses the intention to save all beings by leading them to nirvana, regardless of how long it takes the Path itself is divided into ten stages, called <i>Bhumis</i>, and these stages have states associated with progression through them <p>Comparison with the Theravada arhat</p> <ul style="list-style-type: none"> Arhatship seen as maybe a lesser, more selfish goal Arhatship confined to monastics, anyone can become a Bodhisattva (The Parable of the Hidden Gem and relation to Buddha-nature) Different paths Arhat leaves Samsara, the Bodhisattva commits to staying until all beings are saved 	<p>http://www.buddhanet.net/e-learning/history/deities.htm</p> <p>https://thebuddhistcentre.com/text/bodhisattva-ideal</p> <p>http://dharma.net.org/coursesM/31/bodhisattva1.htm</p> <p>Ven. Bhikkhu Bodhi, (2013) <i>Arahants, Bodhisattvas, and Buddhas</i>, Access to Insight (Legacy Edition) http://www.accesstoinsight.org/lib/authors/bodhi/arahantsbodhisattvas.html</p> <p>Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, Chapter 9</p> <p>Peter Harvey (2012) <i>An Introduction to Buddhism: Teachings, History and Practices (Second Edition)</i>, CUP, Chapter 1</p> <p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg. 99-105</p>

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			The Parable of the Magic (Hidden) City can be used to illustrate upaya, and also the relationship between the Arhat and Bodhisattva paths	
	The trikaya (three bodies of the Buddha)	1	<p>Understanding of the nature and significance of:</p> <ul style="list-style-type: none"> the truth body (dharmakaya) the heavenly body (sambhogakaya) the earthly body (nirmanakaya) <p>The development in the understanding of 'Buddha' illustrated by the trikaya doctrine</p> <ul style="list-style-type: none"> Mahayana thinking broadens out the definition and conception of 'Buddha'; more importance placed on the Dharma than the man 	<p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg.113-115</p> <p>http://buddhism.about.com/od/mahayanabuddhism/fl/The-Trikaya.htm</p>
Madhyamaka and Prajnaparamita	<p>Madhyamaka philosophy and <i>prajnaparamita</i> (perfection of wisdom)</p> <p>The following with reference to the ideas of Nagarjuna:</p> <ul style="list-style-type: none"> <i>sunyata/sunnata</i> (emptiness) two truths <i>samsara</i> and <i>nirvana/nibbana</i> 	7	<p>The role of Nagarjuna in the development of these ideas</p> <ul style="list-style-type: none"> basic details of his life and intellectual context his sceptical approach The Fundamental Wisdom of the Middle Way (<i>Mulamadhyamakakarika</i>) <p>The importance of the Perfection of Wisdom (<i>Prajnaparamita Sutas</i>,</p> <ul style="list-style-type: none"> their context and association with Nagarjuna, <i>shunyata</i>, and the Bodhisattva path <p>Different interpretations of <i>sunyata/sunnata</i> and what it means for all things to be empty of <i>svabhava/sabhava</i> (own being)</p> <p>The distinction between relative and ultimate truths and why recognition of this distinction is important for liberation</p> <ul style="list-style-type: none"> whether this idea means that all teachings are ultimately worthless <p>The claim that <i>samsara</i> and <i>nirvana/nibbana</i> should not be understood as different things</p> <p>The Heart Sutra:</p> <ul style="list-style-type: none"> makes a good summary exercise and can be linked to all the above teachings discussion of its significance and importance to Buddhists <p>Evaluation of these ideas in terms of:</p> <ul style="list-style-type: none"> practical applications for Buddhists relationship with the teachings of Gautama 	<p>Carl Hulton, <i>Running on Emptiness: A Layman's Take on Two Truths</i></p> <p>http://secularbuddhism.org/2014/04/14/running-on-emptiness-a-laymans-take-on-the-two-truths/</p> <p>Thich Nhat Hanh, <i>The Fullness of Emptiness</i></p> <p>http://www.lionsroar.com/the-fullness-of-emptiness/</p> <p>Also many useful talks and guided meditations by him available on YouTube.