

# **PART B**

## **QUALITY ASSESSMENT REVIEW**

### **Private Organizations**

January 2005

## 1.0 ORGANIZATION AND PROGRAM INFORMATION

### 1.1 Submission Title Page

#### Appendix 1.1 Submission Title Page

<b>Full Legal Name of Organization:</b> Nalanda College of Buddhist Studies
<b>Operating Name of Organization:</b> Nalanda College of Buddhist Studies
<b>Common Acronym of Organization (if applicable):</b> Nalanda
<b>URL for Organization Homepage (if applicable):</b> <a href="http://www.nalandacollege.ca">www.nalandacollege.ca</a>
<b>Degree to be Awarded for program or part of Program:</b> <input type="checkbox"/> Baccalaureate: General <input type="checkbox"/> Baccalaureate: Professional Area of Study <input checked="" type="checkbox"/> Baccalaureate: Honours/Specialist <input type="checkbox"/> Master's Degree <input type="checkbox"/> Baccalaureate: Applied Area of Study <input type="checkbox"/> Doctoral Degree
<b>Proposed Degree Title and Nomenclature:</b> Bachelor of Arts Honours in Buddhadharma Studies ; B.A. Hon. In Buddhadharma Studies
<b>Date of Submission:</b> January 2005
<b>Location [specific address(es)] where program is to be delivered</b> Name/Title: Nalanda College of Buddhist Studies Full Mailing Address: 47 Queen's Park Crescent East, Toronto, ON M5 2C3 Telephone: 416-782-8227 Fax: 416-978-7821 E-mail: <a href="mailto:founder@nalandacollege.ca">founder@nalandacollege.ca</a>
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## 2.0 EXECUTIVE SUMMARY

### Appendix 2.1 Executive Summary

<b>Proposed Program Title:</b> B.A. Honours in Buddhadharma Studies
<b>Proposed Credential Nomenclature:</b> B.A. Hons. (Buddhadharma Studies)
<b>Discipline/Field of Study:</b> Religion / Buddhadharma Studies
<b>Work experience/work placement term required for degree completion?</b> No
<b>Anticipated Program Start Date:</b> Fall 2005

#### 1. Organization's History, Mission and Goals

##### *Preamble*

Nalanda University College of Buddhist Studies represents, we humbly think, a bold educational initiative with, as far as is known, no parallel in Canada. Though Buddhist education itself is steeped in history, dating over a millennia, Nalanda is an educational experiment that is novel not only in the context of Canadian education, but even within the context of the Canadian Buddhist milieu. The experiment represents the first attempt to go beyond, in Canada, the religious and faith dimension of Buddhism, into a formal and critical study of Buddhism in all its dimensions, in the best academic tradition, both Buddhist and Western. From a Buddhist theoretical perspective, it is to provide for the Right View, the foundation, in the Buddha's Noble Eightfold Path, for an individual's orientation, language, behaviour, livelihood and everything else one engages in.

We are aware that there is going to be, as in any new venture, a learning and growth curve, on the foundations of trial and error. The strategies and approaches in such a process, towards growth and development, may thus not always be consonant with those of other post-secondary educational institutions. Indeed they may even go against the current, a case in point being that, contrary to all planning principles, Nalanda started off with a million-dollar vision but with a zero budget! Going against the current may hold true in relation to all resources - human, financial and other, since attracting them to a little known, or little understood, educational enterprise would require considerable energy, and innovation, if not also the slow passage of time.

So it is to be hoped that in evaluating Nalanda's application, and the University College's

potential for success, the small but significant achievements so far in its short history of four years – the quality of faculty, the quality of course offerings and their delivery, and financial stability gained, etc., hopefully will be accorded a higher than average significance.

### *History*

Now we give a bit of the history of Nalanda. With the interest in Buddhism on the rise in Canada since 1981 (Stats Can), and now with an estimated 1,000 or more Buddhist centres across the land, with seventy five and over just in Toronto itself, it was becoming increasingly apparent to the Buddhist educator that there was a yawning gap when it came to education, in and of Buddhism—this not just for Buddhists but for all Canadians. It was also evident that Buddhism, with no history of war and an increasingly evident good fit with the needs of modernism (e.g., the non-anthropocentrism, resulting from the Buddhist perspective of interdependence), had a significant contribution to make to Canada, and to Canadian multiculturalism, philosophically, scientifically, socially and economically, if also spiritually.

It was to fill such a gap, then, that Nalanda opened its doors in 2000 (under the name of Toronto College of Buddhist Studies), as a non-profit and non-sectarian (i.e., pan-Buddhist) post-secondary educational institution. In its 4 years of operation, it has offered Programs and Courses of study leading to a Certificate (for applicants with a High School Diploma) or a Diploma (for those with degrees or equivalent), with an enrolment ranging from 12 to 25. As listed in the literature (and in this application, see Part B), all our faculty have a minimum of MA, but most PhD's, the exclusive criterion for hiring being academic qualifications. With an annual grant of \$70,000 to perpetuity, we are financially stable to offer programs at the current level. Our policy, following the Buddha's economic guidelines, of setting apart 25% of our incomes towards an Endowment Fund, has been instrumental in helping us maintain long-term financial viability.

We refer you to our website, [www.nalandacollege.ca](http://www.nalandacollege.ca) for a more detailed study of the early stages of Nalanda.

### *Mission*

The mission of Nalanda University College of Buddhist Studies is to help produce graduates whose cognitive base would be combined with an affective one, in a holistic manner. In curricular terms, the successful student will be well versed in Buddhadharma Studies on the one hand, and will have been introduced to their chosen Elective Disciplines (see below) on the other. But such a cognitive base is to be balanced off with well-cultivated personal qualities. In one phrase, then, our graduates would be expected to be '*well-educated good human beings*', who can function in their future work-world and the community as knowledgeably, efficiently and humanely as possible.

In this context, it is important to note the Founder's Vision (below, excerpted from the website: [www.nalandacollege.ca](http://www.nalandacollege.ca)), to collectively help cultivate a ***Community of Better Human Beings***, affectively and cognitively:

## FOUNDERS'S VISION

### TOWARDS CULTIVATING A COMMUNITY OF BETTER HUMAN BEINGS

*The primary goal of Nalanda University College is to provide for the academic study of Buddhism in all its manifestations – doctrinal, historical, cultural and geographic. Significant as this may be, it has another goal - to 'Cultivate a Community of Better Human Beings.'*

*The term 'cultivate' is used instructively here to suggest a conscious, interventional process, entailing growth. 'Better' is to be understood not in relation to any other individual or community, but to oneself alone, at any given point in time. And becoming better suggests the following premises:*

- *that there is a seed of goodness in each of us, complementing the bad.*
- *that the goodness can be cultivated further, underdeveloping the bad, and*
- *that such cultivation stems from suitable conditions.*

*Academic study, then, is the first such condition, potentially leading to 'Wisdom', the first aspect of the Noble Eightfold Path. But the Buddha emphasizes a second: 'Self-discipline' – Harmonious Language, Responsible Conduct, Responsible Livelihood and Excellent Effort. And, this, of course, is to be supported by a third: 'Calming' through mindfulness.*

*To have disciplined, wise and compassionate and calmed individuals, then, is to have a 'Community of Better Human Beings'.*

*The responsibility of becoming a 'Better Human Being', of course, is in the hands of each one of us – students, faculty, administration, employees, Board and volunteers. But it is a collective responsibility as well, guided by the Buddha's living principle, "I do as I say, I say as I do".*

*Academically speaking, the goals of Nalanda, therefore, is to provide the necessary cognitive, affective and praxic tools to help Nalanda graduates with the cognitive, affective and praxic skills.*

*To characterize the praxic goal here, it means, to prepare the learner not only for the work world, but also in terms of the quality of life. The expectation is that whatever the area of work a Nalanda graduate would eventually end up in, the quality of work as well as human relations would contribute to both excellence and harmony, within oneself as well as within the work, or corporate, community.*

*The cognitive, the affective and the praxic combined are to bring peace and happiness to the individual's daily living, in the context of the wider community s/he lives and works in – community, society, nation, world. This, in turn, is expected to serve as a condition towards social harmony and peace, locally and globally.*

### Goals

To now come to the goal, the above mission of Nalanda is to be formally materialized through course offerings in Buddhadharma Studies and the Elective Disciplines This is to be complemented *affectively* by a Meditation component, both in Theory and practice, as well as courses in Buddhist Ethics.

## **2. Program Summary**

The Mission of Nalanda University College is, as outlined above, to produce ‘well-educated good human beings’, who can function in their future work-world and the community, as knowledgeably, efficiently and humanely as possible, and collectively, a Community of Better Human Beings.

The **BA (Honours)** in Buddhadharma Studies degree at Nalanda University College has been designed towards this individual-in-community mission and goals, combining a Major with two carefully selected Elective Disciplines, intended to widen the horizons. Under the Major, the Program seeks to provide for a *systematic* study of Buddhadharma Studies, beginning with the *Buddha Vacana*: Foundational Teachings of the Buddha, through doctrinal and cultural interpretations over time. As developed, the Nalanda curriculum would be unique, in its systemicity, depth and breadth, and unavailable in any other post-secondary institution in Canada. The four year program is offered under four major headings, as follows:

- i. Doctrine,**
- ii. History,**
- iii. Languages and Literature, and**
- iv. Ethics and Social Applications (ESA).**

The program requires a minimum of 28 but no more than 32 half-credits or their equivalent (each half-credit being of a 13 week duration) in the core Buddhadharma courses, the mandatory component constituted as follows:

- no less than 6 Half Credits or equivalent on Doctrine
- no less than 5 Half Credits or equivalent in History,
- no less than 2 Full Credits (= 4 Half Credits) in Languages and Literature
- no less than 5 Half Credits or equivalent on Ethics and Social Applications, including three mandatory courses: Meditation Theory (1 Full Credit); Meditation Practice (0 credit); Ethics (Half Credit);
- 1 half-course in Methods of Historical Research.
- Research Paper, as an Independent Course

If all these courses speak to the cognitive component of the program of studies, the affective component includes Buddhist Meditation Theory, and a mandatory Meditation Practice, as well as courses on Ethics, considered foundational to any learning if knowledge is to lead to helping become a good human being.

The courses offered under the **Elective Disciplines** are intended to further widen the knowledge base, in a cross-cultural east-west perspective. They are:

- i. Psychology,**
- ii. Language and Literature,**
- iii. Women’s Studies, and**
- iv. Multiculturalism, Peace and Development**

Of these, the first two will be introduced beginning the first year, while the latter two will be phased in beginning year three, should enrolments allow.

The Elective Disciplines have been determined by several considerations, among them the following:

- a. relevance to contemporary Canada / North America.
- b. relevance to emerging knowledge and practical applications.
- c. cross-cultural relevance.
- d. the extent to which Buddhism can make, or have made, a theoretical and/or praxic contribution.
- e. to introduce students to a potential work world;
- f. uniqueness of the specialization.
- g. attention to under-serviced area(s) of study.
- h. unavailability at other post-secondary institutions.

We give below the total list of the courses proposed to be offered under Buddhadharmma Studies and the four Elective Disciplines:

<b>PROGRAM OF STUDIES for ALL FOUR Elective Disciplines (implemented over 4 years):</b>						
<b>Buddhadharmma Studies</b>				<b>Elective Disciplines</b>		
	Doctrine	History	Lang & Lit	ESA	DO	DL
1	Buddha Vacana (.5)	Adiyana, Mahayana & Vajrayana in India (.5)	Pali as a Living Lang. I (1.0)	Buddhist Meditation Theory (1.0)	Intro. to Western Psychology (.5)	Vipassana [meditation] in health & well-being (.5)
2	Tripitaka (.5)	Sinhalese Buddhism (.5)	Pali ...II (1.0)	Buddhist Meditation Practice (0)	Introduction to Literature (.5)	Transformative Education (.5)
3	Abhi-dhamma (.5)	S.E & Central Asian Buddhism (.5)	Pali...III (1.0)	Buddhist Ethics (.5)	Introduction to Women's Studies (.5)	Buddhist Women in History (.5)
4	Sutta (.5)	Chinese Buddhism (.5)	Pali ... IV (1.0)	Bodhisattva Ideal (.5)	Introduction to Sociology (.5)	Buddhism & Psychotherapy (.5)
5	Vinaya (.5)	Korean & Japanese Buddhism (.5)	Buddhist Sanskrit I (1.0)	Disciples of the Buddha (.5)	Psycho-therapy (.5)	Buddhism as Literature (.5)
6	Madhya-maka (.5)	Tibetan Buddhism (.5)	Buddhist Sanskrit II (1.0)	The Higher Lay Training (.5)	Indian Aesthetic Theory (.5)	Sarvodaya & Buddhist Socialism (.5)

		(.5)	(1.0)	(.5)	Theory (.5)	Models of Development (.5)
7	Yogacara (.5)	Buddhism in Canada (1.0)	Buddhist Sanskrit III (1.0)	Buddhist Ritual (.5)	Sinhalese Literature (.5)	Buddhism & Bioethics (.5)
8	The Buddha (.5)	Buddhism in the West	Chinese I (1.0)	Buddhist Art & Architecture (.5)	Feminist Critique (.5)	Buddhism & Science (.5)
9	Buddhist Theory of Knowledge (.5)		Chinese II (1.0)	Buddhist Music & Dance	Western Theories of Development (.5)	Buddhist Critical Methodology (.5)
10	Commentaries (.5)		Tibetan I (1.0)		Japanese Aesthetic Theory (.5)	Socially Engaged Buddhism
11	Chinese Buddhist Thought (.5)		Tibetan II (1.0)		East Asian Literature (.5)	Buddhist, Christian & Jewish Relations (.5)
12	Special Topics in Buddhism (.5)				Multiculturalism, Peace & Development (.5)	The Feminine in Chinese & Tibetan Buddhism (.5)
13					Commonwealth Literature	Ashoka's Righteous Kingdom (.5)
14					European Literature (.5)	Buddhism & Jungian Psychology (.5)
15					Western Theories of Consciousness (.5)	
16					Independent Research (.5)	

17					Mother in Cross-cultural Perspectives (.5)	
18					Classical Western Literature (.5)	
19					Classical Indian Literature (.5)	
20					Japanese I (1.0)	
21					Japanese II (1.0)	
22					Sinhala I (1.0)	
23					Sinhala II (1.0)	
24					Korean I (1.0)	
25					Korean II (1.0)	
26					Thai I (1.0)	
27					Thai II (1.0)	
28					Vietnamese I (1.0)	
29					Vietnamese II (1.0)	

The combined courses on Buddhadharma and the Elective Disciplines, along with meditation and ethics, then, will provide the students the necessary cognitive, affective and praxic skills, either to enter the work world, or to pursue further studies, in their chosen field.

A mandatory **Independent Research** requirement, to be met with a research paper of 20-30 double-spaced pages, based in additional reading and research, and in consultation with a faculty member, is intended to provide the needed intellectual and methodological skills for independent research.

The cross-cultural and the cross-disciplinary perspective would be introduced particularly through the DL (Linked to the Discipline) courses such as Psychotherapy, Buddhism and Psychotherapy, Buddhism and Bioethics, Buddhism and Science, Mother in Cross-cultural perspective, Classical Western Literature, Classical Indian Literature, etc.

### **3. Program Strengths, Resources and Uniqueness**

As can be seen from Charts I and II, the program of studies to be offered by Nalanda University College is unique in many ways:

- a. In its depth and breadth (in terms of doctrine, history, languages and ethics);
  - i. The breadth component is reflected in that all four ‘classical languages of Buddhism’ are offered.
  - ii. Another dimension is the inclusion of an ethics component, so central to understanding the Buddhadharma.
  - iii. One other is the inclusion of a living Buddhism component through such courses as Buddhist Music and Dancing, Buddhist Rites and Rituals, etc.
- b. In its systematicity, in that the student begins with Buddha Vacana: Foundational Teachings of the Buddha, before going on to the cultural interpretations, be it in the context of India (as in the course on Adiyana (to replace the pejorative term Hinayana), Mahayana and Vajrayana), Sri Lanka, China, Tibet, Japan, etc.
  - i. Another part of this systematic approach is to introduce the student to Pali, the language closest to the Buddha, and in which the earliest extant texts are available, before moving on to the other three ‘classical languages of Buddhism’ – Buddhist Sanskrit, Chinese and Tibetan.
- c. It also offers contemporary languages of Buddhism – Japanese, Korean, Sinhala, Thai, Vietnamese – to give students the necessary linguistic skills to study Living Buddhism, through field Research.
- d. The Elective Disciplines allow students to develop linkages between outside disciplines, in both theory (e.g., Buddhism and Psychotherapy) and praxis (Vipassana in Health and Well-being).
- e. Courses allow for Canadian relevance, as e.g., Multiculturalism, Peace and Development, Mother in cross-cultural perspectives, etc.
- f. the program in Buddhadharma studies an alternative worldview to learners born, or raised, in a western milieu.
- g. Most importantly, it incorporates a ethics and values component as not done in any

other post-secondary institutions in Canada.

- h. The student is introduced to a taste of four other disciplines, widening their choice towards graduate study.
- i. All in all, then, the proposed program of studies at Nalanda University College provides a much-needed addition to the rich diversity of educational offerings in the Province of Ontario.

The faculty of 13, all but two with PhD's, and all with university level teaching experience, are a particular strength. Qualified in their fields, they, in their early, mid and late careers, constitute a unique academic community, drawn as they are from several disciplines.

A half course is made up of 13 sessions of 2 hours each, and includes mid-term and end-term evaluation, papers, book reports, etc. Instruction is in a lecture-discussion format, with the faculty available for consultation outside of class time.

There are no work/internship experiences required for program completion.

#### **4. Program recognition**

Courses offered by Nalanda University College are recognized by the Toronto School of Theology.

Queen's University recognizes Nalanda credits on a case by case basis.

## **5. Employment of graduates**

While the Nalanda University College program and courses are not in themselves directly geared to employment, students are encouraged to seek out other academic, professional and training programs to form appropriate employment opportunities and career paths. In that regard, the education a student receives in the Nalanda program, as well as the personal development emphasized, is expected to serve a student well in seeking, retaining and improving employment opportunities.

## **6. Capacity to deliver the program**

Over the past 4 years of the existence of Nalanda, we have had little difficulty attracting professors qualified in their own, or related fields, with MA or PhD, to provide instruction in the courses that were actually offered on the basis of enrolment. On occasion, courses have been offered with fewer students than would be economically viable, specially where Full Time students had been registered, but through some financial arrangement with the instructor.

The same policy and practice would be followed during the period of this submission as well. We have commitments from qualified faculty to teach in both Buddhadharma Studies as well as in the Elective Disciplines, fully aware that the stipends paid at Nalanda are much lower than at other institutions. We have also added a new position of Dean.

Everyone is respectful of the non-profit reality of Nalanda, and that the proposal to grant degrees is a new beginning. However, while Nalanda is appreciative of the understanding of the faculty, it is committed to offer better terms, as enrolment and other funding efforts grow, and the University College begins to take root. The same relates to the Administration.

On the basis of our past history, then, Nalanda has every confidence that we have the Faculty, Administration (including a new Dean), the infrastructure, space and funding, in addition to the vision to deliver the proposed program.

## **7. Projected enrolment and faculty growth**

Below we excerpt from a table in Part A to show the projected enrolment and faculty:

<b>2005/2006</b>	<b>No of Courses Taught (P/T Faculty)</b>	<b>No of students</b>
<b>Level 1</b>		
<b>Cost of stipends</b>	13	
<b>F/T UG</b>		10
<b>P/T UG</b>		10
<b>P/T Adult</b>		15
<b>Year Total</b>	<b>13</b>	<b>35</b>

<b>2006/2007</b>	<b>No of Courses Taught (P/T Faculty)</b>	<b>No of students</b>
<b>Level 1</b>		
<b>Cost of stipends</b>	13	
<b>F/T UG</b>		15
<b>P/T UG</b>		14
<b>P/T Adult</b>		23
<b>Subtotal</b>	<b>13</b>	<b>52</b>
<b>Level 2</b>		
<b>Cost of stipends</b>	14	
<b>F/T UG</b>		8
<b>P/T UG</b>		7
<b>P/T Adult</b>		10
<b>Subtotal</b>	<b>14</b>	<b>25</b>
<b>Year Total</b>	<b>27</b>	<b>77</b>

<b>2007/2008</b>	<b>No of Courses Taught (P/T Faculty)</b>	<b>Stipend per course</b>
<b>Level 1</b>		
<b>Cost of stipends</b>	13	2,500
<b>F/T UG</b>		
<b>P/T UG</b>		
<b>P/T Adult</b>		
<b>Subtotal</b>	<b>13</b>	<b>2,500</b>
<b>Level 2</b>		
<b>Cost of stipends</b>	14	2,500
<b>F/T UG</b>		
<b>P/T UG</b>		
<b>P/T Adult</b>		
<b>Subtotal</b>	<b>14</b>	<b>2,500</b>
<b>Level 3</b>		
<b>Cost of stipends</b>	18	2,500
<b>F/T UG</b>		
<b>P/T UG</b>		
<b>P/T Adult</b>		
<b>Subtotal</b>	<b>18</b>	<b>2,500</b>
<b>Year Total</b>	<b>45</b>	<b>7500</b>

<b>2008/2009</b>	<b>No of Courses Taught (P/T Faculty)</b>	<b>No of students</b>
<b>Level 1</b>		
<b>Cost of stipends</b>	13	
<b>F/T UG</b>		34
<b>P/T UG</b>		27
<b>P/T Adult</b>		51
<b>Subtotal</b>	<b>13</b>	<b>112</b>
<b>Level 2</b>		
<b>Cost of stipends</b>	14	
<b>F/T UG</b>		18
<b>P/T UG</b>		14
<b>P/T Adult</b>		23
<b>Subtotal</b>	<b>14</b>	<b>55</b>
<b>Level 3</b>		
<b>Cost of stipends</b>	18	
<b>F/T UG</b>		10
<b>P/T UG</b>		7
<b>P/T Adult</b>		10
<b>Subtotal</b>	<b>18</b>	<b>27</b>
<b>Level 4</b>		
<b>Cost of stipends</b>	22	
<b>F/T UG</b>		5
<b>P/T UG</b>		3
<b>P/T Adult</b>		5
<b>Subtotal</b>	<b>22</b>	<b>13</b>
<b>Year Total</b>	<b>67</b>	<b>207</b>

<b>2009/2010</b>	<b>No of Courses Taught (P/T Faculty)</b>	<b>No of students</b>
<b>Level 1</b>		
<b>Cost of stipends</b>	13	
<b>F/T UG</b>		51
<b>P/T UG</b>		38
<b>P/T Adult</b>		76
<b>Subtotal</b>	<b>13</b>	<b>165</b>
<b>Level 2</b>		
<b>Cost of stipends</b>	14	
<b>F/T UG</b>		27
<b>P/T UG</b>		19
<b>P/T Adult</b>		34
<b>Subtotal</b>	<b>14</b>	<b>80</b>
<b>Level 3</b>		
<b>Cost of stipends</b>	18	
<b>F/T UG</b>		15
<b>P/T UG</b>		10
<b>P/T Adult</b>		0
<b>Subtotal</b>	<b>18</b>	<b>25</b>
<b>Level 4</b>		
<b>Cost of stipends</b>	22	
<b>F/T UG</b>		8
<b>P/T UG</b>		5
<b>P/T Adult</b>		15
<b>Subtotal</b>	<b>22</b>	<b>28</b>
<b>Year Total</b>	<b>67</b>	<b>298</b>
<b>5-YEAR TOTAL</b>	<b>219</b>	<b>749</b>

### **3.0 PROGRAM ABSTRACT**

#### **Appendix 3.1 Program Abstract**

Several are the learning outcomes of the Honours Baccalaureate Program at Nalanda University College:

1. Cognitively, it is to provide the student with an in-depth knowledge of the Buddhadharmā, from a pan-Buddhist perspective, and in relation to both theory and practice. In addition to the specific content, an alternative worldview, distinct from the western, comes to be introduced as well.

