

**Chaminade University - Honolulu**  
**PSY/RE 476 Buddhist Psychology**  
Fall 2019

<b><u>Instructor:</u></b>	Robert G. Santee, Ph.D.	<b><u>Time:</u></b>	M/W/F 11:30am – 12:20pm
<b><u>Phone:</u></b>	(808) 735-4720	<b><u>Room:</u></b>	Henry Hall 104
<b><u>Office Hours:</u></b>	M/W 12:30pm – 1:30pm	<b><u>Email:</u></b>	rsantee@chaminade.edu

**Appointment:** Contact Pam – 808-735-4751 or email: [pamela.silva-patrinis@chaminade.edu](mailto:pamela.silva-patrinis@chaminade.edu) to make an appointment

**Office Location**     **Behavioral Sciences Bldg. 105A**

**Texts:**     An Integrative Approach to Counseling: Bridging Chinese Thought, Evolutionary Theory, and Stress Management (IAC); Santee  
Buddha's Nature: Your Place in the Cosmos; Nisker (BN)  
Siddhartha's Brain, Kingland (SB)  
The Shaolin Monastery: History, Religion, and the Chinese Martial Arts; Shahar (SM)

**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 Learning Outcome**

This course develops and assesses the skills and competencies for the program student learning outcome of Applied 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.

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

**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 1) **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**, 2) The qigong form **Yijinjing**, and 3) **Buddhist meditation**

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 the Yijinjing, and finish with Buddhist 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

1. **Declarative Knowledge** (concepts, facts, theories, information, meaning, descriptions of things, events, processes, attributes, and their relationships. Essentially it is what we know about a topic/knowing that) of the field of Buddhist Psychology **via** a multiple-choice midterm and final exam.
2. **Procedural/Performance knowledge** (essentially knowing how to do something) **via** writing a paper on 1: Your experience in the context of performing **Gongzi**, the **Yijinjing**, and Buddhist meditation, 2) your experience putting into practice **correct speech** and **right effort**, 3) your experience while visiting the Buddhist temple, and 4) your experience observing the Buddhist art collection at the Honolulu Museum of Art.

### Assessment

<b>2 Multiple Choice Exams:</b>	Exam I = 100 pts	Exam II = 200 pts	<b>300 pts</b>
<b>4 Papers</b>	<b>For all papers you can write more than 1 page.</b>		
<b>Paper 1:</b>	Write 2 full pages (minimum, you can write more) typed, single-spaced paper on <b><i>your experiences during in-class Meditation, performing the Yijinjing, and performing the Gongzi form at the start of each class.</i></b> <b>First</b> , write separate paragraphs for each of the three areas (meditation, <b>Gongzi</b> and the <b>Yijinjing</b> . No overlap. Make sure the first occurrence of these 3 practices are in <b>bold</b> .! Within each area, indicated what you observed <b>physically, cognitively, emotionally, and behaviorally</b> . Make sure these 4 concepts are in bold. <b>Then</b> , in new paragraphs, compare and contrast them (preferences, easy/difficult, relaxing/agitating, focused/mind wandering). *See "Format for ALL Papers" on page 4.		<b>30 pts</b>
<b>Paper 2:</b>	Exercises A and B, p. 128-129 in <i>An Integrative Approach to Counseling</i> . This paper must be minimum 1 full page (you can write more) typed,		<b>20 pts</b>

single-spaced. Make sure you indicate when, where and with who you practiced correct speech and correct effort. Make sure **correct speech** and **correct effort** are in **bold**. Describe the context (what was going on) of the interactions. \*See "Format for ALL Papers" on page 4.

30 pts

**Paper 3:** Write a 2 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 at the Temple. **First**, indicate what type of Buddhism is practiced at this temple. **Next**, describe what you saw, smelled, heard, and felt (peaceful/anxious, calm agitated, isolated/integrated) both inside and outside of the temple. What affected you while you were at the temple? **Then**, in separate paragraphs, indicated what you observed **physically, cognitively, emotionally, and behaviorally** about yourself both inside and outside of the temple. No overlap. Make sure each of these 4 concepts are indicated in **bold**. \*See "Format for ALL Papers" on page 4.

30 pts

**Paper 4:** Write a minimum 2 full pages (you can write more), typed, single-spaced paper based on your experience with the Buddhist art collection at the Honolulu Museum of Art. I want you to **first** look at the Guanyin statue and describe in separate paragraph/s what you experienced. **Next** observe the rest of the collection and describe in separate paragraph/s what you experienced. **Then**, in separate paragraphs, indicated what you observed **physically, cognitively, emotionally, behaviorally and spiritually** about yourself while experiencing Buddhist art. No overlap.  
\*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

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

**Admission:**

- Free with CUH ID
- Check in at the 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: 410 pts**

**Grading**

**A = 369 +**

**B = 328 - 368**

**C = 287 - 327**

**D = 246 - 286**

**F = 245 ↓**

**Due Date/Points Policy for Papers:**

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

**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
- No one paragraph papers
- 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
- **All work must be completed within the time frame of the course. Nothing will be accepted after the last class of the term.**

## Attendance

Students are expected to attend regularly all courses for which they are registered. Students should notify their instructors 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. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade.

Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. 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. 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.

## Classroom Rules

- **Cell phones can only be used for voice recording of class lectures. No video recording, texting, tweeting, internet use, etc.**
  - 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.
- **COMPUTER USE IS ONLY FOR CLASS WORK, IT CANNOT BE USED FOR ANYTHING ELSE DURING CLASSTIME**

## 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 quotes were taken directly from:*

<http://allpsych.com/researchmethods/replication.html>

## **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 2019/2020, pg. 52*

## **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 the **Counseling Center** ([counselingcenter@chaminade.edu](mailto:counselingcenter@chaminade.edu)) to make an appointment 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**

## **Tutoring Center**

Kokua Ike provides access to free one-on-one tutoring for undergraduate students, Smarthinking online tutoring and manages test administration services. Information regarding the tutoring center can be found at <https://chaminade.edu/advising/kokua-ike/>. The center can be contacted at [\(808\) 735-4815](tel:8087354815) or [advising@chaminade.edu](mailto:advising@chaminade.edu). The center is located at Clarence T.C. Ching Hall, Room 252, 8:30 AM–4:30 PM (Monday-Friday)

## **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.

<b>Characteristics of Marianist Education</b>	<b>Short Version</b>
<b>Educate for the Formation of Faith</b> 'Ike <b>Kainu'u Ho'ola'a</b> (Knowledge embodying a sanctifying spirit)	<b>Kainu'u La'a</b> (Sacred Spiritual Embodiment)
<b>Provide an Integral Quality education</b> 'Ike Ulana <b>Ho'omana Kina'ole</b> (Unblemished weave of empowering knowledge)	<b>Mana Kina'ole</b> (Perfected Power)
<b>Educate in Family Spirit</b> 'Ike <b>Pilipo'ohala Ku'ono</b> (Knowledge bound in deep family values)	<b>Pilina Po'ohala</b> (Embraced Family Virtues)
<b>Educate for Service, Justice and Peace</b> 'Ike <b>Kuleana Kaiao</b> (Knowledge of enlightened duty)	<b>Kuleana Pono</b> (Righteous Responsibility)
<b>Educate for Adaption and Change</b> 'Ike <b>Huli Wanana</b> (Knowledge of Prophetic Change / Searching)	<b>Loli a Ma'a</b> (Adapt to Change)

Thought and Translation by: Kumu Keahi Renaud, 2018

### **Tentative Course Schedule**

<b><u>Week</u></b>	<b><u>Topic</u></b>	<b><u>Readings</u></b>
8/26	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 SB 1
9/2	Four Noble Truths – Problem of Duhkka/Dissatisfaction; Stress <b>9/2/19 – Labor Day Holiday</b>	IAC Intro 1-3 BN 2 SB 2
9/09	Four Noble Truths and Stress Management	IAC 4 BN3 SB 3
9/16	Four Noble Truths; Four Dwellings of Mindfulness Body and Breath	IAC 4 BN 3 Body and Breath SB 4
9/23	Causality/Self, First Impression <b>PAPER 1 DUE 9/27/19</b> Friday (Gongzi, Yijinjing, Meditation)	IAC 4; BN 3 First Impression SB5

9/30	James/Buddhism/Consciousness State of Mind: Emotions <b>PAPER 2 DUE Friday 10/4/19</b> (IAC Exercises A and B, p. 128-129)	BN 3 State of Mind SB6
10/07	Hinayana, Mahayana; <b>10/11 – EXAM I</b>	BN 3 Thinking About Thinking SB 7
10/14	Evolutionary Theory and Buddhism Thinking About Thinking <b>10/14 – Discoverer’ Day Holiday</b>	IAC 1-3; SM 1-2 BN Epilogue SB 8
10/21	Neuropsychology and Buddha <b>PAPER 3 DUE Friday 10/25/19</b> – (Temple Visit)	SM 3 SB 9
10/28	Neuropsychology and Buddha Buddhist Chants	IAC 5; SM 4, SB 10
11/04	Chinese Buddhism; Chan/Zen Buddhism; Gongzi; Shaolin Temple, Chan Buddhism and Hung Gar	SM 5 SB 11
11/11	Chan/Zen Buddhism; Gongzi; Shaolin Temple, Yijinjing <b>PAPER 4 DUE Friday 11/15/19</b> (Museum Visit) <b>11/11 – Veterans’ Day Holiday</b>	SM -6 SB12
11/18	Chan/Zen Buddhism; Gongzi: Shaolin Temple and Chan Buddhism	SM 7
11/25	Shaolin Temple and Chan Buddhism Therapy, Counseling and Buddhism <b>11/28-29/19: THANKSGIVING HOLIDAY</b>	IAC 7-13; SM Conclusion
12/02	FILM Mindfulness Therapy, Counseling and Buddhism 11/28 - Exam Review	IAC 7-13
<b>12/11</b>	<b>EXAM II – 11:00AM – 12:00PM</b>	