</p> <p>https://plato.stanford.edu/entries/nagarjuna/</p> <p>https://plato.stanford.edu/entries/madhyamaka/</p> <p>Harvey, P. (2012 2nd edition) <i>An Introduction to Buddhism: Teachings, History and Practices</i> (Introduction to Religion), Cambridge University Press Chapter 5</p> <p>Della Santina, P. (2002) <i>Causality and Emptiness: The Wisdom of Nagarjuna</i>, Buddha Dharma Education Association Ltd</p> <p>http://www.buddhanet.net/pdf_file/nagarjuna.pdf</p> <p>Nagarjuna, <i>Fundamental Verses on the Middle Way, prologue</i>; Chapter XXIV, 18 and 19</p> <p>Williams, P., <i>Mahayana Buddhism</i>, Chapters 2 and 3</p>

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Buddhism in the Far East	Zen Buddhism	3	<p>May wish to give an introduction to the Kamakura period and its impact on Buddhism; the need for simplification in a time of upheaval and stress</p> <p>The distinctive features of Zen Buddhism, including:</p> <ul style="list-style-type: none"> • <i>zazen</i> meditation, its importance and the attainment of satori (awakening) • Zen attitudes to scripture and transmission of wisdom (The Flower Sermon illustrates this nicely) • key features of and differences between the Rinzai and Soto schools <p>A good exercise/concept to discuss Zen ideas is that of Enso (circle), a good summary can be found here: http://www.modernzen.org/enso.htm</p> <p>Discussions and evaluation:</p> <ul style="list-style-type: none"> • can Gautama's original teachings been seen in Zen ideas and practices? • what are the implications of Zen's rejection of theory, ritual and the use of language to express truth 	<p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, 139-144</p> <p>Brad Warner, Zen is Boring http://newbuddhist.com/discussion/15468/zen-is-boring-brad-warner http://buddhism.about.com/od/chanandzenbuddhism/a/zen101.htm</p> <p>Keown, D. (2013), <i>Buddhism; A Very Short Introduction</i>, OUP, pg.77-80</p> <p>Humphreys, C. (1990) <i>Buddhism: an Introduction and Guide</i>, pg. 179-187</p> <p>D.T. Suzuki (2013), <i>An Introduction to Zen Buddhism</i>, Important Books</p>

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	Pure Land Buddhism	3	<p>May wish to do a bit of an introduction to the Sukhavati Sutras as a source of wisdom and authority:</p> <ul style="list-style-type: none"> two main sutras; smaller and larger, usually dated around C2nd CE concern the Sukhavati ("Happy Land") one of the many "pure lands" or "Buddha worlds" other than our own world system represent the devotional rather than the wisdom aspect of Mahayana Buddhism <p>The distinctive features of Pure Land Buddhism, including:</p> <ul style="list-style-type: none"> the person and importance of Amitabha rebirth in a Pure Land and the practice of chanting, its importance and purpose key features of and differences between Jōdo-shū and Jōdo Shinshū <p>Discussions and evaluation:</p> <ul style="list-style-type: none"> is Pure Land the 'easy' path for Buddhism? can Gautama's original teachings be seen in Pure Land ideas and practices? 	<p>http://www.tricycle.com/web-exclusive/weekly-teaching/foundations-pure-land</p> <p>Cush, D. (1994), <i>Buddhism</i>, Hodder Education, pg. 135-139</p> <p>Humphreys, C. (1990) <i>Buddhism: an Introduction and Guide</i>, pg. 158-165</p> <p>Snelling, J, (1999) <i>The Buddhist Handbook</i> pp.141-171, 176-193</p> <p>Conze, <i>A Short History of Buddhism</i> pp.65-74, 117-127</p>