Secondly, it is to introduce the student to a minimum of two, and a maximum of four, other Elective Disciplines, namely, Psychology, Language and Literature, Women's Studies and Multiculturalism, Peace and Development, providing a taste of four other areas of enquiry for potential further study.

Thirdly, it is to introduce them to some bridges between the Elective Disciplines and Buddhadharmā Studies.

2. Affectively, it is to help cultivate personal ethical qualities as well as spiritual skills (through meditation), towards internal harmony as well as harmonious social relations.
3. Academically, it is to prepare the student towards graduate study, for example, in Buddhism or Religious Studies.

## 4.0 PROGRAM DEGREE LEVEL STANDARD

### 4.1.1 Degree-Level Summary

#### Appendix 4.1.1 Degree-Level Summary

The key feature of the Program of Studies at Nalanda is that it is *systematic*. That is to say, the program is not simply a list of courses, but rather begins with the basics and guides the student to higher levels of knowledge. Thus, e.g., a student is first introduced to the ‘Buddha’s Word’, which then serves to provide a context against which to explore and understand the later cultural and geographic developments, in both doctrine and practice.

Another aspect of the systematicity of the Nalanda curriculum is that courses have been identified along a spectrum of knowledge areas in a way that renders the program comprehensive. The areas are Doctrine, History, Language and Literature, and Ethics and Social Applications.

Under doctrinal study are covered the three primary areas that constitute the tri-compedia (Tripitaka), namely, Sutta (Discourses), Vinaya (Ethical Code for the Ordained) and Abhidhamma (metaphysics). In addition to that, students are exposed to other later doctrinal developments such as Madhyamaka and Yogacara (year 4).

Courses under History have been designed to ensure that a student gets a clear understanding of how Buddhism developed and changed over time, beginning with India itself, and ending, for the Canadian student, with Buddhism in Canada, where almost all of the various Buddhisms of the world have made a presence. While the student comes to see, in the first year course, Adiyana, Mahayana and Vajrayana in India, that these later changes had their beginnings in India itself, the 2<sup>nd</sup> year course on Sinhalese Buddhism is designed to expose the student not only to the longest living Buddhist tradition in the world, but the best example of early Buddhism as a living tradition. The student is then exposed to subsequent developments in South East and Central Asia (Burma, Thailand, Mongolia, etc.) and East Asia (China, Korea, Japan).

The student of the Buddhadharmā cannot but see how the Buddha can’t emphasize enough the central role of ethics in his teachings. Thus the Nalanda curriculum includes in the first year itself a course on Buddhist ethics, as contained in the early doctrine, to be followed up in a later year the later development of the Bodhisattva Ethics. But if this constitutes the knowledge component of ethics, the experiential is offered through Meditation Practice, exposing the student to the three leading types, Vipassana, Zen and Tibetan. The practice itself is to be strengthened by a course on Meditation Theory, again covering all three major types.

Finally, the language component, which provides the student access to original sources, and prepares for graduate study, at which level, knowledge of a classical language is mandatory. Here again, a systematic approach is being used, when a student begins language study with

Pali (taught, incidentally, as a living language, using modern linguistic methodology), the language closest to the Buddha, and in which language his teachings were first committed to writing.

And, when it comes to Sanskrit, the other Indian language of Buddhism, Nalanda seeks to teach Buddhist Sanskrit, a dialect found in Buddhist texts. Chinese and Tibetan follow, again respecting the historical pattern.

The final year courses in Buddhadharma (e.g., Buddhist Theory of Knowledge, Methods of Buddhist Historical Research), have been designed to provide a higher level of critical knowledge, and conceptual skills, than would be allowed for in a general degree.

So it would be evident that the Baccalaureate Honours Program in Buddhadharma at Nalanda University College has been designed to help the student achieve more conceptual sophistication, specialized knowledge, and intellectual autonomy than a general degree program, and a deeper and broader disciplinary knowledge than a baccalaureate degree in an applied or professional area of study. As designed, it constitutes the only comprehensive program of studies anywhere in Canada, and one which incorporates all schools of Buddhism, in their cultural and linguistic contexts.

#### The Depth and Breadth of Knowledge in the Field

The Nalanda University College program comprehensively and systematically, in logical order, takes the student through the study of Buddhist doctrine, history, ethics, and classical languages of Buddhism.

Required courses under the four topic areas in the Major:

- (a) **Doctrine:** Buddha Vacana, Tripitaka, Abhidhamma or Buddhist Theory of Knowledge, Madhyamaka or Yogacara, The Buddha
- (b) **History:** Adiyana, Mahayana, Vajrayana in India, Sinhalese Buddhism, SE & Central Asian or Chinese Buddhism, Korean & Japanese Buddhism or Tibetan Buddhism, Buddhism in Canada or Buddhism in the west.
- (c) **Languages and Literature:** Pali as a Living Language I and II.
- (d) **Ethics and Social Applications:** Buddhist Ethics, Meditation Theory, Buddhist Meditation Practice, The Bodhisattva Ideal, Buddhist Art & Architecture or Buddhist Music.

To expand briefly on (c) above, the student would be introduced to Pali first, given that it is not only the language of earliest Buddhism, but also because it is not commonly offered in Canada. But the student would be encouraged to follow it up, beginning the second year, with Buddhist Sanskrit, Chinese and Tibetan, though not necessarily in that order. Another feature of the program is that contemporary languages of Buddhism – Japanese, Korean, Sinhala, Thai, Vietnamese – would be introduced as well, beginning in the third year.

#### Gaining knowledge of the field:

- Required attendance at classes.
- Courses generally are in lecture-discussion format, open to questions from students. Selected third and fourth year courses may be in a seminar format, as determined by

the College and the instructor.

- Each course has a required reading list to provide sound grasp of the subject.
- Each course will provide for a mid-course and final exam designed to test the student's grasp of the lectures and readings.
- Each course will provide for a major paper of at least 12 pages (double-spaced), done to the accepted academic standards of scholarly research.

A critical facet of the Nalanda Honours program are the two mandatory level 4 courses:

1. Methods of Historical Research, and
2. Research Paper, to be done in fulfillment of the Independent Studies Course.

The former introduces the student to methods used by scholars of Buddhism in historical research (see course description for details), preparing students for graduate work.

The latter is intended to allow a student to explore in depth an area, or topic, for which scholarly interest has been triggered, through the four years of study. The Research may be in the core area of Buddhadharma, or in an Elective Discipline but related to Buddhadharma.

#### Depth and Breadth of Knowledge outside the Field

In terms of breadth, the Nalanda program offers two Elective Disciplines, Psychology, and Languages & Literature (to be increased to four, should resources permit, adding Women's Studies, and Multiculturalism, Peace & Development). Students are to select at least 8 but not more than 12 half-credit courses or its equivalent, in two selected disciplines, or in any combination of courses. Courses linked to the discipline, such as, e.g., Buddhism and Psychotherapy or The Feminine in Chinese and Tibetan Buddhism, help the learner to make the connections between the outside areas of knowledge and Buddhadharma.

The same course requirements apply for the Elective Disciplines as for Buddhadharma courses (above).

#### Conceptual and Methodological Awareness

Standards for scholarly research and writing are specified and explained by each professor so that each student is well aware of them. This includes full acknowledgement of, and references to, sources and quotations, and the inclusion of a bibliography of works researched. Required readings provide models of scholarly research and writing.

Instructors are expected to provide written comments on student papers.

The Library of Nalanda University College continues a policy of ensuring that at least one copy of every reference in a course list is available in its library. The expectation, of course, is to build the library, over time, with books and periodicals in the Buddhadharma and the Elective Disciplines. Further, Nalanda will work with its instructors to fill any obvious gaps in the library holdings. It also has an agreement with the University of Toronto Robarts Library, with its extensive holdings, allowing access to a resource particularly handy in view of the location of Nalanda on the St George campus of University of Toronto. (See attached letter of agreement.)



University of Toronto Libraries  
Toronto, Ontario, Canada M5S 1A5

October 11, 2000

Prof. Suwanda H J Sugunasiri  
Toronto College of Buddhist Studies  
1224 Lawrence Ave West  
Toronto, Ontario, M6A 1E4

Dear Prof. Sugunasiri,

The University of Toronto Library is pleased to offer research reader cards to the students in the Toronto College of Buddhist Studies. I have enclosed library cards for the students on your list of September 19, 2000. These cards are active now and will expire on October 15, 2001. We will send you an invoice, under separate cover, for the fees for these cards at \$100.00 per card.

Please instruct your students that they may present this card for borrowing at any library at the University, except the Law Library and the library in the Rotman School of Management. I have enclosed seven copies of our brochure for research readers to provide more information about the privileges available. If any student wishes to obtain a photo-library card, he/she may exchange the cardboard card at the Reader Registration Desk, Robarts Library, during the hours of 9:00 a.m. to 5:00 p.m., Monday to Saturday.

Please contact me or the supervisor of Reader Registration, Mr. Perry Hall, if you require any further information or assistance.

Sincerely yours,

Lari Langford  
Head, Access and Information Services  
Robarts Library

Cc: Perry Hall  
Encl.

### Level of Analytical Skill

The lectures, readings and the scholarly research required of students will, of course, provide for a standard of critical, and analytical learning. Students will be expected to back up their argument through the citation of pertinent original and secondary works, and by

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differentiating their personal stance from the principal viewpoints in the scholarly literature.

The instructors themselves can be expected to help students to further sharpen their critical and analytical powers, through feedback on written submissions, and oral presentations, but also by making themselves available to students, as required by Nalanda policy, on a regular basis and/or by appointment.

The College uses a grading system, ranging from A (i.e. analytically incisive, well thought out and independently evaluated, original, thorough and comprehensive, clear and well-expressed, observes all scholarly conventions) to D (failure), allowing also for SDF (standing deferred). The following is the relevant excerpt from Academic Handbook (Draft) in Part A:

Percentage	Grade	GPA	Grade Definition
90-100	A+	4.0	Outstanding
85-89	A	4.0	Exceptional
80-84	A-	3.7	
77-79	B+	3.3	Good
73-76	B	3.0	
70-72	B-	2.7	
67-69	C+	2.3	Adequate
63-66	C	2.0	
60-62	C-	1.7	
57-59	D+	1.3	Marginal
53-56	D	1.0	
50-52	D-	0.7	
0-49	F	0.0	Inadequate
Pass/Fail*			

\*Pass/Fail is used in meditation practice.

#### Level of Application of Knowledge

The program employs a variety of academic methods and techniques in the study of the Buddhist tradition: original textual sources are examined and analyzed from various academic perspectives, including history, philosophy, ethics, psychology and literary analysis.

The Buddhist tradition in its full extent and diversity is examined so that the student is presented with divergent interpretations, if sometimes far drawn out from the Buddha's Teachings. The content is submitted to rigorous academic critique and analysis, acceptance as 'dogma' being foreign to Buddhism, as per the Buddha's advice (as in the Kalama Sutta) never to accept anything on tradition, hearsay, textual authority or even teacher authority, but only on personal examination, analysis and verification. Nalanda University College is thus committed to free and open enquiry, academic study and analysis in all courses, in Buddhadharma as well as of the Elective Disciplines.

### Professional Capacity/Autonomy

At Nalanda, students are invited to choose their courses from among the choices available within the Elective Disciplines, in any combination, but, of course, subject to the DO and DL requirements as mandated, and developed to ensure that the students gain key knowledge relating to the subject areas. Once additional Elective Disciplines are added, students may select just two Elective Disciplines, allowing a certain amount of sub-specialization, if narrower.

Students have the freedom to choose their topics for papers, but in consultation with the instructor, learning being an interactive task. For one thing, the student will not have wasted time on a topic far outfield, and could also receive advice on suitable readings and resources, to which, of course, students will be expected to add their own. Topic chosen, the student is expected to conduct their independent research.

Students will in particular be invited to provide input for special lecturers or seminars through the year, continuing a tradition already in place.

### Level of Communication Skills

Instructors of third and fourth year courses will be expected to provide opportunities for students to make oral presentations and to lead discussion of a researched seminar topic.

It is expected that the Canadian Journal of Buddhist Studies, already launched and to be published by Nalanda, will have a special section for students, including those at Nalanda

The College also expects to provide, when and where needed, workshops and/or materials on Library Resources, Scholarly Research, Standards for Scholarly Publication, and Communications Skills.

### Awareness of Limits of Knowledge

While Nalanda seeks to provide for a depth and breadth of knowledge, both in Buddhadharma and the Elective Disciplines, the diversity of views within and between the major Buddhist traditions to which students are exposed can be expected to serve as a reminder of the limited nature of knowledge, and temper any narrowness of views. The Buddha's teaching that dogmatism itself is an attachment (ditthi tanha) could discourage any blind adherence to a particular viewpoint, teaching, or school. If the wide curriculum at Nalanda can induce respect for the depth and extent of Buddhist learning, feedback from faculty and fellow learners in class could help the student see the many other sides of an argument, viewpoint or position. And indeed, Buddhist ethics will encourage the student to critically test one's views and the passion of one's adherence to them. Meditation, a mandatory component of the Program, itself will provide insights as to the limits of knowledge.

## **4.1.2 Samples of Student Work**

### **Appendix 4.1.2 Samples of Student Work**

Not Applicable.

## 5.0 ADMISSIONS, PROMOTION, GRADUATION STANDARD

### 5.1.1 Program Admission Requirements

#### Appendix 5.1.1 Program Admission Requirements

The following are Nalanda University College of Buddhist Studies Admission Requirements and Required Levels of Achievement:

1. Admission Procedure	The Nalanda University College Registrar is responsible for determining the acceptance of applicants for admission, according to the published admissions standards. In the case of an appeal of an unsuccessful application for admission, the President will review the application and decide on the applicant's acceptability.
2. Application	2.1 A completed application form (which includes the information outlined below), together with a non-refundable application fee of \$25.
	2.2 Receipt of all official transcripts related to admission academic requirements.
3. Academic	3.1 High School graduation. Minimum standard: Ontario Secondary School Diploma or equivalent, six university or university/college courses at the Grade 12 level, with a minimum average of 65 percent.
	3.2 Ability to read and write English from, to be determined by scores on TOEFL or similar test.
	3.3 Mature students accepted as per Appendix 5.1.2
	3.4 Transfer Credits recognized as per Appendix 5.1.3
4. Volunteer Experience	Desirable. An asset.
5. Interview	A personal interview is conducted for every admission—over the phone where an applicant is from afar.
6. Other: Personal Statement	6.1 Personal Statement outlining the reasons for applicant's deciding to undertake the program of studies at Nalanda University College.

	6.2 Sample of written work.
	6.3 Availability of time (2 hours of study time required for every hour of contact time).
	6.4 Availability of funds (personal or loans).
	6.5 Availability of housing (since Nalanda has no housing of its own).
	6.6 Two letters of reference: one for academic ability, and one for personal character.
	6.7 Personal photo for I.D. record
7. Other (Portfolio, Specialized testing, G.R.E. etc.)	7.1 Nalanda University College does not employ entrance examinations or specialized testing, except where there is question of language competence.
	7.2 Portfolios are not applicable to the Nalanda University College admissions procedure.
8. Language	All students whose native language is not English must show evidence of competence to study and write in English at an advanced level—as determined at the time of interview and the sample of written work. Where there is some question regarding English language competence, or in the case of all international applicants, the applicant must submit the results of a standard test acceptable to Nalanda University College (such as the TOEFL test). The minimum score of 600 on the paper-based test or 250 on the computer test and a TWE score of 5.0 are required. Documents in a language other than English must be accompanied by a notarized English translation.
9. Documentation	Documents submitted for admission in a language other than English must be accompanied by a notarized English translation.
10. Conditional Acceptance	Nalanda University College may accept some applicants conditionally. In those cases the condition, including the time limit for completion, will be articulated in writing and signed by the Registrar and the applicant.
11. Disclosure	Under Ontario’s Freedom of Information and Protection of Privacy Act, Nalanda has responsibilities for the proper collection, retention, use, and disclosure of

	<p>personal information. Because letters of reference contain personal information about an applicant, the information may be used only for Nalanda admission purposes, but will be disclosed to the applicant upon request, unless the applicant waives his or her right of access before the letter is submitted.</p>
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## **5.1.2 Mature Students Policy**

### **Appendix 5.1.2 Mature Students Policy**

Mature Students (those who have not achieved the Ontario Secondary School Diploma or equivalent) must demonstrate abilities equivalent to that standard to the satisfaction of Nalanda University College. This may be done by completing six university or university/college level courses at the Grade 12 level, with a grade of B.

In exceptional cases, this equivalence and preparedness to take on the Nalanda University College program may be demonstrated in other ways, generally termed “life experience” (e.g. demonstrated ability to do research, to write clearly, with broad knowledge and extensive experience and maturity). Such cases, with supporting evidence and argument, must be reviewed by the Nalanda Curriculum and Admissions Committee (to be set up) to determine admissibility. In such cases, the Committee may indicate partial credit can be given and prescribe additional courses to fill in the shortfalls in the applicants learning. Or, in such cases where Nalanda University College judges the student may be qualified, conditional acceptance will be given subject to successful completion of the first semester.

In cases where this equivalence is not apparent to the satisfaction of Nalanda University College Admissions conditions, the mature student may either complete the Ontario Secondary School Diploma or the equivalent, or complete an entrance examination (developed and administered by a recognized psychometrics firm/consultant/agency in the field).

### **5.1.3 Credit Transfer/Recognition Policy**

#### **Appendix 5.1.3 Credit Transfer/Recognition Policy**

The principles governing the acceptance of credits from another institution are:

1. The other institution is a recognized, accredited institution, as determined through AUCC membership, or an equivalent body in the country of study. In the case of non-accredited institutions, transferability will be determined by the academic record of the institutions, primarily in terms of the quality of the courses and faculty.
2. The course fits within the course requirements of the Nalanda University College B.A. Honours program in Buddhadharma Studies, including the requirements for the different areas within the core Buddhist Studies (Doctrine, History, Languages & Literature, Ethics & Social Applications) and the Elective Disciplines.  
That is, credit recognition and transfer must be consistent with, and protect the integrity of, the structure and caliber of the Nalanda University College program. Thus, each course credit transferred must be identified for the category within which it falls in the Nalanda University College program. And credits will only be recognized up to the maximum for each category.
3. Minimum grade requirement is met: Each individual course credit must have received a grade of C, or 60-62%
4. Student appeals of course credits from non-accredited institutions, or of course credits from accredited institutions, which have not accepted for transfer, will be referred to the College Curriculum and Admissions Committee for review and adjudication. In such cases they may require information additional to what the student has already provided.
5. In the case of reviews which turn down the requested transfer of credits, the Committee will provide to the student an analysis of the gaps and shortfalls in the course credits the student has sought to have transferred. And, if possible, the Committee will describe the steps necessary for the student to fill the gaps and shortfalls within a specified time in order to have the credits transferred. Alternatively, the Committee may indicate that the shortcomings are too substantial to justify steps to fill them by additional measures—in effect, that the relevant Nalanda University College course is the simplest and best solution.
6. In all cases, the main criteria are the integrity of the structure and components of the Nalanda University College program and its program learning outcomes. At the same time, the Committee is expected to recognize reasonably and conscientiously the standard of the work done by the student in the other institution.
7. The Office of the Registrar will provide transcripts for students requesting their course credits and grades be transferred to other institutions.

## 5.1.4 Entrance Examinations and Prior Learning Assessment Policy

### Appendix 5.1.4 Entrance Examinations & Prior Learning Assessment Policy

*To be adopted by the Board of Directors, and subject to the 'evolution principle.'*

Nalanda University College does not use Entrance Examinations or Prior Learning Assessment except in two cases:

1. Language Competence, as required for international students, or students whose native language is not English (see Appendix 5.1.1);
2. Mature Students who do not have a High School Diploma (Appendix 5.1.2).

#### *Prior Learning Assessment*

Following are the Principles informing the prior learning assessment of a *mature student*:

1. Considerations relating to the student:
  - a. To what *specific course or courses* does the prior learning, through a 'life experience, relate to?
  - b. To what extent does the prior learning, through a 'life experience', relate to a given course?
  - c. To what extent does the experience constitute a prior 'learning'?
  - d. Does the student have the potential to succeed in the program?
  - e. What resources do the student have (e.g., additional time for extra study, additional funds for a longer time period to complete the requirements) to ensure success?
  - f. What academic plans does the student have to accommodate the longer time period?
  - g. To what extent is the prior learning relevant to the degree level study at Nalanda?
  - h. Principle of equal treatment (i.e., having the same graduation requirements as for any other).
2. Institutional considerations:
  - a. Policy on Credit limit: no more than 25% of the program based on Prior Learning Assessment, including "Life Experience," is accepted towards the Nalanda University College program.
  - b. Ensuring that no less than 50% of enrolment in a given program at any given time are actively taking the required elements of the program.
  - c. Granting provisional admission, subject to a performance review, once an applicant is admitted. (See below for criteria.)
  - d. Need for remediation, and sanctions, for students given credit under 'prior learning'

- criteria, to be in place.
- e. Graduation requirements: the same standards and criteria that obtain for other students are to prevail to students granted credit for prior learning.
3. Methodology used for assessment
    - a. The preliminary evaluation of prior learning is to be made by the Registrar.
    - b. Where necessary, a referral is to be made to a faculty member specializing in a given field/subject matter, who makes recommendation to the Registrar.
    - c. In making the evaluation, the following matters regarding documentation are to be taken into consideration by the Registrar:
      - i. If the prior learning experience relates to an institution, have documents sent directly to Nalanda by the granting institution.
      - ii. If the prior learning experience is personal (as e.g., meditation, text study in the context of a temple, e.g.) the applicant is to describe in detail the nature of the experience, and the learning entailed, including the following information (minimally):
        1. Context of the experience (country, institution, dates).
        2. Duration of the related experience.
        3. Supervisor(s) if any.
        4. The specific learning in relation to a given prior life experience as perceived by the applicant.
        5. The relevance the applicant sees of the experience in relation to learning at Nalanda, and the Nalanda ethos.
    - d. A recommendation is made by the Registrar to the Admissions Committee which makes a decision to admit or deny admission.
    - e. All assessments are to be done confidentially.
  4. Appeals:
    - a. The decision of the Admissions Committee may be appealed, in writing, to the Dean.
    - b. The Dean will meet with the applicant personally to assess the issue.
    - c. The Dean will also consult with the President if needed, in making a determination of the appeal. The decision of the Dean is final.
  5. Costs:
    - a. While there would be no charge for an internal assessment of prior learning, whatever costs may be involved in requiring the services of an outside resource will be charged to the applicant.
    - b. Should a determination for the use of an outside resource be made, the applicant will be informed of this decision, and a deposit required to cover the costs.
    - c. Whatever funds are left over from the deposit upon completion of the evaluation will be returned to the applicant or used towards registration/fees should the applicant be admitted.
  6. Other
    - a. Once admitted, a student granted prior learning credits will be assigned, like all other

- students, an Academic Mentor from among the faculty.
- b. The Mentor is to monitor the progress of the student, with recommendations to the Dean regarding any remediation needed, sanctions to be placed should the performance fail to meet the academic standards of Nalanda University College.
7. Performance review criteria once an applicant is granted provisional admission:
- a. How is the student performing in the following:
    - i. class participation;
    - ii. keeping up with readings;
    - iii. assignments;
    - iv. quizzes / tests.
    - v. What is the overall impression of the student by the instructor?
    - vi. Is the student benefiting from any additional help given?
    - vii. What evidence is there that the student is putting in the extra effort?
    - viii. What is the mid-term grade?
8. Sanctions/ threshold:
- a. A student granted provisional admission must achieve the passing grade (as for all students) in the first term of attendance to have the conditional status removed.
  - b. Should the performance of the first semester be not satisfactory, the student may be allowed to continue the second semester with a reduced load, with a warning that failure in the second semester would mean that the student would not be allowed to continue studies.
9. Availability of Assessment Guidelines to potential applicants
- a. Upon receipt of a request for information, a determination is made if issues relating to prior learning assessment is applicable.
  - b. If so, the information package to be sent to the enquirer will include the information included in the present section.
  - c. This information will be included in the Calendar, and also be available on the Nalanda website.

