

Course Syllabus—Buddhist Contemplative Care (Fall 2016)

Emmanuel College, Victoria University
University of Toronto

Course Identification

Course Number: EMP 2011 HF
Course Name: Buddhist Contemplative Care
Contact hours: 24

Instructor Information

Instructor: Henry Shiu, Ph.D.
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Course Prerequisites or Requisites

None

Course Description

This course introduces students to the theory and professional practice of Buddhist contemplative care, through scholarly literature on the roots of this form of Buddhist engaged practice in various Buddhist traditions, as well as the educational foundations of Buddhist pastoral and spiritual care, the understanding of the Buddhist approach to death and dying, and the art of end-of-life care. Students will also learn from the experiences of successful models of Buddhist contemplative care in North America and Asian countries like Taiwan. The knowledge will also be practical to professional medical caregivers, to allow them to understand the anxiety and fear of their patients with a Buddhist worldview, so as to provide more suitable and meaningful palliative care. Through such discussions, one also comes to understand Buddhist contemplative care as the next stage of engaged Buddhist practice, and the new vision of the role of Bodhisattvas through the perils of everyday life.

Methodology:

The course examines research literature to introduce to the students the developing practice of Buddhist Contemplative Care. Its first section introduces theoretical concepts of contemplative care from the Buddhist tradition, which will be clarified in class through examining various areas of its application. As the student becomes familiar with these theoretical and conceptual propositions, the course will gradually introduce discussions and participation as learning tools to examine twentieth century and current cases. Each student is expected to come prepared to participate in discussion about the given reading or assignment, and hence brings one's unique experiences and perspectives to the seminar, and the seminar is intended to serve as a space for collaboration and shared learning.

Course Outcomes:

- Religious Heritage: Students develop a comprehensive and discriminating understanding of Buddhist Contemplative Practice, including the related canonical texts, historical development, and interpretive possibilities.
- Cultural context: Students develop an understanding of the cultural realities and structures within which the Buddhist Contemplative Practice is carried out.
- Depth and Breadth of Knowledge: Students will develop a systematic understanding of the development of engaged Buddhist practice that leads to the formation of Buddhist Contemplative Care. They will be aware of the scope of its practice in global Buddhist thought, life, and practice.
- Level of Application of Knowledge: Students will learn how the ancient Buddhist teachings have been modified and interpreted in ways that are practical and meaningful in the various forms of pastoral or contemplative care.
- Professional Capacity: Students will develop the intellectual, affective, and professional capacities required for a life of Buddhist pastoral leadership. They will demonstrate emotional maturity, moral integrity, social skills, personal responsibility and discipline, initiative, academic integrity, spiritual sensibilities, and social concern in both school and field situations. Students will demonstrate an understanding of the variety of callings and spiritual practices within their religious tradition, and an ability to reflect critically on their own sense of call to pastoral leadership and service. Students will attend to the spiritual development and well-being of self and others and will display the capacity for self-reflexive and spiritual practices within communities of faith.

Required Texts:

- Cheryl A. Giles and Willa B. Miller, eds., *The Arts of Contemplative Care: Pioneering Chaplaincy and Pastoral Work*. Boston: Wisdom Publications, 2012.
- Jonathan S. Watts and Yoshiharu Tomatsu, eds., *Buddhist Care for the Dying and Bereaved*. Boston: Wisdom Publications, 2012.

Course Evaluation:

- Term Essay: 40%
Essay Guideline will be posted on Blackboard
- Short Presentation: 20%
A 10-minute presentation of the term essay to initiate discussion in class
- Class Participation: 10%
A 1-2 pages personal reflection write-up on your course learning experience
- Short Paper: 30%
A 6-page research on one of the following topics:
“Contributions from Contemporary Psychology and Counseling to Contemplative Care”;
“A Survey on Pastoral Care Literature, with emphasis on the understanding of ‘compassion-fatigue’”;
“S.P.O.T.: Shogaku Priest Ongoing Training”
“Buddhist Compassion in Chaplaincy”
“Dharma Practice Behind the Bars”
“Buddhist Understanding of the Dying Process”
“Challenges to the Buddhist Chaplains”

Lecture Schedule:

- September 15 **Introduction:**
What is Buddhist Contemplative Care?
- September 22 **Foundations of Buddhist Contemplative Care:**
The Roots of Contemplative Care
Reading: Giles and Miller, chapter 1.
- September 29 **Becoming Avalokitesvara:**
Engaged Practice of *bodhicitta* in Hospital Chaplaincy
Reading: Giles and Miller, chapter 2
- October 6 **Becoming Manjusri:**
Guiding Students through College Chaplaincy
Reading: Giles and Miller, chapter 4
- October 13 **Healing Power of Medicine Buddha:**
Elder Care at Home
Reading: Watts and Tomatsu, chapter 1
- October 20 **Transformative Power of Angulimala:**
Dedicated Works of Buddhist Prison Chaplaincy
Reading: Giles and Miller, chapter 3
- October 27 (Reading Week – No Class)