Buddhism in the West	The spread of Buddhism to the West	1	<p>The main reasons for the spread of Buddhism, such as migration and the popularity of Buddhist ideas in modern western societies</p> <p>Opportunity here for the study of Buddhist organisations in the UK, often there are centres nearby which may facilitate trips etc. The Network of Buddhist Organisations (http://www.nbo.org.uk/) may be a good starting point.</p> <p>There are also many places to get statistics and stories regarding the spread of Buddhism. Census data from the National Office of Statistics for example: http://visual.ons.gov.uk/2011-census-religion/</p>	<p>Snelling, J, (1999) <i>The Buddhist Handbook</i>, part 6</p> <p>Gethin, R. (1998) <i>The Foundations of Buddhism</i>, Oxford University Press, pg.273-276</p> <p>Harvey, P. (2012 2nd edition) <i>An Introduction to Buddhism: Teachings, History and Practices</i> (Introduction to Religion), Cambridge University Press, Chapter 13</p> <p>Keown, D. (2013), <i>Buddhism; A Very Short Introduction</i>, OUP, Chapter 9</p> <p>http://www.buddhanet.net/e-learning/buddhistworld/to-west.htm</p> <p>https://www.theguardian.com/commentisfree/belief/2012/mar/16/western-buddhism-10-things-learned</p> <p>http://www.bbc.co.uk/religion/religions/buddhism/history/britishbuddhism_1.shtml</p>

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	Buddhism in popular culture	2	<p>Exploration of how Buddhism is portrayed in the West, including:</p> <ul style="list-style-type: none"> media stereotypes and depiction of Buddhist role models, including portrayals of figures such as the Dalai Lama <p>Again this topic lends itself very well to exploration of very contemporary sources. News articles and examples of popular culture might be used very effectively to provide evidence for ideas.</p> <p>Discussions of how these depictions distort Buddhist ideas might be an interesting revision exercise, pulling on material learnt earlier in the course</p> <p>Comparison of how figures such as the Dalai Lama are viewed by Buddhists and non-Buddhists, and their significance to each group</p>	<p>Harvey, P. (2012 2nd edition) <i>An Introduction to Buddhism: Teachings, History and Practices</i> (Introduction to Religion), Cambridge University Press, pg. 424</p> <p>http://news.bbc.co.uk/1/hi/magazine/8521957.stm</p> <p>http://hhdh.dharmakara.net/hhdhquotes111.html</p> <p>http://www.info-buddhism.com/</p> <p>http://www.inquiriesjournal.com/articles/237/the-dalai-lama-buddhism-and-tibet-reflecting-on-a-half-century-of-change</p> <p>http://www.huffingtonpost.com/nicholas-liusuwan/what-stereotypes-surround_b_9783566.html</p> <p>Dreyfus, G. B., From Protective Deities to International Stardom: An Analysis of the Fourteenth Dalai Lama's Stance towards Modernity and Buddhism, <i>Tibetan Buddhism in the West</i>, http://info-buddhism.com/Dalai_Lama_between_Modernity_and_Buddhism_by_Georges_Dreyfus.html</p>
	Western 'inculturation'	4	<p>The ways in which Buddhism has changed and adapted on encountering Western science, ideas and culture are likely to have been covered in the course of teaching the previous parts of this topic. Some resources listed above cover these points.</p> <p>The ideas of Secular Buddhism, with reference to Stephen Batchelor</p> <p>The interplay of Christianity and Buddhism, the idea of 'dual-belonging', with reference to Paul Knitter</p> <p>A comparison of the approaches and ideas of Stephen Batchelor and Paul Knitter, and the ways in which they have adopted and 'Westernised' Buddhist ideas using both secular and Christian backgrounds</p>	<p>https://www.theguardian.com/commentisfree/belief/2012/mar/16/western-buddhism-10-things-learned</p> <p>https://secularbuddhism.com/</p> <p>Excellent selection of varied podcasts http://secularbuddhism.org/category/podcasts/</p> <p>Batchelor, S. <i>Buddhism Without Beliefs</i></p> <p>Knitter, P. <i>Without Buddha I could not be a Christian</i></p> <p>Thich Nhat Hanh, (1996) <i>Living Buddha, Living Christ</i>, Rider</p> <p>Drew, R. (2011), <i>Buddhist and Christian?: An Exploration of Dual Belonging</i> (Routledge Critical Studies in Buddhism)</p> <p>Stephen Batchelor (2016) <i>After Buddhism: Rethinking Dharma for a Secular Age</i></p>

