



University Learning in Schools

RE

Buddhists in the World

Module Rationale

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Title of Module: Buddhists in the World
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Module Rationale	
Why did you choose your particular theme (consider: inspiration, ambition, creativity, new ways of thinking, pragmatism, tailoring research to exam requirements)?	The relationship between the monastic community and the laity is a major theme in academic Buddhist studies today. The relationship has led to great diversity in the forms of Buddhism that exist throughout the world. Thus, a body of teaching based on this theme can encompass a wealth of inspiring case studies to help illustrate Buddhism. Case studies chosen will include resources, including ethnographies, GIS maps, art and architecture and will allow creative learning to take place.

<p>What did you hope to achieve? (i.e. what was your over-arching objective?)</p>	<p>We wanted to widen the variety of resources used to teach Buddhism/RE. We hoped to produce a course that would be deliverable to year 9 pupils by mainstream teachers. The course should communicate academic research into the relationship between Buddhist monastic communities and the laity to the Key Stage 3 pupils.</p>
<p>How did you decide on the time frame for your module? (To fit to a half-term? To fit with an assessment cycle? Based module on x number of lessons of y length over z number of weeks)</p>	<p>The course had to fit into half a term (i.e. 8 weeks) and be long enough to introduce a structure for interpreting religion to pupils. This consists of examining a belief, an idealized practice of the belief, and diversity in Buddhist practice across the world. Furthermore, the course had to include three topics that represent applications of this structure: meditation, begging and death.</p>

Overview of Module

What are the components?

The module consists of three components: **meditation, begging and charity** and (treatment in) **death**. These are each named after a form of Buddhist practice and will be taught using examples from throughout the Buddhist world.

The course will open with an introduction covering the life of the Buddha and Buddhism in Asia.

The first component, **meditation** will be taught by outlining the Buddhist belief in the doctrine of the 8-fold path.

This will be followed by explaining the practice of the activity of meditation -- how it embodies the 8-fold path.

The course will next examine the diverse practice of meditation amongst monastic communities and the laity.

This first component will provide pupils with an understanding of the relationship between belief, practice and the diversity in Buddhism, which will then be used to teach the following two components: begging and death.

The second component, **begging** will be taught by outlining the Buddhist belief in no labour for the monastic community.

This will be followed by an outline of the practice of the activity of begging, asking whether it was realistic to suggest that this was the only connection between the monastic community and the laity.

The course will next look at how begging is practiced amongst diverse monastic communities in Asia. The relationship with the laity will be discussed by outlining services that monastic communities provide in exchange for gifts.

The third component, **death** will be taught through by outlining the Buddhist belief in impermanence and no-self.

This will be followed by an overview of some of the main ways that Buddhist monasteries and the laity treat the dead.

The course will then move on to consider whether these ways of treating the dead reflect the teachings of the Buddha on death, impermanence and no-self. This component will also consider the differences in how the monastic community and laity treat the dead.

Lesson plans/rationale	Detailed lessons plans with structure and timings for activities will be provided. Glossary sheet Higher-level reading for teachers to support them in the teaching of the unit.
Presentations	Powerpoint for each lesson. Internet videos Activity sheets with guidance for teachers. Handouts for pupils, including worksheets, extracts of texts, maps.
Resources required for pupils (books, lab equipment, computer facilities, etc.)	Powerpoint projector. Internet connection. Dedicated workbook.
Resources provided in lessons by teacher (text extracts, images, journal articles, etc.)	Cartoon depiction of Buddha's life Worksheet. Plans of architecture. Maps. Theravada Buddhist ethnographies. Extracts from Buddha's teachings. Photographs of Buddhist burials..

Unit overview			
Individual Lesson Objectives, Key Questions and Key Concepts & Terminology			
NB - This will be your final scheme of work (in medium-term plan form). By using this table, your scheme of work will fit into the proforma for dissemination.			
Lesson	Objective	Key Question(s)	Key Concepts & Terminology
1	<p>To recognise the original Indian/Asian context of Buddhism, and that Buddhism is now a global religion.</p> <p>To know the story of Siddhartha Gottama (incl. four sights, and search for Enlightenment).</p> <p>To understand the four noble truths and their central role within Buddhism.</p> <p>Understand the difference between the laity and the monastic community.</p>	<p>What did the Buddha realise?</p> <p>Why is Buddhism an Asian religion?</p> <p>Who was the Buddha?</p>	<p>Narrative of Siddhartha Gautama's life</p> <p>Background to Buddhism - an Indian religion, in response/opposition to Hinduism</p> <p>Geographical location (spatial) and historical context (temporal)</p> <p>Language of Buddhism (Pali/Sanskrit – Brahminic/Prakrit – language of people)</p> <p>A history of Buddhism context of south-Asian religions (Hinduism/Jainism/Sranama)</p> <p>The central Buddhist concepts of Four Noble Truths</p>

