

SUBJECT OUTLINE

SECTION 1 – SUBJECT SUMMARY

Subject code and name	ABS704 Buddhist Ethics		
Program	Applied Buddhist Studies	Credit points	6
Subject coordinator	Venerable Dr Juewei	Duration	8 weeks
List of courses that will offer this subject	Cross-institutional		
Level	AQF 7 - Bachelor		
Indicate core or elective	<input checked="" type="checkbox"/> Elective for cross-institutional students		
Prerequisites	Nil		
Equivalent subject	NA		
Student workload	No of timetabled hours:	40	
	No of personal study hours:	120	
	Total workload hours:	160	
Mode of delivery	<input checked="" type="checkbox"/> Face to face <input checked="" type="checkbox"/> E-learning (online) <input type="checkbox"/> Work-integrated learning activity <input type="checkbox"/> Distance/independent learning(un-timetabled) <input checked="" type="checkbox"/> Intensive. Provide details below		
	<p>The subject is delivered over 8 weeks of full-time study. Weeks 1 to 5 contain one day of face-to-face or online teaching and learning activities each week. The rest of the week is self-study and assessment supported by the Course Coordinator/Lecturer through email and consultation as required and by online teaching resources. Weeks 6 to 8 are dedicated to the completion of assessment tasks.</p>		

SECTION 2 – SUBJECT INFORMATION

2.1 Subject Description

Provide a summary that gives a concise outline of the subject

This subject provides an overview of Buddhist ethics in different traditions; it also examines issues arising from their application in the contemporary world. After outlining the framework of Buddhist ethics, a number of contemporary issues are reviewed and discussed using the lens of Buddhist ethical traditions: issues examined include the natural world (environment, animals, conservation), abortion, suicide, euthanasia, war, gender and sexuality, economics, social responsibility, health etc.

Increasing individual ethical behaviour is at the heart of Buddhist traditions: understanding the nature of ethical choices and behaviours is also fundamental to a sound comprehension of Buddhism. This subject presents an introduction to the major areas of ethical consideration important in Buddhist teachings and then critically investigates the Buddhist response in relation to contemporary moral dilemmas, thereby highlighting possible contributions from - or gaps in - traditional Buddhist paradigms and perspectives.

2.2 Learning Outcomes

Provide the key knowledge and skills which student would be expected to attain by successfully completing this subject (numbered list)

1. Demonstrate a broad and coherent understanding of the concepts, beliefs and world-views underlying the principles of ethics as presented in Buddhist traditions
2. Critically analyse fundamental issues involved in the application of Buddhist ethical principles
3. Understand the role of ethics within the traditional Buddhist doctrinal framework
4. Critically evaluate and reflect on issues arising from applications of Buddhist ethical principles in a variety of contemporary contexts e.g. natural world (environment, animals, conservation), abortion, suicide, euthanasia, war, gender and sexuality, economics, social responsibility, health etc.
5. More generally, foster in students' attributes such as critical thinking, problem solving, cultural and historical appreciation, interdisciplinary perspectives, and communication skills.

2.3 Content and Structure

Provide details in the table below, the subject content and how it is structured, including practical components such as laboratory, studio and work – based placements

Week	Topics	Readings
1	Preliminaries: What is ethics? Does Buddhism have ethics? Foundations of Buddhist ethics (four noble truths, five skandhas, karma, intention, dependent origination)	Harvey, P 2000, pp. 1-59. Keown, D, pp. 17-36. Thanissaro, Bhikkhu 2013, 'Kalama sutta: to the Kalamas,' http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.than.html [31 August 2013] Laumakis, SJ 2008, 'Interdependent arising', in <i>An introduction to Buddhist philosophy</i> , Cambridge University Press, New York, pp. 105-123.

2	Key Buddhist values (five, eight precepts), monastic precepts Mahāyāna emphases (shift to compassion and skilful means) Meditation	Harvey, P 2000, pp. 60-122. Keown, D (ed.) 2000, pp. 57-79. Nhat Hanh, T., 1993, <i>For a future to be possible: commentaries on the five wonderful precepts</i> , Parallax Press, Berkeley, California, pp. 14-79. Harvey, P 2000, pp. 123-149. Olendzki, A., 2011, The construction of mindfulness, <i>Contemporary Buddhism: an interdisciplinary journal</i> , 12(01), pp. 55-70.
3	Death and dying (abortion, suicide, euthanasia, war) Health (medical ethics and bioethics)	Harvey, P 2000, pp. 286-310, 311-350, 239-285. Keown (ed.), 2000, pp. 137-168. Victoria, B 2012, "Holy war: towards a wholistic understanding" http://religionconflictpeace.org/volume-1-issue-1-fall-2007/holy-war-toward-holistic-understanding Keown, "Buddhism and medical ethics: principles and practice"
4	The natural world (animals, plants, ecoBuddhism, vegetarianism) Gender Issues Economic and business ethics	Harvey, P 2000, pp. 150-186. Keown, D (ed.) 2000, pp. 81-111, 113-135. Harvey, P 2000, pp. 353-434. Harvey, P 2000, pp. 187-238. Tideman, S 2011, "Gross National Happiness" in L. Zsolnai (ed.), <i>Ethical principles and economic transformation – a Buddhist approach</i> , Dordrecht, Heidelberg, London, New York: Springer, pp. 133-153.
5	Engaged Buddhism and involvement in the world	Jones, K., 2003, 'Socially engaged Buddhism: what is it?', in <i>The new social face of Buddhism: a call to action</i> , Wisdom Publications, Boston, pp. 173-184.