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Engaged Buddhism and Activism	Engaged Buddhism	2	<p>The distinctive features of Engaged Buddhism, including:</p> <ul style="list-style-type: none"> the meaning of the term 'Engaged Buddhism', and the origins and aims of this form of practice the significance and ideas of Thich Nhat Hanh, including the Fourteen Precepts <p>Discussion of these ideas:</p> <ul style="list-style-type: none"> how and why they have arisen; are they very much of their time, society and context? whether or not engaged practice should be central to the Buddhist path how this affects the stereotypical view of Buddhism as inward-looking whether these ideas deviate from Gautama's teachings, what they add 	<p>Thich Nhat Hanh has many videos available on YouTube illustrating his ideas</p> <p>Thich Nhat Hanh, <i>Interbeing</i></p> <p>Plum Village, http://plumvillage.org/</p> <p>http://www.lionsroar.com/in-engaged-buddhism-peace-begins-with-you/</p> <p>http://www.lionsroar.com/the-fourteen-precepts-of-engaged-buddhism/</p> <p>A range of articles and discussion pieces regarding Engaged Buddhism</p> <p>http://www.dharmanet.org/lcengaged.htm</p> <p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, pg. 112-122</p>

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	Buddhism and social activism	4	<p>Why a Buddhist may feel social activism is an important part of Buddhist practice, examples may include:</p> <ul style="list-style-type: none"> • as part of ethical practice • in the mould of the Bodhisattva, helping others • aim to reduce suffering in the world • an active interpretation of the precepts • Gautama as example, his compassion and need to teach and help others <p>Examples of Buddhist activism in the following areas:</p> <ul style="list-style-type: none"> • environmental awareness and action • opposition to oppression and injustice • war and peace <p>When discussing examples of these students should be encouraged to consider what Buddhist teachings are at work or being considered and their impact on a Buddhist's behaviour; for example the concept of no-harm (ahimsa) and whether this means a Buddhist could simply never accept war.</p>	<p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, particularly Chapters 4 and 6</p> <p>David R. Loy, <i>What's Buddhist about Socially Engaged Buddhism?</i> http://www.zen-occidental.net/articles1/loy12-english.html</p> <p>Thich Nhat Hanh (1991) <i>Peace is Every Step</i>, Rider, Part 3</p> <p>Tetsun Loy, D. Ven. Bhikkhu Bodhi and Stanley, J. A Buddhist Declaration on Climate Change, http://www.ecobuddhism.org/</p> <p>Details of NBO's Buddhist Action Month http://www.nbo.org.uk/get-involved/projects-campaigns/buddhist-action-month/</p> <p>Thich Nhat Hanh on the Buddhist response to oppression in Burma https://www.youtube.com/watch?v=74o9P6G2y18 http://www.greenfaith.org/files/buddhist-environmental-slides-stephanie-kaza http://www.dalailama.com/messages/environment/buddhist-concept-of-nature http://burmacampaign.org.uk/about-burma/2007-uprising-in-burma/</p> <p>The Economist, <i>The Saffron Revolution</i> http://www.economist.com/node/9867036</p> <p>Ken Jones (1995) <i>Buddhism and Social Action: An Exploration</i> http://www.accesstoinsight.org/lib/authors/jones/wheel285.html</p> <p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, pg. 112-122, Chapters 4 and 6</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Buddhism and Gender	Buddhist responses to the issue of gender equality: introduction	1	<p>An introduction to ideas about women in early Buddhism versus women in modern Buddhism might be a useful starting point, key ideas might include:</p> <ul style="list-style-type: none"> the highly patriarchal nature of India at the time of Gautama – can we blame him if his ideas reflect this? would Buddhism have been as popular had it rejected social norms regarding women? note that the teachings themselves are