- November 3 **Compassion Beyond Fatigue:
Ways to Alleviate Burnout for Palliative Care Givers**
Reading: John Makransky, “Compassion Beyond Fatigue:
Contemplative Training for People Who Serve Others”
- November 10 **Military Sangha:
Buddhist Soldiers and Military Chaplaincy**
Reading: Giles and Miller, chapter 4
- November 17 **Buddhist Practices and Attitudes Toward Death:
Understanding the Dying Buddhist Minds**
Reading: Watts and Tomatsu, chapter 9
- November 24 **Dying a Good Death:
Buddhist Approaches to Dying**
Reading: Watts and Tomatsu, chapter 7
- December 1 **Integrating Buddhism into a Multifaith and Multicultural Health
Care Environment**
Reading: Watts and Tomatsu, chapter 13
- December 8 **Review**

Recommended Reading:

Anderson, Robert G. and Mary A. Fukuyama. *Ministry in the Spiritual and Cultural Diversity of Healthcare: Increasing the Competency of Chaplains*. Haworth Pastoral Press, 2004.

Aronson, H. B. *Buddhist Practice on Western Ground: Reconciling Eastern Ideals and Western Psychology*. Boston: Shambhala, 2004.

Bernhard, T. *How to be Sick: A Buddhist-Inspired Guide for the Chronically Ill and Their Caregivers*. Boston: Wisdom Publications, 2010.

Bidwell, D. R. *Short-Term Spiritual Guidance*. Minneapolis: Augsburg Fortress, 2004.

Biegel, G. M., Brown, K. W., Shapiro, S. L., and Schubert, C. M. “Mindfulness-Based Stress Reduction for the Treatment of Adolescent Psychiatric Outpatients: A Randomized Clinical Trial”, *Journal of Consulting and Clinical Psychology*, 77 (2009): 855-66.

Blackman, S. *Graceful Exits: How Great Beings Die*. Boston: Shambhala, 2005.

Boyle, G. *Tattoos on the Heart: The Power of Boundless Compassion*. New York: Free Press, 2011.

Brady, M. *The Wisdom of Listening*. Boston: Wisdom Publications, 2003.

Chodron, P. *The Places That Scare You: A Guide to Fearlessness in Difficult Times*. Boston: Wisdom Publications, 2001.

Collett, M. *At Home with Dying*. Boston: Shambhala, 1995.

Cooper-White, P. *Shared Wisdom: Use of the Self in Pastoral Care and Counselling*. Minneapolis: Fortress, Press, 2004.

de Hennezel, M. *Intimate Death: How the Dying Teach Us How to Live*. New York: Vintage, 1998.

Dorje, G., trans. *The Tibetan Book of the Dead: First Complete Translation*. New York: Penguin Classics, 2007.

Edelstein, S. *Sex and the Spiritual Teacher*. Boston: Wisdom Publications, 2011.

Fischer, Danny, Rev. "Buddhist Chaplaincy Training in the United States." *Elephant Journal*. 01 May 2009.

Fitchett, George. *Assessing Spiritual Needs: A Guide for Caregivers*. Academic Renewal Press, 2002.

Forst, C. F. *Educating Clergy: Teaching Practices and Pastoral Education, Preparation for the Professions*. San Francisco: Jossey-Bass, 2006.

Grefe, Dagmar. *Encounters for Change: Interreligious Cooperation in the Care of Individuals and Communities*. Wipf & Stock, 2011.

Halifax, J. *Being with Dying: Cultivating Compassion and Fearlessness in the Presence of Death*. Boston: Shambhala, 2008.

Jacobs, Martha R. *Clergy Guide to End-of-Life Issues*. Pilgrim Press, 2010.

Kearney, M. *A Place of Healing: Working with Suffering in Living and Dying*. New York: Oxford University Press, 2000.

Lief, J. L. *Making Friends with Death: A Buddhist Guide to Encountering Mortality*. Boston: Shambhala, 2001.

Makransky, John. *Awakening through Love: Unveiling your Deepest Goodness*. Boston: Wisdom Publications, 2007.

Monroe, B. and Oliviere, D. *Resilience in Palliative Care*. London: Oxford University Press, 2007.

Newman, T., Yates, T., and Masten, A. *What Works in Building Resilience?* Barkingside: Barnado, 2004.

Olendzki, A. "Meditation, Healing, and Stress Reduction", in Christopher S. Queen, ed., *Engaged Buddhism in the West*. Boston: Wisdom Publications, 2000: 307-27.

Parkum, V. C. and Stultz, J. A. "The Angulimala Lineage: Buddhist Prison Ministries", in Christopher S. Queen, ed., *Engaged Buddhism in the West*. Boston: Wisdom Publications, 2000: 347-71.