2.4 Assessment

Assessment Task			Learning outcomes for subject related to assessment task
Type	When assessed- Year, session and week	Weighting (% of total marks for subject)	
400-word Action Memo proposal, with peer feedback (portfolio)	Week 3	10%	2, 5
800-word critical literature review, with peer feedback (portfolio)	Week 4	20%	4, 5
800-word Action Memo structure and argument, with peer feedback (portfolio)	Week 5	20%	4, 5

Assessment Task			Learning outcomes for subject related to assessment task
Type	When assessed- Year, session and week	Weighting (% of total marks for subject)	
Summary of personal reflective journal on the 5-week practice of one of the five precepts (800 words)	Week 6	20%	1, 2, 5
Action Memo to World Leaders (1,200 words)	Week 8	30%	1, 2, 3, 4, 5

2.5 Prescribed and Recommended Readings

Provide below, in formal reference format, a list of the prescribed and recommended readings for the subject

Prescribed texts

Harvey, P 2000, *An introduction to Buddhist ethics: foundations, values and issues*, Cambridge University Press, Cambridge.

Recommended references

Edelglass, W 2013, 'Buddhist ethics and Western moral philosophy,' in SE Emmanuel (ed.), *A companion to Buddhist philosophy*, John Wiley & Sons, Chichester, West Sussex, pp. 476-90.

Jones, K., 2003, *The new social face of Buddhism: a call to action*, Wisdom Publications, Boston.

Keown, D 2000, *Contemporary Buddhist ethics*, London, Routledge.

Keown, D 2001, *Buddhism and bioethics*, Basingstoke, Palgrave.

Laumakis, SJ 2008, 'Interdependent arising', in *An introduction to Buddhist philosophy*, Cambridge University Press, New York, pp. 105-123.

Nhất Hạnh, Thich & Aitken, R 1993, *For a future to be possible: commentaries on the five wonderful precepts*, Parallax Press, Berkeley, California.

Olendzki, A 2011, 'The construction of mindfulness,' *Contemporary Buddhism: an interdisciplinary journal*, 12(01), pp. 55-70.

Premasiri, Thera. c 2012, *Mango tree wisdom*, <http://dhamma.ru/sadhu/lib/Mango%20Tree%20Wisdom.pdf>

Queen, C.S., 2000, *Engaged Buddhism in the west*, Wisdom Publications.

Schmithausen, L 1991, *The problem of the sentience of plants in earliest Buddhism*, The International Institute for Buddhist Studies, Tokyo.

Schmithausen, L 1999, 'Aspects of the Buddhist attitude towards war,' in *Violence denied: violence, non-violence and the rationalization of violence in South Asian cultural history /* edited by Jan E.M. Houben and Karel R. Van Kooij, Brill, Leiden, pp. 45-67.

Thanissaro, Bhikkhu 2008, *The shape of suffering: a study of dependent co-arising*, Metta Forest Monastery, Valley Center, California.

Tucker, ME & Williams, DR ed. 1997, *Buddhism and ecology: the interconnection of Dharma and deeds*, Harvard University Centre for the Study of World Religions, Cambridge, MA.

Velez de Cea, A 2004, 'The criteria of goodness in the Pāli Nikāyas and the nature of Buddhist ethics,' *Journal of Buddhist ethics*, 11, pp. 123-42. <http://blogs.dickinson.edu/buddhistethics/files/2010/04/vele0401.pdf>

Victoria, BA 2007, 'Holy war: toward a holistic understanding,' *Journal of religion, conflict and peace*, 1(1).

<http://religionconflictpeace.org/volume-1-issue-1-fall-2007/holy-war-toward-holistic-understanding>

Zsolnai, L ed. 2011, *Ethical principles and economic transformation – a Buddhist approach*, Dordrecht, Heidelberg, London, New York: Springer.