often gender neutral; it's ideas about behaviour that are often gender specific would Buddhism be as popular in the modern world if it were not making moves towards equality? Comparisons with changing views of women in other faiths might be useful 	<p>Nancy Schuster Barnes (1987) 'Buddhism', <i>Women and World Religions</i>, ed. Arvind Sharma</p> <p>Rita M. Gross (1992) <i>Buddhism After Patriarchy: A Feminist History, Analysis and Reconstruction</i>, University of New York Press</p> <p>Young, S. (ed.) (1994) <i>An Anthology of Sacred Texts By and About Women</i>, The Crossroad Publishing Company; section on Buddhism contains texts including The Ordination of the First Nuns (taken from Culla-Vagga, X1, pp324–330) and Vimalakirti Sutra Chapter 7 (dialogue between Manjushri and Vimalakirti)</p>
	Buddhist responses to the issue of gender equality: female attainment of awakening	2	<p>Whether or not this is possible, both theoretically and realistically, including:</p> <ul style="list-style-type: none"> the differing opinions of Theravada and Mahayana schools of Buddhism, with reference to The Dragon King's/Sagara's Daughter (Lotus Sutra, Chapter 11) <ul style="list-style-type: none"> in this story the Dragon Kings daughter achieves enlightenment despite being female, a child and not human; the message is that every being has Buddha-nature and the Theravada ideas about who can and can't achieve awakening should be abandoned the reasons for these differing ideas, including: <ul style="list-style-type: none"> their philosophical or ideological basis the impact both of societal changes over time and the differing cultural contexts Buddhism encountered during its spread across the world 	<p>Sakyadhita International Association of Buddhist Women http://www.sakyadhita.org</p> <p>Ven. Dr. Karuna Dharma,</p> <p>Abstract: <i>Experiences with Ordaining Bhikshunis in Los Angeles from 1994 to 2004</i> http://www.congress-on-buddhist-women.org/103.0.html</p> <p>International Congress on Buddhist Women http://www.congress-on-buddhist-women.org/21.0.html</p> <p>http://www.buddhanet.net/e-learning/history/position.htm</p> <p>http://www.budsas.org/ebud/whatbudbeliev/227.htm</p> <p>http://buddhism.about.com/od/becomingabuddhist/a/sexism.htm</p> <p>http://www.accesstoinight.org/lib/authors/dewaraja/wheel280.html</p> <p>https://bhikkhucintita.wordpress.com/home/topics-in-the-dharma/uposatha-1272012/</p> <p>Harvey, P. (2000) <i>An Introduction to Buddhist Ethics; Foundations, Values and Issues</i>, Cambridge University Press, Chapter 9</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
	Buddhist responses to the issue of gender equality: the issue of female monasticism	3	<p>The controversy surrounding female ordination, including:</p> <ul style="list-style-type: none"> the role, origins and controversies surrounding the gurudharma (specific monastic rules for women) <ul style="list-style-type: none"> why were these written? Feeds into the idea of the patriarchal early context are these original? Legitimate? the difficulty of ordaining women in the Theravadin tradition and the role of 'eight precept women' Mahayana female monastic traditions and lineage the differing status of female monastics (and 'eight precept women') in different societies, for example Thailand and Myanmar/Burma 	
	Buddhist responses to the issue of gender equality: concluding discussion	1	<p>A concluding discussion drawing on the above and making sure to cover:</p> <ul style="list-style-type: none"> the role and aims of organisations such as the Sakyadhita (Daughters of the Buddha) International Association of Buddhist Women why it is that the condition and treatment of women in Buddhism differs so widely across the world the significance of contrasting traditional and modern views on the capacity of women to achieve enlightenment 	



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