Patton, John H. *From Ministry to Theology: Pastoral Action and Reflection*. Wipf & Stock, 2009.

Phillips, J. *Letters from the Dhamma Brothers: Meditation Behind Bars*. Onalaska: Pariyatti Press, 2008.

Podvoll, E. *Recovering Sanity: A Compassionate Approach to Understanding and Treating Psychosis*. Boston: Shambhala, 2003.

Richmond, L. *Healing Lazarus: A Buddhist's Journey from Near Death to New Life*. New York: Atria, 2003.

Roberts, Stephen. B. and Willard Ashley. *Disaster Spiritual Care: Practical Clergy Responses to Community, Regional and National Tragedy*. SkyLight Paths, 2008.

Rosenberg, L. *Living in the Light of Death: On the Art of Being Truly Alive*. Boston: Shambhala, 2001.

Rundle, Anne Knights, et al., eds. *Honoring Patient Preferences: A Guide to Complying With Multicultural Patient Requirements*. San Francisco: Jossey-Bass, 1999.

Simmer-Brown, J. and Grace, F. *Meditation and the Classroom: Contemplative Pedagogy for Religious Studies*. Albany: State University of New York Press, 2011.

Smith, R. *Lessons from the Dying*. Boston: Wisdom Publications, 1997.

Tanaka, K. T. "The Individual in Relation to the Sangha in American Buddhism: An Examination of 'Privatized Religion'", *Buddhist-Christian Studies*, 27 (2007): 115-27.

VandeCreek, L. "Ministry of Hospital Chaplains: Patient Satisfaction", *Journal of Healthcare Chaplaincy* 6 (1997): 1-61.

Zajonc, A. *Meditation as Contemplative Practice*. Aurora: Lindisfarne Books, 2009.

Links of Interest:

Buddhist Chaplains Network:

<http://buddhistchaplainsnetwork.org/>

Buddhist Chaplains.org:

<http://buddhistchaplains.org/cmsms/index.php?page=about-us>

Compassion Beyond Fatigue:

<http://foundationforactivecompassion.org/>

Family Hospice:

<http://familyhospice.net/index.html>

Healthcare Chaplaincy:

<http://healthcarechaplaincy.org/>

International Conference of Police Chaplains:

<http://www.icpc4cops.org/>

Karuna Hospice Service:

<http://www.karuna.org.au/>

List of Buddhist Hospices:

<http://www.buddhanet.net/hospices.htm>

Medicine Horse:

<http://www.medicinehorse.org/>

Military Chaplains Association:

<http://mca.usa.org/>

National Association of College and University Chaplains:

<http://www.nacuc.net/>

National Hospice and Palliative Care Organization:

<http://www.nhpco.org/templates/I/homepage.cfm>

Prison Dharma Network:

<http://www.prisonhdarmanetwork.org/>

Windhorse Family and Elder Care:

<http://www.windhorsecare.com/>

Zen Hospice Project:

<http://www.zenhospice.org/>

Course Policies:

Policies for courses are contained in the TST Basic Degree/Advanced Degree Handbooks:

- 1) Late Policy: 5% penalty per day of lateness.
- 2) Completion of Course Work: All course work (including any late work) must be completed by the end of term, the last day of exams. Only in the case of illness (with a note from a doctor), bereavement or other unusual circumstances will an extension be considered and this must be authorized by the Basic Degree Committee and the Faculty.
- 3) Assignments: Essays and assignments can be submitted on Blackboard.
- 4) Consultation: Please do not hesitate to consult with me about any questions you may have.
- 5) Attendance: A minimum attendance of 80% is required for a passing grade. Habitual lateness for class will be counted as absence.

Academic Integrity:

Students should read carefully the academic discipline policy on, and severe penalties for, plagiarism and cheating. These are set out in the University of Toronto's Code of Behaviour on Academic Matters available through the Office of the TST Director (cf. TST Basic Degree Handbook, p. 45) and on the web (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

Grading Scheme:

The grading scheme for this course, as with all TST courses, is as follows:

A+ 90-100	profound and creative
A 85-89	outstanding
A- 80-84	excellent: clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations, broad knowledge base
B+ 75-79	very good
B 73-76	good: good critical capacity and analytic ability; reasonable understanding of relevant issues, good familiarity with the literature
B- 70-72	satisfactory: adequate critical capacity and analytic ability; some understanding of relevant issues and with the literature
FZ 0-69	failure: failure to meet the above criteria

Course grades

Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.soverningcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

Policies:

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto's Accessibility Services offices (information is available at <http://www.accessibility.utoronto.ca>). The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks (if small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still-counts as a direct quotation.)

Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST Basic Degree Handbook and the University of Toronto Code of Behaviour on Academic Matters.