

CHAMINADE UNIVERSITY
PSY/RE 476 - BUDDHIST PSYCHOLOGY
Fall 2017

<u>Instructor:</u>	Robert G. Santee, Ph.D.	<u>Room:</u>	Henry Hall 104
<u>Phone:</u>	808-735-4720	<u>Time:</u>	10:30-11:20, MWF
<u>Office Hours:</u>	M/W 12:30 – 1:30 T 11:30 – 12:30 Behavioral Sciences, 105	<u>Email:</u>	rsantee@chaminade.edu
<u>Appointment:</u>	Pam – 808-735-4751 or email: pamela.silva-patrinis@chaminade.edu Sherlyn – 739-8393 or email: sherlyn.antonio@chaminade.edu		
<u>Texts:</u>	<u>An Integrative Approach to Counseling: Bridging Chinese Thought, Evolutionary Theory and Stress Management; Santee</u> <u>Buddha's Nature: Your Place in the Cosmos; Nisker</u> <u>Buddha's Brain; Hanson</u> <u>The Shaolin Monastery: History, Religion, and the Chinese Martial Arts; Shahar</u>		

Catalog Course Description

A phenomenological exploration of psychological concerns such as feeling, thinking, behavior and therapy from a Buddhist perspective, including classical Buddhism, Theravada Buddhism, and Mahayana Buddhism. Special emphasis will be given to Chan/Zen Buddhism. The focus will be on the Buddhist concepts of self, existence, meditation, suffering, consciousness, and causality.

This course develops and assesses the skills and competencies for Chaminade University's general education student learning outcomes for the upper division interdisciplinary course.

Program Linking Statement - Psychology

This course develops and assesses the skills and competencies for the program student learning outcome of Specific Focuses in Psychology. In addition, this course also addresses the program student learning outcomes of 1) Scientific Method and its Application in the Field of Psychology and 2) Cross-Cultural Psychology.

Program Linking Statement - Religion

This course develops and assesses the skills and competencies for Religious Studies: Intellectual Tradition - world religions; Moral and Spiritual - engagement for personal growth, application to real world situations, fundamental questions of ultimate meaning, meaning of morality and moral decision making; and Religion and Culture - awareness of uniqueness of Hawaii and Pacific Rim, religions and cultures interaction affecting values.

Course Description

The scope of this course will be a phenomenological exploration of psychological concerns such as feeling, thinking, behavior, and therapy from a Buddhist perspective. The Buddhist perspective will include classical Buddhism, Theravada Buddhism, and Mahayana Buddhism. Special emphasis will be given to Chan/Zen Buddhism. The focus of the course will be on the 4 Noble Truths and Buddhist concepts of self, existence, meditation, and causality.

As this is an Interdisciplinary Studies course, Buddhist Psychology will be examined from the integrative perspective of philosophy, psychology, science, and religion. The relationship between Buddhism and science, specifically, evolutionary theory, and psychotherapy/counseling, will be

examined. In addition, the course will examine similarities and differences between the Western culture's concept of reason and faith and the Eastern culture's concept of direct experience (no self/no object).

As part of the class, students will be taught **Gong Zi Fu Hu Quan**, a **Hung Gar form**, believed to have come directly from the Shaolin temple. Video clips of the form can be found by doing a Google search by typing in: **Gung Gee Fook Fu Kuen**.

This course will utilize lectures, audio-visual aids, and class interaction in our journey through the many passages of Buddhist psychology. Class will start with Gongzi and finish with meditation each day. ***You must participate fully in the exercise component of the class or you will be marked absent.***

Student Learning Outcomes

Student will demonstrate an understanding of:

1. the 4 Noble Truths of Buddhism.
2. an interdisciplinary approach to Buddhism (philosophy, psychology, religion, science).
3. Buddhism and stress management.
4. Chinese Buddhism.
5. Buddhism from an evolutionary perspective.
6. the relationship between psychotherapy/counseling and Buddhist psychology.
7. the relationship between Chan Buddhism, the Shaolin temple, yijinjing, and the Hung Gar form.
8. Buddhism from the perspective of neuroscience; mind wandering; negativity bias; neuroplasticity; default network
9. similarities and differences between the Western culture's concept of reason, science and faith and the Eastern culture's concept of direct experience (no self/no object).
10. how this course can be addressed from each of the 5 Marianist Educational Values.