## 5.2 Promotion and Graduation Requirements Policy

### Appendix 5.2 Promotion and Graduation Requirements Policy

Currently in use for courses, and award of Certificate, but to be formally approved by the Board of Directors:

<b>Program Requirement</b>	<b>Level of Achievement</b>	
	<b>Promotion</b>	<b>Graduation</b>
<b>Courses in Elective Disciplines</b>	50-2%	60-62 %
<b>Courses Within the Main Field of Study</b>	60-62%	70-72%
<b>Final Honours Research Paper</b>	70-72%	70-72%
<b>Overall achievement</b>	60-62%	60-62%

## **6.0 PROGRAM CONTENT STANDARD**

### **6.2 Professional/Accreditation or Other Organization Support**

#### **Appendix 6.2.1 Current Professional/Accreditation or Other Requirements**

Not applicable.

**Appendix 6.2.2 Letters of Support: Professional/Accreditation or Other Requirements**

Not applicable

## 6.3 Program Comparison Statement and Tables

### Appendix 6.3.1 Program Comparison Statement

The Applicant has on file and available upon request the research undertaken to complete Appendix 6.3.2 – 6.3.n. The Applicant found that there are more than five, *not* similar, related existing programs offered at Ontario universities and that there are, again *not* similar, but related existing programs offered at universities in other jurisdictions which could have been included in Appendix 6.3.2 – 6.3.n ”

*Note:* It is emphasized above that there are ‘related’ programs elsewhere in Canada, but not ‘similar’. This statement is made, in our humble understanding, that the program being proposed at Nalanda University College is the only comprehensive, and systematic, program of Buddhist studies anywhere in Canada.

### Program Comparison Tables

The universities researched (in alphabetical order) are:

Within Ontario	McMaster University
	Ottawa University
	Queen’s University
	University of Toronto
	Wilfred Laurier University
Other provinces	Concordia University
	McGill University
	University of Alberta

General Program Comparison: Nalanda College of Buddhist Studies & selected Canadian Universities. (Note: all comparisons are based on 2004-2005 academic year course offerings.)

Institutions	<p><b>Ontario Universities:</b> University of Toronto, McMaster University, Queen's University, Wilfrid Laurier University, Ottawa University</p> <p><b>Universities outside Ontario:</b> McGill University, Concordia University, University of Alberta</p>
Program Name & Credential	All of the above universities have an undergraduate department of Religion or Religious Studies offering a B.A. with a specialization in Buddhism or in Asian Religions.
Program Description	Programs of various description—see detailed analysis of individual university programs.
Similarities	<ul style="list-style-type: none"> <li>All programs pursue a rigorous academic approach</li> </ul>

	<ul style="list-style-type: none"> <li>• All of the above Canadian universities offer some courses on Buddhism or include Buddhism.</li> <li>• A few universities offer an opportunity for some in-depth study of aspects of Buddhism</li> </ul>
Differences	<ul style="list-style-type: none"> <li>• While we salute the universities for their course and program offerings, we respectfully submit that no Canadian university offers as solid and comprehensive undergraduate program of study based on Buddhism as Nalanda does.  <b>The distinctive features of Nalanda University College:</b> <ul style="list-style-type: none"> <li>• Provides an approach to the study of the Buddhism which, while rigorously academic, approaches it as a living religious and ethical system.</li> <li>• Provides a stronger focus on the 'foundational' teachings of the Buddha (Pali suttas) than typical university introductory courses.</li> <li>• Provides a broader, more systematic treatment of all aspects of Buddhism.</li> <li>• Includes the keys aspects of meditation theory &amp; practice, ethics, psychology, Pali suttas, Vinaya, Abhidhamma.</li> <li>• Provides for in-depth study of the full range of Buddhism: geographically, South Asian, Southeast Asian, East Asian and Western. Put another way, all three major schools: Adiyana (a term Nalanda uses in lieu of Hinayana), Mahayana and Vajrayana</li> <li>• Provides a practical, experiential component in the Meditation practice course.</li> <li>• Nalanda provides for strong emphasis on Buddhist ethical teachings.</li> <li>• Nalanda provides for language study in all the classical languages of Buddhist scriptures: Pali, Sanskrit, Chinese, Tibetan. It provides for entry-level study up to competence in reading the texts.</li> <li>• Nalanda relates the study of Buddhism as a living tradition to our contemporary world through its various Minors.</li> </ul> </li> </ul>

### Appendix 6.3.2 Program Comparison – Nalanda & McMaster

Institution	<b>McMaster University</b>
Program Name & Credential	Department of Religious Studies (undergraduate)
Program Description	<p>Specialized major and minor in the academic study of religions.</p> <p>Offers specialization in Asian Religions, with some courses focusing on Buddhism; other courses deal with the religions and cultures of particular geographical areas such as India or Japan.</p> <p>We salute McMaster for their course and program offerings in Buddhism.</p>
Similarities	<ul style="list-style-type: none"> <li>• Nalanda University College range includes that covered by the McMaster program</li> <li>• McMaster University provides for some (limited) in-depth study of East Asian and Indian Buddhism</li> </ul>
Differences	<ul style="list-style-type: none"> <li>• Nalanda provides provides for: the comprehensive, in-depth study of: the 'foundational' teachings of the Buddha (Pali suttas); the full array of scriptural languages; intensive study of key aspects of Buddhism: meditation theory (and practice), ethics, psychology and monasticism.</li> <li>• Nalanda provides a much stronger focus on South Asian and Tibetan Buddhism</li> <li>• McMaster University's Sanskrit course is oriented to the Hindu tradition. Nalanda provides for language study in all the principal languages of Buddhism: Pali, Buddhist Sanskrit, Chinese, Tibetan. It provides for entry-level study up to competence in reading texts.</li> <li>• Nalanda relates Buddhism as a living tradition to our contemporary world through its various Specializations (Minors).</li> </ul>

### Appendix 6.3.3 Program Comparison – Nalanda & Ottawa

Institution	<b>Ottawa University</b>
Program Name & Credential	Department of Classics and Religious Studies (undergraduate)
Program Description	Offers honours and majors concentrations in the academic study of religion.  Very limited course offerings on Buddhism: only within a survey course of eastern religions, or survey courses on Buddhism or Religions in China and Japan.
Similarities	<ul style="list-style-type: none"> <li>• Both provide introductory level study of Buddhism.</li> </ul>
Differences	<ul style="list-style-type: none"> <li>• Nalanda provides for intensive study of the three traditions: South Asian, East Asian and Tibetan Buddhism</li> <li>• Nalanda provides for: the comprehensive, in-depth study of: the 'foundational' teachings of the Buddha (Pali suttas); the full array of scriptural languages; intensive study of key aspects of Buddhism: meditation theory (and practice), ethics, psychology and monasticism.</li> <li>• Nalanda relates Buddhism as a living tradition to our contemporary world through its various Specializations (Minors).</li> </ul>

### Appendix 6.3.4 Program Comparison – Nalanda & Queen’s

Institution	<b>Queen's University</b>
Program Name & Credential	Department of Religious Studies (undergraduate)
Program Description	Offers major, medial and minor concentrations in academic religious studies, affiliated with the Faculty of Arts & Sciences.
Similarities	<ul style="list-style-type: none"> <li>• Queen's University provides foundational course offerings on Buddhism: a foundation level in the context of world religions, plus two additional survey courses covering the gamut of South and East Asian Buddhism. In addition they provide for further study in two courses in the study of selected topics.</li> <li>• Nalanda too covers the full spectrum of Buddhism, geographically, and in the historical and contemporary periods.</li> </ul>
Differences	<ul style="list-style-type: none"> <li>• Nalanda provides for the intensive study of the major traditions of Buddhism—East Asian, Tibetan and South Asian—in depth.</li> <li>• Nalanda provides for: the comprehensive, in-depth study of: the 'foundational' teachings of the Buddha (Pali suttas); the full array of scriptural languages; intensive study of key aspects of Buddhism: meditation theory (and practice), ethics, psychology and monasticism.</li> <li>• Nalanda relates Buddhism as a living tradition to our contemporary world through its various Specializations (Minors).</li> </ul>

### Appendix 6.3.5 Program Comparison – Nalanda & U of Toronto

Institution	<b>University of Toronto</b>
Program Name & Credential	Department for the Study of Religion (undergraduate) Department of East Asian Studies (undergraduate)
Program Description	Specialized major in the academic study of religions.  Scope is global. Broad range of course offerings. Approach is cross-cultural and Interdisciplinary. Various academic disciplines and approaches.
Similarities	<ul style="list-style-type: none"> <li>• A range of course offerings covering the geographical and historical bounds of Asian Buddhism</li> <li>• Both programs provide for some in-depth study of East Asian Buddhism</li> <li>• U of T now provides for the in-depth study of Tibetan Buddhism</li> </ul>
Differences	<ul style="list-style-type: none"> <li>• Nalanda provides for: the comprehensive, in-depth study of: the 'foundational' teachings of the Buddha (Pali suttas); the full array of scriptural languages; intensive study of key aspects of Buddhism in the three major traditions: meditation theory (and practice), ethics, psychology and monasticism.</li> <li>• University of Toronto offerings are very limited in the study of South Asian Buddhism.</li> <li>• University of Toronto's Sanskrit course is oriented to the Hindu, and not the Buddhist, tradition. Nalanda provides for language study in all the principal languages of Buddhism: Pali, Sanskrit, Chinese, Tibetan. It provides for entry-level study up to competence in reading texts.</li> <li>• Nalanda relates Buddhism as a living tradition to our contemporary world through its various Specializations (Minors).</li> </ul>

### Appendix 6.3.6 Program Comparison – Nalanda & Wilfrid Laurier

Institution	<b>Wilfrid Laurier University</b>
Program Name & Credential	Department of Religion and Culture (undergraduate)
Program Description	<p>Major and minor concentrations in Asian religion within the academic study of religion and culture. Affiliated with the Faculty of Arts &amp; Sciences.</p> <p>Selected course offerings on Buddhism within an array of courses on religion, with representation from all the world religions.</p>
Similarities	<ul style="list-style-type: none"> <li>• Both provide foundational course offerings on Buddhism, including both South Asian and East Asian Buddhism.</li> </ul>
Differences	<ul style="list-style-type: none"> <li>• Nalanda provides for: the comprehensive, in-depth study of: the 'foundational' teachings of the Buddha (Pali suttas); the full array of scriptural languages; intensive study of key aspects of Buddhism in the three major traditions: meditation theory (and practice), ethics, psychology and monasticism.</li> <li>• Wilfrid Laurier University provides very limited opportunity to study South Asian or Tibetan Buddhism in depth. Nalanda does provide for this in-depth study.</li> <li>• Nalanda relates Buddhism as a living tradition to our contemporary world through its various Specializations (Minors).</li> </ul>

### Appendix 6.3.7 Program Comparison – Nalanda & Concordia

Institution	<b>Concordia University</b>
Program Name & Credential	Department of Religion (undergraduate)
Program Description	Honours, Major and Minor B.A. in the academic study of religion, with concentration in Buddhism.
Similarities	<ul style="list-style-type: none"> <li>Both programs provide sound foundational courses on Buddhism, including South Asian and East Asian Buddhism. Concordia provides a select number of broad survey courses on Buddhism or thematic courses including Buddhism.</li> </ul>
Differences	<ul style="list-style-type: none"> <li>Nalanda provides for: the comprehensive, in-depth study of: the 'foundational' teachings of the Buddha (Pali suttas); the full array of scriptural languages; intensive study of key aspects of Buddhism in the three major traditions: meditation theory (and practice), ethics, psychology and monasticism.</li> <li>Concordia offers little in the study of Tibetan Buddhism.</li> <li>Concordia University's Sanskrit course is oriented to the Hindu tradition. Nalanda provides for language study in all the principal languages of Buddhism: Pali, Buddhist Sanskrit, Chinese, Tibetan. It provides for entry-level study up to competence in reading texts.</li> <li>Nalanda relates Buddhism as a living tradition to our contemporary world through its various Specializations (Minors).</li> </ul>

### Appendix 6.3.8 Program Comparison – Nalanda & McGill

Institution	<b>McGill University</b>
Program Name & Credential	Faculty of Religious Studies (undergraduate)
Program Description	Honours, Major and Minor Concentrations in the academic study of religions are offered in cooperation with the Faculty of Arts. Scope of course offerings is global.
Similarities	<ul style="list-style-type: none"> <li>• Broad, impressive range of course offerings.</li> <li>• Both programs provide extensive foundational studies of Buddhism</li> <li>• Both programs provide for the in-depth study of Buddhism, including Ethics and systematic or philosophical thought</li> <li>• Both programs provide for in-depth study of East Asian Buddhism</li> </ul>
Differences	<ul style="list-style-type: none"> <li>• Nalanda provides a stronger focus on the 'foundational' teachings of the Buddha (Pali suttas) than McGill University.</li> <li>• Nalanda provides a broader, more systematic treatment of all aspects of Buddhism: meditation practice, Ethics, psychology, monasticism, history (including in Canada) and all scriptural languages.</li> <li>• Nalanda provides a much stronger focus on South Asian and Tibetan Buddhism.</li> <li>• McGill University's Sanskrit course is oriented to the Hindu tradition. Nalanda provides for language study in all the principal languages of Buddhism: Pali, Buddhist Sanskrit, Chinese, Tibetan. It provides for entry-level study up to competence in reading texts.</li> <li>• Nalanda relates Buddhism as a living tradition to our contemporary world through its various Specializations (Minors).</li> </ul>

### Appendix 6.3.9 Program Comparison – Nalanda & Alberta

Institution	<b>University of Alberta</b>
Program Name & Credential	Department of Religious Studies (undergraduate)
Program Description	Honours, Major and Minor B.A. in the academic study of religion, with concentration in Eastern and Native American religious traditions.  Selected courses on Buddhism.
Similarities	<ul style="list-style-type: none"> <li>• Both programs provide foundational courses on Buddhism</li> <li>• University of Alberta provides two further courses, plus an introduction to Sanskrit</li> </ul>
Differences	<ul style="list-style-type: none"> <li>• University of Alberta does not provide for the in-depth study of either East Asian, Tibetan or South Asian Buddhism. Nalanda does provide for the in-depth study of these traditions.</li> <li>• Nalanda provides a broader, more systematic treatment of all aspects of Buddhism: meditation practice, Ethics, psychology, monasticism, history (including in Canada) and all scriptural languages.</li> <li>• University of Alberta's Sanskrit course is limited to a beginner level and is oriented to the Hindu tradition. Nalanda provides for language study in all the principal languages of Buddhism: Pali, Buddhist Sanskrit, Chinese, Tibetan. It provides for entry-level study up to competence in reading texts.</li> <li>• Nalanda relates Buddhism as a living tradition to our contemporary world through its various Specializations (Minors).</li> </ul>

## 6.4 Program Level Learning Outcomes

### Appendix 6.4 Program Level Learning Outcomes

#### B.A. Honours in Buddhadharma Studies

Program Level Learning Outcomes	Program requirement(s), or segments of requirements, that contribute to this outcome
1. Systematic understanding of the Buddhist Doctrine*  * See 2.1, Program Description, this and other categories	<ul style="list-style-type: none"> <li>• no less than 6 Half Credits or equivalent on Doctrine</li> </ul>
2. Systematic understanding of the Buddhist History	<ul style="list-style-type: none"> <li>• no less than 5 Half Credits or equivalent in History</li> </ul>
3. Systematic understanding of the Buddhist Ethics and Social Applications	<ul style="list-style-type: none"> <li>• no less than 5 Half Credits or equivalent on Ethics and Social Applications, including three mandatory courses: Meditation Theory (1 Full Credit); Meditation Practice (0 credit); Ethics (Half Credit);</li> </ul>
4. Systematic knowledge of the classical languages of Buddhism (Pali, Buddhist Sanskrit, Chinese, Tibetan)	<ul style="list-style-type: none"> <li>• A minimum of 2 full years of Pali</li> <li>• One or more of the other three languages optionally.</li> </ul>
5. Skill in independent research, in the area of Buddhadharma Studies, or Elective Disciplines	<ul style="list-style-type: none"> <li>• 1 half course in Methods of Historical Research.</li> <li>• Research Paper, done as an Independent Course</li> </ul>
6. Knowledge in two unrelated areas of knowledge initially (Psychology, Literature) and four eventually (Women's Studies; Multiculturalism, Peace and Development)	<ul style="list-style-type: none"> <li>• Minimum of 6 half courses, in any combination, out of the two/four Elective Disciplines</li> </ul>
7. Skill in building bridges between Buddhadharma Studies and	<ul style="list-style-type: none"> <li>• Minimum of 2 half courses in Subjects shown under DL in chart in 2.1</li> </ul>

Elective Disciplines	
8. An appreciation, and understanding of meditation from a Buddhist perspective	<ul style="list-style-type: none"> <li>• Full year course in Meditation Theory, made up of three modules: Insight, Zen, and Tibetan</li> </ul>
9. Experience in Buddhist meditation	<ul style="list-style-type: none"> <li>• Full year course in Meditation Practice, made up of three modules: Insight, Zen, and Tibetan</li> </ul>
10. Full year course in Meditation Practice, made up of three modules: Insight, Zen, and Tibetan	<ul style="list-style-type: none"> <li>• Courses in Ethics and the Higher Lay Training</li> <li>• The overall environment provided by Nalanda towards Community of Better Human Beings</li> </ul>
11. Developing skills in communication	<ul style="list-style-type: none"> <li>• Through term papers, and a final Research Paper</li> <li>• Active participation, as encouraged, in classroom discussion</li> </ul>
12. Preparation for graduate work in Buddhadharma Studies	<ul style="list-style-type: none"> <li>• Through the systematic study of Buddhadharma in doctrine, history and ethics and social applications</li> <li>• Learning the ‘languages of Buddhism’ allowing for independent research</li> </ul>

#### The Depth and Breadth of Knowledge in the Field

The Nalanda University College program comprehensively and systematically, in logical order, takes the student through the study of Buddhist doctrine, history, ethics, and classical languages of Buddhism.

The program requires a minimum of 28 but no more than 32 half-credits or their equivalent (each half-credit being of a 13 week duration) in the core Buddhadharma courses, the mandatory component constituted as follows:

## **6.5 Academic Course Schedule Information**

### **Appendix 6.5.1 Program Hour/Credit Conversion Justification**

1) Does the program include laboratory components?  Yes  No

## Appendix 6.5.2 Academic Course Schedule - Baccalaureate

### *PREAMBLE*

#### 1. Introduction

The **BA (Honours)** in Buddhadharma Studies degree at Nalanda College combines a Major with two carefully selected Elective Disciplines, intended to widen the horizons. The Program seeks to provide for a unique undergraduate education in Buddhadharma Studies, currently unavailable in any post-secondary institution in Canada. This is to be achieved both in its depth in the **Major** (see next), but also in the courses offered under the **Elective Disciplines** from a cross-cultural east-west perspective (as e.g., Psychotherapy, Buddhism and Psychotherapy, Buddhism and Bioethics, Buddhism and Science, Indian Aesthetic Theory, Japanese Aesthetic Theory, Classical Western Literature, Sinhalese Literature (classical and contemporary), etc).

The **Major**, Buddhadharma Studies, is offered under four major headings, as follows:

- 1) Doctrine,
- 2) History,
- 3) Languages and Literature, and
- 4) Ethics and Social Applications (ESA).

The two **Elective Disciplines** are:

1. Psychology, and
2. Language and Literature.

The Program offers a total of **55 individual courses over four years**, accounting for the equivalent of **68 half-credits**, tallying both the half-year and the full-year\* courses, in the combined Buddhadharma Studies and Elective Disciplines, as follows:

	Courses listed in Calendar	Half-Credits
Buddhadharma Studies	38	51
Elective Disciplines	17	17
Totals	55	68

\* Classical Languages (full-time courses: Pali (4), Buddhist Sanskrit (3), Chinese (2), Tibetan (2)) and Buddhist Meditation Theory (2).

## EXPANDED CURRICULUM

Should the College grow, and enrolment warrant, two other courses will be introduced under Buddhadharma Studies: Chinese Buddhist Thought and Special Topics in Buddhadharma.

Under the **Elective Disciplines** will be introduced the following:

- 5) **Women's Studies**, and
- 6) **Multiculturalism, Peace and Development.**

Elective Discipline 1 (Psychology) will also be expanded to include the following course:  
*Western Theories of Consciousness.*

Elective Discipline 2 (Language and Literature) will also be expanded to include the following courses:

- Literature: *Commonwealth Literature, European Literature, Classical Western Literature and Classical Sanskrit Literature*
- Modern languages: *Japanese, Korean, Sinhala, Thai, and Vietnamese.*

Under the DL category in Elective Disciplines will be introduced the following courses:  
*Buddhist, Christian and Jewish Relations*  
*Buddhism and Jungian Psychology*

Should there be a demand, individual subjects under the expanded curriculum may also be available to students, in the first and second years of operation, i.e., before the Elective Disciplines are formally introduced.

The expanded Program would offer a total of **84 individual courses**, accounting for **107 half-credits**, tallying both the half-year and the full-year courses\* in terms of half-credit values.

\* The modern Languages offered (Japanese, Korean, Sinhala, Thai, Vietnamese) are full year courses, and when offered in both the 3<sup>rd</sup> and the 4<sup>th</sup> years, gives us 10 more half-credits.

## **2. Background To The Elective Disciplines**

**2.1 Criteria:** The Elective Disciplines have been determined by several considerations, among them the following:

- a. to introduce students to a potential work world;
- b. uniqueness of the specialization.
- c. attention to under-serviced area(s) of study.
- d. relevance to emerging knowledge and practical applications.
- e. relevance to contemporary Canada / North America.
- f. the extent to which Buddhism can make, or have made, a theoretical and/or praxic

- contribution.
- g. cross-cultural relevance.
- h. unavailability at other post-secondary institutions.

## **2.2 Description of Elective Disciplines 1 and 2:**

### **1. Psychology**

#### *Rationale*

Psychology is the science of the mind, and given that human beings are made up of a mind and a body, it is imperative that a student gets an understanding of this major discipline. Thus in this area of study, students are introduced to theories of consciousness, both western and Buddhist. A particularly functional application of psychology is in therapy, which explains the inclusion of psychotherapy, again both in the western tradition as well as the Buddhist.