2	<p>Recap of Bodhi tree story Eightfold Path (right concentration, right mindfulness, right intention) What is Enlightenment? - paranirvana/nirvana Dependent origination</p>	<p>What are the most important teachings of the Buddha?</p> <p>Why does Nirvana define Buddhism?</p>	<p>Belief/Doctrine Four Noble Truths Eightfold Path Enlightenment - Nirvana/Paranirvana</p>
3 (Practice)	<p>What is common to all meditation - focus/concentration (case study cave monastery - stupa). Experience a (non-religious) meditative practice e.g. counting breaths (mindful practice). Eightfold Path - Full time (monastics) /part time (laity). Different types of meditation for different purposes (prescription and medication). Two examples of meditation (e.g. metabhavahna - right mindfulness, and corpse meditation - right view).</p>	<p>Why do Buddhists meditate?</p> <p>Is meditation a lonely activity?</p>	<p>Meditation. Basic rationale in common</p> <p>Eightfold Path</p> <p>Effect of belief (nirvana) on practice (meditation)</p> <p>Different types of meditation</p>

<p>4 (Diversity Monastic and Laity)</p>	<p>Monastic community</p> <p>Understand the difference between the sangha and the laity in Buddhism Buddhist monastery - full-time focus on meditation and eightfold path Daily life of a monk or nun Diversity of meditation practices in monasteries (e.g. Indian/Tibetan and Zen)</p> <p>Laity</p> <p>Part-time focus on meditation and eight-fold path Cultural influences (e.g. Indian/Tibetan and Zen)</p>	<p>How do Buddhists practice meditation?</p> <p>What is meditation in the Buddhist monastery?</p> <p>Who is the Buddhist laity?</p>	<p>Sangha Laity</p> <p>Distinction in how Eightfold Path followed by monastic and laity.</p>
<p>5 (Belief and practice)</p>	<p>Understand why the Buddhist monastic community does not participate in labour.</p> <p>Understand why Buddhists beg.</p> <p>Understand the way Buddhist monastic community begs.</p>	<p>Why don't Buddhists work?</p> <p>If the monastic community does not work, how do they obtain food and other essentials to live?</p> <p>How was Buddhist begging undertaken?</p> <p>Does begging integrate the</p>	<p>Ascetic.</p> <p>Monastic resources.</p> <p>The 8-fold path precludes engagement in labour.</p> <p>Buddha's teaching and Vinaya rules regarding labour.</p>

		monastic community with the laity?	Begging in India and Begging in UK. Understanding begging using ethnography of Theravada begging.
6 (Diversity)	<p>Understand the requirements of the Buddhist monastery and which of these begging cannot provide. Understand a reciprocal gift relationship.</p> <p>Understand services that monasteries performed for the laity.</p> <p>Understand the difference between a religious practice and a religious ideal.</p>	<p>What can begging provide for Buddhists and what can't it provide? Was begging the only method through which monastic communities obtained food?</p> <p>Why would the laity donate to Buddhist monasteries?</p> <p>What separates the laity and the monastic community?</p>	<p>Definition of the Buddhist Monastery and its requirements.</p> <p>Resources that Buddhists cannot obtain from begging.</p> <p>Location of a monastery is critical to relations with the laity.</p> <p>Gift relationship and donation.</p> <p>Idealised view of Buddhist day-to-day life is unrealistic.</p> <p>Monasteries provide services to the laity in exchange for donations.</p>

<p>7 (Belief)</p>	<p>Impermanence No self Samsara - analogies e.g. candles/billiard balls. First two noble truths as the basis of Samsara</p>	<p>Do Buddhists believe that death is the end?</p>	<p>No self and impermanence (Anatta and Anicca) Samsara Karma</p>
<p>8 (Practice and Diversity)</p>	<p>Idealised practice Deriving from Buddhist text e.g. Buddha buried under mound of earth at crossroads Non-attachment Is there a tradition of iconoclasm or condemnation of pilgrimage to Buddha's stupa? Nirvana and paranirvana Monastic community treatment in</p>	<p>Does what happens when a Buddhist dies reflect the teachings of the Buddha, or not?</p>	<p>Non-attachment and what is should mean for death/burial/remembrance In the Monastery, this is what they actually do: Remembrance Stupa Sky-burial</p>

	<p>death</p> <p>Remembrance Stupa Sky-burial Relics of the Buddha Funerals Inscriptions (on cave)</p> <p>Laity</p> <p>Funerals Grieving/attachment.</p>		
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<p>Evaluation</p>		
<p><i>What is the impact of the module? Consider the impact, if any, that planning, teaching and assessing the module has made on both pupil and teacher in each category:</i></p>		
<p>Impact</p>	<p>On pupil</p>	<p>On teacher</p>
<p>Subject skills learned</p>		

New conceptual understanding or new ways of thinking		

Reflection		
Stop	Start	Carry on
What should be excised or not repeated?	What should teachers add to the module next time it is taught?	What aspects worked well and should definitely be repeated next time the module is taught?

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