Assessment

2 Multiple Choice Exams Exam I = 100 pts Exam II = 200 pts **300 pts**

4 Papers **For all papers you can write more than 1 page.**

Paper 1 -Write a 1 full page paper on *your experiences during in-class Meditation and the Gongzi form performed at the start of class*. Compare and contrast them. *See "Format for ALL Papers" on page 4. **20 pts**

Paper 2 – Exercises A and B, p. 128-129 in *An Integrative Approach to Counseling*. This paper must be 1 full page, typed, single-spaced. *See "Format for ALL Papers" on page 4. **20 pts**

Paper 3- Write a 1 page (minimum) typed, single-spaced paper based on your experience visiting the Chinese Buddhist Temple (Hsu Yun Temple) at 42 Kawanakoa (going Ewa on Vineyard, turn right at Nuuanu Ave., drive towards the mountains to Kawanakoa; turn left; temple is on right)

This visit paper is about what you experienced cognitively, emotionally, behaviorally, spiritually, and religiously. Describe your reactions to being in the temples. What affected you while you were at the temple? Address each of the levels noted in the first sentence. Make sure you indicated what type of Buddhism is practiced at this temple.

30 pts

Paper 4- Go to the Honolulu Museum of Art (information below), and go to the Buddhist art collection. I want you to specifically look at the Guanyin statue and then the rest of the collection.

30 pts

Having observed the collection, write a minimum 1 full page, typed, single spaced paper on your experience with Buddhist art. Make sure you discuss the Guanyin statue. Your response must address your cognitive, emotional, behavioral, and spiritual experience. *See "Format for ALL Papers" on page 4.

The Honolulu Museum of Art

900 South Beretania Street

Honolulu, Hawaii 96814

808-532-8700

Entrance is on Beretania Street, between Victoria Street and Ward Avenue

Hours of operation

Monday	Closed
Tuesday	10am-4:30pm
Wednesday	10am-4:30pm
Thursday	10am-4:30pm
Friday	10am-4:30pm
Saturday	10am-4:30pm
Sunday	1-5pm

Admission

Free with CUH ID & Check in at Front Desk

➔ **Students working on a class report may enter for free by giving the receptionist your name, school and course number. This information will be sent to the Museum for verification.**

☒ Free days

- 1. Bank of Hawaii Family Sundays: Third Sunday of the month, 11am-5pm**
- 2. First Wednesday of every month**

Entry to the Academy Shop, the Pavilion Cafe and The Robert Atherton Art Research Library is free.

TOTAL POINTS

400 pts

➔ Format for ALL Papers:

- Typed
- Single spaced
- Times New Roman font size 12
- One inch margins on all sides
- Indent first line of each paragraph
- No space between paragraphs
- Paper must have an introduction and a conclusion
- Page length must meet the minimum full page/s requirement
- Each paper must have a cover page, which will include your name, title of the paper, course number, and due date
- Staple all pages together before turning in

» PAPERS ARE DUE ON TIME – LATE PAPERS WILL NOT BE ACCEPTED «

Grading

A = 360 +
B = 320 - 359
C = 280 - 319
D = 240 – 279
F = 239 and below

Due Date/Points Policy for Papers:

Due date, after class time	10% deduction
2 nd day	20% deduction
3 rd day	30% deduction
4 th day	40% deduction
5 th day	50% deduction
Not Accepted after 5 th day	

- **All work must be completed within the time frame of the course. Nothing will be accepted after the last class of the term.**



COMPUTER USE IS ONLY FOR CLASS WORK, IT CANNOT BE USED FOR ANYTHING ELSE DURING CLASSTIME

Classroom Rules

- **Cell phones can be used in class only for recording lectures. No texting. No tweeting.**
- No sleeping in class.
- No reading outside materials in class.
- No doing homework for other classes during class.
- No eating in class.
- No listening to iPods, etc. in class.
- No behavior that is viewed as inconsiderate and disrespectful to your classmates who are here to learn.
- No behavior that is viewed as inconsiderate and disrespectful to your instructor who is here to teach.
- If you bring a computer to class to take notes, it can only be used to take class notes. No other computer use is acceptable.

Attendance

Students are expected to attend regularly all courses for which they are registered. They should notify the instructor when illness prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by ***emailing the instructor***, calling the instructor's campus extension or the Psychology program office numbers: 735-4751 or 739-8393. When illness or personal reasons necessitate continued absence, the student should officially withdraw from all affected courses. Anyone who stops attending a course without official withdrawal may receive a failing grade.

Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Long-term unexcused absence may lead to loss of financial aid. Any absence of two weeks or more must be reported to the Associate Provost and the Records Office by the instructor. Federal regulations require continued attendance for continuing payment of financial aid. If attendance is not continuous, financial aid may be terminated.

In addition, for this class, all unexcused absences will result in the loss of 5 points per class. If you are not present when roll is called, you will be considered absent.