### **2. Language and Literature**

#### *Rationale*

Literature constitutes a dynamic cultural expression of humankind. This program of studies introduces the student to its expression in an Asian setting, given the few opportunities in Canada to be exposed to this literature. The appreciation of literature calls for, as well-reminded in Indian literary theory, co-hearts (sahrd), i.e., those who can get into the 'heart', namely, the mind, of the writer. This, then, speaks to the importance of literary theory in a course of studies with explains the other aspect of the Program of studies at Nalanda.

## **2.3 Description of additional Elective Disciplines 3 and 4:**

### **3. Women's Studies**

#### *Rationale*

Throughout history, and practically in all cultures, it is the male perspective that has prevailed. This means that humankind has been denied the benefit of the wisdom of a full half of humankind. Women's Studies is offered at Nalanda in recognition of this, and with the intention of bringing in a balance, particularly in the context of North America where women are taking an increasing role in society. This area of study, then, introduces the student to an exploration of feminine thought, including the feminist, again in somewhat of a cross-cultural perspective.

### **4. Multiculturalism, Peace and Development**

## *Rationale*

While Canada is the only officially multicultural country in the world, the reality is that all but a few countries (for example, Japan, Korea and Israel) in the world are multicultural. Living in such a multicultural context calls for qualities like understanding, tolerance, mutual respect and accommodation, and to add a Buddhist perspective, sharing, harmonious language, social good and equalitarianism. Successful multicultural living alone brings peace, here in the specific meaning of absence of conflict and war. There is enough research, and historical example, to show that development – material, cultural, spiritual, comes in a context of peace, not just the absence of conflict, but also internal, which alone brings individual happiness. And, just as satisfied employees make for a successful business, it is happy individuals that make a happy nation, with its attendant civility, prosperity, cultural and scientific expressions, etc.

It is our understanding of such an interrelationship, then, that explains the juxtaposition of multiculturalism, peace and development under one rubric, as a cohesive area of intellectual inquiry, potentially leading to personal and social growth.

## CALENDAR INSERT

### **B.A. in Buddhadharma Studies**

## INTRODUCTION

1. The **4-year Honours** undergraduate curriculum at Nalanda College of Buddhadharma Studies comprises **40 half-courses or equivalent**, to be selected from 64 offered.
2. The curriculum is made up of:
  - a) A **Major** (Buddhadharma Studies), offered under four headings, as follows:
    - i) Doctrine,
    - ii) History,
    - iii) Languages & Literature,
    - iv) Ethics and Social Applications, and
  - b) two **Elective Disciplines** initially, made up of two categories, namely, Outside Discipline (DO) and Linked to the Discipline (DL) as follows:
    - i) **Psychology**,
    - ii) **Language and Literature**, and
    - c. two more in later years, as follows:
      - iii) **Women's Studies**, and
      - iv) **Multiculturalism, Peace and Development**.
3. The **Major** is constituted of a *minimum* requirement of **28 but no more than 32** half credits or its equivalent. This requirement is to include:
  - c) **no less than 6** half credits or equivalent on **Doctrine**,
  - d) **no less than 5** half credits or equivalent in **History**,
  - e) **no less than 2** full credits (= 4 half credits) in **Languages and Literature**, and
  - f) **no less than 5** half credits or equivalent on **Ethics and Social Applications**, including two mandatory courses, Meditation Theory (1 Full Credit) and Ethics (half course);
  - g) **Meditation Practice** (0 credit).

4. The **Elective Disciplines** are constituted of a *minimum* of **8 but no more than 12** more half-credits or its equivalent. This requirement is to be met by,
  - a) taking 6 half credits or its equivalent in the DO category, including a mandatory Independent Research course, and 2 half credits or its equivalent in the DL category, and
  - b) in an expanded curriculum, taking the 6 DO and 2 DL half credits or its equivalent from any of the four Elective Disciplines, but including no less than 4 Third and Fourth year courses.
5. **Required Courses** under the four topic areas in the Major:
  - c) **Doctrine:** Buddha Vacana, Tripitaka, Abhidhamma or Buddhist Theory of Knowledge, Madhyamaka or Yogacara, The Buddha.
  - d) **History:** Adiyana, Mahayana, Vajrayana in India, Sinhalese Buddhism, SE & Central Asian or Chinese Buddhism, Korean & Japanese Buddhism or Tibetan Buddhism, Buddhism in Canada or Buddhism in the West.
  - e) **Languages and Literature:** Pali as a Living Language I and II.
  - f) **Ethics and Social Applications:** Buddhist Ethics, Meditation Theory, Buddhist Meditation Practice, The Bodhisattva Ideal, Buddhist Art & Architecture or Buddhist Music.

Please note:

- a) The pre- and/or co-requisites for the courses (see Calendar for details).
- b) The alternatives offered in a given year.
- c) All courses are to be offered subject to enrolment and other facilitative conditions.

<b>PROGRAM OF STUDIES with TWO Elective Disciplines (when implemented over 4 years)</b>						
<b>I <u>Buddhadharma Studies</u></b>					<b><u>Elective Disciplines</u></b>	
Yr	Doctrine	History	Lang & Lit	ESA	DO	DL
1	<b><u>DW 3.5</u></b>				<b><u>DO/DL 1.5</u></b>	
	Buddha Vacana (.5)	Adiyana, Mahayana & Vajrayana in India (.5)	Pali as a Living Lang I (1.0)	Buddhist Meditation Theory (1.0)	Intro. to Western Psychology (.5)	Vipassana [meditation] in health & well-being (.5) OR Transformative Education
				Buddhist Meditation Practice (0)	Introduction to Literature (.5)	
				Buddhist Ethics (.5)		
2	<b><u>DW 3.0</u></b>				<b><u>DO/DL 2.0</u></b>	
	Tripitaka (.5)	Sinhalese Buddhism (.5)	Pali ...II (1.0)	Bodhisattva Ideal (.5) OR Disciples of the Buddha (.5)	Psychotherapy (.5)	Buddhism & Psychotherapy (.5)
		S.E & Central Asian Buddhism (.5)	Buddhist Sanskrit I (1.0)		Indian Aesthetic Theory (.5)	Buddhism as Literature (.5)
					Sinhalese Literature (.5)	
3	<b><u>DW 3.5</u></b>				<b><u>DO/DL 1.5</u></b>	
	Abhidhamma (.5) OR Sutta	Chinese Buddhism (.5)	Pali...III (1.0)	The Higher Lay Training (.5)	Japanese Aesthetic Theory (.5)	Buddhism & Bioethics (.5) OR Buddhism & Science
	Vinaya	Korean & Japanese Buddhism	Buddhist Sanskrit II (1.0)		East Asian Literature OR Western	

		(.5)	(1.0)		Theories of Consciousness (.5)	
			Chinese I (1.0)			
			Tibetan I (1.0)			
4	<b>DW 4.0</b>				<b>DO/DL 1.0</b>	
	Madhyamaka OR Yogacara OR Commentaries (.5)	Tibetan Buddhism (.5)	Pali ... IV (1.0)	Buddhist Ritual (.5)	Independent Research (.5)	Buddhist Critical Methodology (.5)
	The Buddha (.5)	Buddhism in Canada OR Buddhism in the West (1.0)	Buddhist Sanskrit III (1.0)	Buddhist Art & Architecture (.5) OR Buddhist Music & Dance		
	Buddhist Theory of Knowledge (.5)		Chinese II			
			Tibetan II			
					Vietnamese II (1.0)	

<b>PROGRAM OF STUDIES with ALL FOUR Elective Disciplines (implemented over 4 years):</b>						
<b>I Buddhadharm Studies</b>					<b>Elective Disciplines</b>	
Yr	Doctrin e	History	Lang & Lit	ESA	DO	DL
1	<b>DW 3.5</b>				<b>DO/DL 1.5</b>	
	Buddha vacana (.5)	Adiyana, Mahayana & Vajrayana in India (.5)	Pali as a Living Lang I (1.0)	Buddhist Meditation Theory (1.0)	Intro. to Western Psychology (.5)	Vipassana [meditation] in health & well-being (.5) OR Transformative Education
				Buddhist Meditation Practice (0)	Introduction to Literature (.5)	Buddhist Women in History (.5)
				Buddhist Ethics (.5)	Introduction to Women's Studies (.5)	
					Introduction to Sociology (.5)	
2	<b>DW 3.0</b>				<b>DO/DL 2.0</b>	
	Tripitaka (.5)	Sinhalese Buddhism (.5)	Pali ...II (1.0)	Bodhisattva Ideal (.5) OR Disciples of the Buddha (.5)	Psychotherapy (.5)	Buddhism & Psychotherapy (.5)
		S.E & Central Asian Buddhism (.5)	Buddhist Sanskrit I (1.0)		Indian Aesthetic Theory (.5)	Buddhism as Literature (.5)
					Sinhalese Literature (.5)	Sarvodaya & Buddhist Models of Development (.5)
					Feminist	

					Critique (.5)	
					Western Theories of Development (.5)	
3	<b>DW 3.5</b>				<b>DO/DL 1.5</b>	
	Abhi-dhamma (.5) OR Sutta	Chinese Buddhism (.5)	Pali...III (1.0)	The Higher Lay Training (.5)	Japanese Aesthetic Theory (.5)	Buddhism & Bioethics (.5) OR Buddhism & Science
	Vinaya (.5)	Korean & Japanese Buddhism (.5)	Buddhist Sanskrit II (1.0)		East Asian Literature (.5)	
			Chinese I (1.0)		Multiculturalism, Peace & Development (.5)	
			Tibetan I (1.0)		Commonwealth Literature OR European Literature (.5)	
					Japanese I (1.0)	
					Korean I (1.0)	
					Sinhala I (1.0)	
					Thai I (1.0)	
					Vietnamese I (1.0)	
4	<b>DW 4.0</b>				<b>DO/DL 1.0</b>	
	Madhyama OR Yogacara (.5)	Tibetan Buddhism (.5)	Pali ... IV (1.0)	Buddhist Ritual (.5)	Western Theories of Consciousness (.5)	Buddhist Critical Methodology (.5)

	(.5)				ness (.5)	(.5)
	The Buddha (.5)	Buddhism in Canada (1.0) OR Buddhism in the West	Buddhist Sanskrit III (1.0)	Buddhist Art & Architecture (.5) OR Buddhist Music & Dance	Independent Research (.5)	Socially Engaged Buddhism OR Buddhist, Christian & Jewish Relations (.5)
	Buddhist Theory of Knowledge (.5)		Chinese II (1.0)		Mother in Cross-cultural Perspectives (.5)	The Feminine in Chinese & Tibetan Buddhism (.5)
	Commentaries (.5)		Tibetan II (1.0)		Classical Western Literature OR Classical Indian Literature (.5)	Ashoka's Righteous Kingdom (.5)
	Chinese Buddhist Thought (.5)				Japanese II (1.0)	Buddhism & Jungian Psychology (.5)
	Special Topics in Buddhadharma (.5)				Korean II (1.0)	
					Sinhala II (1.0)	
					Thai II (1.0)	
					Vietnamese II (1.0)	

Below, we provide *two* Appendices: 6.5.2.1 A and 6.5.2.1 B.

6.5.2.1 A relates to the total Buddhadharma Studies courses, taken in conjunction with TWO Elective Disciplines, namely, Psychology and (Languages &) Literature.

6.5.2.1 B provides information regarding courses to be added under the Expanded Program (see above). Here, two pieces of information are dropped: Semester, and DW/DO/DL ratios.

- Regarding the semester, the additional courses will be offered only beginning year 3, as additional options available to the student. But since the decision to offer or not will be made only if years 1 and 2 are successful, it would be premature to decide which semester a course will be offered, availability of instructor also being a major factor.
- As regards the DW, DO AND DL calculation, there will be no change in the ratio of courses taken by a student, since the core program of Buddhadharma Studies already ensures the ratio as between DW and DO + DL. Thus, each student's program will retain the same balance.
- As between DO + DL, the balance is in favour of DO (18 courses), as compared with DL (5 courses).

NOTE:

1. We draw your attention to the alternative offerings in 6.5.2 relating to the Elective Disciplines category, shown, in a given year, with an 'OR'. They refer to courses offered in years 1 and 2 (6.5.2 A), or in the 'Expanded Curriculum', meaning courses in years 3 and 4 (listed in 6.5.2 B). Such an alternative course may be offered *in lieu of*, or *in addition to*, the first course listed, under the following conditions:

- i. a qualified instructor were to be available, and
- ii. 10 or more qualified students were to sign up requesting the course(s).

Under i, a 'qualified instructor' may be a visiting professor, or visiting scholar, available for a given semester or year only, when the students may benefit from such an expertise.

Under ii, by 'qualified' student is meant one who meets the pre- or co-requisite requirements and/or whose background is deemed suitable enough to benefit from such a course. Requiring a minimum of 10 students is to ensure sufficient funds to run the course.

Appendix 6.5.2 Academic Course Schedule – Baccalaureate (CONT'D)

<b>Table 6.5.2 A: Academic Course Schedule (Full-time)</b>								
<b>Proposed Curriculum with Two Electives (PSYCHOLOGY and LANGUAGES &amp; LITERATURE) over 4 years</b>								
<b>Year: One</b>								
Semester	Course Title	DW Course Credits	DO Course Credits	DL Course Credits	Pre- or co-requisites	Instructor	Highest Qualification	Page ref. to CV
1	NBD 101 H Buddha Vacana (Word of the Buddha)	0.5			none	Suwanda H.J. Sugunasiri	Ph. D.	276
1	NED 121 F Intro to Western Psychology OR <b>Year One, Expanded curriculum *</b>		0.5		none	Sandra Fiegehen	Ph. D.	219
1	NED 122 H Intro to Literature OR <b>Year One, Expanded curriculum *</b>		0.5		none	Alok Mukherjee	Ph. D.	240
1 & 2	NBD 105 F Buddhist Meditation Theory	1.0			NBD 101	Veronique Ramses/ Henry Shiu	Ph. D. /M.A.	267
1 & 2	NBD 106 F Buddhist Meditation Practice	0.0			NBD 105	recruit		
1 & 2	NBD 110 F Pali as a Living Language 1	1.0			NBD 101	Suwanda H.J. Sugunasiri	Ph. D.	276
2	NBD 102 H Adiyana, Mahayana, Vajrayana in India	0.5			NBD 101	Jayson Wong	M.A.	215
2	NBD 103 H Buddhist Ethics	0.5			NBD 101	Suwanda H.J. Sugunasiri	Ph. D.	276

2	NED 131 H Vipassana [meditation] in health & well-being OR NED 132 H Transformative Education OR <b>Year One, Expanded curriculum *</b>			0.5	NBD 105, NBD 106	Edmund O'Sullivan, Edmund O'Sullivan	Ph. D., Ph. D.	250
	SubTotal Course Credits	3.5	1.0	0.5				
	Total Course Credits (FTE)	5.0						
<b>Year: Two</b>								
Sem ester	Course Title	DW Course Credits	DO Course Credits	DL Course Credits	Pre- or co- requisites	Instructor	Highest Qualifi cation	Page ref. to CV
1	NBD 201 H Tripitaka	0.5			NBD 101 H	Jayson Wong	M.A.	215
1	NBD 203H Sinhalese Buddhism	0.5			NBD 101 H	Recruit		
1	NED 221 H Psychotherapy	0	0.5		NED 121 H	Sandra Fiegehen	Ph. D.	219
1	NED 223 H Indian Aesthetic Theory OR NED 232 H Buddhism as Literature OR <b>Year Two, Expanded curriculum *</b>		0.5		NED 122/222, NED 122	Veronique Ramses, Suwanda H.J. Sugunasiri	Ph. D., Ph. D.	267  276
1&2	NED 210 F Pali as a Living Language 2 OR NED 111 F Buddhist Sanskrit 1	1.0			NBD 110, none	recruit, recruit		

2	NBD 205 H The Bodhisattva Ideal OR NBD 207 H Disciples of the Buddha	0.5			NBD 101/102, NBD 101	Henry Shiu, Jayson Wong	M.A., M.A.	212 215
2	NBD 204 H S.E.& Central Asian Buddhism	0.5			NBD 101/102	David Miller	Ph. D.	201
2	NED 222 H Sinhalese Literature		0.5		NBD 122	Suwanda H.J. Sugunasiri	Ph. D.	276
2	NED 231H Buddhism & Psychotherapy OR <b>Year Two, Expanded curriculum *</b>			0.5	NBD 101/ NED 221	Sandra Fiegehen	Ph. D.	219
	SubTotal Course Credits	3.0	1.5	0.5				
	Total Course Credits (FTE)	5.0						
<b>Year: Three</b>								
Sem ester	Course Title	DW Course Credits	DO Course Credits	DL Course Credits	Pre- or co-requisites	Instructor	Highest Qualification	Page ref. to CV
1	NBD 301 H Abhidhamma OR NBD 303 H Sutta	0.5			NBD 101/102/ NED 121, NBD 101/102	Jayson Wong, recruit	M.A.	215
1	NBD 304 H Chinese Buddhism	0.5			NBD 101/102/204	Henry Shiu	M.A.	212
1	NBD 302 H Vinaya	0.5			NBD 103/207	recruit		
1	NED 323 H Japanese Aesthetic Theory OR <b>Year Three, Expanded</b>		0.5		NED 122/322	Veronique Ramses	Ph. D.	267

	<b>curriculum *</b>							
1&2	NBD 310 F Pali as a Living Language 3 OR NBD 211 F Buddhist Sanskrit 2 OR NBD 112 F Chinese 1 OR NBD 113 F Tibetan 1	1.0				recruit		
2	NBD 306 H The Higher Lay Training	0.5			NBD 103/106/205	recruit		
2	NBD 305 H Korean & Japanese Buddhism	0.5			NBD 101/102/304	David Miller	Ph. D.	201
2	NED 322 East Asian Literature OR NED 327 Western Theories of Consciousness		0.5		NED 122, NBD 101/301,	recruit, Sandra Fiegehen	Ph. D.	219
2	NED 331 Buddhism & Bioethics OR NED 332 Buddhism & Science OR <b>Year Three, Expanded curriculum *</b>			0.5	NBD 103, NBD 101	recruit, recruit / Helmut Burkhardt	Ph. D.	218
	SubTotal Course Credits	3.5	1.0	0.5				
	Total Course Credits (FTE)	5.0						
<b>Year: Four</b>								
Sem ester	Course Title	DW Course Credits	DO Course Credits	DL Course Credits	Pre- or co-requisites	Instructor	Highest Qualification	Page ref. to CV

1	NBD 401 H Madhyamaka OR NBD 402 H Yogacara OR NBD 405 H Commentaries OR <b>Year Four, Expanded curriculum *</b>	0.5			NBD 101/102, NBD 101/102, NBD 304	Leonard Priestley, Leonard Priestley, recruit	Ph. D., Ph. D., M.A.	274
1	NBD 403 H The Buddha	0.5			NBD 101	recruit		
1	NBD 404 H Buddhist Theory of Knowledge	0.5			NBD 301,	recruit		
1	NBD 406 H Tibetan Buddhism	0.5			NBD 102/ 203/204/3 04	Henry Shiu	M.A.	212
1&2	NBD 410 F Pali as a Living Language 4 OR NBD 311 F Buddhist Sanskrit 3 OR NBD 212 F Chinese 2 OR NBD 213 F Tibetan 2	1.0				recruit		
2	NBD 407 H Buddhism in Canada OR NBD 408 H Buddhism in the West	0.5			NBD 102/ 203/304/4 05, NBD 102/ 203/304/4 05,	Henry Shiu , Henry Shiu	M.A., M.A.	212
2	NBD 415 H Buddhist Art & Architecture OR NBD 416 H Buddhist Music & Dance OR NBD 414 H Buddhist Ritual OR <b>Year Four, Expanded curriculum *</b>	0.5			NED 223/323, NBD 406, NBD 203/305/ 406	Rajeshwari Ghose, recruit, Veronique Ramses	Ph. D., Ph. D.	198  267
2	NBD 432 H Buddhist Critical			0.5	NBD 404	recruit		

	Methodology							
2	NED 421 H Independent Research		0.5		none	Staff		
	SubTotal Course Credits	4.0	0.5	0.5				
	Total Course Credits (FTE)	5.0						
	<b>TOTALS</b>							
	<b>SubTotal Course Credits</b>	14.0	4.0	2.0				
	<b>Total Course Credits (FTE)</b>	20.0						
	<b>% of DO &amp; DL courses</b>	30.0						
	<b>% of DO courses in breadth courses</b>	66.7						
	<b>% of DL courses in breadth courses</b>	33.3						

<b>Table 6.5.2 B : Academic Course Schedule (Full-time)</b>				
<b>Expanded Curriculum of Two Electives (WOMEN'S STUDIES &amp; MULTICULTURALISM, PEACE AND DEVELOPMENT) over 4 years</b>				
<b>Year: One</b>				
Course Title	Prerequisites or co-requisites	Instructor	Highest Qualification	Page ref. CV
NED 123 H Introduction to Women 's Studies	none	Vandra Masemann	Ph. D.	222
NED 124 H Introduction To Sociology	none	Veronique Ramses	Ph. D.	267
NED 114 F Japanese I	NBD 101/322	recruit		
NED 115 F Korean I	NBD 101/322	recruit		
NED 116 F Sinhala I	NBD 101/222	recruit	Ph. D.	
NED 117 F Thai I	NBD 101/322	recruit		
NED 118 F Vietnamese I	NBD 101/204	recruit		
NED 133 H Buddhist Women in History	NBD 107	recruit		
<b>Year: Two</b>				
Course Title	Prerequisites or co-requisites	Instructor	Highest Qualification	Page ref. CV
NED 225 H Feminist Critiques	NED 123 H	Vandra Masemann		222
NED 226 H Western Theories of Development	NBD 124	Vandra Masemann		222
NED 214 F Japanese II	NED 114	recruit		
NED 215 F Korean II	NED 115	recruit		
NED 216 F Sinhala II	NED 116	recruit		
NED 217 F Thai II	NED 117	recruit		
NED 218 F Vietnamese II	NED 118	recruit		

NED 233 H Sarvodaya & Buddhist Models of Development	NED 226	Suwanda H.J. Sugunasiri	Ph. D.	
<b>Year: Three</b>				
Course Title	Prerequisites or co-requisites	Instructor	Highest Qualifi- cation	Page ref. CV
NED 326 H Multiculturalism, Peace & Development	NED 226/233	Suwanda H.J. Sugunasiri	Ph. D.	276
NED 324 H Commonwealth Literature	NED 122/322	Alok Mukherjee	Ph. D.	240
NED 325 H European Literature	NED 122	Alok Mukherjee	Ph. D.	240
<b>Year: Four</b>				
Course Title	Prerequisites or co-requisites	Instructor	Highest Qualification	Page ref. CV
NBD 409 H Chinese Buddhist Thought	NBD 304	Jayson Wong	M.A.	215
NED 422 H The Mother in Cross-cultural Perspectives	NED 124	Vandra Masemann	Ph. D.	222
NED 423 H Classical Western Literature	NED 122	Alok Mukherjee	Ph. D.	240
NED 424 H Classical Indian Literature	NED 122/234	Alok Mukherjee	Ph. D.	240
NBD 425 H Special Topics in Buddhadharma		recruit	M.A./Ph. D.	
NED 431 H Socially Engaged Buddhism	NBD 103 H	Henry Shiu	M.A.	212
NED 433 H The Feminine in Chinese & Tibetan Buddhism	NBD 304/406	Veronique Ramses	Ph. D.	267
NED 434 H Asoka's Righteous Kingdom	NBD 103/ NED 226/233	recruit		
NED 435 H Buddhist, Christian & Jewish Relations	NBD 101/105/305	James Beckman	Ph. D.	217
NED 436 H Buddhism and Jungian Psychology	NED 121/ NBD 301/406	James Beckman	Ph. D.	217

### **Appendix 6.5.3 Academic Course Schedule – Graduate**

Not applicable.

## 6.6 Course Outlines and Other Graduation Requirements

### Appendix 6.6.1 Calendar Course Descriptions

<b>6.6.1 A Course Descriptions—CORE PLUS TWO ELECTIVES</b>			
<b>Year and Semester</b>	<b>Course Title</b>	<b>Calendar Course Description</b>	<b>Course Learning Outcomes</b>
YEAR 1 Semester 1	NBD 101 H Buddha Vacana (Word of the Buddha)	All Buddhist schools agree on the foundational teachings of the Buddha, namely: the Four Noble Truths, the Noble Eightfold Path and Dependent Origination. This course is an attempt to introduce these basic teachings to the student, emphasizing the distinction between 'Buddha's words' and later additions and interpolations. Critical thinking and a questioning attitude is encouraged.	<ul style="list-style-type: none"> <li>- Critical understanding of the Teachings of the Buddha from an objective point of view</li> <li>- Ability to confront one's own thinking about reality, and/or any understanding one may have had of Buddhism prior to taking the course               <ul style="list-style-type: none"> <li>- Inculcating a personal value of drawing upon the Buddha Teachings in one's daily living</li> </ul> </li> <li>- Familiarity with texts relating to the Buddha's teachings</li> <li>- Learning how to look for additional resources</li> </ul>
YEAR 1 Semester 1	NED 121 F Intro to Western Psychology	An overview of the discipline of Psychology as an attempt to study the mind, or self. This course examines, in particular, how Western paradigms, ways of thinking and models of reality have influenced the development of psychological theory and investigation.	<ul style="list-style-type: none"> <li>- To develop a critical understanding of the principles and practices of Psychology</li> <li>- To encourage critical reading of research findings.</li> <li>- To develop an appreciation of major contributions to the understanding of human behaviour</li> </ul>
YEAR 1 Semester 1	NED 122 H Intro to Literature	This is an introductory course in literature written in English. The course uses a variety of literary texts, including poetry, short fiction and drama, from	<ul style="list-style-type: none"> <li>- Knowledge of the rise and global spread of literature in English</li> <li>- Critical understanding of literary genres</li> </ul>

		around the world to (a) familiarize students with the global nature of imaginative writing in English as well as some of the major genres, and (b) develop their skills in criticism, interpretation, analysis and appreciation of literature.	<ul style="list-style-type: none"> <li>- Knowledge of critical literary concepts</li> <li>- Ability to interpret and analyze literary texts</li> <li>- Ability to practise literary criticism</li> </ul>
YEAR 1 Semester 1&2	NBD 105 F Buddhist Meditation Theory	<p>This course provides an introduction to the three major varieties of Buddhist meditation, namely: Vipassana, Zen and Tibetan Buddhism. These courses will be taught in three nine-week modules.</p> <p>Module One: Introduction to the methods and practices of Samatha-bhavana and Vipassana-bhavana.</p> <p>Module Two: Introduction to the development of Zen meditation in China, Korea and Japan. Learn what role sitting, koans and hwadu play in Zen meditation training.</p> <p>Module Three: This module will examine various systems of meditation in Tibetan Buddhism, based on Sutras and Tantras, and demonstrate the ways to realize Enlightened Wisdom. Students will be given an understanding of why and how meditation can bring a wholesome influence to the mind.</p>	<ul style="list-style-type: none"> <li>- A comparative understanding of the leading types of Buddhist meditation;</li> <li>- A critical knowledge of the principles of meditation</li> <li>- Understanding Vipassana, Zen and Tibetan Buddhist based in traditional texts</li> </ul>
YEAR 1 Semester 1&2	NBD 106 F Buddhist Meditation Practice	To be taught in tandem with Buddhist Meditation Theory in its three modules, this course will allow students to gain experience in the practice of meditation. The three major meditation traditions of Vipassana, Zen and Tibetan style meditation will be studied. Through practice it is expected that students will gain first-hand	<ul style="list-style-type: none"> <li>- Experience Buddhist meditation</li> <li>- Understand Buddhism as a meditative tradition rather than a mere philosophical system</li> </ul>

		<p>experience into meditation theory and also develop further insight. While students are encouraged to take this practice course along with the meditation theory course, it may also be taken by itself.</p>	
<p>YEAR 1 Semester 1&amp;2</p>	<p>NBD 110 F Pali as a Living Language I</p>	<p>As the language in which the Buddha's Teachings were first committed to writing (in Sri Lanka), Pali is, among the 'languages of Buddhism', the language most closely associated with the Buddha. While it is a 'dead language', in that it is no longer spoken (except perhaps in monastic settings in Asia), a novel methodology used in this course, based in the insights of Linguistics and Second Language Pedagogy to facilitate the learning of Pali as a 'Living Language'. The content will be drawn from textual material, and hence, a secondary benefit would be access to the doctrines in its original language. Students will also be introduced to the phonology and the writing system. The emphasis in year 2 would be on reading comprehension through the study of grammar. In year 3, selected texts will be introduced for reading comprehension.</p>	<ul style="list-style-type: none"> <li>- Ability to speak Pali</li> <li>- Knowledge of Pali rules of grammar</li> <li>- Knowledge of the noun and verb classes</li> <li>- Ability to read Pali with the correct intonation patterns</li> </ul>
<p>YEAR 1 Semester 2</p>	<p>NBD 102 H Adiyana, Mahayana, Vajrayana in India</p>	<p>This is an introduction to the early developments of Buddhism in India, the land of Buddha's birth. Explored in Part I of this course will be all three schools: the eighteen schools of Adiyana*, such as Theravada, Mahasamghika, Sarvastivada and Pudgalavada; Mahayana with emphasis on Madhyamaka and Yogacara; and Vajrayana or the Tibetan cultural variation.</p>	<ul style="list-style-type: none"> <li>- Knowledge of the diversity of Buddhist teachings.</li> <li>- Knowledge of the history of Buddhist thought</li> </ul>

YEAR 1 Semester 2	NBD 103 H Buddhist Ethics	Buddha emphasized <i>Sila</i> ('ethics') as the foundation necessary for the cultivation of <i>Samadhi</i> ('concentration') and <i>Pañña</i> ('wisdom'). This course will look at this important dimension, in relation to both the individual-in society, as well as to aspects of society such as politics, economics, justice, livelihood, etc.	<ul style="list-style-type: none"> <li>- Critical understanding of sila as self-discipline</li> <li>- Critical understanding of the place of sila in meditation</li> <li>- Critical understanding of the place of sila in Buddhist life</li> <li>- Critical understanding of ethics across the Buddhist traditions</li> <li>- Inculcating a personal value of being guided by the principles of Buddhist ethics in one's daily living</li> <li>- Familiarity with the literature on ethics</li> <li>- Learning how to look for additional resources</li> </ul>
YEAR 1 Semester 2	NED 131 H Vipassana [meditation] in health & well- being	The course applies Vipassana meditation by helping the student develop a meditation schedule that can be applied to healthy living and quality of life. There will be selected areas explored in areas of stress reduction, emotional healing and quality issues. There will be an exploration linking vipassana meditation to transformative education at both the personal and planetary level.	Learning Meditation Practices, Assessment of Life quality, Health Promotion
YEAR 1 Semester 2	NED 132 H Transformative Education	When education has drawn from the sciences, its attention has been directed to the social sciences as distinguished from the natural sciences. Transformative education presents a cosmology that can be functionally effective in providing a basis for an educational program that would engender an ecologically sustainable vision of society in the broadest terms; what can be called a planetary vision.	Historical Perspective on 21 <sup>st</sup> Century Education, Evaluation of Educational Programs, Value Clarification on Quality of Life
YEAR 2 Semester 1	NBD 201 H Tripitaka	The Tripitaka (Pali, Tipitaka) 'Tricompendium' contains the	- General knowledge of the structure and content of

		<p>Teachings of the Buddha in terms of Vinaya ('Code of Discipline (for the Ordained)'), Sutta 'Doctrines' and Abhidhamma 'Higher Dhamma'. This course will allow the student gain an understanding of its structure and the content, in its different complete, incomplete and extended renderings (in Pali, Sanskrit, Chinese and Tibetan).</p>	<p>the Buddhist Canons, in particular the Pali Tipitaka - Ability to locate passages in the Pali Canon.</p>
<p>YEAR 2 Semester 1</p>	<p>NBD 203H Sinhalese Buddhism</p>	<p>This course allows for the study of Sinhalese Buddhism, the longest living Buddhist tradition, and the closest to early Buddhism. The course will explore how Buddhism has shaped a civilization dating back over two millennia. Among the topics to be covered are Theravada interpretations, the interaction between the sangha and the laity, and the Anuradhapura and Polonnaruwa civilizations, with developments in the fine arts (language, literature, art and architecture) and in the material domain (as e.g., irrigation technology and food production).</p>	<p>A critical understanding of Buddhism in Sri Lanka, from the inception to modern times.</p>
<p>YEAR 2 Semester 1</p>	<p>NED 221 H Psychotherapy</p>	<p>This course considers the praxis relating to healing of psychological "dis-ease" or to the healthful expansion of individual potential. Students will explore the four major schools of psychotherapy: Psychoanalytic, Behavioural and Cognitive, Humanistic and Transpersonal</p>	<ul style="list-style-type: none"> <li>- To develop an understanding of therapeutic change as conceived in Western traditions, including the intra-personal, interpersonal and transpersonal dimensions</li> <li>- To explore issues related to the therapeutic encounter</li> <li>- To illustrate the principles of therapeutic change</li> <li>- To apply principles of the therapeutic process to students' own experience</li> </ul>
<p>YEAR 2 Semester 1</p>	<p>NED 223 H Indian Aesthetic</p>	<p>Students of Indian Aesthetic Theory are first introduced to the Indian theory of Rasa. Then,</p>	<ul style="list-style-type: none"> <li>- Knowledge of the main aesthetic qualities of Indian art forms.</li> </ul>

	Theory	through the exploration of Indian classical and modern works of poetry, literature, visual arts, performance art, and music, students study and experience the different aesthetic categories that this rich tradition holds and expands into the contemporary world. The course covers the aesthetic of Buddhist, Islamic, and Hindu art forms, in order to render the extraordinary beauty and diversity of these art worlds.	Indian art forms. - Ability to differentiate different styles, generations, and influences - Learning the geographical locations of the most prestigious examples of Indian art - Understanding Buddhist sensitivity through its art
YEAR 2 Semester 1	NED 232 H Buddhism as Literature	While Buddhism is known as a religion, the Tripitaka (scriptures) contains much that is of literary value. If the Jatakas (Birth Stories) provide good folk narrative, they also give us some of the finest portrayals of character. In the poetic domain, while the Psalms of the women and men Elders are among the best known, we find the scripture dotted with poetry, written in highly complex metre. This course explored these different dimension of literature	- Understanding the literary quality of Tipitaka - Uappreciation of specific literary works belonging to the Canon - Analytical knowledge of the Jataka birth stories as both folktale and sophisticated literary work - An appreciation of poetic works of early Buddhist nuns and monks
YEAR 2 Semester 1&2	NED 210 F Pali as a Living Language II	This is a continuation of Pali I	Same as for Pali I
YEAR 2 Semester 2	NBD 111 F Buddhist Sanskrit I	In this course, while students will be introduced to standard Sanskrit, special attention will be paid to Buddhist Sanskrit. The content will be drawn from textual material, and hence, a secondary benefit would be access to the Mahayana doctrines in its original language. Students will be introduced to the phonology and the writing system, the Devanagari script, as well.	- Ability to produce the Sanskrit phonemes in context. - Ability to read Sanskrit in continuous discourse - Ability to write Sanskrit - Understanding the differences between standard Sanskrit and Buddhist Sanskrit - Getting a glimpse of society through language study

YEAR 2 Semester 2	NBD 205 H The Bodhisattva Ideal	A thorough understanding of the ideal of Bodhisattva is instrumental in developing the insights into the doctrines of Mahayana Buddhism. The course will examine not only the Bodhisattva ideal but also the various Bodhisattva practices that enable one to realize such an ideal.	<ul style="list-style-type: none"> <li>- More in-depth understanding of the Mahayana scriptures; critical examination of the cult of Bodhisattva;</li> <li>- Reflections on our living as compared to the ideal of that of the Bodhisattvas; a practical understanding of the Mahayana teachings from the perspective of the meditative tradition in Yogacara Buddhism;</li> <li>- Understanding the works of the contemporary “Bodhisattvas” such as the Dalai Lama and Thich Nhat Hanh from the context of traditional Buddhist teachings</li> </ul>
YEAR 2 Semester 2	NBD 207 H Disciples of the Buddha	This course will present biographical profiles of ten extraordinary men and women whom the Buddha himself named as his most outstanding disciples. It is important for students of Buddhism to know them well because they exemplify the life of those who actually practiced the teachings of the Buddha in their daily lives and experienced a transformation as a result. They are the first generation interpreters of the words of the Buddha. This course will examine the qualities they possessed that made them great disciples and superior human beings.	<ul style="list-style-type: none"> <li>- Knowledge of the lives of immediate followers of the Buddha.</li> <li>- Seeing how their lives are transformed by the Buddha’s teachings.</li> <li>- Learning the teachings of the first generation Buddhists.</li> </ul>
YEAR 2 Semester 2	NBD 204 H S.E.& Central Asian Buddhism	This course will focus upon the historical development of Buddhism in Central and S E Asia. We shall study the philosophical teachings and monastic traditions of both Theravada and Mahayana traditions. The course concludes with a brief overview of the	<ul style="list-style-type: none"> <li>- Critical understanding of the historical development of Theravada and Mahayana Buddhism in Southeast &amp; Central Asian</li> <li>- Familiarity with texts relating to the area of</li> </ul>

		contemporary situation vis-à-vis Buddhism in this part of the world.	relating to the area of study - Learning how to look for additional resources
YEAR 2 Semester 2	NED 222 H Sinhalese Literature	The earliest literary expression of the Sinhalese date back to the 7th to 9th centuries in the form of a highly sophisticated blank-verse poetry written on a mirror wall of the Sigiriya Rock. Since then, the culture has had peaks of literary activity, poetic and narrative, religious and secular, in the 11th to 15th centuries. Its contemporary literary era begins in the 19th c. (following 500 yrs of colonization), with the first short story collection appearing in the 1920's and the first serious novel in the 1940's. Since the revival in 1956 of the folk drama of a tradition similar to that of Japanese Kabuki, there flourishes today a vibrant theatre, in addition to, of course, the novel, short fiction and poetry. This course explores this rich literary heritage.	- A historical understanding of Sinhalese literature - An understanding of the characteristic features of a given literary era - Literary appreciation of the different genres – poetry vs fiction, secular vs religious - Understanding the contribution of Buddhism to Sinhalese literature - An appreciation of contemporary literature
YEAR 2 Semester 2	NED 231H Buddhism & Psychotherapy	This course is an exploration of issues within Buddhist philosophy and praxis, as a path of liberation, which may provide inspiration for a good contemporary psychotherapy. Particular emphasis will be given to Buddhist ethics and views of dependent co-origination, both of which offer a unique contribution to postmodern frameworks of psychotherapeutic practice.	- To develop a critical awareness of theories of the self in Western and Eastern traditions - To explore differences in therapeutic approach based on ontological and epistemological differences between Buddhist thought and psychotherapy.
YEAR 3 Semester 1	NBD 301 H Abhidhamma	The Abhidhamma is the Buddhist analysis of the totality of the mindbody, including a detailed characterization of the mental processes. A wide-ranging systematization of the Buddha's teachings that	- Learning to look at reality from the standpoint of Abhidhamma - A knowledge of how Abhidhamma describes the mind and its function.

		combines psychology and philosophy, it is fundamental to a clear understanding of Buddhist Doctrine. This is an introductory course to Abhidhamma studies.	
YEAR 3 Semester 1	NBD 303 H Sutta	The Sutta 'Discourses' constitute a Basket of the Tripitaka, the Tricompendium of Buddhist Canonical works. It contains the discourses of the Buddha given at different times and contexts over his ministry of 45 years. In this course, some of the major courses will be read in detail and discussed critically, and in relation to the later developments and interpretations in Mahayana.	<ul style="list-style-type: none"> <li>- Critical understanding of the Sutta</li> <li>- A comparative understanding of the content of the Sutta and the Abhidhamma</li> <li>- Some familiarity of the criteria of establishing authenticity</li> <li>- Knowledge of some of the key concepts</li> <li>- Knowledge of some of the key characters in the life of the Buddha as reflected in the Dutta</li> <li>- An understanding of the social context of ancient India, and possibly Sri Lanka where the Tripitaka was first committed to writing</li> <li>- Learning how to look for additional resources</li> </ul>
YEAR 3 Semester 1	NBD 304 H Chinese Buddhism	This course will give an overview of the major developments in Chinese Buddhism. It covers the period between the Han and the Tang Dynasties (AD. 67 to 907) as well as the teachings of the three Buddhist schools which represent the peak of Chinese Buddhism, namely, T'ien-t'ai Tsung, Hua-yen Tsung and Chan Tsung. In particular, we will study the writings of Chih-i, Fa-tsang, Bodhidharma and Hui-neng.	<ul style="list-style-type: none"> <li>- To see how Buddhism is adopted and developed outside India; understand how Chinese indigenous thinking influenced their interpretation of Buddhism;</li> <li>- Appreciate the profound Chinese Buddhist philosophy, especially in the T'ien-t'ai and Hua-yen schools; learn about the wisdom lies in the simplicity of the Ch'an tradition;</li> <li>- Study the subtle differences in the different interpretations of Buddhism in India and China</li> </ul>

YEAR 3 Semester 1	NBD 302 H Vinaya	The Vinaya constitutes one of the three 'Baskets' of the Tripitaka, the Tricompendium of Buddhist Canonical works. It contains the codified monastic rules for the ordained sangha, both men and women. This course explores the texts of the Vinaya in all Buddhist traditions, both historically and critically.	<ul style="list-style-type: none"> <li>- Critical understanding of the different levels of seriousness of the Vinaya rules</li> <li>- The social context of the emergence of Vinaya rules</li> <li>- An understanding of the Buddha's attitude towards the monastic organization</li> <li>- Learning how to look for additional resources</li> </ul>
YEAR 3 Semester 1	NED 323 H Japanese Aesthetic Theory	This course is a fine balance between Japanese aesthetic theory and the concrete analysis and experimentation of Japanese classical arts: Noh Theatre, Kabuki, Ikebana, Zen gardens, Japanese Buddhist art, poetry (waka and haiku), the tea ceremony. This philosophical and artistic journey brings us up to contemporary Japan and today's art in Japan. It also looks at the influence of Japanese aesthetics onto Western art and culture.	<ul style="list-style-type: none"> <li>- Knowledge of the main aesthetic qualities of Japanese art forms.</li> <li>- Ability to differentiate different styles, generations, and influences</li> <li>- Learning the geographical locations of the most prestigious examples of Japanese art</li> <li>- Understanding Buddhist sensitivity through Japanese art</li> </ul>
YEAR 3 Semester 1&2	NBD 310 F Pali as a Living Language III	This is a continuation of Pali II	Same as for Pali I
YEAR 3 Semester 1&2	NBD 211 F Buddhist Sanskrit II	This is a continuation of Buddhist Sanskrit I	Same as for Buddhist Sanskrit I
YEAR 3 Semester 1&2	NBD 112 F Chinese I	In this course, while students will be introduced to Chinese. The content will be drawn from textual material, and hence, a secondary benefit would be access to the Chinese Buddhist doctrines in its original language. Students will be introduced to the phonology and the writing system as well.	<ul style="list-style-type: none"> <li>- Ability to produce the Chinese phonemes in context.</li> <li>- Ability to read Chinese in continuous discourse</li> <li>- Ability to write Chinese</li> <li>- Understanding the differences between standard Chinese and other varieties</li> <li>- Getting a glimpse of society through</li> </ul>

			language study
YEAR 3 Semester 1&2	NBD 113 F Tibetan I	In this course, while students will be introduced to Tibetan. The content will be drawn from textual material, and hence, a secondary benefit would be access to the Tibetan. Buddhist doctrines in its original language. Students will be introduced to the phonology and the writing system as well.	<ul style="list-style-type: none"> <li>- Ability to produce the Tibetan phonemes in context.</li> <li>- Ability to read Tibetan in continuous discourse</li> <li>- Ability to write Tibetan</li> <li>- Getting a glimpse of Tibetan society through language study</li> </ul>
YEAR 3 Semester 2	NBD 306 H The Higher Lay Training	The basic training for the Buddhist laity is contained in the Five Training Principles (sikkhapada). But beyond that, there are other monthly practices like the Eight and Ten Training Principles, as well as the Bodhisattva vows. This course explores the nature of such training, its goals, and the contexts of the training (home, temple, Sunday school, etc.) and in what context, its efficacy in the contemporary world.	<ul style="list-style-type: none"> <li>- Critical understanding of the important place of self-training in Buddhism</li> <li>- An understanding of the different levels of training</li> <li>- An understanding of the role of the mentor (ordained sangha, parents, teachers)</li> <li>- Inculcating the personal value of self-training, as a way to liberation as well as for</li> <li>- Familiarity with texts relating to the higher lay training</li> <li>- Learning how to look for additional resources</li> </ul>
YEAR 3 Semester 2	NBD 305 H Korean & Japanese Buddhism	This course will focus upon the historical development of Mahayana Buddhism in Korea and Japan. We shall explore the transformation of Buddhism from a monastic to a lay orientation, by studying the life and work of Honen, Shinron, Eisai, Dogen and Nichiren. The course concludes with a brief overview of 'New Religions' in Japan, and the problem that Korean and Japanese Buddhists face in a modern secular westernized society.	<ul style="list-style-type: none"> <li>- Critical understanding of the historical development of Mahayana Buddhism of Korea and Japan</li> <li>- Familiarity with texts relating to the area of study</li> <li>- Learning how to look for additional resources</li> </ul>
YEAR 3 Semester 2	NED 322 H East Asian	This course explores the literature of China, Korea and	<ul style="list-style-type: none"> <li>- A good understanding of the concept of literature in</li> </ul>