Academic Honesty

Academic honesty is an essential aspect of all learning, scholarship, and research. It is one of the values regarded most highly by academic communities throughout the world. Violations of the principle of academic honesty are extremely serious and will not be tolerated.

Students are responsible for promoting academic honesty at Chaminade by not participating in any act of dishonesty and by reporting any incidence of academic dishonesty to an instructor or to a University official. Academic dishonesty may include theft of records or examinations, alteration of grades, and plagiarism.

Questions of academic dishonesty in a particular class are first reviewed by the instructor, who must make a report with recommendations to the Dean of the Academic Division. Punishment for

academic dishonesty will be determined by the instructor and the Dean of the Academic Division and may range from an 'F' grade for the work in question to an 'F' for the course to suspension or dismissal from the University.

Chaminade University Undergraduate Catalog 2011/2012, pg. 51

Students With Disabilities

Chaminade will provide assistance for any student with documented disabilities. Any student who believes he/she may need accommodations in this class must contact **Dr. June Yasuhara, 735-4845**, at the Counseling Center (office next to Security) in order to determine if the student meets the requirements for documented disability in accordance with the Americans with Disabilities Act. It is important to contact them as soon as possible so that accommodations are implemented in a timely fashion.

Title IX

Chaminade University recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct will NOT be tolerated at Chaminade University. If you have been the victim of sexual misconduct, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, I must report the matter to the Title IX Coordinator. **Should you want to report to a confidential source you may contact the following:**

· **Personal Counseling Center: 808-735-4845**

Scientific Method Definitions

The **METHODS OF SCIENCE** are only tools, tools that we use to obtain knowledge about phenomena.

The **SCIENTIFIC METHOD** is a set of assumptions and rules about collecting and evaluating data. The explicitly stated assumptions and rules enable a standard, systematic method of investigation that is designed to reduce bias as much as possible. Central to the scientific method is the collection of data, which allows investigators to put their ideas to an empirical test, outside of or apart from their personal biases. In essence, stripped of all its glamour, scientific inquiry is nothing more **THAN A WAY OF LIMITING FALSE CONCLUSIONS ABOUT NATURAL EVENTS.**

Knowledge of which the credibility of a profession is based must be objective and verifiable (testable) rather than subjective and untestable.

SCIENCE is a mode of controlled inquiry to develop an objective, effective, and credible way of knowing.

The assumptions one makes regarding the basic qualities of human nature (that is, cognitive, affective, behavioral, and physiological processes) affect how one conceptualizes human behavior.

The two basic functions of scientific approach are 1) advance knowledge, to make discoveries, and to learn facts in order to improve some aspect of the world, and 2) to establish relations among events, develop theories, and this helps professionals to make predictions of future events.

The above quotes were taken directly from:

Research Design And Counseling
Heppner, Kivlighan, and Wampold

A **THEORY** is a large body of interconnected propositions about how some portion of the world operates; a **HYPOTHESIS** is a smaller body of propositions. **HYPOTHESES** are smaller versions of theories. Some are derived or born from theories. Others begin as researchers' hunches and develop into theories.

The **PHILOSOPHY OF SCIENCE** decrees we can only falsify, not verify (prove), theories because we can never be sure that any given theory provides the best explanation for a set of observations.

The above quotes were taken directly from:

Research Method In Social Relations
Kidder

THEORIES are not themselves directly proved or disproved by research. Even **HYPOTHESES** cannot be proved or disproved directly. Rather, research may either support or fail to support a particular hypothesis derived from a theory.

Scientific research has four general goals: (1) to describe behavior, (2) to predict behavior, (3) to determine the causes of behavior, and (4) to understand or explain behavior.

The above quotes were taken directly from:

Methods In Behavioral Research; Cozby

In order to verify the reliability and validity of scientific research it is important to replicate the results. It is the preponderance of evidence that establishes/supports the theory.

The above quote was taken directly from: <http://allpsych.com/researchmethods/replication.html>

Marianist Educational Values

Chaminade University is a Catholic, Marianist University. The five characteristics of a Marianist education are:

1. Educate for Formation in Faith

Catholic Universities affirm an intricate relationship between reason and faith. As important as discursive and logical formulations and critical thinking are, they are not able to capture all that can be and ought to be learned. Intellectual rigor coupled with respectful humility provide a more profound preparation for both career and life. Intellectual rigor characterizes the pursuit of all that can be learned. Respectful humility reminds people of faith that they need to learn from those who are of other faiths and cultures, as well as from those who may have no religious faith at all.