	Literature	Japan, from the earliest times when the term literature (wen) occurs in China (Shang or Yin dynasty, circa 1300-1100), to the later developments in Japan, as e.g., Haiku poetry. In dealing with the range of literary works (in translation), from poetry to the narrative fiction to theatre (as e.g., Kabuki), the religious and the spiritual context will be explored. Attention will also be paid to the contemporary period.	E Asian culture. <ul style="list-style-type: none"> <li>- Familiarity with the three genres – poetry, fiction and drama</li> <li>- A good understanding of the religious context of literature</li> <li>- A comparative understanding of the literature of the region.</li> </ul>
YEAR 3 Semester 2	NED 327 H Western Theories of Consciousness	A multidisciplinary examination of philosophical, psychological, neurocognitive, developmental and meditation-based approaches to the question of the self. Issues in methodology related to the study of consciousness will be explored. The course will follow a seminar format and students will have the opportunity to explore in greater detail particular areas of interest.	<ul style="list-style-type: none"> <li>- Ability to organize and deliver seminar topics for group discussion</li> <li>- Research particular topics independently and provide analysis and synthesis of issues</li> <li>- Participate in class discussions based on selected readings</li> </ul>
YEAR 3 Semester 2	NED 331 H Buddhism & Bioethics	This course seeks to look at the contemporary issues in Bioethics, such as stem cell research, euthanasia, abortion, organ transplantation, cloning and the like from the perspective of Buddhism. Material will be drawn from the canonical as well as non-canonical texts, drawing parallels between the different schools of Buddhism	<ul style="list-style-type: none"> <li>- Critical understanding of the following concepts: ethics, bioethics, biology</li> <li>- An understanding of the relationship between Buddhism and bioethics</li> <li>- Ability to gain an understanding of Buddhist approaches to contemporary issues such as euthanasia, abortion, same-sex marriage, organ donation, stem-cell research, cloning, etc.</li> <li>- Evaluating one's personal views on such matters as between the western and the Buddhist.</li> <li>- Familiarity with the literature on bioethics</li> </ul>

			and bsm - Learning how to look for additional resources
YEAR 3 Semester 2	NED 332 H Buddhism & Science	While Buddhism is seen as a religion, there is much in the Buddha Vacana, i.e., the Buddha's Words, that well relates to science. This relates to both content as well as methodology. The study of the mind, evolution, cosmology, physics, genetics and systems theory are among the obvious. This course, to be taught by a Physicist and a Buddhologist, will explore these dimensions comparatively.	- Critical understanding of the relationship (similarities and differences) between Buddhism and western science - Developing a critical outlook in enquiry - Learning how to look for additional resources
YEAR 4 Semester 1	NBD 401 H Madhyamaka	Madhyamaka offers an approach to the Mahayana doctrine of emptiness ( <i>sunyata</i> ) through a rational critique of everything that might be supposed to exist in its own right. The course consists of detailed study of passages in translation from the works of Nagarjuna, the founder of the Madhyamaka school, with thorough discussion of their philosophical significance.	The students will gain familiarity with some of the most important writings of Nagarjuna and a sound basic understanding of the philosophy, its significance for Mahayana thought, and the problems which confront us in its interpretation.
YEAR 4 Semester 1	NBD 402 H Yogacara	The course will examine the teachings of the Yogacara tradition of Mahayana Buddhism. Focus will be on the study of its history of development, and its relationship with the Madhyamaka tradition. A comparison with the Yogacara teachings with the early Buddhist teachings will also be conducted. The nature of the eighth-century Yogacara-Madhyamaka tradition will also be examined.	- Understand the historical development of the Yogacara tradition; - Learning the distinctive teachings of the tradition and their similarities and differences with other schools of Buddhist teachings; - Exploring these teachings to see how they aid practitioners in their meditative practice; - Attempting to take a look at Madhyamaka from the perspective of the Yogacara.
YEAR 4	NBD 405 H	Following upon the Canonical	- Critical understanding of

Semester 1	Commentaries	text, commentaries, sub-commentaries and sub-sub-commentaries have been written over time, in an attempt to explain one or more texts, viewpoints, teachings, etc. While some of them are post-canonical, in later traditions, commentaries themselves come to be part of the Canon. This course explores the function of commentaries, the role they play in the proliferation of Buddhist literature, and Buddhist practice.	the Commentaries - Familiarity with some of the major works in the several traditions - Learning how to look for additional resources teachings
YEAR 4 Semester 1	NBD 403 H The Buddha	Buddha has, by choice, always considered himself to be of less significance to the understanding of the dhamma, or for one's liberational praxis. But while this has led to a mythologization about his persona, he combines in his persona several human qualities that renders him literally a 'superhuman'. This course explores some of his qualities as empiricist and scientist, as linguist and communicator, as a psychologist and sociologist, a radical genius, a contributor to world culture, etc.	- Understanding the Buddha as historic persona - Understanding of the process of mythologizing him - Buddha's various skills
YEAR 4 Semester 1	NBD 404 H Buddhist Theory of Knowledge	The Buddha characterizes his foundational teaching in terms of the Four Noble Truths. This course will explore the concept of truth, and cognition, in the Buddha's Teachings, in comparison to both Indian as well as the contemporary western theories.	- Understanding the concept of knowledge in early Buddhism and late Buddhism - A critical understanding of Buddhist views of arriving at knowledge
YEAR 4 Semester 1	NBD 406 H Tibetan Buddhism	The course will examine the doctrinal, political and cultural aspects of Tibetan Buddhism. It will also study the profound symbolism imbedded in Tibetan Buddhist practice, explain the distinctive attainment of Tibetan Buddhist civilization, and explore the notion of the <i>bar do</i>	- De-mystify our general misunderstanding of Tibetan Buddhism as a cult religion; - Understand the stages of meditative practice in Tibetan Buddhism; - A proper understanding of the <i>Tibetan Book of the</i>

		(the “intermediate state” after death) and its importance in the Tibetan cultural forms. Attention will also be paid to the systems of meditative practice in various schools of Tibetan Buddhism. We will also attempt to de-mystify Tibetan Buddhism.	<i>Dead</i> from within the context of rNying ma tradition; - Appreciate the profound pieces of writings and poems by the accomplished masters; - Understand the distinction and relationship of the four major schools of Tibetan Buddhism.
YEAR 4 Semester 1&2	NBD 410 F Pali as a Living Language IV	This is a continuation of Pali III	Same as for Pali I
YEAR 4 Semester 1&2	NBD 311 F Buddhist Sanskrit III	This is a continuation of Buddhist Sanskrit II	Same as for Buddhist Sanskrit I
YEAR 4 Semester 1&2	NBD 212 F Chinese II	This is a continuation of Chinese I	Same as for Chinese I
YEAR 4 Semester 1&2	NBD 213 F Tibetan II	This is a continuation of Tibetan I	Same as for Tibetan I
YEAR 4 Semester 2	NBD 407 H Buddhism in Canada	With more than half a million of Buddhists living in Canada, it is worthwhile to study this living religious tradition. The course will explore the history and the development of Buddhism in Canada. The maintenance of cultural identities of certain minority groups through the practice of Buddhism will also be examined. The course will also survey the variety of Buddhist groups in Canada, and examine the influence of Buddhism on Canadian culture.	- Study Buddhism as a living religious tradition in Canada; - Appreciate the cultures and religious practices of the Canadian Buddhists; - Learn about the ordeals that early Chinese and Japanese Buddhists had undergone in the early 1900s; - Explore the possibility of the development of Buddhist practice in Canada into a distinctive “Canadian Buddhism”; - Understand the importance of multi-culturalism for Buddhism to enjoy a variety of transmission and development in Canada.
YEAR 4 Semester 2	NBD 408 H Buddhism in the West	The course will study the history of the transmission of Buddhist to the West through	- Learning about the significance and the history of Buddhism in

		<p>the various lineages, including Japanese Zen, Tibetan Buddhism, Chinese Buddhism, the Theravada tradition, etc. Particular focus will be on the reception of these Buddhist schools in North America, and examine their developments and influences in the modern world.</p>	<p>the West; understanding the development of scholarly studies of Buddhism in the West;</p> <ul style="list-style-type: none"> <li>- Becoming aware of the infiltration of Buddhism in our daily life through movies and music.</li> </ul>
<p>YEAR 4 Semester 2</p>	<p>NBD 415 H Buddhist Art &amp; Architecture</p>	<p>This course will complement the courses on Buddhist philosophy and ethics. Hence it will not be a straightforward history of Buddhist Art, but study art as a reflection of essential ideas.</p>	<ul style="list-style-type: none"> <li>- Understand the various complex dimensions of sacred art, such as the philosophical, mystical, religious and ecclesiastical underpinnings of sacred art.</li> <li>- Increase the awareness of students to the interaction of global cultures through art.</li> <li>- Critically examine the effect of politics in the form of legitimization of power and economics and trade on the creation of sacred art.</li> </ul>
<p>YEAR 4 Semester 2</p>	<p>NBD 416 H Buddhist Music &amp; Dance</p>	<p>While music and dance is, in Buddha's teachings, counter-liberational, they constitute a significant element in the religious life of cultural Buddhism. This course will study Buddhist music and dance in the different schools developed over the years,. Tibetan Buddhism in particular, but also as in the recent tradition of Humanistic Buddhism of the Fo Guang Shan tradition.</p>	<ul style="list-style-type: none"> <li>- Critical understanding of the place of music and dance in Buddha's teachings</li> <li>- Critical understanding of the place of dance and music in cultural Buddhism</li> <li>- Understanding the role of dance and music in enhancing the personal aesthetic taste</li> <li>- Inculcating a personal appreciation of dance and music in one's life</li> <li>- Familiarity with resources relating to music and dance in Buddhism</li> <li>- Learning how to look for additional resources</li> </ul>

			regarding music and dance in general
YEAR 4 Semester 2	NBD 414 H Buddhist Ritual	Rituals are an important part of Buddhist practice, whatever the school and the lineage. This course introduces students to the most important rituals in Ch'an Buddhism, Zen, and Tibetan Buddhism. The theoretical frame rests upon an anthropological approach to religion, with a study of ceremonies and artifacts, as well as a sociological examination of the role and place of rites and rituals in society and in the life of individuals.	<ul style="list-style-type: none"> <li>- Understanding the central importance of rituals in Buddhist practice</li> <li>- Knowing the differences between the three major paths</li> <li>- Knowing what rituals to practice in specific circumstances</li> </ul>
YEAR 4 Semester 2	NBD 432 H Buddhist Critical Methodology	This course introduces the student to the methods of scholarship used by scholars of Buddhism. Among the topics to be covered are principles of textual criticism, issues in manuscript editing, use of existing texts for research purposes, establishing authenticity, dating, etc., through linguistic analysis (e.g., style, metre), internal and external consistency, testimony, archeological and other evidence, etc.	<ul style="list-style-type: none"> <li>- Principles of establishing textual authenticity and dating, through techniques such as linguistic analysis (e.g., style, metre), analysis of internal and external consistency, testimony, archeological evidence, etc.</li> <li>- Use of existing texts for research purposes</li> <li>- Some familiarity with classical methods: debate, agreement and disagreement, argument, induction, scientific criteria,</li> <li>- An understanding of the process of manuscript editing</li> </ul>
YEAR 4 Semester 2	NED 421 H Independent Research	This course is intended to allow a student to explore in depth an area, or topic, for which scholarly interest has been triggered, through the four years of study. The Research may be in the core area of Buddhadharma, or in an Elective Discipline but related to Buddhadharma. To be done under the supervision of an	<ul style="list-style-type: none"> <li>- A thorough understanding of the topic / area identified</li> <li>- Fine-tuning research skills</li> <li>- Developing good communication skills</li> </ul>

		instructor, on a topic mutually agreeable, it is to be completed before the end of the final semester of the student's fourth year program.	
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### 6.6.1 B Course Descriptions—THE TWO ADDITIONAL ELECTIVES

Year and Semester	Course Title	Calendar Course Description	Course Learning Outcomes
YEAR 1 Semester 1	NED 123 H Introduction to Women 's Studies	This course addresses the central issue of the position of women in all societies, as well as the associated methodological and epistemological issues. It covers the history of women’s studies in all areas of the world.	<ul style="list-style-type: none"> <li>- Students will acquire knowledge and understanding of the major schools of thought in Western feminist thinking</li> <li>- Students will acquire knowledge and understanding of the critiques of these perspectives</li> <li>- Students will learn to read and analyse articles and identify the feminist approach used by the author</li> </ul>
YEAR 1 Semester 1	NED 124 H Introduction To Sociology	Students are introduced to the <u>classics</u> of Sociological Theory and practice, from the founders of Sociology (Comte, Durkheim) to those determining figures (Marx, Weber, Goffman, Berger, and all.). The theories of society (Functionalism, Structuralism, and post-structuralism, political economy, as well as the Chicago, Frankfurt and French schools) are compared in relation to social consciousness and the question of the subject. This course is a mapping of the sociological field and offers a wealth of definitions, perspectives, and biographies of great theorists and visionaries.	<ul style="list-style-type: none"> <li>- Knowledge of the main sociologists and their theories</li> <li>- Development of critical thinking</li> <li>- Understanding of what sociology is all about (its epistemology)</li> </ul>
YEAR 1 Semester 1	NED 114 F Japanese I	This is a course in contemporary Japanese, to be taught as a living language – listening, speaking, reading and writing. The student will be introduced to the Japanese writing system as well.	<ul style="list-style-type: none"> <li>- Ability to produce the Japanese phonemes in context.</li> <li>- Ability to carry on a basic conversation</li> <li>- Ability to read the Japanese characters; understanding the</li> </ul>

			<p>different types of writing, from alphabetic to ideographic.</p> <ul style="list-style-type: none"> <li>- Getting a glimpse of Japanese society through language study</li> </ul>
YEAR 1 Semester 1	NED 115 F Korean I	<p>This is a course in contemporary Korean, to be taught as a living language – listening, speaking, reading and writing. The student will be introduced to the Korean writing system as well.</p>	<ul style="list-style-type: none"> <li>- Ability to produce the Korean phonemes in context.</li> <li>- Ability to carry on a basic conversation</li> <li>- Ability to read the Korean characters; understanding the different types of writing, from alphabetic to ideographic.</li> <li>- Getting a glimpse of Korean society through language study.</li> </ul>
YEAR 1 Semester 1	NED 116 F Sinhala I	<p>This is a course in contemporary Sinhala, the language of the majority people in Sri Lanka, to be taught as the living language – listening, speaking, reading and writing. The student will be introduced to the Sinhalese writing system as well.</p>	<ul style="list-style-type: none"> <li>- Ability to produce the Sinhalese phonemes in context.</li> <li>- Ability to carry on a basic conversation</li> <li>- Ability to read the Sinhala characters; understanding the different types of writing, from alphabetic to ideographic.</li> <li>- Getting a glimpse of Sinhalese society through language study</li> </ul>
YEAR 1 Semester 1	NED 117 F Thai I	<p>This is a course in contemporary Thai, to be taught as a living language – listening, speaking, reading and writing. The student will be introduced to the Thai writing system as well.</p>	<ul style="list-style-type: none"> <li>- Ability to produce the Thai phonemes in context.</li> <li>- Ability to carry on a basic conversation</li> <li>- Ability to read the Thai characters;</li> <li>- Understanding the</li> </ul>

			<p>different types of writing, from alphabetic to idiographic.</p> <ul style="list-style-type: none"> <li>- Getting a glimpse of Thai society through language study</li> </ul>
YEAR 1 Semester 1	NED 118 F Vietnamese I	<p>This is a course in contemporary Vietnamese, to be taught as a living language – listening, speaking, reading and writing. The student will be introduced to the Vietnamese writing system as well.</p>	<ul style="list-style-type: none"> <li>- Ability to produce the Vietnamese phonemes in context.</li> <li>- Ability to carry on a basic conversation</li> <li>- Ability to read the Vietnamese characters; understanding the different types of writing, from alphabetic to idiographic.</li> <li>- Getting a glimpse of Vietnamese society through language study</li> </ul>
YEAR 1 Semester 2	NED 133 H Buddhist Women in History	<p>This course presents the main female figures in the history of Buddhism, from Maha Pajapati Gotami, the Buddha’s aunt and nursing mother, to Alexandra David-Neel, to Western Buddhist nuns who teach Dharma in the Western world. It offers a stunning historical, cultural and biographical pan-history of the contribution of women in the history of Buddhism, a history still in its unfolding</p>	<ul style="list-style-type: none"> <li>- Knowledge of the main <u>characters</u> in the history of Buddhist women</li> <li>- Ability to reflect upon one’s own religious or spiritual engagement in the world</li> <li>- Learning by example how to be a socially or politically engaged Buddhist woman in a patriarchal society</li> <li>- Understanding the role of women in the development of Buddhism in the West</li> </ul>
YEAR 2 Semester 1	NED 225 H Feminist Critiques	<p>This course covers the major feminist critiques of the central tenets of social science. Intended to illuminate the feminist perspective on theory and methodology, it</p>	<ul style="list-style-type: none"> <li>- Students will acquire knowledge of the major schools of thinking in social science</li> </ul>

		covers, among others, structural-functionalism, Marxism, phenomenology, post-modernism and religion.	<ul style="list-style-type: none"> <li>- Students will learn about various forms of feminist critique of each of these major school of thinking</li> <li>- Students will be able to read and analyze articles to discern their major theoretical formulation and to apply a form of feminist criticism to it</li> </ul>
YEAR 2 Semester 1	NED 226 H Western Theories of Development	This course presents some of the major theories of economic and political development in the west (e.g., Capitalist, Marxist, Socialist, Mixed Economy) from a critical perspective, including the eastern. It explores as well other religious, historical, educational and psychological views of human and social development, and their critiques.	<ul style="list-style-type: none"> <li>- Students will acquire a knowledge of the major schools of thinking in development studies from a Western and non-Western perspective</li> <li>- Students will learn the critiques of the major schools</li> <li>- Students will learn how to analyse and critique articles in the field of development studies</li> </ul>
YEAR 2 Semester 1	NED 214 F Japanese II	This is a continuation of Japanese I	Same as for Japanese I
YEAR 2 Semester 1	NED 215 F Korean II	This is a continuation of Korean I	Same as for Korean I
YEAR 2 Semester 1	NED 216 F Sinhala II	This is a continuation of Sinhala I	Same as for Sinhala I
YEAR 2 Semester 1	NED 217 F Thai II	This is a continuation of Thai I	Same as for Thai I
YEAR 2 Semester 1	NED 218 F Vietnamese II	This is a continuation of Vietnamese I	Same as for Vietnamese I
YEAR 2 Semester 2	NED 233 H Sarvodaya & Buddhist Models of Development	Sarvodaya is a rural educational developmental movement in Sri Lanka founded by Dr. A T Ariyaratna in the 1960's. Working with all ethnic communities in the country, it now has development programs in over 3000 communities around the country. Though not originating as a Buddhist movement, it is very	<ul style="list-style-type: none"> <li>- A comprehensive understanding of the Sarvodaya movement</li> <li>- A comparative understanding of the movement in relation to other social development movements in other parts of the world:</li> </ul>

		<p>much based in Buddhist philosophy. This course will explore this model of development and then compare it with other models of development in countries like Thailand and India.</p>	<p>Thailand, India, Africa</p> <ul style="list-style-type: none"> <li>- The impact of Buddhism on the leadership, and the movement</li> <li>- An understanding of transferring concerns for the welfare of others into practice</li> <li>- Familiarity with texts relating to the Sarvodaya movement</li> <li>- Learning how to look for additional resources</li> </ul>
YEAR 3 Semester 1	NED 326 H Multiculturalism, Peace & Development	<p>While Canada is the only officially multicultural country in the world, the reality is that all but a few countries (for example, Japan, Korea and Israel) in the world are multicultural. Living in such a multicultural context calls for qualities like understanding, tolerance, mutual respect and accommodation, conditions that account for peace. Development – material, cultural, spiritual, comes in a context of peace, not just the absence of conflict, but also internal, which alone brings individual happiness. These are the concepts we shall explore in this course.</p>	<ul style="list-style-type: none"> <li>- Critical understanding of Multiculturalism</li> <li>- Critical understanding of peace</li> <li>- Critical understanding of development</li> <li>- Critical understanding of the relationship among the three</li> <li>- Inculcating a personal and social ethic of Multiculturalism</li> <li>- Familiarity with the literature on Multiculturalism</li> <li>- Learning how to look for additional resources</li> </ul>
YEAR 3 Semester 1	NED 324 H Commonwealth Literature	<p>Beginning roughly in the 1930s, there has been a remarkable growth in the writing of literature in English in the former colonies of the British empire in the Caribbean, Africa and South Asia, as well as in the settler colonies of Canada, Australia and New Zealand/Autearoa. Using selections from some of the most prominent writers from these parts of the British Commonwealth, this course will engage students in an exploration of the themes, concerns, literary features and contributions of what has come to</p>	<ul style="list-style-type: none"> <li>- Knowledge of the scope and breadth of Commonwealth Literature as a field</li> <li>- Critical understanding of the themes and concerns of Commonwealth writers</li> <li>- Ability to engage in culturally sensitive literary interpretation and analysis</li> </ul>

		be called Commonwealth Literature	
YEAR 3 Semester 1	NED 325 H European Literature	This survey course will give students an opportunity to get to know the richness and complexity of the literatures of France, Germany, Norway, Russia, Spain and Sweden. The course will use selections from the writings of the most important writers of these countries to (a) make students familiar with the different ways in which these writers grappled with the human condition through literature, (b) explore their concern with social, cultural, political and spiritual issues, and (c) gain an appreciation of their influence on the formal, technical and aesthetic aspects of literature.	<ul style="list-style-type: none"> <li>- Knowledge of the richness and diversity of European Literature</li> <li>- Critical understanding of the themes and concerns of European writers</li> <li>- Appreciation of the formal, technical and aesthetic influence of European writers</li> </ul>
YEAR 4 Semester 1	NBD 409 H Chinese Buddhist Thought	A general overview of the development of Buddhism in China and an introduction of the principal teachings of three Chinese Buddhist schools, namely, T'ien-t'ai, Hua-yen, and Chan (Zen)	<ul style="list-style-type: none"> <li>- General knowledge of the history of Buddhist development in China</li> <li>- Acquainted with the Lotus, Avatamsaka, and Lankavatara Sutras</li> <li>- General knowledge of the principal teachings of T'ien T'ai, Hua-yen and Chan Buddhism.</li> </ul>
YEAR 4 Semester 1	NED 422 H Mother in Cross -cultural Perspectives	This course presents an anthropological perspective on the conceptions and roles of mother in various types of forms of social organization, such as hunter-gatherer, pastoral-nomadic, agricultural, feudal and industrial, as well as in various kinds of religions and belief systems.	<ul style="list-style-type: none"> <li>- Students will acquire knowledge of the biological basis of the culturally defined role of mother in primate and early humanoid societies</li> <li>- Students will acquire knowledge of the social construction of the role of mother in societies of varying bases of subsistence: hunter-gatherer, pastoral-nomadic, agricultural, feudal, and industrial</li> <li>- Students will explore</li> </ul>

			the role of mother in various world religions and belief systems
YEAR 4 Semester 2	NED 423 H Classical Western Literature	This advanced-level course will engage in a close study of selected texts from several Greek and Italian writers. The course will relate individual works to prevailing cultural trends, and explore their relationship to ideas of political life, philosophic thought and conceptions of literary creation.	<ul style="list-style-type: none"> <li>- Knowledge of the richness and diversity of Western Literature</li> <li>- Critical understanding of the themes and concerns of Western writers</li> <li>- Appreciation of the formal, technical and aesthetic influence of Western writers</li> </ul>
YEAR 4 Semester 2	NED 424 H Classical Indian Literature	Ancient India is a rich repository of imaginative writing. These writings, often of unknown authorship, provide a valuable insight into ancient Indian society's notions of ethics and morality, proper and improper conduct, appropriate roles of men and women, the ideal ruler, and so on. They frequently performed an educational as well as an aesthetic function, reflecting an educational philosophy of teaching while entertaining. However, they are not moral tracts, but highly accomplished works of imagination, and an indispensable source of information about social, cultural, philosophical and religious concerns of ancient India. This advanced level course will engage with these concerns through reading a selection of texts from ancient India.	<ul style="list-style-type: none"> <li>- Knowledge of some of the major works of Classical Indian Literature</li> <li>- Critical understanding of the social, cultural, philosophical and religious concerns of these texts</li> <li>- Ability to relate texts to their cultural context</li> </ul>
YEAR 4 Semester 1 or 2	NBD 425 H Special Topics in Buddhadharma	This course is intended to allow students in the senior years (3 and 4) to benefit from the expertise of a visiting or other scholar, in an area of expertise in Buddhadharma not covered within the proposed curriculum. The topic is to be approved by the Academic Advisory Committee.	<ul style="list-style-type: none"> <li>- A thorough understanding of the topic / area identified</li> <li>- Fine-tuning research skills</li> <li>- Developing good communication skills</li> </ul>

YEAR 4 Semester 2	NED 431 H Socially Engaged Buddhism	The course will introduce a comprehensive survey of Engaged Buddhism, which calls for the need to apply traditional Buddhist ethical and social teachings to improve our society. Focus will be on the issues of environmental protection and Buddhist ethics, the role of women in Buddhism, as well as contemporary movements in Vietnam, Tibet, China & Taiwan, Sri Lanka, Thailand, and India	<ul style="list-style-type: none"> <li>- Understand the contemporary Buddhist movements and their significance;</li> <li>- Approaching the contemporary sociological problems from the Buddhist perspective;</li> <li>- Learning the practicality of the Buddhist teachings;</li> <li>- Seeing Buddhism as a living religious tradition, not just an ancient tradition with dated texts.</li> </ul>
YEAR 4 Semester 2	NED 433 H The Feminine in Chinese & Tibetan Buddhism	This course will examine the feminine principle as well as how women are perceived in Chinese and Tibetan Buddhism. This examination will lead us to trace the feminine in Buddhism through various materials, such as biographies of religious women, Buddhist texts recording female deities, and other women's literary works. We will attempt to reconstitute the Feminine as images, roles, and experiences, through gender, sexuality, and spirituality.	<ul style="list-style-type: none"> <li>- Understanding of women's relationships and contributions to Buddhist philosophy</li> <li>- Ability to link women's experiences, past and present to Buddhist principles</li> <li>- Recognition of the feminine as fundamental element in the making of Buddhist history</li> <li>- Valorizing women's capacities for spiritual realization</li> </ul>
YEAR 4 Semester 2	NED 434 H Asoka's Righteous Kingdom	King Asoka (270–230 BC) was the first monarch to bring India under one rule. But revulsed by the human tragedy that entailed military victory, he embraced Buddhism, and set up a Righteous kingdom, providing himself as the model of the New Man, compassionate to man and beast, bringing the message to his people through Rock Edicts across the land the local vernacular. This course explores this experiment in human civilization.	<ul style="list-style-type: none"> <li>- An understanding of the place of Emperor Asoka in the history of Buddhism</li> <li>- An understanding of the content of his rock edicts</li> <li>- An understanding of the impact of his missions to Sri Lanka, Burma, and others</li> <li>- An evaluation of Asoka's contributions</li> </ul>

			<p>to a world culture</p> <ul style="list-style-type: none"> <li>- Familiarity with the literature on Asoka</li> </ul>
<p>YEAR 4 Semester 2</p>	<p>NED 435 H Buddhist, Christian &amp; Jewish Relations</p>	<p>Studies in relations between Buddhism, Christianity and Judaism, both historical and contemporary, including: the teachings of Buddhism, Christianity and Judaism about other religions; selected historical chapters in the encounter between Christian missions and Asian Buddhism; a critical study of the principal issues and irritations between the three religious traditions, both theological-philosophical and cultural, as well as points of attraction, cooperation and convergence; the appearance and influence of Buddhism in the West; the particular appeal of Buddhism to many Jews, non-religious and religious; the state of the contemporary dialogue between the three traditions, both officially and between notable religious figures.</p>	<ul style="list-style-type: none"> <li>- An understanding of the systematic differences between Buddhism, Christianity and Judaism.</li> <li>- An understanding of the similarities, points of contact, and opportunities for dialogue between the three traditions.</li> <li>- An understanding of the history of their relations, often polemical and rife with misunderstanding and conflict.</li> <li>- An understanding of current efforts to establish a dialogue between the traditions.</li> <li>- An understanding of the deeply Buddhist grounds for opening to Christianity and Judaism through the writings of Thich Nhat Hanh and the Dalai Lama.</li> <li>- An understanding of the deeply Christian grounds for opening to Buddhism through the writings of Thomas Merton.</li> <li>- An understanding of the attractions of religious and non-religious Jews to Buddhism, as well as the issues that arise for them.</li> <li>- An understanding of each of the traditions better through a dialectical and</li> </ul>

			comparative study of them.
YEAR 4 Semester 2	NED 436 H Buddhism and Jungian Psychology	A critical study of Jung's analytical psychology and its relevance for Buddhism, including: Jung's analytical psychology in general, its sources and early influences, and its development, including its relationship to Freud's psychology; Jung's psychological interpretation of religions, western and eastern; his studies of Tibetan and Zen Buddhism, and kundalini yoga, and an evaluation of his understanding of Buddhism; the appeal and influence of Jung's psychology on contemporary western spirituality and western Buddhism.	<ul style="list-style-type: none"> <li>- An understanding of the influence and appeal of Jung in the context of western spirituality.</li> <li>- A critical understanding of Jung's psychology of religion.</li> <li>- A critical understanding of Jung's works on Tibetan and Zen Buddhism.</li> <li>- A better understanding of Buddhist psychology through understanding its relationship with Jungian psychology.</li> <li>- An understanding of contemporary uses of Jung's psychology as it relates to Buddhism</li> </ul>

## **6.7 Work Experience/Internship Placement Experiences Required for Degree Completion**

### **Appendix 6.7.1 Work Experience /Internship Outcomes**

Not Applicable.

## 7.0 PROGRAM DELIVERY STANDARD

### 7.1 Course/Requirement Delivery Policies

#### Appendix 7.1 Course/Requirement Delivery Policies

To be approved by the Board of Directors.

Nalanda University College is committed to maintaining an academic program that takes seriously, and builds upon, the initiative, interests, and needs of undergraduate students, in a 'conditioned origination' (*paticca samuppada*), i.e., reciprocal and multiconditional, relationship with the faculty and the totality of Nalanda.

The relationship is seen at Nalanda to be in terms of the following conditions:

- Quality assurance:
- Appropriateness of course design and delivery methods
- Expertise and resources
- Evaluation of courses by students
- Forging an Academic community

Following are the policies, and practices, relating to each of the above:

#### 1. Quality assurance:

##### a. Courses:

- i. Nalanda offers a balanced course program,
  - 1 first, across the four areas of study within the main field, Buddhadharma Studies, namely, Doctrine, History, Languages and Ethics and Social Applications; and
  - 2 second, between the Core and the Elective Disciplines, with 38 in the former, and 40 in the latter, counting all four disciplines (and 16 when only two disciplines are counted).
- ii. The Program presented in the present submission through consultation (see 6.1.1 for the Curriculum Committee) is to be reviewed by the Academic Advisory Council (see below), along with student reps (see below) at the end of year 2, with participation from faculty and students.
  - 1 Faculty: a minimum of 1 Faculty reps from each of Buddhadharma Studies and Elective Disciplines
  - 2 Students: a minimum of 1 reps from each of Buddhadharma Studies and Elective Disciplines, and
  - 3 Chaired by the Dean.
  - 4 A recommendation to offer or not of Elective Disciplines 3 and 4 is to be made at this time.
  - 5 The Board of Directors makes the final decision, taking into consideration the availability of resources (human and financial).

<b>Academic Advisory Council</b>	<ul style="list-style-type: none"> <li>• Membership: President (Chair), Dean, and two faculty reps, one for Buddhadharma Studies, one for Elective Disciplines</li> <li>• Responsibilities: <ul style="list-style-type: none"> <li>○ Recommends initiation and/or termination of academic programs and courses</li> <li>○ Recommends candidates for faculty appointments</li> <li>○ Reviews the policies contained herein regarding delivery</li> </ul> </li> <li>• Meets twice a year minimally</li> </ul>
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- b. Faculty:
- i. Quality of delivery is ensured by the quality of the faculty, all but two of the faculty identified in the present submission possessing terminal degrees. One of the two with only an MA is expected to have earned it by next year.
  - ii. In recruiting new faculty to teach the courses (in the submission) for which no faculty has been identified, the same criteria of the formal qualifications of MA or PhD are to be used.
  - iii. While the current policy is to pay the faculty on a stipendary basis, in order to stabilize faculty, permanent appointments are to be made as soon as resources permit. The following are, then, the initial appointments to be made as soon as funds are available, for a 2-year period first, but renewable subject to a performance evaluation.

No. of appointments to be made	Level
2	Senior Professor
1	Professor / Dean
2	Asst Professor
2	Lecturer

*NOTES:*

1. **Senior Professor:** The idea here is to draw upon retiring Buddhologists from universities in and around Toronto to serve as a resource persons, so students can benefit from their expertise. They may teach a course or two as well. The expectation is that the availability of specialists in some area of Buddhist studies may attract students from around Canada and the world, to ‘learn at their feet’ as it were, thereby potentially bringing more Tuition Fee income to the College. We have already had initial talks on the matter at least with one professor, and the response has been favourable.
2. **Professor/ Dean:** Currently, the only senior academic appointment is the President (with no remuneration involved). The appointment of the Dean would be take more direct charge of program delivery.
3. **Asst. Professors:** one in Buddhadharma and the other in one or more of the Elective Disciplines.

4. **Lecturers:** particularly for 1<sup>st</sup> and 2<sup>nd</sup> year courses, and for language instruction.
  - iv. All faculty appointments, including those teaching on a stipendary basis, are to be reviewed as to performance (teaching, research, participation in College community life) at the end of two years.
  - v. Once full-time appointments (as above, and later additionally), faculty members are required to submit an Academic Plan, and to demonstrate accountability through annual activity reports. The latter provide an opportunity to modify the Academic Plan as necessary.
2. Appropriateness of course design and delivery methods:
- a. The Program of Studies at Nalanda University College is to be systematic and comprehensive, continuing the current submission. As examples:
    - i. Systematic:
      1. begins with Buddha Vacana: word of the Buddha, to interpretive/cultural Buddhisms, in India, Sri Lanka, China, Tibet, etc.
      2. language study begins with Pali, the language closest to the Buddha, to be followed by Buddhist Sanskrit, and then only Chinese and Tibetan
    - ii. Comprehensive:
      1. covers all four major areas of study: Doctrine, History, Ethics and Social Applications, and Languages
      2. all four 'Languages of Buddhism' are offered
      3. in order to provide access to contemporary Buddhism, five contemporary languages - Korean, Japanese, Sinhalese, Thai and Vietnamese, are offered.
  - b. Given that the degree is of the academic (as contrasted with the practical) type, delivery is through lecture, allowing, encouraging, class discussion.
3. Expertise and resources:  
See 1 a i above (in this section).
4. Evaluation of courses by students:
- a. Student evaluation, of courses and professors, is a vital aspect of quality assurance. For this Nalanda uses an evaluation form (see Appendix 7.2.2).
5. Forging an Academic community:

Creating an academic community that is supportive of both learning and ethical and spiritual development is a vital aspect of Nalanda. Among the steps taken towards the actualization of this goal are the following:

- holding a monthly Community Day with participation of both students and faculty, as well as other members of the Nalanda community, namely administration,

members of the Board of Directors, etc.

- Providing meditation sessions to meet individual student needs.
- professors making themselves available to students for consultation on both academic and ethical matters.
- Timely feedback on student work.
- Inviting student participation in offering seminars to the public
- Inviting students to write to the Canadian Journal of Buddhist Studies, published by Nalanda

All of the above information is to be incorporated into the Faculty Handbook.

## **7.2 Policy on Student Feedback**

### **Appendix 7.2.1 Policy on Student Feedback**

At Nalanda, student feedback is sought regularly, on a standardized form. The pertinent policy is to be recorded in both the Faculty Handbook and the Academic Handbook (Student Handbook), as follows:

#### *Policy*

*To be approved by the Board of Directors*

1. At the end of the semester, the Registrar makes course evaluation forms available, through the instructor, to all persons enrolled in a course. All course participants are strongly encouraged to submit course evaluations for each course taken. Course evaluations are intended to enable Instructors to grow and develop as teachers. Course evaluations are also used to assess a Faculty Member's teaching when he or she undergoes a periodic review.
2. Procedure:
  - a. Evaluation is to be done during the last two sessions of the course.
  - b. The evaluations are to be collected by a student in the class, placed in an envelope, and sealed, before delivering it to the office of the Registrar.
3. The instructor is to receive a copy of the evaluation once the grades are submitted.
4. Course evaluations are also to be given consideration in any performance evaluation of a faculty member.

## **Appendix 7.2.2 Student Feedback: Criteria and Instruments**

The formalized provision for teaching evaluations serves primarily to guarantee that feedback is collected. It neither precludes students from offering informal and spontaneous feedback throughout the term, nor instructors from seeking it.

The standard form for regular student feedback is appended below:

Nalanda College of Buddhist Studies  
COURSE EVALUATION FORM

Course Number & Title \_\_\_\_\_ FT \_\_\_\_\_ PT \_\_\_\_\_

Professor \_\_\_\_\_ Calendar Year \_\_\_\_\_ Semester \_\_\_\_\_

The purpose of this evaluation is to create a body of information for student use, to provide feedback to the faculty, and for use in the promotion, tenure and merit awards of faculty members. Your cooperation is greatly appreciated.

Please circle the number you feel best corresponds to the following scale:

1 *Poor* 2 *Unsatisfactory* 3 *Satisfactory* 4 *Above Average* 5 *Excellent* N/A *Not applicable*

<b>A. CLASS EFFICIENCY</b>						
1. Classes regular	1	2	3	4	5	N/A
2. Classes prompt	1	2	3	4	5	N/A
3. Objectives clearly defined	1	2	3	4	5	N/A
4. Objectives achieved	1	2	3	4	5	N/A
<b>B. COURSE CONTENT</b>						
5. As described in Bulletin	1	2	3	4	5	N/A
6. Stimulating	1	2	3	4	5	N/A
7. Workload (1 - too little . . . 5 - too much)	1	2	3	4	5	N/A
<b>C. COURSE DELIVERY</b>						
8. Preparation and knowledge	1	2	3	4	5	N/A
9. Enthusiasm	1	2	3	4	5	N/A
10. Organization	1	2	3	4	5	N/A
11. Clarity of presentation	1	2	3	4	5	N/A
12. Required readings available	1	2	3	4	5	N/A
<b>D. METHOD</b>						
13. Appropriate for adults	1	2	3	4	5	N/A
14. Encouraged questions	1	2	3	4	5	N/A
15. Conducive to reflection	1	2	3	4	5	N/A
16. Challenged critical thinking	1	2	3	4	5	N/A
<b>E. REQUIREMENTS AND GRADING</b>						
17. Requirements clearly defined	1	2	3	4	5	N/A
18. Assignments useful	1	2	3	4	5	N/A
19. Critiques useful/insightful	1	2	3	4	5	N/A
20. Grades fair	1	2	3	4	5	N/A
21. Assignments returned promptly	1	2	3	4	5	N/A
22. Required texts useful	1	2	3	4	5	N/A

. . . over

F.	STUDENT/PROFESSOR RELATIONSHIP					
	23. Openness to variety of opinions	1	2	3	4	5 N/A
	24. Sensitivity to students as persons	1	2	3	4	5 N/A
	25. Available/willing to assist individual students	1	2	3	4	5 N/A

G.	OVERALL					
	26. Ranking compared to other courses taken	1	2	3	4	5 N/A
	27. Overall ranking	1	2	3	4	5 N/A

H.	TUTORIALS					
	28. Tutorials helpful	1	2	3	4	5 N/A
	29. If there is no tutorial, would it help to have one?		Yes	No		

I. Please comment on:

Strengths - What did you get out of the course?

Weaknesses - How could course be improved?

J. Please offer any further comments:

## **7.3 Online Learning Policies and Practices**

### **Appendix 7.3 Online Learning Policies and Practices**

Not Applicable

## **7.4 Academic Community Policies**

### **Appendix 7.4 Academic Community Policies**

Not applicable, since this relates to online teaching.

## 8.0 CAPACITY TO DELIVER STANDARD

### 8.3 Policies on Faculty

#### Appendix 8.3 Policies on Faculty

*To be approved by the Board of Directors, and subject to the 'evolutionary principle.'*\*

\* Defined in Part A as allowing room for growth, through the participation of relevant stakeholders as the College grows

#### 1. Academic/professional credentials

##### 1.1 Academic

- 1.1.1 minimum MA, but preferably PhD, specially for year 3 and 4 courses.
- 1.1.2 Minimum MA for language instructors
- 1.1.3 no necessary **formal** qualifications for instructions of meditation **practice**, but meditation experience, including from overseas, preferably with academic qualifications

##### 1.2 Other

- 1.2.1 Commitment to Nalanda Vision and ethos
- 1.2.2 Research and publications
- 1.2.3 Teaching experience
- 1.2.4 Ability to work as a team
- 1.2.5 Communication skills
- 1.2.6 Leadership skills
- 1.2.7 Personal moral integrity
- 1.2.8 Commitment to a spiritual life

##### 1.3 Additional

- 1.3.1 Gender balance
- 1.3.2 Citizenship

#### 2. Academic/professional credentials required of faculty acting as research supervisors:

MA, or PhD.

#### 3. Evidence of the highest academic qualifications:

3.1 All but two our faculty in this submission have earned their degrees locally (University of Toronto, York), and all but one already teach, or have taught, at the university level (see CV's). So while there will be no formal requirement of the proposed faculty, their CV's shall be on file.

3.2 However, the following shall be the policy for any future appointments:

- 3.2.1 Candidates short-listed for a position at Nalanda will be required to have the university at which their terminal degree has been earned to send an official transcript.
- 3.2.2 No appointment shall be made without having their terminal credentials officially confirmed.
- 3.2.3 Nalanda shall have on file All new faculty appointments will be subject to In the case of faculty with no university teaching associations, such evidence are to be collected and kept on file.

#### 4. Review of faculty performance:

##### 4.1 Review by peers:

- 4.1.1 Faculty performance (including those in the current submission), in the initial round under this application, is to be reviewed in the spring of the second year, from the year and date of appointment, in time for a decision by July 1 when academic appointments come into effect.

A second review is to be done at the end of four years, with a view towards continuing, and tenure stream, appointment.

Once faculty is appointed to a regular position, a review will take place every five years.

- 4.1.2 Each faculty member up for a performance review is to submit in writing a report of their activities over the two years, including (a) courses taught, (b) research completed, and proposed research, (c) publications, (d) responsibilities delivered in advisory capacity to students, (e) community involvement, (f) commitment to Nalanda's vision and ethos, (g) personal moral leadership, and (h) make up of the 15% volunteer work requirement

(See in connection with (f) above, the following policy, Part A,

**Appendix 15.5, Academic Policies:**

*“Community Service*

Faculty members are expected to devote 15% of their time in *volunteer work* in relation to Nalanda and in *community service*, the latter including publication, attendance at conferences, and speaking engagements aimed at both academic and ‘popular’ audiences.)

##### 4.2 Evaluation by students:

- 4.2.1 Students in every course will be given an evaluation form to be filled out anonymously at the end of the course. They are to be placed in an enveloped, sealed and delivered to the Registrar's office. Upon receiving the student grades, the instructor is to be given a copy of the evaluation. The originals are

to remain in the Nalanda office.

#### 4.3 Procedure:

- 4.3.1 The evaluation is the responsibility of the Academic Advisory Committee, on the following basis:
  - a. the faculty member's written Report (under 4.1.2 above),
  - b. student evaluations (under 4.2.1 above), and
  - c. an interview with the faculty member.
- 4.3.2 A written Report is to be sent to the President, with a copy to the faculty member.
- 4.3.3 The Report is to be reviewed by the President, and a recommendation made to the Board of Directors.
- 4.3.4 The Board of Directors shall make the final decision.

### **5. Ensuring the currency of faculty knowledge:**

- 5.1 While under the current submission faculty are to be paid on a stipendary basis, when regular appointments are to be made (of current or future faculty), the salary offered will include a minimum of 10% research funds.
- 5.2 Research done will also be, as under 4.1.2 above, a consideration in faculty re-appointments.
- 5.3 The Canadian Journal of Buddhist Studies, published by Nalanda, will be offered as a forum for the publication of their refereed articles.
- 5.4 Nalanda will facilitate the use of Robarts library facilities, for their research, as Nalanda continues to build its own resources over time.
- 5.5 Faculty Seminars, open to students as well, will be encouraged to share continuing research with fellow faculty.
- 5.6 Faculty will be eligible to apply for travel grants (from out of the College's Travel budget) to participate in academic conferences.

### **6. Faculty teaching and supervision loads**

- 6.1 The Teaching load of the faculty in the current submission will be determined by the courses they have agreed to teach.
- 6.2 The average, however, will be 5.0 half-courses (of 13 weeks of 2 hours per week) per semester, or 10 half-courses per year.
- 6.3 Each faculty member will be responsible for supervising the work of students in their respective courses.
- 6.4 The supervision of the required course, Independent Research (see 6.5.2, under year 4) will again be by the instructor in whose area of expertise the student's choice of research falls.

6.5 Following the current cycle, when regular appointments will be made, a more formal policy regarding teaching and supervision loads is to be formulated.

**7. Faculty availability to students**

7.1 Faculty members are available to every student outside of class hours by appointment.

**8. Professional development of faculty**

8.1 While there are no policies at the moment, such a policy that is comprehensive and long-term is to be developed once regular faculty appointments begin to be made.

8.2 In the meantime, at the beginning of the Fall term of 2005-6, a faculty development session will be organized for the benefit of particularly the younger faculty, with input from the more experienced faculty members as well as possibly outside faculty.

8.3 A similar session will be held at the beginning of each academic year for the faculty to learn from each other strengths and weaknesses.

8.3.1 The strengths and weaknesses relate not only to strictly academic matters but all other aspects of academic and community life at Nalanda

## 8.4 Enrolment Projections and Staffing Implications

### Appendix 8.4 Enrolment Projections and Staffing Implications

The following chart relates to Faculty. No staff other than faculty is involved:

	Staffing Requirements – Projected					
	Cumulative Enrolment*		Cumulative Full-time Faculty Equivalents (F.T.E.)	Cumulative Part-time Faculty Equivalents (F.T.E.)	Technical support, teaching assistants, etc.	Ratio of Full-time Students/ Full-time Faculty
	Full-Time	Part-Time Under-graduate /adult				
<b>Year 1</b>	10	10/15	None	1.2**	None	1:8
<b>Year 2</b>	23	21/33	None	1.0	None	1:23
<b>Year 3</b>	41	35/56	None	1.0	None	1:41
<b>Year 4</b>	67	51/89	None	1.0	None	1.67

*Note:* Even though the ratio of faculty in relation to enrolment may seem too low, particularly in years 3 and 4, we suggest the picture may be erroneous, for several reasons:

1. Even though FTE complement would suggest only one faculty person in physical presence available to students, the reality is that there are going to be 8 faculty members minimally in each of the years 1 to 4. Since most faculty members teach no more than 2 courses in a given year, there will be time on their hands to work with the students, including arranging tutorial time in years 3 and 4.
2. The same goes for course load for faculty. Again, while it may appear from the chart that a single professor would have a course load of 10, in reality, each faculty member teaches no more than 2 courses in a semester.
3. Other courses may be offered, making more faculty available.