2. Provide an Excellent Education

In the Marianist approach to education, “excellence” includes the whole person, not just the technician or rhetorician. Marianist universities educate whole persons, developing their physical, psychological, intellectual, moral, spiritual and social qualities. Faculty and students attend to fundamental moral attitudes, develop their personal talents and acquire skills that will help them learn all their lives. The Marianist approach to education links theory and practice, liberal and professional education. Our age has been deeply shaped by science and technology. Most recently, information and educational technologies have changed the way faculty and students research and teach. At Marianist Universities, two goals are pursued simultaneously: an appropriate use of information technology for learning, and the enhancement of interaction between students and teachers. As Catholic, Marianist Universities seek to embrace diverse peoples and understand diverse cultures, convinced that ultimately, when such people come together, one of the highest purposes of education is realized: a human community that respects every individual within it.

3. Educate in Family Spirit

Known for their strong sense of community, Marianists have traditionally spoken of this sense as “family spirit.” Marianist educational experience fosters the development of a community characterized by a sense of family spirit that accepts each person with loving respect, and draws everyone in the university into the challenge of community building. Family spirit also enables Marianist universities to challenge their students, faculty and staff to excellence and maturity, because the acceptance and love of a community gives its members the courage to risk failure and the joy of sharing success.

4. Educate for Service, Justice, and Peace

The Marianist approach to higher education is deeply committed to the common good. The intellectual life itself is undertaken as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all people.

5. Educate for Adaptation to Change

In the midst of rapid social and technological change, Marianist universities readily adapt and change their methods and structures so that the wisdom of their educational philosophy and spirituality may be transmitted even more fully. “New times call for new methods,” Father Chaminade often repeated. The Marianist university faces the future confidently, on the one hand knowing that it draws on a rich educational philosophy, and on the other fully aware for that philosophy to remain vibrant in changing times, adaptations need to be made.

*Selected from Characteristics of Marianist Universities: A Resource Paper,
Published in 1999 by Chaminade University of Honolulu, St. Mary’s
University and University of Dayton*

Each of these characteristics is integrated, to varying degrees, in this course.

TENTATIVE COURSE SCHEDULE

Week	Topic	Readings
8/28	Introduction; Buddhism, Scientific Method, Evolutionary Theory; An Interdisciplinary Approach: Philosophical, Psychological, Religious, and Scientific Perspectives; Neuropsychology; Meditation; Stress and Stress Management; Hung Gar, Yijinjing, Shaolin Monastery	IAC Intro, 1-3 SM Intro BN 1 BB 1
9/04	9/04 – HOLIDAY Four Noble Truths – Problem of Dukkha/Dissatisfaction; Stress	IAC Intro 1-3 BN 2 BB 2
9/11	Four Noble Truths and Stress Management	IAC 4 BN3 BB 3
9/18	Four Noble Truths; Four Dwellings of Mindfulness Body and Breath	IAC 4 BN 3 Body and Breath BB 4

	9/22 – PAPER 1 DUE (Gongzi, Meditation)	
9/25	Causality/Self First Impression	IAC 4; BN 3 First Impression BB5
10/02	James/Buddhism/Consciousness State of Mind: Emotions 10/06 – PAPER 2 DUE (IAC Exercises A and B, p. 128-129)	BN 3 State of Mind BB6
10/09	10/09 - HOLIDAY Hinayana, Mahayana; 10/13 – EXAM I	BN 3 Thinking About Thinking BB 7
10/16	Evolutionary Theory and Buddhism Thinking About Thinking	IAC 1-3; SM 1-2 BN Epilogue BB 8
10/23	Neuropsychology and Buddha 10/27 – PAPER 3 DUE (Temple Visit)	SM 3 BB 9
10/30	Neuropsychology and Buddha Buddhist Chants	IAC 5; SM 4
11/06	Chinese Buddhism; Chan/Zen Buddhism; Gongzi; Shaolin Temple, Chan Buddhism and Hung Gar 11/10 - HOLIDAY	SM 5 BB 10
11/13	Chan/Zen Buddhism; Gongzi; Shaolin Temple, Yijinjing 11/17 – PAPER 4 DUE (Buddhist Art)	SM -6
11/20	Chan/Zen Buddhism; Gongzi: Shaolin Temple and Chan Buddhism 11/23-11/24 – THANKSGIVING HOLIDAY	SM 7 BB11
11/27	Shaolin Temple and Chan Buddhism Therapy, Counseling and Buddhism 11/27 – FILM Mindfulness	IAC 7-13; SM Conclusion BB 12-13
12/04	Therapy, Counseling and Buddhism	IAC 7-13
12/11	EXAM II 11:00-1:00	