<p><b>* Method used to calculate cumulative enrolment:</b></p>	<p>1. Year 1:</p> <p>1.1 F/T undergraduate estimates based on enquiries received from individual over past 3 years;</p> <p>1.2 P/T undergraduate estimates (10) (taking 5 half course per year) based on enquiries received from individual over past 3 years;</p> <p>1.3 P/T estimates for adult students (15) (taking 2 half-courses per year i.e., 1 per semester) based on past 3 years' experience at Nalanda</p> <p>2. Growth and attrition rates for each of yrs 2-4:</p> <table style="margin-left: 40px; border-collapse: collapse;"> <thead> <tr> <th style="text-align: left;"></th> <th style="text-align: center;"><u>growth</u></th> <th style="text-align: center;"><u>attrition</u></th> </tr> </thead> <tbody> <tr> <td>2.1 F/T undergraduate</td> <td style="text-align: center;">50%</td> <td style="text-align: center;">20%</td> </tr> <tr> <td>2.2 P/T undergraduate</td> <td style="text-align: center;">40%</td> <td style="text-align: center;">30%</td> </tr> <tr> <td>2.3 P/T adult</td> <td style="text-align: center;">50%</td> <td style="text-align: center;">33%</td> </tr> </tbody> </table> <p>(Excerpted from Part A, Appendix 20.4, 5-year Table of Stipends and Fees Collected", col. 4: No. of Students')</p> <p>** The numbers in this column includes both faculty identified and to be recruited. Though each faculty member is counted as one for the purposes of this column, some of them teach more than one course. See 6.5.2 for details.</p>		<u>growth</u>	<u>attrition</u>	2.1 F/T undergraduate	50%	20%	2.2 P/T undergraduate	40%	30%	2.3 P/T adult	50%	33%
	<u>growth</u>	<u>attrition</u>											
2.1 F/T undergraduate	50%	20%											
2.2 P/T undergraduate	40%	30%											
2.3 P/T adult	50%	33%											

## 8.5 Resources

### Appendix 8.5.1 Library Resources

Nalanda Faculty and students have access to the University of Toronto Library, through the purchase Research Reader Library Cards.

The following charts indicate the resources available to Nalanda students and faculty.

	<b>Number of Holdings (print) Relevant to the Field of Study</b>	<b>Number of Holdings (electronic) (include program-specific databases)</b>
<b>On-Site Library Resources Relevant to Degree Program Area (for students/faculty)</b>	248*	None

\* While it is recognized that the Nalanda library holdings are at present paltry, it is College policy that the library will purchase at least 1 copy of every book identified in a Course Outline handed out to the students. Our budget (see Part A, 15.4: 5-year Business Plan) allocates the following amounts towards this as follows:

- year 1      \$ 5,000
- year 2      \$ 10,000
- year 3      \$ 15,000
- year 4      \$ 20,000
- year 5      \$ 25,000.

In addition, targeted funding is to be sought for the Nalanda library.

### Other Library Access

<b>University of Toronto Libraries</b>	<b>Books*</b>	<b>Periodicals*</b>	<b>Electronic*</b>	<b>Total</b>
Buddhism	7825	67	20	7912
Psychology	41882	927	495	43304
Women's Studies	637	78	18	733
Multiculturalism, Peace & Development	31760	777	681	33218
Multiculturalism	1335	33	8	1376
Peace	6117	120	29	6266
Development	24308	624	644	25576

TOTALS	82104	1849	1214	85167
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\*All languages

Figures are obtained from University of Toronto electronic Library Catalogue,  
<http://www.library.utoronto.ca/>.

Access to U of T Libraries is obtained through the purchase of Research Reader library cards for all students enrolled in Nalanda University College programs. Nalanda Faculty associated with University of Toronto, or York University, already have privileges at the respective libraries. Others obtain access through Research Reader Library cards.

### **Currency of Holdings**

Nalanda holdings are all purchased within the last five years. Purchase policy is oriented wholly to texts required to support its courses of study.

University of Toronto holdings cover the full range of subjects studied at Nalanda. They include older, hard-to-come-by standard and classic volumes, as well as the most recent books and periodicals.

## **Appendix 8.5.2 Computer Access**

Not applicable.

### Appendix 8.5.3 Classroom Space

Classroom utilization if the program is approved:

Year	Number of Students (Cumulative)	Number of Classrooms	Location of Computers	
			On Site (✓)	Other (specify)
1	35	4*	Not Applicable	Not Applicable
2	77	4	Not Applicable	Not Applicable
3	132	4	Not Applicable	Not Applicable
4	207	4		
5	207	4		

\* While this number refers to rooms available at the TST building, other space will be found elsewhere on campus, as in the past, as e.g. at OISE, should additional space be required.

**Appendix 8.5.4 Laboratories/equipment (where applicable)**

Not applicable

## **Appendix 8.5.5 Plans and schedule for Resources Renewal and Up-grading**

### **Library resources**

See 8.5.1 for funds allocated for each of the next five years.

The goal in our library-related efforts is to ensure a 'healthy', i.e., a comprehensive, library, in relation to the proposed Program of Studies. In particular, it means the library will have books in both of the Buddhadharma Studies (in its four Departments of Doctrine, History, Ethics and Social applications, and Language (& Literature)) and Elective Disciplines (Psychology, Literature (& Languages), Women's Studies, Multiculturalism, Peace & Development).

The library is currently located in the Nalanda office itself, and students borrow, on a sign out/in basis. While we have no staff assigned to the library, it is expected that once the library grows, we will begin with a part-time position.

### **Computers and computer access**

Not applicable.

### **Classrooms**

See 8.5.3.

### **Laboratories/equipment**

Not applicable.

## 8.6 Support Services

### Appendix 8.6 Support Services

<b>Support Service</b>	<b><i>Brief Description of Service</i></b>
Academic Advising	<p>Everyone seeking admission to Nalanda in the first year will receive academic counselling regarding course selection and educational goals from the President. Beginning year 2, this task will be done jointly by the President, Dean and Registrar.</p> <p>Beginning year 1, every student, once admitted, will be assigned an Academic Mentor from among the faculty. In the beginning of their program, students are required to meet with their Mentors who will give ongoing direction as well throughout their program.</p> <p>Beginning year 2, the Mentors will give input regarding course selection and educational goals. In addition to meeting with students on registration days in early fall and late spring, the Mentors will continue their Academic advising throughout the year.</p>
Career Counselling	<p>While Nalanda does not provide Career Counselling, the Mentors act as advisor, and role model, in the student's pursuit of academic employment.</p> <p>In year 4, the Academic Advisory Council will explore the need for a Student Services Office to advise students regarding career choices.</p>
Personal Counselling	<p>The President, the Dean and Instructors of Meditation Theory and Practice will be available to listen to the concerns of students and to help as needed. If long-term counselling is necessary, resources would be called upon outside of Nalanda.</p> <p>Mentors also bear continuing personal concern for their students.</p>
Placement	Nalanda does not have a placement service.
Services for Students With Disabilities	Nalanda offers no special services for those who have disabilities.
Tutoring	Students for whom English is not the first language may request help writing papers. This service is offered free of

	charge by Faculty members.
Other: Orientation	<p>Nalanda offers a thorough orientation program at the beginning of the Fall semester to familiarize new students with the Vision and the Ethos of the College, the Community Day and the fulfilment of the 15% community services requirement. (See Postsecondary Education Quality Assessment Board, Part A, I &amp; II.1). The orientation will also include information about the other occupants of the Toronto School of Theology premises, and the adjacent area, including the campus of the University of Toronto.</p> <p style="text-align: center;"><b><u>Community Day</u></b></p> <p><i>Nalanda holds a monthly Community Day, not only to help build community, but also to help cultivate a spiritual life, and in a broader way, support students during their time at Nalanda.</i></p> <p style="text-align: center;"><b><u>Meditation</u></b></p> <p>Nalanda will hold regular meditation sessions (daily or weekly) to help students, and faculty, find a healthy and comfortable psychic space within which to face the demands of academic rigour and of life in contemporary Canada.</p>

## **9.0 CREDENTIAL RECOGNITION STANDARD**

### **9.1 Program Design and Credential Recognition**

#### **Appendix 9.1 Program Design and Credential Recognition**

Nalanda Honours Baccalaureate in Buddhadharma Studies prepares students for further study at the graduate level.

But given the emphasis on personal cultivation, in terms of ethicality and spirituality, it may also prepare them for employment in business, government, education and the nonprofit sector, all areas in which serious integrity issues have begun to be raised.

## **9.2 Consultation**

### **Appendix 9.2 Consultation**

During the last three years, Nalanda has communicated with at least three academic institutions - the Toronto School of Theology, Queen's University and University of Toronto, regarding the recognition of Nalanda credits for transfer. Below we outline the status of these consultations as they stand today:

1. The Toronto School of Theology has agreed to accept Nalanda credits on a blanket basis. (See Appendix 2.1 Executive Summary, number 4 (Program recognition).
2. Queen's University has agreed to accept on a case by case basis. (See Appendix 2.1 Executive Summary, number 4 (Program recognition).
3. The response from the University of Toronto has not been as favourable, on the basis that "Nalanda College does not have degree-granting authority..." But it is intended to pursue the matter once degree-granting authority is awarded.

## **10.0 REGULATION AND ACCREDITATION STANDARD**

### **10.1 Regulatory/Licensing Requirements**

#### **Appendix 10.1.1 Current Regulatory or Licensing Requirements**

Not applicable.

## **Appendix 10.1.2 Letters of Support from Regulatory/Licensing Bodies**

Not applicable.

## **11.0 PROGRAM EVALUATION STANDARD**

### **11.1 Periodic Review Policy and Schedule**

#### **Appendix 11.1 Periodic Review Policy and Schedule**

*To be adopted by the Board of Directors, and subject to the 'evolutionary principle.'*

The Program of Studies in the current submission is planned for five years. Since, as is our understanding, Nalanda will be required by the Hon. Minister to adhere to it to the letter, there will be no changes made.

But there will be (a) an ongoing program review during the period of approval, year by year, and (b) a self-review at the end of 4 years (Spring of 2009).

#### *Ongoing Review*

- Each course offered is evaluated by the students in it.
- These evaluations will be taken into consideration towards improving both course content and delivery, as well as in relation to faculty reappointments and continuing appointments.
- The Enrollment Committee, headed by the Registrar, evaluates all applications for admission and financial aid, and develops policy and planning recommendations for the recruitment, enrollment, and retention of students.
- The Academic Advisory Council conducts regular evaluations of faculty policies and faculty performance, and it maintains the professional credentials of faculty members and academic administrators.
- The Senior Management Team meets regularly to discuss institutional planning and coordination and to identify issues needing administrative attention regarding to both the academic dimension as well as the ethical dimension.

#### *Self-review*

The review will involve the following agents and steps:

1. The Dean solicits suggestions and concerns from all students, faculty, and administrative staff.
2. The Dean's office drafts a preliminary statement identifying issues and proposing ways to address them.
3. The Academic Advisory Council takes up various issues, with special emphasis on the curricular and pedagogical.
4. The outcome of the deliberations of the Academic Advisory Council will be circulated by the Dean, as a working draft, to
  - a. to all stakeholders at Nalanda - students, faculty, administrative staff, and
  - b. two external reviewers.If desirable and feasible, the external reviewers are to consult with the various stakeholders at Nalanda.

5. The Dean submits a revised draft report to the Academic Advisory Council and the Senior Management Team for deliberation.
6. The Academic Advisory Council, with advice from the Senior Management Team, finalizes the report.
7. The Board of Directors receives the report for deliberation and action.
8. Whatever recommendations can be implemented within the mandate received from the Minister will then be acted upon, the Dean's office overseeing the implementation. Other Recommendations will be built into the Proposal to be submitted to the Minister for approval in the Second Cycle.

## **12.0 OTHER RELEVANT INFORMATION**

### **12.1 Other Information Relevant to the Proposed Program**

#### **Appendix 12.1 Other Information Relevant to the Proposed Program**

##### **Nalanda Activities**

In addition to the regular offering of courses, Nalanda wishes to place on record the following activities engaged in by the College:

1. Public Seminars
2. Canadian Journal of Buddhist Studies, and
3. Academic Conference slated for 2005, “*100 Years of Buddhism in Canada: State of the Art and Future Directions*”.

Details follow:

##### **1. Seminars**

Ever since the beginning, Nalanda has offered public seminars relating to Buddhism for the benefit of the public. Given by Nalanda or other professors primarily, the following provides on outline:

##### **Fall 2001 Seminar Series**

<b>Nov. 21</b>	<b>Buddhism and the Science of the Mind, Part I</b>	<b>Prof. Evan Thompson, York University</b>
<b>Nov. 28</b>	<b>Buddhism and the Science of the Mind, Part II</b>	<b>Prof. Evan Thompson, York University</b>

Evenings: 7-9 pm

Room 341, Larkin Building, Trinity College

(In association with the Faculty of Divinity, Trinity College, University of Toronto)

##### **Winter 2001 Seminar Series**

<b>Feb.20</b>	<b>The Buddhist Practice of Metta (Friendliness) and Karuna (Lovingkindness)</b>	<b>Prof. Pam Dillon</b>
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**Feb.27**

**Buddhist Contributions for the  
Practice of Psychotherapy**

**Prof. Pam Dillon**

Evenings: 7-9 pm

Room 341, Larkin Building, Trinity College

(In association with the Faculty of Divinity, Trinity College, University of Toronto)

**Fall 2002 Seminar Series**

Oct. 09	The Buddha and Aristotle on Ethics	Dr. James Beckman
Oct. 16	Buddhism & Psychotherapy: the Interface	Bhante Madawela Punnaji Mahathero
Oct. 23	Buddhism and Christianity on Soul	James Taylor
Oct. 30	Buddhism and Physics: a Perspective	Dr. Chen Wang

Evenings: 7-9 pm

Room 341, Larkin Building, Trinity College

(In association with the Faculty of Divinity, Trinity College, University of Toronto)

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**Fall 2003 Seminar Series**

**This Fall:  
Thursday Evenings at Nalanda**

**Fall 2003 Seminar Series**

**BUDDHISM IN THE WEST:  
THE LIVING TRADITION**

**Panel Discussions**

Sept 18 Buddhist Traditions in the West

Oct. 16 Buddhist Women in the West

Nov. 20 Buddhist Ethics at Work

Day and Time: Thursdays, 7 – 9 PM

Location: 47 Queen's Park Cres. East

Spring 2004 Lecture Series

**This Spring:  
A Special Lecture Series at Nalanda  
(In honour of the Dalai Lama's Visit)**

Spring 2004 Lecture Series

**BUDDHISM:  
THE TIBETAN TRADITION**

**February 18**      **Tibetan Buddhism & Early Buddhism**  
**Prof. Henry Shiu, NCBS**

**March 17**      **Tibetan & Chinese Buddhism: The**  
**Interface**  
**Prof. Henry Shiu, NCBS**

**April 21**      **Who Is the Dalai Lama?**  
**Prof. Frances Garrett, U of Toronto**

(Nalanda College, 47 Queen's Park Cres. East, Toronto, Wednesdays,  
7-9 pm)

## **2. Canadian Journal of Buddhist Studies**

Nalanda has now, as per the Press Release, launched the first ever Canadian academic journal of Buddhist studies, both print and on-line. Intended first issue: Spring of 2005.

### **Nalanda University College of Buddhist Studies**

47 Queen's Park Crescent East  
Toronto, Ontario, Canada  
M5S 2C3

Tel: 416-782-8227  
Fax: 416-978-7821  
Website: [www.nalandacollege.ca](http://www.nalandacollege.ca)

## **PRESS RELEASE July 1, 2004 (Canada Day)**

### **CANADIAN JOURNAL OF BUDDHIST STUDIES**

#### **CALLING SCHOLARS OF BUDDHISM**

Hear ye, hear ye!

This is to announce the launch of a new Canadian journal, *Canadian Journal of Buddhist Studies*. Published by Nalanda University College of Buddhist Studies, Toronto, Canada (visit our website: [www.nalandacollege.ca](http://www.nalandacollege.ca) for details). It includes articles in both English and French, following a traditional Buddhist organizing principle of theory, praxis and insight (*pariyatti, patipatti* and *pativedha*).

We invite the active participation of academics and researchers in its growth, particularly in the area of Canadian Buddhist Studies. We invite in particular:

- to submit your articles for consideration for publication;
- to recommend books for review;
- to keep us posted of your research, academic activities, events, etc., you would like to share with others
- to suggest possible subscriptions

#### **DEADLINE: December 31, 2004**

Thank you for your interest in the Canadian Journal of Buddhist Studies.

We look forward to hearing from you..

I wish you the best in health and happiness!

Prof. Suwanda H. J. Sugunasiri  
Editor, Canadian Journal of Buddhist Studies  
47 Queen's Park Cres. East, Toronto, ON M5S 2C3

January 2005

E-mail: [founder@nalandacollege.ca](mailto:founder@nalandacollege.ca)  
Phone: 416-782-8227; Fax: 416-978-7821

A publication of Nalanda University College for Buddhist Studies

## **Canadian Journal of Buddhist Studies**

*Pariyatti, patipatti and pativedha* (theory, praxis and insight)

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Print: ISSN 1710-825X Canadian Journal of Buddhist Studies

Online: ISSN 1710-8268 Canadian Journal of Buddhist Studies

### **Mission Statement:**

Canadian Journal of Buddhist Studies seeks

- a. to facilitate Canadian scholars of Buddhism to share their research
- b. to encourage the study of Canadian Buddhism
- c. to provide an avenue to share information on proposed, ongoing and completed research activities on Canadian Buddhism
- d. to help develop a pan-Buddhist understanding, at both the theoretical and the praxis levels
- e. to encourage international scholars of Buddhism to work in collaborative research with Canadian scholars of Buddhism

### **Features:**

- Refereed
- Bilingual, reflecting Canada's two official languages. Articles will be published in either English or French, with a Resume in the other language
- Annual, but may be published more frequently
- Print & on-line
- Flexible: a given issue could be thematic or other
- Organizing principle: along the tri-partite division of the Buddha's Teachings:
  - o Pariyatti 'theory'
  - o Patipatti 'praxis' and
  - o Pativedha 'insight'.

### **Content:**

Theory: doctrinal, historical, methodological, analytical, philosophical, philological, etc.

Praxis: hermeneutical, socioethics (e.g., engaged Buddhism, peace, International development, etc.), scientific applications (e.g., bioethics), practical applications (e.g., health and well-being).

Insight: primarily on meditation, including the experiential

### **Please write to:**

Prof. Suwanda H. J. Sugunasiri  
Editor, Canadian Journal of Buddhist Studies  
47 Queen's Park Cres. East  
Toronto, ON M5S 2C3, CANADA  
e-mail: [founder@nalandacollege.ca](mailto:founder@nalandacollege.ca)  
Phone: 416-782-8227; Fax: 416-978-7821

### 3. Academic Conference, 2005

#### **Nalanda University College of Buddhist Studies**

47 Queen's Park Crescent East  
Toronto, Ontario, Canada  
M5S 2C3

Tel: 416-782-8227  
Fax: 416-978-7821  
Website: [www.nalandacollege.ca](http://www.nalandacollege.ca)

### CALL FOR PAPERS

**Buddhism in Canada:  
State of the Art and Future Directions**  
May 24-30, 2005  
Toronto, Ontario, Canada

Sponsored by  
**Nalanda University College of Buddhist Studies,**  
(co-sponsored by Science for Peace, Toronto)

to commemorate  
100 years of Buddhism in Canada,  
&  
5 years since the founding of  
Nalanda University College of Buddhist Studies

Nalanda University College of Buddhist Studies, Toronto, is pleased to announce a Call for Papers for presentation at a Conference, intended to explore the State of Buddhism in Canada—in the academy, Buddhist communities, contemporary practice, youth, women, leadership, challenges faced by Buddhist professionals (as e.g., in health, education, etc.), challenges faced by the ordained Sangha, Buddhist cross-disciplinary contributions (e.g., psychology, science, bioethics, environment, peace, etc.), relations with other religious communities, Buddhist contributions to the well-being of Canadians—would be some of the topics. Suggestions for other topics, and Panels, would be most welcome.

We invite Canada's scholarly community, both faculty and graduate students, to address these topics from within their particular disciplines. The papers may be from any scholarly perspective or discipline, but should reflect the overall theme of the Conference and its major topics.

Selected papers are expected to be published as Proceedings, within the pages of the newly founded Canadian Journal of Buddhist Studies (see attachment for details), or as an independent publication.

January 2005

## **DEADLINE: December 31, 2004.**

The committee's decision will be notified by January 31, 2005. Upon notification, presenters will be asked to provide conference organizers with any images which will be used in the presentation (digital or electronic preferred) by March 31, 2005.

It is too early to say if funding for travel assistance will be available, but should Conference grants materialize, limited funding for travel assistance will be made available, especially for presenters traveling long distances. Academics in particular are encouraged to explore local resources. Lodging facilities may be available at the University of Toronto, and there are several hotels within walking distance of the venue.

Conference participants will have the added benefit of joining in a week-long celebration of "100 Years of Buddhism in Canada", organized by Nalanda University College of Buddhist Studies. Opening with a retreat (May 20-23), it is expected to feature a 'Dharma-on-Wheels' program when temples are expected to have their doors open to visitors. Saturday, May 28 is for religious practices: WESAK (Buddha's Birthday Celebration), Sangha Dana (offering of alms to the ordained), Paritta chanting, Peace Walk and Dharma Talks are expected to be among the highlights. 'Buddhism in the Park' on Sunday, May 29, is expected to feature entertainment, and other socially-beneficial events such as a literacy tent and an organ donor tent and/or clinic. (See attached flier for details).

Please submit your proposal, not to exceed one single-spaced page, clearly indicating both the subject matter of your paper and the interpretive or methodological problems that you intend to address. Nalanda University College of Buddhist Studies reserves the right to select the papers which together best achieve the intent of the Conference. Send your proposal, along with a current c.v. (no more than two-pages), to

**Prof. Suwanda H J Sugunasiri,**  
**Conference Chair,**  
at [founder@nalandacollege.ca](mailto:founder@nalandacollege.ca),

or at

**Nalanda University College of Buddhist Studies**  
**47 Queen's Park Cres. East, Toronto, ON M5S 2C3**

### Conference Committee:

Prof. Frances Garrett, Dept. for the Study of Religion, University of Toronto

Prof. Victor Hori, Religious Studies, McGill University, Montreal

Prof. James Mullens, Department of Religious Studies & Anthropology,  
University of Saskatchewan, Saskatchewan

Prof. Suwanda H. J. Sugunasiri, Nalanda University College of Buddhist Studies, and  
Faculty of Divinity, Trinity College (Chair)

Prof. Don Wiebe, Faculty of Divinity, University of Toronto

#### 4. Events

**Word On The Street** is an annual celebration of literacy, books and reading—a major cultural event in Toronto each fall. This year (2004) 200,000 attended the outdoor event, held on a major city street in the heart of the city. Book publishers, magazines, booksellers, literacy and educational organizations, libraries, writers' associations and cultural exhibitor booths line the street. Special stages and tents feature readings from well-known authors.

In **September of 2002** Nalanda College of Buddhist Studies opened an information booth to promote the College. We offered literature, faculty representatives and a computer presentation of the Buddha's dharma. This was our first foray into this form of outreach. While the immediate impact was minimal we nonetheless see it as a component of a larger strategy for public outreach and communication in the future.

#### **Open House: Sept 7, 2002**

Featured Speaker:

**Bhante Madawela Punnaji Mahathero**

**The Goal of Buddhist Meditation**

Open House, Saturday, September 7, 2002, 2-5 pm  
Nalanda College of Buddhist Studies  
47 Queen's Park Cres. E., Toronto